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|  **Esnoga Bet Emunah**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**United States of America****© 2018**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2018**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tishri 13, 5779 – Sept 21/22, 2018** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to****benhaggai@GMail.com****with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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

We pray for HE Giberet Sarai’s bat Sarah son-in-law, HE Adon Michael ben Noach, husband of her eldest daughter, Charlotte (HE Giberet Rivkah), was laid off from his job a few days ago, that he may find a job opening speedily soon together with a;; job seekers of Israel. Amen ve amen!

We pray for HE Giberet Sarai’s bat Sarah husband who has been suffering from an illness, **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the husband of HE Giberet Sarai bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for all who have been affected by the storm in the Carolinas that G-d, most blessed be He exten His cover of mercy and protection during this difficult times, together with all affected people of Yisrael, and we say amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

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

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Atah O’over” – Sabbath “****You are Crossing Over”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתָּה עֹבֵר** |   | **Saturday Afternoon** |
| **“****Atah O’over”** | Reader 1 – D’barim 9:1-3 | Reader 1 – D’barim 10:1-3 |
| **“****You are crossing over”** | Reader 2 – D’barim 9:4-6 | Reader 2 – D’barim 10:4-6 |
| **“Tú estás hoy para pasar ¨** | Reader 3 – D’barim 9:7-10 | Reader 3 – D’barim 10:7-9 |
| D’barim (Deut.) 9:1-29 | Reader 4 – D’barim 9:11-17 |   |
| Ashlamatah: Josh 1:10-18 | Reader 5 – D’barim 9:18-21 |  **Monday and Thursday Mornings** |
|  | Reader 6 – D’barim 9:22-25 | Reader 1 – D’barim 10:1-3 |
| Psalms: 118:1-29 | Reader 7 – D’barim 9:26-29 | Reader 2 – D’barim 10:4-6 |
|   |       Maftir: D’barim 9:26-29 | Reader 3 – D’barim 10:7-9 |
| Mk 14:12-16: Luke 22:7-14James 1:22-25 |  Josh 1:10-18 |   |

**Contents of the Torah Seder**

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

**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. 1-59.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) 7:12 - 8:20‎**

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Comments on D’barim 7:12 – 8:20:**

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

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

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

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

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

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

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

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

**the wonders** The wondrous plagues.

the mighty hand This is the pestilence.

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

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

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

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

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

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

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

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

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

**Ketubim: Psalm ‎118:1-29‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. **Give thanks to the Lord because He is good, for His kindness is eternal.**  | 1. **Sing praise in the presence of the LORD, for He is good, for His goodness is forever.** |
| 2. Israel shall now say, "For His kindness is eternal." | 2. Let Israel now say, "For His goodness is forever." |
| 3. The house of Aaron shall now say, "For His kindness is eternal." | 3. Let the house of Aaron now say, "For His goodness is forever." |
| 4. Those who fear the Lord shall now say, "For His kindness is eternal." | 4. Let those who fear the LORD now say, "For His goodness is forever." |
| 5. From the straits I called God; God answered me with a vast expanse. | 5. Out of distress I called to Yah, Yah accepted my prayer in a broad place. |
| 6. The Lord is for me; I shall not fear. What can man do to me? | 6. The word of the LORD is my help, I will not fear, what will a son of man do to me? |
| 7. The Lord is for me with my helpers, and I shall see [revenge] in my enemies. | 7. The word of the LORD is helping me, and I will behold vengeance on my foes. |
| 8. It is better to take shelter in the Lord than to trust in man. | 8. It is better to trust in the word of the LORD than to rely on a son of man. |
| 9. It is better to take shelter in the Lord than to trust in princes. | 9. It is better to trust in the word of the LORD than to rely on rulers. |
| 10. All nations surrounded me; in the name of the Lord that I shall cut them off. | 10. All the Gentiles have surrounded me; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 11. They encircled me, yea they surrounded me; in the name of the Lord that I shall cut them off.  | 11. They have encompassed me, indeed, surrounded me; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 12. They encircled me like bees; they were extinguished like a thorn fire; in the name of the Lord that I shall cut them off. | 12. They have encompassed me like hornets; they burned like fire in thorns; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 13. You pushed me to fall, but the Lord helped me. | 13. But you have knocked me down to make me fall; and the word of the LORD has given me help. |
| 14. The might and the cutting power of God was my salvation. | 14. My strength and my praise are fearful against all the world; the LORD gave command by His word, and has become my Redeemer. |
| 15. A voice of singing praises and salvation is in the tents of the righteous; the right hand of the Lord deals valiantly. | 15. The sound of praise and redemption is in the tents of the righteous/generous; the right hand of the LORD has done mightily. |
| 16. The right hand of the Lord is exalted; the right hand of the Lord deals valiantly. | 16. The right hand of the LORD is exalted; the right hand of the LORD has done mightily. |
| 17. I shall not die but I shall live and tell the deeds of God.  | 17. I will not die, for I will live, and I will tell of the deeds of God. |
| 18. God has chastised me, but He has not delivered me to death. | 18. Truly has Yah punished me, but He did not hand me over to death. |
| 19. Open for me the gates of righteousness; I shall enter them and thank God. | 19. Open to me the entrances of the city of righteousness/generosity; I will enter them, I will praise Yah. |
| 20. This is the Lord's gate; the righteous will enter therein.  | 20. This is the entrance of the sanctuary of the LORD; the righteous/generous will enter by it. |
| 21. I shall thank You because You answered me, and You were my salvation. | 21. I will give thanks in Your presence, for You have received my prayer, and become for me a Redeemer. |
| 22. **The stone that the builders rejected became a cornerstone.** | 22. **The child the builders abandoned was among the sons of Jesse; and he was worthy to be appointed king and ruler.** |
| 23. This was from the Lord; it is wondrous in our eyes. | 23. "This has come from the presence of the LORD," said the builders; "it is wonderful before us," said the sons of Jesse. |
| 24. This is the day that the Lord made; we shall exult and rejoice thereon. | 24. "This day the LORD has made," said the builders; "let us rejoice and be glad in it," said the sons of Jesse. |
| 25. Please, O Lord, save now! Please, O Lord, make prosperous now! | 25. "If it please You, O LORD, redeem us now," said the builders; "if it please You, O LORD, prosper us now," said Jesse and his wife. |
| 26. Blessed be he who has come in the name of the Lord; we have blessed you in the name of the Lord. | 26. "Blessed is he who comes in the name of the word of the LORD," said the builders; "they will bless you from the sanctuary of the LORD," said David. |
| 27. **The Lord is God, and He gave us light. Bind the sacrifice with ropes until [it is brought to] the corners of the altar.** | 27. **"God, the LORD, has given us light," said the tribes of the house of Judah; "bind the child for a festal sacrifice with chains until you sacrifice him, and sprinkle his blood on the horns of the altar," said Samuel the prophet.** |
| 28. You are my God and I shall thank You; the God of my father, and I shall exalt You. | 28. "You are my God, and I will give thanks in Your presence; my God, I will praise you," said David. |
| 29. Give thanks to the Lord because He is good, for His kindness is eternal. | 29. Samuel answered and said, "Sing praise, assembly of Israel, give thanks in the presence of the LORD, for He is good, for His goodness is everlasting." |
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**Rashi’s Commentary of Psalm 118:1-29**

**1 Give thanks to the Lord, etc. 2 Israel shall now say** because His kindness is eternal.

**4 Those who fear the Lord** These are the Levites, about whom it is written (Exod. 32:26): “Whoever is the Lord’s, let him come to me! And all the sons of Levi gathered around him,” in the episode of the [Golden] Calf, and they fought with Israel when they said (Num. 14:4), “Let us appoint a leader and return to Egypt.”

**8 It is better to take shelter in the Lord** Heb. לחסות . This shelter (חסיון) is only an expression of the shelter of a shadow, a small thing. Trust (מבטח) is a stout and strong support. Nevertheless, to take shelter in the Lord is better than the promises of human beings.

**10 All nations surrounded me** This speaks about the war of Gog and Magog, when all the nations will be there, as it is said (Zech. 14:2): “And I shall gather all the nations to Jerusalem to wage war.”

**I shall cut them off** Heb. אמלים , I shall cut them off, an expression of (above 90:6): “it is cut off (ימולל) and withers.”

**12 they were extinguished like a thorn fire** Every expression of דעיכה coincides with an expression of springing and skipping. It hastens to spring and skip from its place. Therefore, it fits with an expression of fire or with an expression of water, like (Job 6:17): “they jump (נדעכו) from their place.” Similarly (Job 17: 1), “my days flicker (נדעכו) ”; similarly (Job 18:6), “and his candle that is over him shall go out (ידעך) ,” in the way that the flame springs from the wick and ascends upward when it is extinguished.

**13 You pushed me to fall** You, my enemy.

**14 The might and the cutting power of God was my salvation** Heb. עזי וזמרת , the might of the Holy One, blessed be He, was my salvation. עזי has a superfluous “yud” because we do not [usually] find עזי vowelized with a short “kamatz” instead of a “shuruk,” except in three places, where it is next to וזמרת , and perforce is attached to the word denoting the name of God. You cannot explain it as “my praise.” Do not wonder about ויהי לי , that he did not say היה לי לישועה , for there are many like these in Scripture, [e.g.] (Exod. 9:21): “And whoever did not pay attention...left (ויעזב) his slaves, etc.” He should have written עַזָב .

**15 A voice of singing praises and salvation** will in the future be in the tents of the righteous, and what is that voice of singing praises? “The right hand of the Lord deals valiantly.” They will sing, “The right hand of the Lord is exalted, etc.”

**16 The right hand of the Lord is exalted** The Midrash Aggadah states: The Holy One, blessed be He, created the celestial beings with His right hand; therefore, death has no power over them; as it says (Isa. 48: 13): “Even my hand laid the foundation of the earth.” This is the left hand. “And My right hand measured the heavens with handbreadths.” This is the right hand. Similarly, the Psalmist says: “The right hand of the Lord is exalted,” that created those [that are] in the heights of the world. That is the right hand of the Lord that will make armies of righteous men in the future, and also with it [the right hand] He will resurrect them and they will live forever. And then, I shall not die, but I shall live forever.

**17 I shall not die** I, the congregation of Israel, [shall not die] like the other peoples an eternal death, but I shall live, etc.

**18 God has chastised me** in exile, and there all my iniquities were expiated, and You did not deliver me to death.

**19 Open for me the gates of righteousness** And these are the gates of righteousness.

**20 This is the...gate** of the Temple, which is the Lord’s, and the righteous will enter therein and there...

**21 I shall thank You because You answered me** from the exile.

**22 The stone that the builders rejected** A people that was humble among the peoples.

**23 This was from the Lord** So will everyone say.

**26 Blessed be he who has come in the name of the Lord** They will say to those who bring the first fruits and to those who perform the pilgrimages.

**we have blessed you** we have blessed you.

**27 Bind the sacrifice with ropes** The sacrifices and the festival offerings, which were clean and examined for a blemish, they would bind to the feet of their beds until they brought them to the Temple court at the corners of the altar. It is also possible to interpret the entire end of this psalm from (verse 17), “I shall not die but I shall live,” as referring to David himself:

**[18]** **God has chastised me** For the episode of Bath sheba with torments, e.g. (II Sam. 12:6): “And the ewe-lamb he shall repay fourfold.” David was stricken with zaraath for six months.

**[19]** **but He has not delivered me to death** (II Sam. 13) “Also the Lord has removed your sin; you shall not die.”

**[21] Open for me the gates of righteousness** And these are the gates of righteousness those gates of synagogues and study halls, which are the Lord’s and the righteous enter through them.

**I shall thank You because You have answered me** From here on, David, Samuel, Jesse, and David’s brothers recited this, as is delineated in [the chapter entitled] “The eves of Passovers,” (Pes. 119a). He who said this did not say the other.

**Meditation from the Psalms**

**Psalm 118:1-29**

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

Radak[[1]](#footnote-1) indicates that this Psalm was written by David. According to Rashi,[[2]](#footnote-2) Our Sages of the Gemara suggest, as a remez, that this Psalm has multiple authors:

***Pesachim 119a*** *R. Samuel b. Nahmani said in R. Jonathan’s name: I will give thanks unto Thee, for Thou hast answered me was said by David; The stone which the builders rejected is become the chief corner-stone; by Yishai [Jesse]; This is the Lord’s doing, by his brothers; This is the day which the Lord hath made by Samuel. We beseech ‘Thee, O Lord, save now! was said by his brothers: We beseech Thee, O Lord, make us now to prosper! by David; Blessed be he that cometh in the name of the Lord, by Jesse; We bless you out of the house of the Lord, by Samuel; The Lord is G-d, and hath given us light, by all of them; Order the festival procession with boughs, by Samuel; Thou art my G-d, and I will give thanks unto Thee, by David; Thou art my G-d, I will exalt Thee, by all of them.*

Even in the remez understanding, quoted by Rashi, we see that a significant part is ascribed to King David and his family, and the Prophet most closely associated with King David. This chapter of psalms pertains to the Days of the Messiah (Yemot HaMashiach). David prepared it for the Jews in exile to chant in the future. The days of Messiah are the days when we first begin to feel the closeness to HaShem that comes with a festival. Therefore, Chazal have likened the seventh millennium to a festival wherein one can cook, but only if he started the fire before the festival. In the same way, mitzvot that we started before the seventh millennium we will be able to complete. If we didn’t start a mitzva, then we cannot start it during the seventh millennium.

Radak detects two levels of meaning in the text of this psalm. On a personal level, these verses express David’s relief at the death of King Saul, who had pursued him relentlessly. As he ascended the throne, David envisioned the many wonderful improvements which he planned to make for the enhancement of his kingdom and for the welfare of his subjects.

On a national level, this composition reflects the joy which Israel will experience at the final redemption, when Israel will return to its former glory and will revive its noble traditions and institutions. Every segment of Jewish society will be affected by HaShem’s concern, and all will enthusiastically proclaim: His kindness endures forever!

Verses 5-9 of this psalm are included in the main portion of the Tashlich[[3]](#footnote-3) service.[[4]](#footnote-4)

Tehillim (Psalms) 118:27 is a key pasuk for **Isru Chag[[5]](#footnote-5)** - **אִסְרוּ** **חַג**‎,[[6]](#footnote-6) which refers to the day after each of the three pilgrimage festivals mentioned in the Torah: Pesach, Shavuot, and Succoth. Isru Chag acts as a transition between the holy and the mundane.[[7]](#footnote-7) *In Eretz Israel*,[[8]](#footnote-8) Isru Chag would be the eighth day of Pesach, the second day of Shavuot, and the ninth day of Succoth. *In the diaspora*, Isru Chag would be the ninth day of Pesach, the third day of Shavuot, and the tenth day of Succoth.

On Isru Chag most of the sacrifices that the pilgrims brought with them, for the pilgrimage festival, were offered because the festival offerings which as individual offerings could not be brought on the festival itself. On Pesach and Succoth, when there were intermediate days between the Festival days at the beginning and end, it was possible to bring these sacrifices on those days. Shavuot,[[9]](#footnote-9) however, is celebrated only for one day.[[10]](#footnote-10) The day following the festival was therefore set aside for the bringing of these sacrifices and this day, Isru chag, is consequently referred to as “**the day of offerings**”.[[11]](#footnote-11)

Isru Chag is the day the pilgrims who have gathered in Jerusalem for the three pilgrimage festivals[[12]](#footnote-12) traditionally depart from Jerusalem and head for home. The origins of the phrase ‘Isru Chag’ is from our chapter of Psalms for this week that is part of Hallel,[[13]](#footnote-13) which is said on festivals:

***Tehillim (Psalms) 118:27*** *G-d is HaShem, which hath shewed us light:* ***bind (Isru) the Festival (Chag) offering with cords****, even unto the horns of the altar.*

This verse, according to the Sages of the Gemara, should homiletically be understood to mean “Whosoever makes an addition to the festival by eating and drinking is regarded by the Tanach as though he had built an altar and offered thereon a sacrifice”, as we can see from the following Gemara: [[14]](#footnote-14)

***Succah 45b*** *R. Jeremiah citing R. Simeon b. Yohai, and R. Johanan citing R. Simeon of Mahoz[[15]](#footnote-15) who had it from R. Johanan of Makkuth stated, Whosoever makes an addition to the Festival by eating and drinking[[16]](#footnote-16) is regarded by Scripture as though he had builded an altar and offered thereon a sacrifice. For it is said, Make an binding for the Festival[[17]](#footnote-17) with fat cattle, even to the horns of the altar.*

The two most common interpretations of “a binding for the festival” are those cited by Rashi in his commentary to the Talmudic passage:

(1) A group of friends who assemble or “tie themselves together” for eating and drinking on the festival;

(2) The day after the festival, which is “tied” or appended to the festival by eating and drinking on that day as well.

After a festival, we don’t go directly from a joyous festival back into the mundane world. We need a day to “cool down” from the joy of the Holiday.[[18]](#footnote-18) Isru Chag is that day. “Isru Chag” literally means “bind or connect the festival”. That is, take the happiness and meaningfulness of the festival and bring it with you into the rest of the year.[[19]](#footnote-19) The idea of Isru Chag is that one draws some of the holiness of the festival celebration into the less spiritually elevated reality of everyday life. It enables us to transfer the lessons we learned during the festival into our everyday lives. Since feasting is one of the ways in which Jews celebrate festivals, it became customary to eat and drink a little something extra on Isru Chag to continue the feeling of celebration.

In Temple times, festive offerings were brought on Isru Chag of the Shavuot Festival. Isru Chag remains a semi-festive day, even today when there is no Temple.

**In Practice**

In practice, Isru Chag has little impact on most Jews. Some religious schools are closed on Isru Chag. We omit Tachanun[[20]](#footnote-20) and memorial prayers from our prayers. The Sephardic minhag is not to recite tachanun, lamnatze’ach,[[21]](#footnote-21) or tefillah liDavid[[22]](#footnote-22) from Rosh Chodesh Sivan until the 12th.[[23]](#footnote-23) Private fast are generally forbidden. An example of a private fast: An Ashkenazi couple who is to wed on Isru Chag will *not* observe the custom of fasting on the day they enter the chuppah.[[24]](#footnote-24)

One final lesson. Rav Elyashiv zatzal[[25]](#footnote-25) writes[[26]](#footnote-26) that on Isru Chag everyone should make sure that the infusion of spirituality that he or she had received during the Yom Tov continue to be tied to the rest of the year. This is the obligation of Isru Chag – the “binding of the holiday.”

Festivals are a time of intense spiritual connection with HaShem. The idea of Isru Chag is that one draws some of the holiness of the festival celebration into the less spiritually elevated reality of everyday life. Since feasting is one of the ways in which Jews celebrate festivals, it has become customary to eat and drink a little something extra on Isru Chag to continue the feeling of celebration.

David composed the present psalm in thanksgiving for the future acts of deliverance on behalf of the Jewish people. Thus, he both begins and ends it with “Give thanks to HaShem”.[[27]](#footnote-27) This conveys the importance of the present psalm and the things mentioned in it. This should also be our desire on Isru Chag, to give thanks to HaShem for His mighty acts of deliverance which we commemorate on the Chag.

Now, lets explore another interesting pasuk in our chapter of Psalms.

***Tehillim (Psalms) 118:22******The stone* (even[[28]](#footnote-28) אבן) *which the builders rejected is become the chief corner-stone.***

The Ramal[[29]](#footnote-29) writes about our pasuk from Psalms 118: “The stone the builders despised has become the cornerstone.” The first word, stone (אבן), is an acronym formed by the words “Let us make man”.[[30]](#footnote-30) The Chida[[31]](#footnote-31) (18th Century Israel) says that this unwanted stone is a reference to Ruth, who many mistakenly assumed not to be Jewish because she was from Moab. Yet later in life, she is given a special seat in the Holy Temple built by her great-great-grandson, the King of Israel, Shlomo.

This verse refers to David, who was despised and rejected by his own father and brothers*.*

Targum ***Tehillim (Psalms) 118:22***  *The child* the builders *abandoned* was *among the sons of Jesse; and he was worthy to be appointed king and ruler*. 23. “This has come from *the presence of* the Lord,” *said the builders*; “it is wonderful *before* us”, *said the sons of Jesse*. 24. “This day the Lord has made”, *said the builders*; “let us rejoice and be glad in it”, *said the sons of Jesse*. 25. “If it please you, O Lord, redeem us now”, *said the builders*; “if it please you, O Lord, prosper *us* now”, *said Jesse and his wife*. 26. “Blessed is he who comes in the name of *the word of* the Lord”, *said the builders*; “they will bless you from the *sanctuary* of the Lord”, *said David*. 27. “G-d, the Lord, has given us light”, *said the tribes of the house of Judah*; **“bind *the child* for a festal *sacrifice* with chains until *you sacrifice him, and sprinkle his blood* on the horns of the altar”,** *said Samuel the prophet*. 28. “You are my G-d, and I will give thanks in your presence; my G-d, I will *praise* you”, *said David*. 29. *Samuel answered and said*, “*Sing praise, assembly of Israel*, give thanks in the presence of the Lord, for he is good, for his goodness is everlasting”.

They sent him out to watch the sheep in the hope that the unprotected youngster would perish in the wilds, mauled by a lion or a bear. When the prophet Samuel visited, searching for the son of Jesse who was fit to be anointed king, no one even thought of summoning David, who was out with the sheep. Ultimately, of course, David was chosen as king and as the founder of Israel's royal dynasty, thus becoming *the cornerstone* of the nation*.[[32]](#footnote-32)*

Similarly, Bath Sheba was initially rejected because people thought that David had committed adultery with her. In the end, she gave birth to Solomon, David's successor*.*[[33]](#footnote-33)

Israel is also called אבן, *stone*:

***Bereshit (Genesis) 49:24-25*** *But his bow abode firm, and the arms of his hands were made supple, by the hands of the Mighty One of Jacob, from thence, from the Shepherd, the* ***Stone*** *of Israel, 25 Even by the G-d of thy father, who shall help thee, and by the Almighty, who shall bless thee, with blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breasts, and of the womb.*

Israel is the cornerstone of HaShem's design for the world. The world endures only by virtue of Israel's observance of HaShem's laws, a fact which has influenced all nations to appreciate and accept certain aspects of HaShem's commands. If not for the order and meaning which Israel has brought to the entire world, the world would long ago have sunk into chaos.

Ironically, the nations of the world never appreciated Israel's essential role in their survival. The *builders,* i.e., the rulers of the nations, despised the Jews; they demanded that the Jews be expelled or annihilated, claiming that they were parasites who made no contribution to the common good. But when the dawn of redemption arrives, all nations will realize that Israel is the *cornerstone* of the world.[[34]](#footnote-34)

Moving on, Psalm 118:22-23 are the other verses highlighted in the Nazarean Codicil, and each reference occurs in conjunction with the rejection of Yeshua by the majority of the people of his day. Yeshua refers to himself as the stone the builders rejected who becomes the cornerstone in Matt. 21:41, Mark 12:10-11, and Luke 20:17. Each of these quotations take place in the light of the parable of the tenant where Yeshua indicates that the religious leaders are rejecting him as the Messiah/King. Moreover, each time Yeshua introduces the quotation of Psalm 118:22-23 along the lines of the scriptures foretelling that this rejection would take place:

***Matityahu (Matthew) 21:42*** *Yeshua saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?*

***Mordechai (Mark) 12:10*** *And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord’s doing, and it is marvellous in our eyes?*

***Luqas (Luke) 20:17*** *And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

It is clear that Yeshua before his death and resurrection understood the psalm as a prophetic statement regarding his particular work as the Messiah. And the religious leaders of his day are the “builders” who are rejecting him. However, he will ironically become the actual cornerstone of the building, and this is all what HaShem has purposed.

The application of Psalm 118:22-23 to Yeshua also occurs in post-resurrection contexts in the New Testament. In Acts 4:11, Peter says to the religious rulers of his day, “This Yeshua is the stone that was rejected by you, the builders, which has become the cornerstone.” Ephesians 2:20 states that the household of G-d is “built on the foundation of the apostles and prophets, Mashiach Yeshua himself being the cornerstone.” And in the context of Yeshua as the cornerstone of the church, 1 Pet. 2:7 says, “but for those who do not believe, ‘The stone that the builders rejected has become the cornerstone.’”

Thus, we learn that:

**Stone = David = Israel = Son of David** (Mashiach ben David) **= Yeshua** (Mashiach ben Yosef)

When you realize that *eben* – אבן, the Hebrew word for stone, "eben", is all about **connecting**. According to Rashi,[[35]](#footnote-35) the Hebrew word *stone* or *eben -* אבן,[[36]](#footnote-36) is a contraction of the words father[[37]](#footnote-37) (ab *–* אב) *and* son[[38]](#footnote-38) + (ben - בן). Both words share the letter beit - ב. This word shows what we all know, that a son is an extension of his father. **Yaaqob’s hope for the Jewish people is that we connect from generation to generation – through the Torah.[[39]](#footnote-39)**

It is obvious that a cornerstone has no value except in a connected relationship with other stones. This suggests that the Son of David’s role, when referred to as a ‘cornerstone’ is to anchor a building composed of many stones. This makes a very impactful idea when put into the context of our chapter of Psalms:

***Tehillim (Psalms) 118:22******The stone* (even[[40]](#footnote-40) first use of אבן) *which the builders rejected is become the chief corner-stone.***

**Ashlamatah: Yehoshua (Joshua) 1:10-18**

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| **Rashi** | **Targum** |
| 1. And it was after the death of Moses the servant of the Lord, that the Lord said to Joshua the son of ‎Nun, Moses' minister, saying: ‎  | 1. And after Moses the servant of the LORD died, the LORD said to Joshua the son of Nun, the ‎‎minister of Moses, saying: ‎  |
| 2. Moses my servant has died; and now arise **cross this Jordan**, you and all this nation, to the land ‎which I give the children of Israel. ‎ | 2. "Moses my servant is dead. And now arise, cross this Jordan, you ‎and all this people, to the land ‎that I am giving to them, to the sons of Israel. ‎ |
| 3. **Every place on which the soles of your feet will tread I have given to you, as I have spoken to ‎Moses. ‎** | 3. **Every place in ‎which the sole of your foot will step, I have given it to you according to what I ‎spoke with ‎Moses. ‎** |
| 4. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the ‎great sea westward shall be your boundary. | 4. From the wilderness and this Lebanon and unto the great river, the river Euphrates, all ‎the land of ‎the Hittites and unto the great sea toward the setting of the sun will be your territory. ‎ |
| 5. No man shall stand up before you all the days of your life; as I was with Moses, so shall I be with ‎you. I will not weaken My grasp on you nor will I abandon you. ‎ | 5. No man will take a stand before you all the days of your life. As My Memra was at the aid of ‎‎Moses, so My Memra will be at your aid. I I will not forsake you, and I will not reject you. ‎ |
| 6. Be strong and have courage; for you will cause this nation to inherit the land that I have sworn to ‎their ancestors to give to them. ‎ | 6. Be ‎strong and be powerful, for you will make this people take possession of the land that I swore ‎to ‎their fathers to give to them. |
| 7. Just be strong and very courageous to observe and do in accordance with all of the Torah that ‎Moses My servant has commanded you. Do not stray therefrom right or left, in order that you ‎succeed wherever you go. | 7. Only be strong and be very powerful to be careful to act ‎according to all the Law that Moses My ‎servant commanded you. You will not turn from it to ‎the right and to the left, in order that you may ‎prosper in every place that you go. ‎ |
| 8. This book of the Torah shall not leave your mouth; you shall meditate therein day and night, in ‎order that you observe to do all that is written in it, for then will you succeed in all your ways and ‎then will you prosper. ‎ | 8. Let not this ‎book of the Law pass from your mouth, and you will be meditating on it day and ‎night, in order ‎that you may be careful to act according to everything that is written in it, for thus ‎you will ‎make your ways prosperous and thus you will succeed. ‎ |
| 9. Did I not command you, be strong and have courage, do not fear and do not be dismayed, for the ‎Lord your God is with you wherever you go. ‎**{P}** | 9. Have I not commanded you? Be ‎strong and be powerful. You will not fear and you will not be ‎broken, for the Memra of the ‎LORD your God is at your aid in every place that you go." **{P}** |
| 10. And Joshua commanded the officers of the nation, saying: | 10. And Joshua commanded the ‎leaders of the people, saying: ‎ |
| 11. Go through the midst of the camp and command the nation saying: **Prepare provision for yourselves, for in another three days you will cross this Jordan** to come and inherit the land that the Lord your God is giving you to inherit. **{P}** | 11. "Pass in the midst of the camp and command the people, ‎saying: **'Prepare for yourselves ‎travelling supplies, for at the end of three days you are crossing ‎this Jordan** to enter to possess the ‎land that the LORD your God is giving to you to possess it.’ **{P}**‎ |
| 12. And to the Reubenites and the Gadites and the half tribe of Manasseh, Joshua said, saying:  | 12. And to the tribe of Reuben and to the tribe of Gad and to the half tribe of Manasseh, Joshua ‎said, saying:  |
| 13. Remember the word that Moses the servant of the Lord commanded you saying: The Lord your God is giving you rest and has given you this land. | 13. "Be mindful of the word that Moses the servant of the LORD commanded you, ‎saying: 'The LORD your God is giving rest to you and giving to you this land.' |
| 14. Your wives, your children, and your cattle shall settle in the land that Moses gave you on this side of the Jordan, and you, all the warriors, shall cross over armed before your brothers, and you shall help them. | 14. Your wives, ‎your children, and your cattle will dwell in the land that Moses gave to you across the Jordan. ‎And you will cross, armed, before your brothers, all the men of valour; and you will help them, ‎ |
| 15. Until the Lord gives your brothers rest as He has given you, and they too shall inherit the land that the Lord your God gives them. You will then return to the land of your inheritance which Moses the servant of the Lord gave you on this side of the Jordan towards the rising of the sun, and you will inherit it. | 15. until the LORD will give rest to your brothers as to you, and they will also possess the land ‎that the LORD your God is giving to them and you will return to the land of your possession, and ‎you will possess that which Moses the servant of the Lord gave to you across the Jordan toward the sunrise." |
| 16. **And they answered Joshua saying: All that you have commanded us we shall do and wherever you send us we shall go.** | 16. **And they ‎answered Joshua, saying: "Everything that you have commanded us, we will do; and every place ‎that you will send us, we will go.** |
| 17. **Just as we obeyed Moses in everything, so shall we obey you. Only that the Lord your God be with you as He was with Moses.** | 17. **As we accepted from Moses, so we will accept from you. Only ‎may the Memra of the LORD your God be at your aid as it was at the aid of Moses.'** |
| 18. **Every man that shall rebel against your words and will not listen to your commands in all that you order him shall be put to death. Only be strong and have courage.** **{P}** | 18. **Every man ‎who will rebel against your word and will not accept your words for everything that you will ‎command him, will be killed. Only be strong and powerful."‎** ‎**{P}** |
|  |  |

**Rashi’s Commentary on Yehoshua 1:9-18**

**1 And it was after the death of Moses** This is connected to the order of the Torah which ends with Moses’ passing, and this follows it.

**2 Moses My servant has died** If he were alive, I would prefer him. The Rabbis interpret this passage as a reference, not to Moses the leader, but to Moses the Lawgiver, concerning the 3,000 laws that were forgotten during the period of mourning for Moses. Joshua came and asked the Lord to repeat these laws to him. Said to him the Holy One, Blessed be He: Moses My servant has died, and the Torah is called by his name, implying to you that it is impossible [to convey them to you.] Go out and occupy them with martial activities.

**3 Every place on which [the soles of your feet] will tread** A similar statement to this was said to Moses, concerning which we learned in Sifrei: If this verse is to teach about the boundaries of Eretz Israel, the Scripture already states: From this desert and Lebanon etc., [clearly defining the boundaries of the Holy Land.] If so, why is it stated, ‘Every place where your foot will tread?’ Even outside of Eretz Israel. [I.e.] After you have conquered the land, all that you will conquer outside the land, will be holy and will be yours.

**4 From this desert and Lebanon** [I.e.] the Desert of Kadesh, the Desert of Zin [that is near Edom], which was in the southeastern corner, through which they entered the land, as it is stated: And behold, we are in Kadesh. Now, whence is it derived that it was in the southeast? For it is stated: And the south side shall be to you from the desert of Zin near Edom etc.

**to the great river, the Euphrates** This is its width from south to North.

**all the land of the Hittites** is included.

**to the great sea westward** Lengthwise from east to west.

**6 Be strong and have courage** in worldly pursuits, as the Scripture states: “For you will cause this nation to inherit the land.”

**7 Just be strong and very courageous** in Torah, as the Scripture states: “To observe and to do in accordance with all of the Torah.”

**8 This book of the Torah** The book of Deuteronomy was before him.

**And you shall meditate therein** והגית . Every expression of הגיון in the Scriptures refers to the heart, as it is stated: “And the meditation of my heart (והגיון לבי) before you.” Your heart will meditate (יהגה) fear.

**9 Did I not command you, be strong and have courage** in war; as it is stated: Do not fear and not be dismayed. Now, when did he command him? In Moses’ time, as it is stated: “And command Joshua, etc.”

**10 And Joshua commanded** on the day that the days of the weeping in the mourning of Moses were ended.

**11 Prepare provisions for yourselves** everything necessary for the way. He told them to prepare weapons for battle. For, if you say it refers to food and drink, were they not supplied by the manna which was in their vessels until Nissan 16? For so it is stated: “And the manna ceased on the morrow.”

**in another three days** [lit. in yet three days, i.e.] At the end of three days, when you will still be here three days, and afterwards you will cross.

**14 all the warriors** among you shall cross over armed.

**15 toward the rising of the sun** The eastern side of the Jordan.

**18 that shall rebel [against your words] defy your words.**

**Verbal Connections**

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

**H.H. Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy) 9:1-29**

**Tehillim Psalms 118**

**Yehoshua (Joshua) 1:10-18**

**Mk 14:12-16, Lk 22:7-14, Jam. 1:22-25**

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

Israel - ישראל, Strong’s number 03478.

Day - יום, Strong’s number 03117.

Go – בוא,Strong’s number 0935.

Nation - גוי, Strong’s number 01471.

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

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

Pass - עבר, Strong’s number 05674.

Jordan - ירדן, Strong’s number 03383.

Day - יום, Strong’s number 03117.

Go – בוא,Strong’s number 0935.

Possess - ירש, Strong’s number 03423.

**Debarim (Deuteronomy) 9:1** **Hear <08085> (8798)**, O **Israel <03478>**: Thou art to **pass over <05674> (8802)** **Jordan <03383>** this **day <03117>**, to **go in <0935> (8800)** to **possess <03423> (8800)** **nations <01471>** greater and mightier than thyself, cities great and fenced up to heaven,

**Tehillim Psalms 118:2** Let **Israel <03478>** now say, that his mercy endureth for ever.

**Tehillim Psalms 118:10** All **nations <01471>** compassed me about: but in the name of the LORD will I destroy them.

**Tehillim Psalms 118:19** Open to me the gates of righteousness: I will **go <0935> (8799)** into them, and I will praise the LORD:

**Tehillim Psalms 118:24** This is the **day <03117>** which the LORD hath made; we will rejoice and be glad in it.

**Yehoshua (Joshua) 1:11** **Pass <05674> (8798)** through the host, and command the people, saying, Prepare you victuals; for within three **days <03117>** ye shall **pass over <05674> (8802)** this **Jordan <03383>**, to **go in <0935> (8800)** to **possess <03423> (8800)** the land, which the LORD your God giveth you to possess it.

**Yehoshua (Joshua) 1:17** According as we **hearkened <08085> (8804)** unto Moses in all things, so will we **hearken <08085> (8799)** unto thee: only the LORD thy God be with thee, as he was with Moses.

**Hebrew**

| **Hebrew** | **English** | **Torah Reading****Deut. 9:1-29** | **Psalms****118:1-29** | **Ashlamatah****Josh 1:10-18** |
| --- | --- | --- | --- | --- |
| **!b,a,** | stone | Deut. 9:9Deut. 9:10Deut. 9:11 | Ps. 118:22 |  |
|  **!roh]a;** | Aaron | Deut. 9:20 | Ps. 118:3 |  |
| **~yhil{a/** | God | Deut. 9:3Deut. 9:4Deut. 9:5Deut. 9:6Deut. 9:7Deut. 9:10Deut. 9:16Deut. 9:23 | Ps. 118:28 | Jos. 1:11Jos. 1:13Jos. 1:15Jos. 1:17 |
| **rm;a'** | think, say | Deut. 9:4Deut. 9:12Deut. 9:13Deut. 9:23Deut. 9:25Deut. 9:26Deut. 9:28 | Ps. 118:2Ps. 118:3Ps. 118:4 | Jos. 1:10Jos. 1:11Jos. 1:12Jos. 1:13Jos. 1:16 |
| **#r,a,** | land, earth, ground | Deut. 9:4Deut. 9:5Deut. 9:6Deut. 9:7Deut. 9:23Deut. 9:28 |  | Jos. 1:11Jos. 1:13Jos. 1:14Jos. 1:15 |
| **vae** | fire | Deut. 9:3Deut. 9:10Deut. 9:15Deut. 9:21 | Ps. 118:12 |  |
| **aAB** | go, come | Deut. 9:1Deut. 9:4Deut. 9:5Deut. 9:7Deut. 9:28 | Ps. 118:19Ps. 118:20Ps. 118:26 | Jos. 1:11 |
| **yAG** | nations | Deut. 9:1Deut. 9:4Deut. 9:5Deut. 9:14 | Ps. 118:10 |  |
| **rb'D'** | word | Deut. 9:5Deut. 9:10 |  | Jos. 1:13Jos. 1:18 |
| **rk;z"** | remember | Deut. 9:7Deut. 9:27 |  | Jos. 1:13 |
| **lyIx;** | valor, valiantly |  | Ps. 118:15Ps. 118:16 | Jos. 1:14 |
| **bAj** | good | Deut. 9:6 | Ps. 118:1Ps. 118:8Ps. 118:9Ps. 118:29 |  |
| **hw"hoy>**  | LORD | Deut. 9:3Deut. 9:4Deut. 9:5Deut. 9:6Deut. 9:7Deut. 9:8Deut. 9:9Deut. 9:10Deut. 9:11Deut. 9:12Deut. 9:13Deut. 9:16Deut. 9:18Deut. 9:19Deut. 9:20Deut. 9:22Deut. 9:23Deut. 9:24Deut. 9:25Deut. 9:26Deut. 9:28 | Ps. 118:1Ps. 118:4Ps. 118:6Ps. 118:7Ps. 118:8Ps. 118:9Ps. 118:10Ps. 118:11Ps. 118:12Ps. 118:13Ps. 118:15Ps. 118:16Ps. 118:20Ps. 118:23Ps. 118:24Ps. 118:25Ps. 118:26Ps. 118:27Ps. 118:29 | Jos. 1:11Jos. 1:13Jos. 1:15Jos. 1:17 |
| **~Ay** | today, day | Deut. 9:1Deut. 9:3Deut. 9:7Deut. 9:9Deut. 9:10Deut. 9:11Deut. 9:18Deut. 9:24Deut. 9:25 | Ps. 118:24 | Jos. 1:11 |
| **!Der>y:** | Jordan | Deut. 9:1 |  | Jos. 1:11Jos. 1:14Jos. 1:15 |
| **vr;y"** | dispossess, drive out | Deut. 9:1Deut. 9:3Deut. 9:4Deut. 9:5Deut. 9:6Deut. 9:23 |  | Jos. 1:11Jos. 1:15 |
| **bv;y"** | dwell | Deut. 9:9 |  | Jos. 1:14 |
| **laer'f.yI** | Israel | Deut. 9:1 | Ps. 118:2 |  |
| **tAm'** | kill | Deut. 9:28 | Ps. 118:17 | Jos. 1:18 |
| **hr'm'** | rebellious, rebels | Deut. 9:7Deut. 9:23Deut. 9:24 |  | Jos. 1:18 |
| **lp;n"** | fel down, prostrated | Deut. 9:18Deut. 9:25 | Ps. 118:13 |  |
| **!t;n"** | give, gave, given giving | Deut. 9:6Deut. 9:10Deut. 9:11Deut. 9:23 | Ps. 118:18 | Jos. 1:11Jos. 1:13Jos. 1:14Jos. 1:15 |
| **db,[,** | servants, slaves | Deut. 9:27 |  | Jos. 1:13Jos. 1:15 |
| **rb;['** | cross over, pass though | Deut. 9:1Deut. 9:3 |  | Jos. 1:11Jos. 1:14 |
| **rz:['** | help |  | Ps. 118:7Ps. 118:13 | Jos. 1:14 |
| **!yI[;** | eyes | Deut. 9:17Deut. 9:18 | Ps. 118:23 |  |
| **~[;**  | people | Deut. 9:2Deut. 9:6Deut. 9:12Deut. 9:13Deut. 9:26Deut. 9:27Deut. 9:29 |  | Jos. 1:10Jos. 1:11 |
| **hn'['**  | answered |  | Ps. 118:5Ps. 118:21 | Jos. 1:16 |
| **hf'['** | do, did, done, made, make | Deut. 9:12Deut. 9:14Deut. 9:16Deut. 9:18Deut. 9:21 | Ps. 118:6Ps. 118:15Ps. 118:16Ps. 118:24 | Jos. 1:16 |
| **hP,** | commandment, command | Deut. 9:23 |  | Jos. 1:18 |
| **~ynIP'** | before, face | Deut. 9:2Deut. 9:3Deut. 9:4Deut. 9:5Deut. 9:18Deut. 9:19Deut. 9:25 |  | Jos. 1:14 |
| **hWc** | commanded | Deut. 9:12Deut. 9:16 |  | Jos. 1:10Jos. 1:11Jos. 1:13Jos. 1:16Jos. 1:18 |
| **lAq** | voice | Deut. 9:23 | Ps. 118:15 |  |
| **ha'r'** | see, seen, saw, preceive | Deut. 9:13Deut. 9:16 | Ps. 118:7 |  |
| **~Wr** | tall, rise, exalt | Deut. 9:2 | Ps. 118:28 |  |
| **xl;v'** | send, sent | Deut. 9:23 |  | Jos. 1:16 |
| **~ve** | name | Deut. 9:14 | Ps. 118:10Ps. 118:11Ps. 118:12Ps. 118:26 |  |
| **[m;v'** | hear, heard | Deut. 9:1Deut. 9:2Deut. 9:19Deut. 9:23Deut. 9:1Deut. 9:2Deut. 9:19Deut. 9:23 |  | Jos. 1:17Jos. 1:18 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Deut. 9:1-29** | **Psalms****118:1-29** | **Ashlamatah****Josh 1:10-18** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****Mk 14:12-16** | **Tosefta of****Luke****Lk 22:7-14** | **Remes/Gemara of****Acts/Romans****and James****Jam. 1:22-25** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἄζυμος | unleaven bread |  |  |  | Mk. 14:12 | Lk. 22:7 |  |
| ἀκολουθέω | follow |  |  |  | Mk. 14:13 | Lk. 22:10 |  |
| ἄνθρωπος | man, men |  | Psa 118:6 Psa 118:8  | Jos 1:18 | Mk. 14:13 | Lk. 22:10 |  |
| ἀνώγεον | upper room |  |  |  | Mk. 14:15 | Lk. 22:12 |  |
| ἀπέρχομαι | go forth, go |  |  | Jos 1:15 | Mk. 14:12 | Lk. 22:13 | Jas. 1:24 |
| ἀποστέλλω | send |  |  | Jos 1:16  | Mk. 14:13 | Lk. 22:8 |  |
| βαστάζω | carrying |  |  |  | Mk. 14:13 | Lk. 22:10 |  |
| δεικνύω | shows |  |  |  | Mk. 14:15 | Lk. 22:12 |  |
| διδάσκαλος | teacher |  |  |  | Mk. 14:14 | Lk. 22:11 |  |
| δύο | two | Deu 9:10Deu 9:11 Deu 9:15 Deu 9:17 |  |  | Mk. 14:13 |  |  |
| εἰσέρχομαι | enter | Deu 9:1  | Ps118:19  | Jos 1:11   | Mk. 14:14 | Lk. 22:10 |  |
| ἐπιλανθάνομαι | forget | Deu 9:7   |  |  |  |  | Jas. 1:24 |
| ἔπω | said, think, say | Deut. 9:4Deut. 9:12Deut. 9:13Deut. 9:23Deut. 9:25Deut. 9:26Deut. 9:28 | Ps. 118:2Ps. 118:3Ps. 118:4 | Jos. 1:10Jos. 1:11Jos. 1:12Jos. 1:13Jos. 1:16 |  |  |  |
| ἔργον | works |  | Ps118:17   |  |  |  | Jas. 1:25 |
| ἔρχομαι | coming | Deu 9:7 | Ps118:26 |  | Mk. 14:16 | Lk. 22:7 |  |
| ἑτοιμάζω | prepare |  |  | Jos 1:11 | Mk. 14:12Mk. 14:15Mk. 14:16 | Lk. 22:8Lk. 22:9Lk. 22:12Lk. 22:13 |  |
| εὑρίσκω | found, find |  |  |  | Mk. 14:16 | Lk. 22:13 |  |
| ἡμέρα | today, day | Deut. 9:1Deut. 9:3Deut. 9:7Deut. 9:9Deut. 9:10Deut. 9:11Deut. 9:18Deut. 9:24Deut. 9:25 | Ps. 118:24 | Jos. 1:11 | Mk. 14:12 | Lk. 22:7 |  |
| θέλω  /  ἐθέλω | willing, want |  |  |  | Mk. 14:12 | Lk. 22:9 |  |
| θύω | sacrifice |  |  |  | Mk. 14:12 | Lk. 22:7 |  |
| ἰδού | behold | Deu 9:13 |  |  |  | Lk. 22:10 |  |
| κατάλυμα | guest room |  |  |  | Mk. 14:14 | Lk. 22:11 |  |
| κεράμιον | pitcher |  |  |  | Mk. 14:13 | Lk. 22:10 |  |
| λέγω | saying | Deut. 9:4Deut. 9:12Deut. 9:13Deut. 9:23Deut. 9:25Deut. 9:26Deut. 9:28 | Ps. 118:2Ps. 118:3Ps. 118:4 | Jos. 1:10Jos. 1:11Jos. 1:12Jos. 1:13Jos. 1:16 | Mk. 14:12Mk. 14:13 | Lk. 22:11 |  |
| λόγος | words | Deut. 9:5Deut. 9:10 |  | Jos. 1:13Jos. 1:18 |  |  |  |
| μαθητής | disciples |  |  |  | Mk. 14:12Mk. 14:13Mk. 14:14Mk. 14:16 | Lk. 22:11 |  |
| μέγας | great | Deu 9:1Deu 9:2 Deu 9:14 Deu 9:26Deu 9::29 |  |  | Mk. 14:15 | Lk. 22:12 |  |
| οἰκοδεσπότης | master of the house |  |  |  | Mk. 14:14 | Lk. 22:11 |  |
| πάσχα | Passover |  |  |  | Mk. 14:12Mk. 14:14Mk. 14:16 | Lk. 22:7Lk. 22:8Lk. 22:11Lk. 22:13 |  |
| πόλις | city, cities | Deu 9:1  |  |  | Mk. 14:13Mk. 14:16 | Lk. 22:10 |  |
| πορεύομαι | go |  |  | Jos 1:16   |  | Lk. 22:8 |  |
| πρόσωπον | presence, face | Deu 9:2 Deu 9:3 Deu 9:4 Deu 9:5  |  |  |  |  | Jas. 1:23 |
| στρώννυμι | furnished |  |  |  | Mk. 14:15 | Lk. 22:12 |  |
| ὕδωρ  /  ὕδατος | water | Deu 9:9 Deu 9:18  |  |  | Mk. 14:13 | Lk. 22:10 |  |
| φάγω | eat |  |  |  | Mk. 14:12Mk. 14:14 | Lk. 22:8Lk. 22:11 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “9.1-29”**

**“Atah O’over” – “You are Crossing Over”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And the day of the feast of Hag HaMatzot** (Feast of Unleavened Bread) **came, on which it was necessary** for **the slaughter of the Pesach** (Passover Lamb)**. And he sent Hakham Tsefet and Hakham Yochanan, saying,[[41]](#footnote-41) “Go** and **prepare the Passover for us, so that we may eat** it**. So they said to him, “Where do you want us to prepare** it**?” And he said to them, “Behold,** when **you have entered into the city** (Yerushalayim)**, a man[[42]](#footnote-42) carrying a jar of water will meet you. Follow him into the house which he enters. And you will say to the master of the house, ‘The Rabbi** (Hakham) **says to you, “Where is the guest room where I may eat the Passover with my talmidim** (disciples)**?” ’ And he will show you a large furnished upstairs room. Make preparations there.” So they went** and **found** everything **just as he had told** (prophesied) **them, and they prepared the Passover. And when the hour came, he reclined at the table, and the Sheliachim with him.** | **And two days before Hag HaMatzot** (Feast of Unleavened Bread), **when they** (the Pharisees) **slaughtered the Peasch** (Passover Lamb), **his** (Yeshua’s) **Talmidim said to him, “where do you want us to go to prepare to eat the** Sadducees’ **Pesach?” And he** (Yeshua) **sent two of his Talmidim, and said to them, “Go into the city** (Yerushalayim)**. And you will meet a man [[43]](#footnote-43)carrying a jar of water. Follow him. And wherever he goes in, say[[44]](#footnote-44) to the housemaster, the Rabbi** (Hakham) **says, Where is the guest room where I may eat Pesach with my Talmidim? And he will show you a large upper room, having been spread and made ready. This is where you will prepare for us** (to eat Pesach).” **And his Talmidim went out, came into the city, and found everything as he had said** (or prophesied). **And they prepared the Pesach** (there). |

**Ya’aqob 1.22-25**

1.22 -25 **You are to become one who obediently[[45]](#footnote-45) creates the** “Oral” **Torah**[[46]](#footnote-46) **not just someone who listens to others,** many different teachers **deluding[[47]](#footnote-47) yourselves. Because only being a “listener”[[48]](#footnote-48) is like a man who looks at his natural face in a mirror: For** though **he thoughtfully sees himself, and then leaves** the mirror**, he promptly forgets what type of person he is like.** **But he who examines** himself **carefully from the** faultless law**, the Torah of liberty, and is faithful to obey it and continues looking[[49]](#footnote-49) into it, being not a forgetful listener who forgets but an active creator** who obeys**, he shall be blessed in what he is doing** inhis life of Torah obedience**.**

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Deu 9.1-29 | Ps 118:1-29 | Josh 1:10-18 | Mordechai 14:12-16 | 1 Luqas 22:7-14 | Ya’aqob 1.22-25 |

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

Two weeks ago, we had a problem with Mark 14:1, which we translated as: **“And now Pesach (Passover) the [feast of] Matzot (unleavened bread) was in two days.”** We remarked in our commentary then,*“we also have to confess that we have no perfect understanding of this phrase for the time being.”*

It seems that this week we have good news and we are able to resolve this difficulty. The problem appears to be one of transposition whereby these “two days” should be transported to v.14 rather than being in v.1 – a probable scribal error, since whoever was the scribe failed to understand that there were two Passovers being celebrated at this time – the Sadducee Passover starting the 14th of Nisan and the Pharisee’s Passover on the end of the 14th of Nisan. This would allow the Master to celebrate one and be martyred on another.[[50]](#footnote-50)

Therefore, Mark 14:1 should have read: **“And now Pesach (Passover) the** feast of **Matzot** (unleavened bread) **was near.”** And this phrase “two days” should be read in conjunction with verse 12 to read: **“And two days before Hag HaMatzot** (Feast of Unleavened Bread)**, when they** (the Pharisees) **slaughtered the Pesach** (Passover lamb)**, his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to prepare to eat the** Sadducees’ **Pesach?””**

In order to give a better perspective of what we are proposing we will list the AV version paralleled to our rendition as follows:

| **Authorized Version** | **Our Rendition** |
| --- | --- |
| 1. After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. | 1. **And now Pesach** (Passover) **the** feast of **Matzot** (unleavened bread) **was near. And the Chief Priests and** their **scribes** (Heb. Soferim of the Sadducees – Heb. Tz’dukim) **sought, by cunning how they might take hold** and **kill him** (Yeshua).‎ |
| 12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? | And **two days** **before Hag HaMatzot** (Feast of Unleavened Bread), **when they** (the Pharisees) **slaughtered ‎the Pesach** (Passover lamb), **his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to ‎prepare to eat the** Sadducees’ **Pesach?”‎** |

This correction then, makes for an easy and just account of the events that transpired at that time in a perfect chronological order.

**12. ¶ And two days before Hag HaMatzot** (Feast of Unleavened Bread)**, when they** (the Pharisees) **slaughtered the Pesach** (Passover lamb)**, his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to prepare to eat the** Sadducees’ **Pesach?”**

**13. And he** (Yeshua) **sent two of his Talmidim, and said to them, “Go into the city** (Yerushalayim)**. And you will meet a man carrying a pitcher of water. Follow him.**

**14. And wherever he goes in, say to the housemaster, the Rabbi** (Hakham) **says, Where is the guest room where I may eat Pesach with my Talmidim?**

**15. And he will show you a large upper room, having been spread and made ready. This is where you will prepare for us** (to eat Pesach)**.”**

**16. And his Talmidim went out and came into the city and found everything as he had said** (or prophesied)**. And they prepared the Pesach** (there)**.**

It is evident from these verses that the Master was a prophet. This being so, we must here indicate that a prophet is not allowed to change the Law or to abolish it permanently, however he can suspend or alter the Law on a rare occasion and **only** for a limited time. For example, the Law says that sacrifices can only be made in Jerusalem at the Temple, but Eliyahu made a sacrifice outside the city of Jerusalem only once.

This too, is here the case regarding the Master who chooses once in a lifetime to have the Passover on the day that the Sadducees celebrate it and die on the day that the Pharisees are killing their Passover offering (i.e. the lambs). This should not be understood as some do, G-d forbid, that the Master changed the correct time for eating the Passover! This temporary change only enabled him to eat a Passover and die in another. Nothing normative should be read into this!

**Commentary to Hakham Ya’aqob’s School of Remes**

**Prove yourselves to be actively Torah Observant**

**Possible Definitions for ποιητής**

ποιητής *poiētḗs;* means a performer, actor, writer,[[51]](#footnote-51) doer, poet author, composer or creator. Thus, we see that Hakham Ya’aqob is speaking to his audience telling them that they should be mature enough to be “authoring” their own education on what they have learned from other Torah Scholars. Therefore, they should become “authors” of “oral” Torah themselves. You have your part in the Torah, but you should publish what you have learned.

G4160; TDNT 6:458; TDNTA 895; GK 4475; Capable of making, creative, productive[[52]](#footnote-52) From Six occurrences; AV translates as “doer” five times, and “poet” once. 1 a maker, a producer, author. 2 a doer, performer. 2A one who obeys or fulfils the law. 3 a poet.[[53]](#footnote-53) doer, a keeper, an obeyer,[[54]](#footnote-54) of the painter, inventor, θεῶν νόμων lawgiver, workman, composer of a poem, author, composer of music, [[55]](#footnote-55) to make. One who makes something, a doer, performer, poet (Acts 17:28). A doer, keeper of a law or precept (Rom. 2:13; James 1:22, 23, 25; 4:11). Syn.: dēmiourgós (1217), creator, builder; ktístēs (2939), a maker, creator; ergátēs (2040), worker; technítēs (5079), craftsman, builder; téktōn (5045), carpenter.[[56]](#footnote-56) one who produces literary texts, normally in poetic form—‘poet, writer.’ ὡς καί τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασιν ‘it is as some of your poets have said’ Ac 17:28.[[57]](#footnote-57)

**Deluding Yourselves …**

**παραλογίζομαι** means believing you know something that you don’t. Its first meaning “cheat in reckoning,” the reference is to a keeper of a state library, who had shown a willingness to “make a wrong use of” certain documents. Cf. Col 24, where the verb points to drawing an erroneous conclusion from the reasoning submitted.[[58]](#footnote-58)

The real point behind the “misunderstanding and delusion” **is from listening to many different teachers**. Some believe this is a commendable exercise. It is a very dangerous practice tantamount to eating from the tree of Good married to evil (three of knowledge of good and evil). Or, we might say those who follow “Rabbi Google.”

**Four types of Students or Five?**

Aboth 5.16[[59]](#footnote-59) There are four temperaments of students among those who sit before the sages:

* The sponge -- because it absorbs everything.
* The funnel -- because it lets in at [one end] and lets out at [the other].
* The strainer -- because it lets the wine out and retains the sediment.
* The sieve -- because it lets out the [inferior] flour and retains the fine flour.

These students are found in the Mishnah or in the literal transmission of the Mesorah. Interestingly the language is semi allegorical.

Hakham Ya’aqob mentions a “fifth” student per se. This is the student who looks at his natural face but is not spiritually minded. Therefore, he will not see anything more than his natural face. He cannot find his spiritual identity in the polished brass.

**The Mirror**

A looking glass, mirror (James 1:23). In 1 Cor. 13:12, it means that we now see only a refracted image, obscurely, and not face to face as we will hereafter.[[60]](#footnote-60)

The point here is that the Torah observant man can look in the mirror at his face and learn something of his spiritual nature. However, the person who is not Torah observant sees his natural face and cannot remember or see his spiritual identity. This is because it is no more than a natural mirror that reflects the natural face. The “mirror” in allegorical understanding is the **Ispaqlarya de-la nahara** – “Specuulm [glass, mirror, lens] that does not shine.”[[61]](#footnote-61) The present situation in Ya’aqob is that the man does not see his spiritual identity.

**Yevamot 49b** The Gemara resolves the first contradiction: “I saw the Lord” is to be understood as it is taught in a baraita: All of **the prophets observed their prophecies through an obscure looking glass [aspaklaria],** i.e., **their prophecies were given as allegorical visions** but were not a direct perception of the matter. However**, Moses our master observed his prophecies through a clear looking glass, i.e., he gained a direct and accurate perception of the matter.**

There are 9/10 Ispaqlarya, lenses of the Divine Tree. Elohim is the Midat HaDin (Measure of Strict – Justice). Therefore, those who would suggest that Chesed came only from Messiah are badly mistaken. However, the Middah of Din (justice) is not to be taken as strictly negative. The measure of justice meted out by G-d is an expression of G-d’s chesed (loving-kindness). Solid logic tells us that life without proper restraint is chaos. Interestingly, this is what we are experiencing in the present “Lawless” (antinomian) world.

Thus, Hakham Ya’aqob is allegorically speaking of immature Paqidim. They are trying to reach the level of the “Prophets” i.e. the Hakhamim. But they cannot master looking at themselves in the Ispaqlarya. To look into the Ispaqlarya means to be able to see one’s self in relation to his duty and calling.

 We must also note that “**Light is the medium of revelation**.” The Prophets are said to look through the nine lights (Ispaqlarya - the nine floors of the sefirot) of Messiah. As noted in Proverbs, the Torah is Light. The Soul is also made of this light. The ministers (malakim – angels) are also composed of this light. On a more abstract note, the Primordial Light is the expression of the King’s will. Therefore, as a Paqid, Hakham Shaul experienced the multifaceted Primordial Light of Messiah. Why?

**“*Ohr Ha-Ganuz”* The Hidden Light**

And it came to pass …

**2 Luqas (Acts) 9:3-4 But on the journey, and now it happened as he was getting close to Dammesek, suddenly the Primordial light,** the light of Messiah, surpassing the light of the sun **flashed around him. And he collapsed to the ground and heard a Bat Kol[[62]](#footnote-62)** (Daughter Voice of Har Sinai) **saying** in Hebrew[[63]](#footnote-63) **to him, Shaul, Shaul, why do you persecute Me?**

Purim and Hanukah, these two Moedim (Festivals) suggest a paradox. The Heroine of Purim is Esther. Esther’s name means, “Hidden.” The sublime thought behind Purim is that G-d is always working, and His activities are “hidden” to the naked eye.

**Psa 104:2** Covering Yourself (God) with light as with a cloak, stretching out the heavens like a *tent* curtain.

The reference is about G-d telling us that a cloak of primordial light hides G-d. This light is the “***Ohr Ha-Ganuz***” – the Hidden Light.

A glimmering glance of the Primordial Light, is that the Torah Seder and the present Nazarean Codicil are interwoven with the “Ohr Ha-Ganuz”?

D’barim 9:10 And the **LORD gave me the two tablets of stone inscribed by the finger of God**, with the exact words that the LORD had addressed to you on the mountain **out of the fire[[64]](#footnote-64)** on the day of the Assembly.

The phrase we introduced above “And it came to pass” illustrates our point when we read Midrash Rabbah 85:1 by saying…

**Midrash Rabbah LXXXV:1** “And it came to pass” as the tribal ancestors were engaged in selling Joseph, Jacob was taken up with his sackcloth and fasting, and Judah was busy taking a wife, while **the Holy One, blessed be He, was creating the light of Messiah:** thus, AND IT CAME TO PASS AT THAT TIME, etc. Before she travailed, she brought forth (Isa. LXVI, 7).

The Nazarean Codicil gives us a preparation for understanding the **Primordial Light of Messiah ben Yosef**. The Primordial light is the Shekinah or Divine Presence, which accompanied the B’ne Yisrael in the galut – exile. The present Torah Seder and Hakham Shaul’s experience teach us that the Jewish people are entering the galut Gadol – great Exile. Is the Primordial Light just the Shekinah, which comforts the B’ne Yisrael in the galut or does it serve some greater purpose?

**Pro. 6:23** **For the mitzvah (commandment) is a lamp**, and the Torah is **primordial light**; And reproofs for discipline are **the way of life**.

**And there was light?**

Maintaining the continuity of the expression **וַיְהִי** “and there was” we note that this expression is first found in relation to the Primordial Light. Why? The expression “and there was” is written in the past tense. This means that there was a Primordial light of creation, which “was” is now hidden from the naked eye. To be clear the Primordial light was “hidden” between the words “let there be” and “and there was.” Why was the Primordial light “hidden” at that time?

**Ps 97:11 Light is sown *like seed* for the righteous/generous, And gladness for the upright in heart.[[65]](#footnote-65)**

Light is the medium of revelation. The Prophets are said to look through the nine lights (**Ispaqlarya** - the nine floors of the sefirot) of Messiah. As noted in Proverbs, the Torah is Light. The Soul is also made of this light. The ministers (malakim – angels) are also composed of this light. On a more abstract note, the Primordial Light is the expression of the King’s will. Therefore, as a Paqid, Hakham Shaul experienced the multifaceted Primordial Light of Messiah. Why?

**Peretz – The Breaker**

How does Peretz teach us about the Primordial Light of Messiah? AND IT CAME TO PASS AT THAT TIME, before she travailed, she brought forth Perez, the breaker. How is “Perez” related to Messiah and the Primordial light?

**Eph 2:14 For he is our unity**[[66]](#footnote-66)**, who has made both one, and has broken down** (or through) **the middle wall of partition *between us*;**

The middle wall is not the Soreg[[67]](#footnote-67) of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The Ramban commented on the 29th verse of B’resheet 38 by saying…

The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*;[[68]](#footnote-68) *Why have You broken down* ***('paratzta')*** *her fences*?[[69]](#footnote-69) And in the language of the Rabbis: ***"Pirtzah*** (a breach in a wall) calls ‎forth to the thief."[[70]](#footnote-70)[G:\Documents\Dr Walter Oakley projects\Bne Torah\Classes\Torah Seder\5773\Heshvan 18, 5773.docx - \_ftn3](file:///G%3A%5CDocuments%5CDr%20Walter%20Oakley%20projects%5CBne%20Torah%5CClasses%5CTorah%20Seder%5C5773%5CHeshvan%2018%2C%205773.docx#_ftn3) Indeed, the Sacred Language[[71]](#footnote-71) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you ‎will break forth* ***('upharatzta')*** *to the west, and to the east;[[72]](#footnote-72)* *And the man broke forth* ***(‘vayiphrotz ')*** *exceedingly*.[[73]](#footnote-73)

Messiah Yeshua ben Yosef broke down the wall separating relationship between the Jewish people and the Gentiles with the Nefesh Yehudi. This “wall” prohibited Gentiles with the Jewish Soul from being able to return to Judaism. We were given the first **hint** that this wall was broken down by Messiah in a previous Pericope of 2 Luqas (Acts) 8:26-38. The Ethiopian Officer was a Proselyte of the Gate. We surmise that the Shammite School permitted this while full conversion, becoming a “proselyte of righteousness” was not accessible to gentiles.

The name “Peretz” is a title for Messiah. Furthermore, the name **פֶּרֶץ** (Peretz) means to “break through.” The Light of the Menorah was “hidden” within the walls of the Tabernacle/Temple. The light is seen each Shabbat as Jewish women light the Shabbat candles and when we light the Habdalah candle each week to say goodbye to Shabbat. That light is again seen when we light the 36 lights of Hanukah commemorating the 36 hours of the Primordial Light experienced by Adam HaRishon. The Tosefta shows that passing of the Kohanic Mantle from one of the last genuine Kohanim to Messiah ben Yosef. The Hidden light of the Menorah is now the Light of Messiah which shines on our hearts (Mind) illuminating the Primordial light of the Torah/Oral and written. Hakham Ya’aqob may have taught Hakham Shaul about the “Primordial Light. Hakham Shaul experienced this light on the way to Damascus. But he did not realize the full truth of the light, the mirror and the Ispaqlarya.

**2 Cor 4:6** **For God, who commanded the** primordial **light to shine out of darkness,** **has shined in our hearts**, to give**the** primordial **light of the knowledge of the glory of God in the face of Yeshua HaMashiach.**

This statement is entrenched in So’odic garb. Hakham Shaul’s embracing of the Primordial Light of Messiah was his revelation that the Oral Torah was after the House of Hillel and not Shammai. Furthermore, his embracing of that light was his acceptance that Yeshua is the Messiah. Therefore, we deduce that every soul is given the opportunity to accept or reject the Primordial Light. Likewise, every soul is given the opportunity to experience the Primordial Light of Messiah.

**Light and Darkness**

It is hard to comprehend, without progressing into So’odic hermeneutic the relationship between light, dark and the Ispaqlarya. However, in its simple analogy, allegorically speaking darkness defines objects. Every object has a measure of light and dark. Light consists of seven basic colors. The lightening or darkening of these colors by its relationship to light and darkness defines color. In the soul of man, the relationship to light and dark is his bond to the Torah. Thus, the man who is to see himself in the “mirror” of the Torah is one who will see his calling and occupation in the Congregation. The Yetser HaRa discussed recently defines a soul. Each of us has a relationship with the Torah in a different way. This relationship is the result of the Yetser HaRa and the Yetser HaTob’s acceptance or rejection of the Torah’s light in correlation to specific principles of the Mesorah.

**Yochanan (John) 1:1** **The chief principle** (beginning) **is the** personification of the **Torah, and the** personification of **Torah was with Elohim** the Judge**, and the** personification of **the Torah was Elohim** the Judge**. The same was the chief principle of Elohim the Judge. And everything came to pass through him; and without him nothing came into being. What exists came to pass because of him. The Primordial Light of life in him; and that life is the Primordial Light of all Royal Anashim. And the primordial light shined into the darkness; and the darkness could not comprehend it.**

(And it came to pass – **וַיְהִי**) **There was a man sent from Elohim** the Judge**, namedYochanan. The same** man **came to authenticate the arrival of the Primordial Light** (Messiah)**, so that all** (the Royal Anashim[[74]](#footnote-74)) **through him might become faithfully obedient** (to his Mesorah)**. He (Yochanan) was not the Primordial Light but *was sent* to authenticate the arrival of the Primordial Light** (of Messiah)**.** (He confirmed) ***That* the true Primordial Light, which lights the Way of every Royal Ish that comes into the world** with the coming of Mashiach ben Yosef**. He,** Messiahthe Primordial Light of the Oral Torah **was** (hidden) **in the world, and he made the world** with the Oral Torah**, but the world of** men apart from the Royal Anashim **did not know it.[[75]](#footnote-75)**

**Peroration**

The Primordial Light emanates from the Palace of King Messiah, which stands on the seven pillars (lights) of wisdom. The palace is upheld by the bent ones[[76]](#footnote-76) who are bent under the weight of Torah wisdom received from the light of that palace. That light is their helper and strength as they guard the Covenant with the light of revelation, the expressed will of the King Messiah.[[77]](#footnote-77) **The face of these seven pillars shines with the reflection** of the Primordial Light of Messiah as they move from vessel to vessel filling it with light, giving it inspiration and purpose for the sake of tikun olam. Thus, we must learn to see ourselves through the Divine mirror, the Ispaqlarya and not be focused on the natural face in the mirror.

**Amen V’Amen**

**Coming Festivals:**

**Chag Sukkoth – Festival of Tabernacles**

**Sunday Evening Sept. 23 – Tuesday Evening October 02**

**For further information See:**

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html) **;** [**http://www.betemunah.org/emunah.html**](http://www.betemunah.org/emunah.html) **;** [**http://www.betemunah.org/hoshana.html**](http://www.betemunah.org/hoshana.html) **;** [**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html) **;** [**http://www.betemunah.org/shemini.html**](http://www.betemunah.org/shemini.html) **;** [**http://www.betemunah.org/simchat.html**](http://www.betemunah.org/simchat.html)

**Shalom Your Excellencies!**

**We are soon to start the Festival of Tabernacles. As I have explained in past seasons, it is customary in Jewish congregations all over the world to pass a special collection addressing special needs of the local congregation.**

**Since we started, we have come a very long way with our lectionary research. This soon finishing cycle of Torah reading will see the complete translation and commentary of the books of Mark. Luke, Acts, Romans, and James, as well as Ephesians and 1, 2, 3 John. Thanks to your contributions this all has been made possible. We have made many and great discoveries as we labored with much dedication and great joy.**

**During this new Torah Reading cycle (spring 2019 – fall 2022), we will endeavor, HaShem willing, to work and refine our translation and commentary of Mark. Luke, Acts, Romans, Ephesians, James, 1, 2, 3, John, as well as presenting you with a brand new translation and commentary on the books of 1 & 2 Timothy, Titus, Philippians, Colossians, & Bereans (Hebrews).**

**We are also at the moment working on a code of Nazarean Halakha which relates the 613 commandments of the Torah and other Jewish Halakhic rulings as restated in the Nazarean Codicil. Your prayers are much coveted for the success of this sacred enterprise and one which is much needed.**

**Al of this requires our investment in special books. Therefore we appeal to all of our readers, particularly those who have never contributed to help this research to respond to this appeal before the High Holidays and fulfill in you and your family the blessings that come from the commandment: “Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed.” (Deuteronomy 16:16).**

**So as you appear before G-d, most blessed be He during these fall holy days why not make a generous offering as a gesture of Teshuba (repentance/returning) to G-d which is the one of the major themes of this Biblical month of Ellul? Or as Yochanan the Immerser (aka John the Baptist) taught: “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” (Luke 3:8).**

**On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, and His Honor Paqid Adon Tsuriel ben Abraham, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during this soon closing year of 5778. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in any way shape or manner we have offended or done wrong to you, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!**

**May you and your loved ones reach Rosh HaShana having accomplished a good returning/repentance, amen ve amen!**

**With respect and affection, Shalom UBrakhot!**

**Hakham Dr. Yoseph ben Haggai**

**P.S. Offerings should be sent to****ravybh@bigpond.com****via PayPal unless otherwise instructed. Many thanks!**

May your name and the names of your loved ones be inscribed and sealed for a good and very sweet year and in the Book of Eternal Life, amen ve amen!

**Note:**

**Because I am 16 hrs. ahead of you, I will not be able to be in class on Sunday morning your time (in the U.S.) So, if His Eminence Rabbi Dr, Hillel ben David is up to it he will dictate the class for me, otherwise Hi Eminence Rabbi Dr. Eliyahu ben Abraham will be in charge of the class.**

**Shabbat Shalom ve Chag Sameach Sukkoth!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. I Shmuel (Samuel) 31:4 [↑](#footnote-ref-1)
2. Rashi’s Commentary on Psalms, by Mayer I. Gruber [↑](#footnote-ref-2)
3. Tashlich comes from the Hebrew word meaning "to cast," referring to the intent to cast away our sins via this meaningful and ancient Jewish custom common to both Ashkenazi and Sephardic communities. Tashlich is usually performed on the first day of Rosh Hashanah. [↑](#footnote-ref-3)
4. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Literally “Bind the Festival”. [↑](#footnote-ref-5)
6. In the Jerusalem Talmud the day is known as bereih de-mo’ada (“the son of the festival”; TJ, Av. Zar. 1:1, 39b). [↑](#footnote-ref-6)
7. The concept of Isru Hag is explained in the Yerushalmi as being the day after the holiday that has a part of the holiday itself. [↑](#footnote-ref-7)
8. Lit. *The Land of Israel* [↑](#footnote-ref-8)
9. Shavuot is the festival that celebrates the integration of the physical and the spiritual. Three is the ability to connect, to combine two contrasting forces. One is alone. Two is division. Three is integration. Before there was a world there was just one dimension: **spiritual**. With the creation of the world came a new dimension, the **physical**. Presto, dichotomy appears. Then G-d revealed a third dimension: **Torah**. Through giving us the Torah, the guide to giving, achieving and connecting to G-d, which enabled us to fuse the physical and the spiritual. Such is the power of three: ***Shabbat 88a*** *A certain Galilean lectured before R. Hisda:Blessed be the Merciful One who gave a three-fold Torah to a three-fold people*(Kohanim, Levites and Israelites) *through a third[-born]*(Moses was the youngest of three children)*on the third day* (of preparation for this event)*in the third month* (Sivan)*.* [↑](#footnote-ref-9)
10. In the Land of Israel. [↑](#footnote-ref-10)
11. This paragraph is an edited excerpt from: The Book of Our Heritage: The Jewish Year and Its Days of Significance, Volume 2, by Eliyahu Ki Tov [↑](#footnote-ref-11)
12. The Shalosh Regalim. [↑](#footnote-ref-12)
13. Tehillim (Psalms) 113 – 118. [↑](#footnote-ref-13)
14. Shulchan Aruch 429:2, [↑](#footnote-ref-14)
15. A place in Israel not to be confused with Mahuza in Babylon. [↑](#footnote-ref-15)
16. Sc. enjoys himself with better food and drink on the Festival, or, alternatively, enjoys himself in this way on the day following the Festival. The alternative interpretation is the origin of the name *Isru hag* given to the day after a festival. [↑](#footnote-ref-16)
17. issur lahag [↑](#footnote-ref-17)
18. In a responsum to a community that had inquired as to the rationale behind the observance of Isru Chag, Rabbi Yosef Hayyim (1832 - 1909), known as the Ben Ish Chai, cited the famous Kabbalist Rabbi Isaac Luria (1534 - 1572), known as the ARI, to the effect that we [Jews] connect the day after the holiday to the holiday itself due to the remaining “light” of the holiday – in other words, so that the sanctity of the holiday will be extended. - Shu”t Torah Lishmah: Orach Chaim, Question 140 [↑](#footnote-ref-18)
19. Yerushalmi Avodah Zarah 1:5 [↑](#footnote-ref-19)
20. confession of sins [↑](#footnote-ref-20)
21. lamnatze’ach is the first significant word in Tehillim (Psalms) 67. [↑](#footnote-ref-21)
22. Tehillim (Psalms) chapter 145. [↑](#footnote-ref-22)
23. Yalkut Yosef Moadim page 445, Chazon Ovadia Yom Tov page 329. [↑](#footnote-ref-23)
24. A canopy beneath which Jewish marriage ceremonies are performed. [↑](#footnote-ref-24)
25. Early on, it was standard to refer to great Rabbis who had passed away with the appellation “Zal” - “zichronah livracha “May his/her/their memory be a blessing” (see here). Over time, people started using the appellation “Zatzal” - zecher tzadik livracha “May the memory of this tzaddik be a blessing” - when talking about great rabbis who have passed away. [↑](#footnote-ref-25)
26. Divrei Aggadah p. 458 [↑](#footnote-ref-26)
27. cf. v. 118:29 [↑](#footnote-ref-27)
28. Rabbi Breslover (Onkelos) interprets the word *even* (stone) as a contraction of the two words *av* (father) and *ben* (son). - Lemachar A’atir, p. 162. We can combine the explanations and say that the final *nun* of e*ven* denotes minimization, and thus, *Even*/**אב-**ן is a small *Av*/father/אב – meaning that the son, himself is a small father. Thus, the family is created: A big father gives birth to a small father and together, there is an ‘*Even’*. [↑](#footnote-ref-28)
29. Rabbi Moshe-Leib of Sossov (1745-4 Shvat 1807) was the leading disciple of Reb Shmelke of Nicholsburg. He also received from the Maggid of Mezritch and from Elimelech of Lyzhinsk. Subsequently a Rebbe in his own right with many followers, he was famous primarily for his love of his fellow Jews and his creative musical talent. His teachings are contained in the books, Likutei RaMal, Torat ReMaL Hashalem, and Chidushei RaMal. [↑](#footnote-ref-29)
30. Bereshit (Genesis) 1:26 [↑](#footnote-ref-30)
31. Rabbi Chaim Joseph David Azulai - Chida was one of the most fascinating and multi-faceted figures in Jewish history. Born in Jerusalem, to a Sephardic family, he became a scholar of the first rank and wrote classic works in halacha such as Shaar Yosef, Birkei Yosef and Machzik Beracha. He was associated with the kabbalist R. Shalom Sharabi and studied under R. Chaim Ibn Attar. [↑](#footnote-ref-31)
32. Rav Shmuel Laniado [↑](#footnote-ref-32)
33. Peh Echad; Chida [↑](#footnote-ref-33)
34. Radak [↑](#footnote-ref-34)
35. Rashi Bereshit (Genesis) 49:24 [↑](#footnote-ref-35)
36. Eben shetiyah – foundation stone, is the foundation of the world and was located in the Holy of Holies in the Temple. This is the stone that **connects** heaven and earth. [↑](#footnote-ref-36)
37. Think David HaMelech [↑](#footnote-ref-37)
38. Think Son of David (Mashiach). [↑](#footnote-ref-38)
39. Bereshit (Genesis) 48:15-16 [↑](#footnote-ref-39)
40. Rabbi Breslover (Onkelos) interprets the word *even* (stone) as a contraction of the two words *av* (father) and *ben* (son). - Lemachar A’atir, p. 162. [↑](#footnote-ref-40)
41. Verbal connection with Josh 10:12 [↑](#footnote-ref-41)
42. Verbal connection with Josh 10:14 [↑](#footnote-ref-42)
43. Verbal connection with Josh 10:14 [↑](#footnote-ref-43)
44. Verbal connection with Josh 10:12 [↑](#footnote-ref-44)
45. While we have given all the possibilities of how ποιητής *poiētḗs;* can be translated we must know that it does in fact mean BEING Torah observant. See possible definitions above. [↑](#footnote-ref-45)
46. The λόγου (Word) here should be related to the Torah. In the present setting it should be related to the Oral Torah i.e. the observers of the law (Torah), those who observe the law (Torah). [↑](#footnote-ref-46)
47. παραλογίζομαι. -  The first meaning “cheat in reckoning.” The reference is to a keeper of a state library, who had shown a willingness to “make a wrong use of” certain documents. Cf. Col 24, where the verb points to drawing an erroneous conclusion from the reasoning submitted. [↑](#footnote-ref-47)
48. Again, the reference here to the “listener” is someone who listens to many teachers without ever settling for a single teacher. This makes the “listener” one who can never arrive at the truth. [↑](#footnote-ref-48)
49. To study [↑](#footnote-ref-49)
50. Cf. <http://www.betemunah.org/chronology.html> [↑](#footnote-ref-50)
51. Louw, J. P., & Nida, E. A. (1996). Greek-English lexicon of the New Testament: based on semantic domains (electronic ed. of the 2nd edition., Vol. 1, p. 391). New York: United Bible Societies. [↑](#footnote-ref-51)
52. Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). A Greek-English lexicon (p. 1429). Oxford: Clarendon Press. [↑](#footnote-ref-52)
53. Strong, J. (1995). Enhanced Strong’s Lexicon. Woodside Bible Fellowship. [↑](#footnote-ref-53)
54. Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc. [↑](#footnote-ref-54)
55. Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). A Greek-English lexicon (p. 1429). Oxford: Clarendon Press. [↑](#footnote-ref-55)
56. Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers. [↑](#footnote-ref-56)
57. Louw, J. P., & Nida, E. A. (1996). Greek-English lexicon of the New Testament: based on semantic domains (electronic ed. of the 2nd edition., Vol. 1, p. 391). New York: United Bible Societies. [↑](#footnote-ref-57)
58. Milligan, G., and James Hope Moulton. Vocabulary of the Greek Testament. Peobody, Mass.: Hendrickson Pub, 1997. p. 487 [↑](#footnote-ref-58)
59. In some version this is Aboth 5.18 [↑](#footnote-ref-59)
60. Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers. G2072 [↑](#footnote-ref-60)
61. Matt, Daniel C., ed. The Zohar: Pritzker Edition, Vol. 3. 1 edition. Stanford, Calif: Stanford University Press, 2005. p. 448 [↑](#footnote-ref-61)
62. While scholars have a field day with the “Voice” the Paqid Shaul hears, the Bat Kol speaks volumes to Jewish ears. They would understand that this “Voice,” Bat Kol in no way undermines the Torah. A Bat Kol has been described as an Echo from Har Sinai etc. However, a Bat Kol is NOT an Echo from Har Sinai. A Bat Kol is second to the Voice of Har Sinai i.e. the giving of the Torah (Cf. Shemot – Ex 20:1). Therefore, this “Voice” Bat Kol cannot be a “conversion” which requires reception of the Nefesh Yehudi. Paqid Shaul does not receive the Nefesh Yehudi. He already possesses the Nefesh Yehudi. [↑](#footnote-ref-62)
63. Cf. 2 Luqas 26:14 [↑](#footnote-ref-63)
64. The Primordial Light [↑](#footnote-ref-64)
65. There is much more to understand here with the fall of the light bearer and on third of the fallen malakhim. [↑](#footnote-ref-65)
66. Shalom can mean “peace” as it is usually translated. However, shalom means unity and wholeness as well. [↑](#footnote-ref-66)
67. The Soreg is a wall in the Temple, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. [↑](#footnote-ref-67)
68. Isaiah 5:5. [↑](#footnote-ref-68)
69. Psalms 80:13 [↑](#footnote-ref-69)
70. Sotah 26a [↑](#footnote-ref-70)
71. Hebrew. See Ramban on Exodus 30:13, as to why Hebrew is called "a sacred" language. [↑](#footnote-ref-71)
72. Above, ‎‎28:14. Here referring to the conquest of land. [↑](#footnote-ref-72)
73. Ibid., 30 :43. Here referring to an unusual increase in wealth. It is thus clear that the word ***p'rotz*** is used to refer ‎to anything which breaks forth from its normal boundary. [↑](#footnote-ref-73)
74. Here we use Royal Anashim to refer to the Jewish Hakhamim and their talmidim. [↑](#footnote-ref-74)
75. Translation by H. Em. Rabbi Dr Eliyahu b. Abraham. [↑](#footnote-ref-75)
76. This “**wrinkling**” is reminiscent of the fetus who studies Torah in his mother’s womb in the form of a curled Torah scroll. The Gemara elaborates on the embryo in the mother’s womb as it is stated… **b. Nid 30b** ﻿﻿R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, t*hen his lamp shined above my head, and by His light I walked through darkness*. And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, *O that I were as the months of old, as in the days when God watched over me*; now which are the days that make up months and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, *And he taught me, and said unto me: Let your heart hold fast to my words, keep my commandments and live*, and it is also said, *When the converse of God was upon my tent*. [↑](#footnote-ref-76)
77. Cf. Gal 1:12 [↑](#footnote-ref-77)