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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Ab 16, 5775 – July 31/Aug 01, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Jul 31 2015 – Candles at 8:34 PMSat. Aug 01 2015 – Habdalah 9:32 PM | **Austin & Conroe, TX, U.S.**Fri. Jul 31 2015 – Candles at 8:08 PMSat. Aug 01 2015 – Habdalah 9:04 PM | **Brisbane, Australia**Fri. Jul 31 2015 – Candles at 5:01 PMSat. Aug 01 2015 – Habdalah 5:56 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jul 31 2015 – Candles at 8:27 PMSat. Aug 01 2015 – Habdalah 9:26 PM | **Manila & Cebu, Philippines**Fri. Jul 31 2015 – Candles at 6:08 PMSat. Aug 01 2015 – Habdalah 6:59 PM | **Miami, FL, U.S.**Fri. Jul 31 2015 – Candles at 7:49 PMSat. Aug 01 2015 – Habdalah 8:44 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Jul 31 2015 – Candles at 7:45 PMSat. Aug 01 2015 – Habdalah 8:45 PM | **Olympia, WA, U.S.**Fri. Jul 31 2015 – Candles at 8:28 PMSat. Aug 01 2015 – Habdalah 9:38 PM | **Port Orange, FL, U.S.**Fri. Jul 31 2015 – Candles at 7:59 PMSat. Aug 01 2015 – Habdalah 8:54 PM |
| **San Antonio, TX, U.S.**Fri. Jul 31 2015 – Candles at 8:09 PMSat. Aug 01 2015 – Habdalah 9:05 PM | **Sheboygan & Manitowoc, WI, US**Fri. Jul 31 2015 – Candles at 7:58 PMSat. Aug 01 2015 – Habdalah 9:04 PM | **Singapore, Singapore** Fri. Jul 31 2015 – Candles at 6:58 PMSat. Aug 01 2015 – Habdalah 7:48 PM |
| **St. Louis, MO, U.S.**Fri. Jul 31 2015 – Candles at 7:55 PMSat. Aug 01 2015 – Habdalah 8:56 PM | **Tacoma, WA, U.S.**Fri. Jul 31 2015 – Candles at 8:26 PMSat. Aug 01 2015 – Habdalah 9:37 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

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

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

We dedicate this Torah Seder commentary in honor of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham and His Honor Paqid Adon Yoel ben Abraham’s birthdays. We wish them a very happy and comforting Yon Huledet Sameach together with their loved ones, and pray that stream of sound and wholesome Torah knowledge, understanding and wisdom never cease from their lips in a generation starved from Torah understanding and Torah values. May they live a very long and productive life with much joy, good health, copious prosperity in all of their endeavors, raising many disciples and making them stand; and we all say, Amen ve Amen!

We also dedicate this Torah Seder to Her Honor Giberet Giborah bat Sarah and Her Excellency Giberet Zehavah bat Sarah on occasion of their birthdays. We all join together to wish them a very happy Yom Huledet Sameach in the company of loved ones and friends. May they live a very long and productive lives, with much joy, good health, and many opportunities to perform great deeds of loving-kindness, and we say, Amen ve Amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Nachamu I” – Sabbath: “Of Our Consolation I”**

 **(First of Seven Sabbaths of Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **נַחֲמוּ נַחֲמוּ** |  | **Saturday Afternoon** |
| **“Nachamu Nachamu”** | Reader 1 – D’barim 26:1-4 | Reader 1 – D’barim 27:1-4 |
| **“Comfort, comfort”** | Reader 2 – D’barim 26:5-11 | Reader 2 – D’barim 27:5-8 |
| **“Consolad, consolad”** | Reader 3 – D’barim 26:12-15 | Reader 3 – D’barim 27:9-12 |
|  | Reader 4 – D’barim 26:16-19 |  |
| D’barim (Deut.) 26:1 – 27:26 | Reader 5 – D’barim 27:1-3 | **Monday & Thursday****Mornings** |
| Psalm 138-139 | Reader 6 – D’barim 27:4-10 | Reader 1 – D’barim 27:1-4 |
| Ashlam.: Ezek. 44:30 – 45:8**Special:** Isaiah 40:1-26 | Reader 7 – D’barim 27:11-26 | Reader 2 – D’barim 27:5-8 |
| P. Abot 4:24 |  Maftir – D’barim 27:24-26 | Reader 3 – D’barim 27:9-12 |
| N.C.: Mark 16:1-8;Lk 24:1-8; Rm 15:14-24 |  Isaiah 40:1-26 |   |

**Summary of the Torah Seder – ‎ D’barim (Deut.) 26:1 – 27:26**

* First Fruits and Acknowledgement of Divine Providence – Deut. 26:1-11

        Triennial Distribution of Tithes and Prayer – Deut. 26:12-15

        Formulation of the Covenant between G-d and Israel – Deut. 26:16-19

        Procedure on Crossing Jordan – Deut. 27:1-4

        Building an Altar – Deut. 27:5-8

        Noblesse Oblige – Deut. 27:9-10

        Manner of the Solemn Blessing and Doom – Deut 27:1-14

        The Solemn Dooms – Deut. 27:15-26

**Reading Assignment:**

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎26:1 – 27:26**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And it will be, **when you come into** the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it, | 1. AND **when you have entered** into the land, which the LORD your God gives you for an inheritance, and you possess and dwell in it;  |
| 2. that you shall take of **the first of all the fruit** of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there. | 2. you will take of **the earliest first fruits which are ripe** at the beginning of all the produce of the ground which you ingathered from the land which the LORD your God has given you, and put them into a basket, and go unto the place which the LORD your God will choose that His Shekinah may dwell there. |
| 3. And you shall come to the kohen who will be [serving] in those days, and say to him, "I declare this day to the Lord, your God, that I have come to the land which the Lord swore to our forefathers to give us." | 3. And you will put crowns upon the baskets, hampers, and paper cases, and bring them to the priest appointed to be the chief priest in those days, and will say to him: We acknowledge this day before the LORD your God that we have come into the land which the LORD swore unto our fathers to give us. |
| 4. And the kohen will take the basket from your hand, laying it before the altar of the Lord, your God." | 4. And the priest will receive the basket of early fruits from your hand, and take, bring, uplift, and lower it, and afterward lay it down before the altar of the LORD your God. |
| 5. And you shall call out and say before the Lord, your God, "An Aramean [sought to] destroy my forefather, and he went down to Egypt and sojourned there with a small number of people, and there, he became a great, mighty, and numerous nation. | 5. And you will respond, and say before the LORD your God: Our father Jacob went down into Aram Naharia at the beginning, and (Laban) sought to destroy him; but the Word of the LORD saved him out of his hands. And afterwards went he down into Mizraim and sojourned there, a few people; but there did he become a great people, and mighty and many. |
| 6. And the Egyptians treated us cruelly and afflicted us, and they imposed hard labor upon us. | 6. But the Mizraee evil-treated and afflicted us, and laid heavy bondage upon us. |
| 7. So we cried out to the Lord, God of our fathers, and the Lord heard our voice and saw our affliction, our toil, and our oppression. | 7. But we prayed before the LORD our God, and the LORD hearkened to our prayers, our affliction and our travail; and our oppression was manifest before Him. |
| 8. And the Lord brought us out from Egypt with a strong hand and with an outstretched arm, with great awe, and with signs and wonders. | 8. And the LORD brought us out of Mizraim with a mighty hand and uplifted arm, and with great visions, signs, and wonders, |
| 9. And He brought us to this place, and He gave us this land, a land flowing with milk and honey. | 9. and brought us into this place, and gave us this land, a land of fruits rich as milk and sweet as honey. |
| 10. And now, behold, I have brought the first of the fruit of the ground which you, O Lord, have given to me." Then, you shall lay it before the Lord, your God, and prostrate yourself before the Lord, your God. | 10. Now, therefore, behold, I have brought the early firstlings of the fruit of the land which you have given me, O LORD. And you will lay them before the LORD your God, and worship, |
| 11. Then, you shall rejoice with all the good that the Lord, your God, has granted you and your household you, the Levite, and the stranger who is among you. | 11. and rejoice in all the good which the LORD your God gives you, you and the men of your house, and enjoy and eat, you, the Levites and the sojourners who are among you. |
| 12. When you have finished tithing all the tithes of your produce in the third year, the year of the tithe, you shall give [them] to the Levite, the stranger, the orphan, and the widow, so that they can eat to satiety in your cities. | 12. When you make an end of tithing all the tenths of your produce in the third year, which is the year of release, you will give the first tenth to the Levites, the second tenth, which is the tithe of the poor, to the stranger, the orphan, and widow, that they may eat in your cities, and be satisfied.  |
| 13. Then you shall say before the Lord, your God, **"I have removed the holy [portion] from the house, and I have also given it to the Levite, the stranger, the orphan, and the widow, according to all Your commandment that You commanded me; I have not transgressed Your commandments, nor have I forgotten [them].** | 13. But the third tenth you will bring up, and eat before the LORD your God, and you will say: **“Behold, we have set apart the consecrations from the house, and have also given the first tenth to the Levites, the second tenth to the strangers, the fatherless, and the widow, according to the commandment which you have commanded me. I have not transgressed one of Your commandments, nor have I forgotten.** |
| 14. **I did not eat any of it [second tithe] while in my mourning, nor did I consume any of it while unclean; neither did I use any of it for the dead. I obeyed the Lord, my God; I did according to all that You commanded me.** | 14. **I have not eaten of it in the days of my mourning, nor separated from it for the unclean, neither have I given of it a covering for the soul of the dead: we have hearkened to the voice of the Word of the LORD; I have done according to all that You have commanded me.** |
| 15. **Look down from Your holy dwelling, from the heavens, and bless Your people Israel, and the ground which You have given to us, as You swore to our forefathers a land flowing with milk and honey.** | 15. **Look down from heaven, from the habitation of the glory of Your holiness, and bless Your people Israel, and the land which You have given to us, as You did swear unto our fathers, a land of fruits rich as milk and sweet as honey.”** |
| 16. **This day, the Lord, your God, is commanding you to fulfill these statutes and ordinances, and you will observe and fulfill them with all your heart and with all your soul.** | 16. **This day does the LORD our God command you to perform these statutes and judgments, which you will observe and do with all your heart and with all your soul.** |
| 17. **You have selected the Lord this day, to be your God, and to walk in His ways, and to observe His statutes, His commandments and His ordinances, and to obey Him.** | 17. **The LORD have you confessed with one confession in the world this day; for so it is written, Hear, O Israel: The LORD our God is one LORD; that He may be your God, and that you may walk in the ways that are right before Him, and keep His statutes, commandments, and judgments, and be obedient unto His Word.** |
| 18. **And the Lord has selected you this day to be His treasured people, as He spoke to you, and so that you shall observe all His commandments,** | 18. **And the Word of the LORD does acknowledge (or honor) you with one acknowledgment in the world this day; as it is written, Who is as Your people Israel, a peculiar people upon the earth, to be to Him a people beloved, as He has said unto you, and that you may obey all His commandments?** |
| 19. **and to make you supreme, above all the nations that He made, [so that you will have] praise, a [distinguished] name and glory; and so that you will be a holy people to the Lord, your God, as He spoke.** | 19. **And He will set you on high, and exalt you above all the peoples He has made in greatness, and with a name of glory and splendor, that you may be a holy people before the LORD your God, as He has spoken.** |
|  |  |
| 1. And Moses and the elders of Israel commanded the people, saying, Observe all of the commandment that I command you this day.  | 1. And Mosheh and the elders of Israel instructed the people, saying: Observe all the commandments which I command you this day.  |
| 2. And it will be, on the day that you cross the Jordan to the land the Lord, your God, is giving you, that you shall set up for yourself huge stones, and plaster them with lime. | 2. And it will be on the day that you pass over the Jordan into the land which the LORD your God gives you, that you will erect for you great stones, and plaster them with lime; |
| 3. When you cross, you shall write upon them all the words of this Torah, in order that you may come to the land which the Lord, your God, is giving you, a land flowing with milk and honey, as the Lord, God of your forefathers, has spoken to you. | 3. and you will write upon them all the words of this Law, when you go over to enter the land which the Lord your God gives you, a land whose fruits are rich as milk and producing honey, as the LORD God of your fathers has said to you. |
| 4. And it will be, when you cross the Jordan, that you shall set up these stones, [regarding] which I command you this day on Mount Ebal, and you shall plaster them with lime. | 4. When you pass over Jordan, you will erect the stones that I command you on the mountain of Ebal, and plaster them with lime; |
| 5. And there, you shall build an altar to the Lord, your God, an altar of stones. You shall not wield any iron upon them. | 5. and you will build there an altar before the LORD your God, an altar of stone, not lifting up iron upon it. |
| 6. You shall build the altar of the Lord, your God, out of whole stones. And on it, you shall offer up burnt offerings to the Lord, your God. | 6. With perfect stones you will build an altar to the LORD your God, |
| 7. And you shall slaughter peace offerings, and you shall eat there, and you shall rejoice before the Lord, your God. | 7. and offer sacrifices upon it before the LORD your God. And you will immolate the consecrated victims, and eat there, and rejoice before the LORD your God. |
| 8. **You shall write upon the stones all the words of this Torah, very clearly.** | 8. **And upon the stones you will write all the words of this Law with writing deeply (engraved) and distinct, which will be read in one language, but will be interpreted in seventy languages.** |
| 9. Moses and the Levitic priests spoke to all Israel, saying, "Pay attention and listen, O Israel! This day, you have become a people to the Lord, your God. | 9. And Mosheh and the priests, the sons of Levi, spoke with all the people, saying: Listen, O Israel, and hear: This day are you chosen to be a people before the LORD your God. |
| 10. You shall therefore obey the Lord, your God, and fulfill His commandments and His statutes, which I command you this day. | 10. Hearken, therefore, to the Word of the LORD your God, and perform His commandments which I command you today. |
| 11. And Moses commanded the people on that day, saying, | 11. And Mosheh instructed the people that day, saying: |
| 12. When you cross the Jordan, the following shall stand upon Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. | 12. These tribes will stand to bless the people on the mountain of Gerezim when you have passed the Jordan, Shimeon, Levi, Jehudah, Issakar, Joseph, and Benjamin; |
| 13. And the following shall stand upon Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naftali. | 13. and these tribes will stand (to pronounce) the curses on the mountain of Ebal, - Reuben, Gad, Asher, Zebulon, Dan, and Naphtali. |
| 14. The Levites shall speak up, saying to every individual of Israel, in a loud voice: | 14. And the Levites proclaimed and said to every man of Israel with a high voice: |
| 15. "Cursed be the man who makes any graven or molten image an abomination to the Lord, the handiwork of a craftsman and sets it up in secret! And all the people shall respond, saying, 'Amen!' | 15. Six tribes will stand on Mount Gerezim, and six on Mount Ebal; and the ark, the priests, and Levites in the midst. In blessing they will turn their faces towards Mount Gerezim, and say: Blessed will be the man who makes not an image or form, or any similitude which is an abomination before the LORD, the work of the craftsman's hand, and who places not such in concealment. In cursing, they will turn their faces toward Mount Ebal, and say: Accursed be the man who makes an image, figure, or any similitude which is an abomination before the LORD, the work of the craftsman's hand, or who places such in concealment. And all of them will respond together, and say, Amen. |
| 16. Cursed be he who degrades his father and mother. And all the people shall say, 'Amen!' | 16. Accursed is he who contemns the honor of his father or his mother. And all of them will answer together, and say, Amen. |
| 17. Cursed be he who moves back his neighbor's landmark. And all the people shall say, 'Amen!' | 17. Accursed is he who will transfer the boundary of his neighbor. And all of them will answer together, and say, Amen. |
| 18. Cursed be he who misguides a blind person on the way. And all the people shall say, 'Amen!' | 18. Accursed is he who causes the pilgrim, who is like the blind, to wander from the way. And all of them will answer together, and say, Amen. |
| 19. Cursed be he who perverts the judgment of the stranger, the orphan, or the widow. And all the people shall say, 'Amen!' | 19. Accursed be he who perverts the judgment of the stranger, the widow, and the fatherless. And all will answer together, and say, Amen. |
| 20. Cursed be he who lies with his father's wife, thus uncovering the corner of his father's garment. And all the people shall say, 'Amen!' | 20. Accursed is he who lies with his father's wife, because he uncovers his father's skirt. And all will answer together, and say, Amen. |
| 21. Cursed be he who lies with any animal. And all the people shall say, 'Amen!' | 21. Accursed is he who lies with a beast. And all will answer together, and say, Amen. |
| 22. Cursed be he who lies with his sister, his father's daughter or his mother's daughter. And all the people shall say, 'Amen!' | 22. Accursed is he who lies with his sister, the daughter of his father or mother. And all will answer together, and say, Amen. |
| 23. Cursed be he who lies with his mother in law. And all the people shall say, 'Amen!' | 23. Accursed is he who will lie with his mother-in-law. And all will answer together, and say, Amen. |
| 24. Cursed be he who strikes his fellow in secret. And all the people shall say, 'Amen!' | 24. Accursed is he who attacks his neighbor with slander in secret. And all will answer together, and say, Amen. |
| 25. Cursed be he who takes a bribe to put an innocent person to death. And all the people shall say, 'Amen!' | 25. Accursed is he who receives hire to kill and to shed innocent blood. And all will answer together, and say, Amen. |
| 26. Cursed be he who does not uphold the words of this Torah, to fulfill them. And all the people shall say, 'Amen!' | 26. The twelve tribes, each and every, will pronounce the blessings altogether, and the curses altogether. In blessing, they will turn their faces (in pronouncing) word by word towards Mount Gerezim, and will say: Blessed is the man who confirms the words of this Law to perform them. In cursing, they will turn their faces towards Mount Ebal, and say: Accursed is the man who confirms not the words of this Law to perform them. And all will answer together, and say, Amen. These words were spoken at Sinai, and repeated in the tabernacle of ordinance, and (again) the third time on the plains of Moab, in twelve sentences (words), as the word of every tribe; and each several commandment (was thus) ratified by thirty and six adjurations. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.) ‎‎26:1 – 27:26**

**1 And it will be, when you come... and you possess it and settle in it This [verse, which is immediately followed by the commandment of bringing the firstfruits,] teaches us that they were not obligated [to bring] “firstfruits” until they conquered the Land and divided it. -[Kid. 37b]**

**2 of the first** but not all the first, because not all fruits are subject to [the mitzvah of] "firstfruits"—**only the seven species [for which the land of Israel is noted].** Here, in our verse, it says the word אֶרֶץ , “land,” and there [in the verse describing the praise of Eretz Israel], it says, “A land (אֶרֶץ) **of wheat and barley, vines and figs and pomegranates, a land of oil-producing olives and honey”** (Deut. 8:8). Just as the earlier verse (Deut. 8:8) is referring to the seven species through which Eretz Israel is praised, here too, [the verse is dealing with] the praise of the Land. [Rashi proceeds to explain two expressions in Deut. 8:8, which are relevant to the mitzvah of firstfruits, in light of the connection taught by our Rabbis above:]

**oil-producing olives** [refers to] “ אֲגוּרִי olives,” [see Sifrei 26:2, meaning superior quality] olives that retain their oil, keeping it gathered (אָגוּר) [as it were] inside it. [Hence, it is the superior fruits which must be brought here].-[Ber. 39a] [And in the same verse (Deut. 8: 8):]

**honey** That is the **honey of dates**.-[Sifrei 26:2]

**of the first [of all the fruit]** [What is the process of taking these fruits?] A man goes down into his field and sees a fig that has ripened. He winds a reed around it for a sign and declares: “This is the firstfruit (בִּכּוּרִים) .”-[Mishnah Bikkurim 3:1]

**3 who will be [serving] in those days** You have only the kohen in your days, whatever he is [and although he may not be as wise or holy as those of previous generations, **you are obliged to address him with the respect due to his office as an agent of God].-[Sifrei 26:3]**

**and say to him** that you are not ungrateful [for all that God has done for you].

**I declare this day** [The expression, “this day,” teaches us that the one who brings the firstfruits must make this declaration] once a year, and not twice [even though he may return with more firstfruits later that same year].-[Sifrei 26:3]

**4 And the kohen shall take the basket from your hand**-**in order to wave it.** [How so?] The kohen places his hand under [the basket, beneath the level of] the owner’s hand [which is grasping the basket at the top, by its rim] (Sukk. 47b), and [in this position,] waves [the basket together with its owner].

**5 And you shall call out** Heb. וְעָנִית [Usually meaning to “respond.” However, in this context, this word] denotes the raising of the voice.-[Sotah 32b]

**An Aramean [sought to] destroy my forefather** [The declarer] mentions [here] the kind deeds of the Omnipresent [by stating]: “An Aramean [sought to] destroy my forefather.” That is, Laban, when he pursued Jacob, sought to uproot [i.e., annihilate] all [the Jews], and since he intended to do so, the Omnipresent considered it as though he had actually done it (Sifrei 26:5), for [regarding] the pagan nations of the world, the Holy One, Blessed is He, considers the [mere] intention [of an evil deed] as [being equivalent to] the actual perpetration [of the deed itself].-[Yerushalmi Pe’ah 1:1 at end]

**who then went down to Egypt** And [apart from Laban,] still others came upon us to annihilate us, for after this, Jacob went down to Egypt ["and the Egyptians treated us cruelly..."].

**with a small number of people** [Namely,] seventy persons.-[Sifrei 26:5; see Gen. 46:27]

**9 to this place** meaning the Temple.-[Sifrei 26:9] [The expression הַמָּקוֹם הַזֶה must refer specifically to the Temple and not to the Land of Israel in general, because the following clause:]

**and He gave us this land** [is to be understood] literally.

**10 Then, you shall lay** [The repetition of the expressions וְהִנִּיחוֹ (verse 4) and here, וְהִנַּחְתּוֹ ] teaches us [that there were two procedures involving laying the hands on the basket and waving it, namely] that [the owner] takes [the basket] after the kohen has [completed] waving it; [the owner subsequently] grasps it in his hand during his declaration, and then repeats the waving procedure.

**11 And you shall rejoice with all the good** From here, [our Rabbis] said that the firstfruits declaration is recited only at the time of “rejoicing,” namely, from Shavuoth until Sukkoth, for [then] a person gathers in his grain, fruit, wine and oil [over which he rejoices]. However, from Sukkoth and onwards, he must bring [his firstfruits to the Temple], but he does not recite the declaration. -[Pes. 36b]

**you, the Levite** [From here, we learn that] the Levite is also obligated in [the mitzvah of bringing] firstfruits if they planted [trees] within their [forty-eight] cities. [Outside of these cities, they had no land.]

**and the stranger who is among you** [I.e., the proselyte.] He brings [his firstfruits], but he does not recite the declaration, since he cannot say “to our fathers” [in the introduction to the declaration (verse 3): “I have come to the land which the Lord swore to our forefathers to give us”].-[Mishnah Bikkurim 1:4]

**12 When you have finished tithing all the tithes of your produce in the third year** When you have finished separating the tithes of the third year [of the seven-year shemittah cycle]. It fixes a time for the removal [of the tithes from the house] and for the [accompanying] confession [regarding their proper disposal] on the Eve of Passover [for the removal, and for the confession, in the afternoon of the last day of Passover] of the fourth year, as it is said, "At the end of (מִקֵּץ) three years, you shall take out [all the tithe of your crop] (Deut. 14:28), and later on, Scripture also uses this expression: “At the end of (מִקֵּץ) seven years” (Deut. 31:10), referring to the mitzvah of הַקְהֵל [assembling all the people in the Temple courtyard, to hear the king read the book of Deuteronomy]. Just as there, the mitzvah was to be performed on a Festival, here too [in the case of removing the tithes and reciting the confession, the mitzvah must be performed] on a Festival. But one could suggest that just as there [in the case of הַקְהֵל , the mitzvah was performed] on the Festival of Sukkoth, here too, [the mitzvah must be performed] on the Festival of Sukkoth. Therefore, Scripture states here: "When have you finished taking all the tithes in the third year"—[this refers to] a festival on which all tithes have been completely taken: this is Passover [not Sukkoth], because many trees have their fruits picked after Sukkoth [but not after Passover]. Consequently, the separating of tithes of the third year’s produce will conclude on Passover of [the following year, namely] the fourth year. And anyone who has delayed [in distributing] his tithes is ordered by Scripture to remove [any remaining tithes] from the house [on Passover of the fourth year of the shemittah cycle].-[Sifrei 26:12]

**the year of the tithe** [The third year of each shemittah cycle is called “the year of the tithe” because] it differs from its preceding two years insofar as it is a year in which only one of the tithes separated in the two preceding years is separated. During the first and second years of the shemittah cycle, the tithes separated are: a) מַעֲשֵׂר רִאשׁוֹן , “the first tithe,” as the verse says, “[Speak to the Levites, and say to them,] When you take from the children of Israel the tithe...” (Num. 18:26) [referring to “the first tithe,”] and b) מַעֲשֵׂר שֵׁנִי , “the second tithe,” as the verse says, “And you shall eat before the Lord, your God... the tithes of your grain, of your wine and of your oil...” (Deut. 14:23) [which is a reference to “the second tithe”]. Thus, we have two tithes [being separated during the first two years of the shemittah cycle]. Now Scripture comes and teaches us that in the third year, only one of these two tithes is separated. And which one is that? It is “the first tithe.” ["The second tithe is not separated during the third year."] Instead of “the second tithe,” one must give “the tithe for the poor,” for it says here in our verse “you shall give [them] to the Levite” what belongs to him, namely “the first tithe”; [then our verse continues:] "the stranger, the orphan, and the widow"—this is “the tithe for the poor.” -[Sifrei 26:12; R.H. 12b]

**so that they can eat to satiety** Give them enough to satisfy them. Based on this, [our Rabbis] stated: One may not give the poor in the granary less than one-half a kav of wheat [or one kav of barley. [A kav represents the volume of twenty-four eggs].-[Sifrei 26:12, Pe’ah 8:5]

**13 Then you shall say before the Lord, your God** Confess [i.e., declare] that you have given your tithes [as required].-[Sifrei 26:13]

**I have removed the holy [portions] from the house** This refers to: a) “the second tithe,” and b) נֶטַע רְבָעִי , the fruit yielded by a tree in its fourth year of growth [both of which are termed קֽדֶשׁ , holy (portions)], they must be brought up to Jerusalem and eaten there in purity. [Accordingly,] the verse here teaches us that if one has delayed bringing these tithes up to Jerusalem for two years, he must take them up now [in the third year].

**and I have also given it to the Levite** This refers to “the first tithe.”- [ibid.]

**and... also** [This seemingly superfluous word, “also,”] comes to include terumah, [the part given to the kohen ] and the firstfruits [which is are also given to the kohen. Since Kohanim stem from the tribe of Levi, they are referred to here as Levites].-[Yerushalmi Ma’aser Sheni 5:5]

**the stranger, the orphan and the widow** This refers to “the tithe for the poor.”-[Sifrei 26:13]

**according to all Your commandment** I have given them [the tithes] in their proper sequence (ibid). I did not give terumah before the firstfruits; I did not give tithes before terumah ; I did not give the second tithe before the first tithe. For terumah is termed רֵאשִׁית , “the first one,” because it is the first portion to be separated when the produce has become [matured] “grain,” and it is written [regarding the separation of tithes]: מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר (Exod. 22:28), which means that one must not change the order [set out in Scripture for separating tithes]. - [Mechilta, Exod. 22:28]

**I have not transgressed Your commandments** I did not separate tithes from one species [of produce to fulfill the obligation of tithe-separation due] from another species [of produce], and I did not separate tithes from the new crop [of the year to fulfill the obligation of tithe-separation due] from the old crop.-[Sifrei, Ma’aser Sheni 5:11]

**nor have I forgotten to bless You** [on the performance of the mitzvah] of separating tithes.-[ibid.]

**14 I did not eat any of it [second tithe] while in my mourning** From here [our Rabbis derive the ruling that the second tithe] is forbidden to [be eaten by] an אוֹנָן [close relative of a deceased on the day of death].-[Sifrei 26:14]

**nor did I consume any of it while unclean** Whether I was unclean and it was clean, or I was clean it was unclean. But where [in the Torah] is one warned against this? [The warning is alluded to in the verse: (Deut. 12:17),] “You shall not eat in your cities [the tithe...].” This refers to eating in a state of uncleanness, as it is said in reference to פְּסוּלֵי הַמֻּקְדָשִׁים , [animals dedicated as sacrifices, which subsequently became blemished and consequently unfit for that purpose (see Deut. 15:21-22) the Torah says,] “You may eat it within your cities, the unclean and the clean person together...” (Deut.15:22). This [the second tithe], however, you shall not eat in the manner of “eating in the cities,” mentioned elsewhere. -[Yev. 73b]

**neither have I used any of it for the dead** [using its value in money] to make for him a coffin or shrouds.-[Sifrei, Ma’aser Sheni 5:12]

**I obeyed the Lord, my God [in that] I have brought [it] to the Temple.** -[Sifrei, Ma’aser Sheni 5:12] [In fact, the second tithe was not brought to the Temple, but eaten in Jerusalem. If a person redeemed it, however, he was to bring the redempion money to Jerusalem and purchase food to be eaten in Jerusalem. Although all types of food could be purchsed, it was customary to purchase animals and sacrifice them as peace offerings. In this respect, the tithe would be brought into the Temple (Malbim).]

**I have done according to all that You have commanded me** I have myself rejoiced and caused others to rejoice through it.-[Sifrei, Ma’aser Sheni 5:12]

**15 Look down from Your holy dwelling** We have fulfilled what You have decreed upon us. Now You do what is incumbent upon You to do (Sifrei, Ma’aser Sheni 5: 13), for You said, “If you follow My statutes... then I shall give [you] your rains in their [proper] time....” (Lev. 26:3- 4).

**which You have given us,** as You swore to our forefathers to give to us, and You have [also] kept [the promise You made to our ancestors who left Egypt, that You would give us] “a land flowing with milk and honey.”

**16 This day, the Lord your God is commanding you** **Every day, you shall regard the commandments as if they are brand new, as though you are just today being commanded regarding them!-[Tanchuma 1]**

**You will observe and fulfill them A heavenly voice is blessing you: “You have brought the firstfruits today—[so] will you merit to bring them next year!”**

**17 You have selected** Heb. הֶאֱמַרְתָּ

**has selected you** Heb. הֶאֱמִירְךָ We do not find any equivalent expression in the Scriptures [which might give us a clue to the meaning of these words]. However, it appears to me that [the expression הֶאֱמִיר ] denotes separation and distinction. [Thus, here, the meaning is as follows:] From all the pagan deities, you have set apart the Lord for yourself, to be your God, and He separated you to Him from all the peoples on earth to be His treasured people. [Notwithstanding,] I did find a similar expression [to הֶאֱמִיר], which denotes “glory,” as in the verse “[How long will] all workers of violence praise themselves (יִתְאַמְּרוּ) ?” (Ps. 94:4).

**18 as He spoke to you** When He said]: “And [out of all the nations,] you shall be to Me a treasure” (Exod. 19:5). - [Mechilta 12:78]

**19 And so that you will be a holy people... as He spoke** [When He said]: “And you shall be holy to Me” (Lev. 20:26). -[Mechilta 12:78]

**Chapter 27**

**1 Observe all of the commandment** Heb. שָׁמֽר [The word שָׁמֽר here denotes] continuous action [that is to say: “You must observe this commandment always”]. Gardant in Old French.

**2 you shall set up for yourself in the Jordan, and after this, you shall take out other [stones] from there, and out of this [second set of stones], build an altar on Mount Ebal.** Consequently, we find that there were three places [at which constructions] of stones [were set up]: a) Twelve [stones were put together] in the Jordan, b) the same [number of stones set up] at Gilgal [i.e., the Israelites’ first stop in the land of Israel,] and c) the same [number of stones set up] at Mount Ebal. The above is taught in Tractate Sotah (35b) [where the Talmud, citing Chapter 4 of Joshua, proves the above].

**8 very clearly** in seventy languages.-[Sotah 32a]

**9 Pay attention** Heb. הַסְכֵּת [To be understood] as the Targum [Onkelos] renders: אֲצֵת [meaning, “Listen!” or “Pay attention!”].

**This day, you have become a people [to the Lord, your God]** Every single day, it should seem to you as though you are today entering into a covenant with Him.-[see Ber. 63b]

**12 to bless the people** As it is found in Tractate Sotah (32a): Six tribes ascended to the top of Mount Gerizim and [the other] six to the top of Mount Ebal; the kohanim, the Levites and the [holy] ark stood below in the middle. The Levites turned their faces towards Mount Gerizim and began with the blessing: “Blessed be the man who does not make a graven or molten image...,” and these [the tribes on Mount Gerizim] and these [the tribes on Mount Ebal] answered “Amen!” Then [the Levites] turned their faces towards Mount Ebal and began with the curse, saying: “Cursed be the man who makes any graven [or molten] image...,” and these [the tribes on Mount Gerizim] and these [the tribes on Mount Ebal] responded “Amen!” The Levites then turned their faces once again towards Mount Gerizim, and said: “Blessed be he who does not degrade his father and mother,” [and the tribes on Mount Gerizim and those on Mount Ebal responded “Amen!” The Levites] would then turn their faces once again towards Mount Ebal, and say: “Cursed be he who degrades his father and mother,” [and the tribes on Mount Gerizim and those on Mount Ebal responded “Amen!”]. Thus [it would continue] in this manner for all of them [the blessings and curses] until [the very last curse, namely (verse 26)]: “Cursed be the one who does not uphold [the words of this Torah].”

**16 who degrades his father** Heb. מְקַלֶה אָבִיו [The word מַקְלֶה means:] to treat cheaply [i.e., with disrespect]. It is similar to the verse, “ וְנִקְלָה אָחִיךָ , your brother will be degraded” (Deut. 25:3).

**17 who moves back his neighbor’s landmark** Heb. מַסִּיג גְּבוּל , moving it back and stealing the land. [The term מַסִּיג ] is an expression similar to, “has turned backwards (וְהֻסַּג אָחוֹר) ” (Isa. 59:14).

**18 who misguides a blind person** One [figuratively] blind regarding some matter [i.e., ignorant or inexperienced], and [knowingly] giving him bad advice.

**24 who strikes his fellow in secret** [Scripture] is speaking of [someone who causes harm to his fellow Jew through] slander (Pirkei d’Rabbi Eliezer 53). I saw in the Yesod of Rabbi Moshe Hadarshan that there are eleven curses here, corresponding to eleven tribes. [Each of eleven tribes was blessed by Moses before he passed away. Here, we learn that every tribe had an allusionary curse attached to it, as if in admonishment: “If you do God’s will, you will be granted the blessing, but if not, then there is a curse attached.”] But in allusion to [the tribe of] Simeon, [Moses] did not write “Cursed be he...,” for [Moses] did not intend to bless [the tribe of] Simeon [individually] prior to his passing, when he blessed the other tribes. Therefore, [Moses] did not wish to curse them [either. Moses did not deem the tribe of Simeon deserving of a direct blessing before he passed away, on account of the shocking incident at Shittim which involved the leader of the tribe of Simeon having illicit relations with a Midianite princess. See Num. 25:1-15].

**26 who does not uphold [the words of this Torah]** Here [in this curse,] Moses included the entire Torah, and they accepted it upon themselves with a curse and an oath.-[see Shevuoth 36a]

**Ketubim: Tehillim (Psalms) ‎‎‎138:1-8, 139:1-24**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. Of David. I shall thank You with all my heart; **before the princes I shall sing Your praises.** | 1. Composed by David. I will give thanks in Your presence, O LORD, with all my heart; **before the judges I will sing to You.** |
| 2. **I shall prostrate myself toward Your holy Temple, and I shall give thanks to Your name for Your kindness and for Your truth, for You magnified Your word over all Your names.** | 2. **I will bow down before Your holy temple, and I will confess Your name, because of Your goodness and because of Your truth; for You have magnified over every name of Yours the utterance of Your praise.** |
| 3. On the day that I called and You answered me; You made me great, [putting] strength into my soul. | 3. In the day that I call, answer me; You have magnified strength in my soul. |
| 4. **O Lord, all the kings of the earth will acknowledge You, for they heard the words of Your mouth.** | 4. **All the kings of the earth will give thanks in Your presence, O LORD, for they have heard the utterance of Your praise.** |
| 5. And they will sing of the ways of the Lord, for great is the glory of the Lord. | 5. And they will sing praise on the pathways of the LORD, for great is the glory of the LORD. |
| 6. For the Lord is high but He sees the lowly, and He chastises the haughty from afar. | 6. For exalted is the LORD, but He will look on the humble for good; but He will humble the proud from heaven afar. |
| 7. **If I walk in the midst of distress, You revive me; against the wrath of my enemies, You stretch forth Your hand and Your right hand saves me.** | 7. **If I walk in the midst of trouble, You will keep me alive; You will stretch forth Your hand against the nostrils of my enemies to destroy them, and Your right hand will redeem me.** |
| 8. May the Lord agree with me; O Lord, may Your kindness be eternal. Do not let go of the works of Your hands. | 8. The LORD will pay them back evil on my account; O LORD, Your goodness is forever, You will not forsake the works of Your hands. |
|  |  |
| 1. For the conductor. Of David, a song. **O Lord, You have searched me out and You know.**  | 1. For praise, composed by David, a psalm. **O LORD, You have searched me out and known me.** |
| 2. **You know my sitting and my rising; You understand how to attach me from afar.** | 2. **It is manifest before You when I sit down to study the Torah, and when I rise up to go to war; You understand my fellowship in Your congregation from a people afar off.** |
| 3. My going about and my lying down You encompassed, and You are accustomed to all my ways. | 3. Now when I walk in the road or when I recline to study the Torah, You have become a stranger; and You have made all my ways dangerous. |
| 4. For there is no word on my tongue; behold, O Lord, You know it all. | 4. And when there is no speech on my tongue, behold, O LORD, You know the thought of my heart completely. |
| 5. From the rear and the front You encompassed me, and You placed Your pressure upon me. | 5. From behind me and in front of me You have confined me, and You have inflicted on me the blow of Your hand. |
| 6. Knowledge is hidden from me; it is hard, I cannot attain it. | 6. It is hidden from my knowing; it is too mighty, I am not capable of it. |
| 7. **Where shall I go from Your spirit, and where shall I flee from Your presence?** | 7. **Where will I go from the presence of Your storm-wind? And where will I flee from Your presence?** |
| 8. **If I ascend to the heavens, there You are, and if I make my bed in the grave, behold, You are there.** | 8. **If I go up to the heavens, You are there; and if I lower myself to Sheol, behold, there is Your Word.** |
| 9. **[If] I take up the wings of dawn, [if] I dwell at the end of the west,** | 9. **I will lift up the fringes of sunrise, I will abide at the ends of the sea.** |
| 10. **There too, Your hand will lead me, and Your right hand will grasp me.** | 10. **Also there Your hand will guide me, and Your right hand will seize me.** |
| 11. I said, "Darkness will darken me, and the night will be dark about me." | 11. And I said, "Truly darkness will blind me, and the night will become dark for my sake." |
| 12. Even darkness will not obscure [anything] from You, and the night will light up like day; as darkness so is the light. | 12. Also the darkness will not be too dark for Your Word, and the night, like day, will give light; like darkness, like light they are equal. |
| 13. For You created my reigns, You covered me in my mother's womb. | 13. For You have created my kidneys; You established me in the belly of my mother. |
| 14. I shall thank You for in an awesome, wondrous way I was fashioned; Your works are wondrous, and my soul knows it very well. | 14. I will give You thanks, for You have miraculously done awesome things; Your works are wonderful, and my soul knows it well. |
| 15. My essence was not hidden from You, when I was made in secret, I was formed in the lowest parts of the earth. | 15. My self is not hidden from You, for I was made in secret, I was formed in the belly of my mother. |
| 16. Your eyes saw my unformed body, and on Your book they were all written; days have been formed and one of them is His. | 16. Your eyes see my body; and in the book of Your remembrance all my days were written on the day the world was created; in the beginning all creatures were created but not on a single day among them. |
| 17. **And to me, how dear are Your friends, O Lord! How great is their sum!** | 17. **And how precious to me are those who love You, the righteous/generous, O God; and how mighty have their scholars become!** |
| 18. I shall count them; they are more numerous than sand; I have come to the end, and I am still with You. | 18. I will number them in this age: they will be more numerous than sand; I awake in the age to come and still I am with You. |
| 19. If only You would slay the wicked, O God, and men of blood, "Turn away from me." | 19. If You slay, O God, the wicked man, then men who are worthy of the judgment of death will depart from me. |
| 20. Who mention You with wicked thought; Your enemies took it up in vain. | 20. Who will swear in Your name for deception, taking an oath in vain, Your enemies. |
| 21. Did I not hate Your enemies, O Lord? With those who rise up against You, I quarrel. | 21. Do I not hate all those who hate You, O LORD? And when they rise against You, I am incensed. |
| 22. I hate them with utmost hatred; they have become my enemies. | 22. I hate them to the destruction of hatred; they have become enemies to me. |
| 23. **Search me out, O God, and know my heart; test me and know my thoughts.** | 23. **Search me out, O God, and know my thoughts; examine me and know my thinking.** |
| 24. And see whether there is any vexatious way about me, and lead me in the way of the world. | 24. And see if any way of error is in me; and guide me in the path of those eternally upright |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 138:1-8, 139:1-24**

**1 before the princes I shall sing Your praises** before the eyes of the princes (kings).

**2 for You magnified Your word over all Your names** Your name is mighty, jealous, and vengeful, but You magnified Your word, so that You skip over Your standards, over all Your names, and You forgive us.

**4 for they heard** When they heard the words of Your mouth: “You shall not murder; You shall not commit adultery,” they acknowledged the words of Your mouth: “I am [the Lord your God]” and “You shall have no [other god].” It is proper to make them first accept the yoke of His kingdom, and then He should levy all His decrees.

**6 He chastises** Heb. יידע , chastises, like (Jud. 8:16): “and with them he broke (ויודע) the men of Succoth.”

**8 May the Lord agree with me** May He agree with my requests.

**the works of Your hands** The Temple, about which is stated (Exod. 15:16): “Your hands established.”

**Chapter 139**

**2 You understand how to attach me from afar** You understand from afar [how] to attract me to Your friendship and to Your love.

**to attach me** Heb. לרעי , to attach me to You.

**3 My going about and my lying down** You encompassed My way, my lying down, and my dwelling You have encompassed with a wall, for I can do nothing without Your knowledge.

**You encompassed** heb. זרית , an expression of (Exod. 25:24): “a gold crown (זר) .” Menachem associated it in this manner (p. 82). Our Sages, however, interpreted it (Nid. 31a, Mid. Ps. 139:3) as referring to the droplet of [semen, transmitted in] sexual intercourse, from whose choicest part the fetus is formed, and the meaning of זֵרִיתָ (זורה) is an expression of winnowing the grain to purify it of the refuse it contains.

**You are accustomed** Heb. הִסכנתה , you are accustomed.

**5 From the rear and the front** My face and my back.

**Your pressure** your coercion and your ruling, destroit in Old French.

**6 Knowledge is hidden from me, etc.** A place to escape from You is covered up and hidden from me. (I found this.)

**8 and if I make my bed** Heb. ואציעה , an expression of a spread (מצע) and a bed.

**9 [If] I take up the wings of dawn** If I take up for myself the wings of dawn, which shine at once from one end of the world to the other, so will I fly swiftly until I dwell at the end of the sea.

**11 I said, “Darkness will darken me”** If I said, “I will be hidden in the darkness, and the darkness will envelop me so that You will not see me.” יְשׁוּפֵנִי is an expression of נֶשֶׁף , evening.

**“and the night will be dark about me”** Heb. אור , lit. light. And the night will darken before me. This אוֹר is an expression of darkness, like (Job 37:11): “he spreads his clouds of darkness (אור) ”; similarly (below 148:3), “all stars of the night (אור) ”; similarly (Exod. 14:20), “and it darkened (ויאר) the night.”

**12 Even there I have no asylum,** for no darkness will obscure [anything] from You.

**as darkness, so is the light** Both are the same to You.

**13 For You created my reins** which think all my thoughts.

**You covered me** Heb. תסכני , [equivalent to] תסוֹככני .

**15 I was made in secret** In sexual intercourse.

**in the lowest parts of the earth** In the lowest compartment in my mother’s womb.

**16 Your eyes saw my unformed body** From the time that You created the world, Your eyes saw all the forms of the coming generations.

**My unformed body** Heb. גלמי . My splendor and the pattern of my form, before I was born and before I came into the world, Your eyes saw.

**and on Your book they were all written** And all the creatures of the world, like me, like them, even all of them, before they were created, were together revealed before You.

**days have been formed and one of them** All man’s deeds and the end of the days are revealed before You as if they were already formed, although not one of them was in existence, and not one was yet in the world. These are the wonders of God’s works and the way of His might, that future events are revealed to Him before they come. And so, Scripture says (Jer. 1:5): “When I had not yet formed you in the womb, etc.”

**and on Your book, they were all written** The book of the generations of man, which You showed to Adam.

**written** lit. all of them will be written, like נכתבוּ .

**days were formed without one of them** Ultimately, many days were destined to be created, but not one of them was yet created. According to the masoretic text, in which לא is written, this is its explanation. And according to the readingfor it is read לו this is its explanation: days have been formed He showed the days that were destined to be created, and for His share, He chose one of them, viz. the Sabbath day. Another explanation: This is the Day of Atonement, for forgiveness.

**17 And to me, how dear are Your friends** The congregation of Israel says, “How esteemed in my eyes are the righteous/generous in every generation!”

**How great is their sum!** The calculation of their counting, an expression of (Exod. 30:12): “When you take the sum (ראש) of the children of Israel.”

**18 I shall count them...than sand** If I came to count the good of their deeds, they would be more numerous than sand.

**I have come to the end, and I am still with You** Behold I have now come to the end of the generations that You allotted from then until today, and this generation is still with You and in fear of You, and I have not turned away from following You.

**19 If only You would slay the wicked** If only You would slay the wicked.

**20 Who mention You with wicked thought** They mention Your name regarding all the thoughts of their evil and call their deities with Your name.

**took it up** Heb. נשוא , like נשאו , they took up.

**Your enemies...in vain** Your enemies took up Your name in vain.

**24 whether there is any vexatious way about me** Whether there is a way of vexation and deterioration in me.

**Meditation from the Psalms**

**Psalms ‎‎138:1-8, 139:1-24**

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

**Psalms chapter 138** captures the triumphant spirit that will pervade the Jewish nation at the advent of the Messiah. First, the Jews will witness the downfall of their enemies in the War of Gog and Magog. Then they will thrill to the sight of the renewal of Jewish sovereignty by the scion of the House of David. Since all the age-old aspirations of the people will be fulfilled, they will sing praise to God with full hearts.[[1]](#footnote-1)

This psalm was written by King David to speak about the messianic future. Clearly David was settled in his kingdom and looking forward to the ultimate fulfillment of that settled kingdom.

Ibn Ezra describes **Psalms chapter 139** as an extraordinary lesson on the ways of God. In the Five Books of Tehillim, no other psalm examines the roots and reasons of creation so intimately.

This psalm attests that it was written by King David. However, R' Yehudah quoted in Midrash Shocher Tov attributes the authorship of this psalm to Adam.

***Baba Bathra 14b*** *Who wrote the Scriptures? — Moses wrote his own book and the portion of Balaam18 and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch.19 Samuel wrote the book which bears his name and the Book of Judges and Ruth.* ***David wrote the Book of Psalms, including in it the work of the elders, namely, Adam****, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph, and the three sons of Korah.[[2]](#footnote-2) Jeremiah wrote the book which bears his name, the Book of Kings, and Lamentations. Hezekiah and his colleagues wrote Isaiah,[[3]](#footnote-3) Proverbs,[[4]](#footnote-4) the Song of Songs and Ecclesiastes. The Men of the Great Assembly wrote Ezekiel,[[5]](#footnote-5) the Twelve Minor Prophets,[[6]](#footnote-6) Daniel and the Scroll of Esther. Ezra wrote the book that bears his name[[7]](#footnote-7) and the genealogies of the Book of Chronicles up to his own time. This confirms the opinion of Rab, since Rab Judah has said in the name of Rab: Ezra did not leave Babylon to go up to Eretz Yisrael until he had written his own genealogy. Who then finished it [the Book of Chronicles]? — Nehemiah the son of Hachaliah.*

When God fashioned him from clay and dust, He molded much more than the shape of a simple man, the outline of all human history was etched into the flesh and bone of Adam, the father of all mankind. The destiny of his descendants was ordained at the dawn of creation. All subsequent historical events conformed to a comprehensive primeval pattern, the original Divine plan.

As every new generation enters the stage of history, it follows an ancient script, and a predetermined Divine drama unfolds. Yet, man retains free will and chooses his own path in life. As the Rabbis of the Mishna describe this paradox*:*

***Avot 3:19*** *Everything is foreseen [by God] yet free will is granted [to man], and he will be rewarded or punished for his choice*.

Only the inscrutable wisdom of the Almighty can fathom this eternal enigma, for it defies human comprehension and baffles all men.

This psalm captures the overwhelming sense of awe produced by pondering God's total control over human affairs. There is no escape from the eternal scheme, yet the man of faith follows life's path willingly, for he travels with God towards a goal of everlasting glory.[[8]](#footnote-8)

Yesterday was Tu B’Ab. There are several powerful connections between our Psalm and this happy date. Let’s take some time to explore Tu B’Ab through the eyes of King David and Adam HaRishon. Our Torah portion speaks of several mitzvot, but it begins by telling us about bringing the first fruits to the Temple and the oath that is recited when we bring our first fruits to the Temple. This oath begins with several major descents that were humiliating and difficult for us to endure; including Ya’aqob with Laban and the descent into slavery in Mitzrayim. Our chapters of Psalms echo these descents:

***Tehillim (Psalms) 138:3****In the day that I called, Thou didst answer me; Thou didst encourage me in my soul with strength.* ***4****All the kings of the earth[[9]](#footnote-9) shall give Thee thanks, O LORD, for they have heard the words of Thy mouth.*

***Tehillim (Psalms) 138:7*** *Though I walk in the midst of trouble, Thou quickenest me; Thou stretchest forth Thy hand against the wrath of mine enemies, and Thy right hand doth save me.*

Before I connect the Torah and our chapters of Psalms with Tu B’Ab, let’s review the meanings of this minor festival.

Tu B’Ab[[10]](#footnote-10) (Tu B’Av) is surely the festival which formed the basis for the Gentile celebration of Valentine’s Day. Never the less, the two dates are rooted very differently. Tu B’Ab is focused on the love between Husband and wife, between Israel and HaShem.[[11]](#footnote-11) Valentine’s Day is focused on pagan ideas and values which are foreign to Torah.

Tu B’Ab - טו באב is a date. The Hebrew letters are used to form a date: Tet - ט = 9, Vav - ו = 5; 9+5=15. Thus the date for Tu B’Ab is the 15th day of the Hebrew month of Ab.[[12]](#footnote-12) The fifteenth of the month of Ab (the fifth month), has the character of a minor festival.[[13]](#footnote-13) Brides and grooms who marry on this day do not fast. Tu B’Ab is also called Chamishah-Asar B’Ab, which is how we pronounce the number 15, in the month of Ab.

Tu B’Ab occurs on a full moon, as the Hebrew calendar is both lunar in its months and solar in its years. Ancient cultures which link the full moon with love, fertility, and romance are derived from HaShem’s meaning for *this* day.

Tu B’Ab is one of the more obscure and yet deeply profound holidays in the Jewish calendar. To emphasize this, our Sages point out that virtually every major holiday will pale away after the Mashiach arrives and Tu B’Ab will come to the forefront.

This festive day comes six days after Tisha B’Ab, the 9th of Ab, which culminates a three week period of sadness and repentance. It also comes only two weeks before Elul which begins a forty day period of repentance. As such, Tu B’Ab is a festive time sandwiched between two periods of great repentance. This positioning gives us a clue as to the real nature of this minor festival.

On a conceptual level, the 15th of Ab is the end, or correction, of the 9th of Ab.[[14]](#footnote-14)

We spiral forward in time. Each place on the spiral has its own holiness and its own events. We look for events of freedom on Passover because that is the season for freedom. In the same way we look for tragedies on the seventeenth of Tammuz[[15]](#footnote-15) and the three weeks culminating in the ninth of Ab[[16]](#footnote-16), because that is the time now appointed for tragedy. As we spiral towards Tu B’Ab, we should expect to see the spiritual energy of this day bring out events that have the character of events that occurred in the past, on this date.

The theme of Tu B’Ab is love and the unity that love brings.

It is worth noting that only the Biblical calendar has this effect. We will not see this in the Gregorian or any other calendar system. It is for this reason that we need to learn HaShem’s calendar and pay close attention to it.

Let’s begin to understand this special day by examining a major aspect of this day as noted in the Talmud:

***Taanit 26b*** *R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE FIFTEENTH OF AB AND THE DAY OF ATONEMENT. ON THESE DAYS THE DAUGHTERS OF JERUSALEM USED TO WALK OUT IN WHITE GARMENTS WHICH THEY BORROWED IN ORDER NOT TO PUT TO SHAME ANY ONE WHO HAD NONE. ALL THESE GARMENTS REQUIRED RITUAL DIPPING. THE DAUGHTERS OF JERUSALEM CAME OUT AND DANCED IN THE VINEYARDS EXCLAIMING AT THE SAME TIME, YOUNG MAN, LIFT UP THINE EYES AND SEE WHAT THOU CHOOSEST FOR THYSELF. DO NOT SET THINE EYES ON BEAUTY BUT SET THINE EYES ON [GOOD] FAMILY. GRACE IS DECEITFUL, AND BEAUTY IS VAIN; BUT A WOMAN THAT FEARETH THE LORD, SHE SHALL BE PRAISED. AND IT FURTHER SAYS, GIVE HER OF THE FRUIT OF HER HANDS; AND LET HER WORKS PRAISE HER IN THE GATES.*

In the wake of this famous Mishna at the end of Tractate Taanit, there are many who call Tu B’Av, the “Love Festival.” Yet, it would be more appropriate to call it the “Matchmaking Festival,” or perhaps “Choose-Day,” because the girls approach the young men so that they pick the wife of their choice. Obviously, love lurks somewhere in the background; not promiscuous, unrestrained “free-love”, but a pure love that develops between a young man and his single and unique heart’s choice. So, let’s go out on a journey of choice.

Although the Mishnah does not make a clear distinction between Tu B’Av and Yom Kippur, nonetheless, it goes without saying that these two days are significantly different, and allude to two different types of match or “choice”. In familiar terms, matches made on Yom Kippur are more inclined to the traditional “Charedi” standards, a match that is founded primarily on a similarity between the families and their social status, made mainly by the parents, while the young (sometimes very young) couple just has to confirm it at the final stages. Such matches are usually announced on the wedding invitation with the phrase, “the marriage of so-and-so with the girl of his age, so-and-so.” “A girl of his age” refers to his soulmate, who is suited to him and destined to him from Heaven, “Grapes of a vine with grapes of a vine.”

By contrast, the matches of Tu B’Av are a “modern match” (or even “secular”); the young couple find one another, with mutual attraction being a primary incentive for their relationship. This is an attraction that often results from the dissimilarity and difference between the two; “opposites attract”, as the saying goes. On the invitation of a couple such as this, the custom is to write, “So-and-so with his heart’s choice, so-and-so”.[[17]](#footnote-17)

This difference is reflected in the Talmudic interpretation of the above mentioned Mishna.[[18]](#footnote-18) The Talmud begins by explaining that with reference to Yom Kippurim, the festivities are clear, “Because it has forgiveness and excusing and it is the day on which the second set of Tablets was given”, this is the epitome of the relationship between the Almighty and the Jewish People, all our sins are excused and instead of the first set of Tablets, which were broken, we were presented with a second set. The emphasis in this case is not on our choice, so it is evident that matches made on this day are under the impression of “everything is in the hands of Heaven”[[19]](#footnote-19) and “From God is a woman to a man”.[[20]](#footnote-20)

By contrast, the Talmud asks, “But what about Tu B’Av”? What is the reason here for the festivities? And it offers a number of good reasons why. Of these, we will mention just the first two, which are directly connected to matches and marriage.

The first reason is, “The day on which the tribes were permitted to intermarry”, since during the first generation after the Land of Israel had been conquered, every girl who had no brothers inherited an estate but could only marry someone from her own tribe. However, in the following generation tribal intermarriage was permitted with no limitations. Until then, marriage had been “dictated”, but from now onwards, anyone could marry whoever they chose.

The second reason is, “The day that the Tribe of Benjamin was permitted to reenter the congregation”. After the war against the Tribe of Benjamin (following the episode of the “Concubine in Giv’ah”) the Jewish People all swore that, “No man should give his daughter to [the tribe of] Benjamin as a wife”.[[21]](#footnote-21) Indeed, the custom described in the Mishna is an extension to what is described by the Prophet in this regard, where it states that the solution to the oath would be that the young men of the Tribe of Benjamin would “snatch” themselves wives from the girls of Shilo when the latter went out to *dance* in the vineyards on the festival of G-d (and it’s reasonable to suggest that this festival was Tu B’Ab).[[22]](#footnote-22) This means that although the parents were prevented from making matches between their daughters and men from the Tribe of Benjamin, these same men could jump in and choose a wife for themselves.

Now, lets note the reference to the ultimate in Human love, the love between husband and wife.

***Taanit 30b*** *R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE FIFTEENTH OF AB AND THE DAY OF ATONEMENT.*

*I can understand the Day of Atonement, because it is a day of forgiveness and pardon and on it the second Tables of the Law were given, but what happened on the fifteenth of Ab? — Rab Judah said in the name of Samuel: It is the day on which permission was granted to the tribes to inter-marry. Whence may this be adduced? — Scripture says, This is the thing which the Lord hath commanded concerning the daughters of Zelophehad etc., [meaning] ‘this thing’ shall hold good for this generation only. R. Joseph said in the name of R. Nahman: It is the day on which the tribe of Benjamin was permitted to re-enter the congregation [of Israel], as it is said, Now the men of Israel had sworn in Mizpah, saying: There shall not any of us give his daughter unto Benjamin to wife. From what was their exposition? — Rab said: From the phrase ‘any of us’ which was interpreted to mean, ‘but not from any of our children’.*

The Talmud, above, notes:

“… It is the day in which the tribes were permitted to marry one another.”

Note, again, the reference to the ultimate in Human love – The love between husband and wife.

The commentary of Tosafot adds: “‘the day in which the tribes were permitted to marry one another’, this constitutes a Yom Tov (holiday)”. This seems very strange. Tu B’Ab is not one of our major holidays, certainly not of the likes of Yom HaKippurim!

Reb Yaakov Yitzchak of Preshischa, called the Yehudi HaKodesh, the Holy Jew, explained: Tosafot was troubled. What is the comparison between Tu B’Ab and Yom HaKippurim? Yom HaKippurim is a holiday because of the forgiving of transgression; Tu B’Ab is for another reason, it is the day in which the tribes were permitted to marry one another. Rather, it must be that the meaning behind the two days is the same, and this is the intention of Tosafot in its statement, “this constitutes a Yom Tov (holiday).” Tu B’Ab is also a Yom Tov just like Yom HaKippurim, because **“one who marries is forgiven all his transgressions”.** Therefore, the day in which the tribes were permitted to marry one another was considered comparable to Yom HaKippurim.[[23]](#footnote-23)

Tu B’Ab is mentioned in the Tanach[[24]](#footnote-24), in Shoftim. Nowhere does the Torah introduce this feast. Without an understanding of the Oral Torah, one would be hard pressed to explain the origins of this feast. Let’s examine the pasuk which speaks of this feast:

***Shoftim (Judges) 21:19*** *Then they said, Behold, [there is] a feast* (chag) *of HaShem in Shiloh yearly [in a place] which [is] on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.*

In order to understand the significance of the feast of the 15th of Ab, we will consult the Gemara, in Taanit 30b-31a, where we will find the explanations of exactly why this feast day is a day of happiness.

The Gemara[[25]](#footnote-25) quotes six reasons why Tu B’Ab was made a holiday:

1. Marriage between different tribes of Israel was permitted that day. In the desert, a ban on inter-tribal marriage insured that land would not pass out of the hands of the tribe it originally belonged to.[[26]](#footnote-26)
* **Love between husband and wife.-**
1. Intermarriage with the tribe of Benjamin was once again permitted after the *Pilegesh B’giva* civil war.[[27]](#footnote-27) [[28]](#footnote-28)
* **Love between husband and wife.-**
1. The generation that left Egypt ceased to die in the wilderness. Consequently, Moses returned to his previous high level of prophecy.[[29]](#footnote-29)
* **Love between HaShem and His bride.-**
1. King Hosea permitted residents of the Northern Kingdom to make the pilgrimage to Jerusalem, once again.[[30]](#footnote-30)
* **Love between HaShem and His bride.-**
1. The dead of the great fallen city of Betar were granted burial by the Roman government.

**- Love between Israel and those who could never repay.-**

1. Starting on the fifteenth of Ab the sharp heat of the sun begins to wane. Wood cut after that date was thus unfit for use on the Altar; it was feared to be wormy.

**- Love between HaShem and His bride (the wood was used for the fire on the altar, which was used to draw us near to HaShem.)**

The reason for the exile, and the destruction of the Temple was: Baseless hatred between HaShem’s people. It is becoming clear that the holiday of Tu B’Ab is the tikkun, the rectification of this great tragedy. The descent of Tisha B’Ab and its tragedies has as its tikkun the ascent of Tu B’Ab. The Arizal explains that on the 15th of the month, the moon is at its fullest. The Sages teach that the Jewish People are compared to the moon -- so, just as the moon is at its fullest on the 15th of Ab, so are the Jewish people. The 15th of Ab represents the Jewish people at their fullest -- after having fallen to their lowest on the 9th of Ab, on Tisha B'ab. The purpose of every spiritual descent is only for the sake of the subsequent ascent, and therefore, the greater the descent, the greater the ascent must be. That is why the joy of 15 Ab -- following the sadness of Tisha B’Ab -- eclipses that of any other day of the year.

The Temple was a manifestation of the unity of the sons of Israel. The primary tribes were Judah (the son of Leah who would be king), and the tribe of Joseph (the favorite son, the first son of Rachel). It may be argued that had the sons of Jacob all been united, the Temple would have stood in the portion of Joseph (Jerusalem) and kingship would have been the realm of Judah. With the sons of Rachel and Leah united, this Temple would never have fallen.

Unfortunately, the brothers were never able to resolve their differences with Joseph. The son of Rachel who became the unifying symbol of the people was Benjamin, and the Temple stood in his portion. This explains the tears of Joseph and Benjamin at the moment when Joseph reveals himself to his brothers:

***Bereshit (Genesis) 45:14*** *And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck.*

***Megillah 16b; Rashi - Genesis 45:14*** *Rabbi Eleazar said: “[Joseph] wept for the two Temples which were destined to be in the territory of Benjamin and to be destroyed... [Benjamin] wept for the Tabernacle of Shiloh which was destined to be in the territory of Joseph and to be destroyed.*

On Tisha B’Ab, the 9th of Ab, in the days of Moshe, the tribes of Joseph and Judah were united: When the spies returned only Joshua and Caleb, from the tribes of Joseph and Judah respectively, remained steadfast in their desire to enter Israel. They serve as the prototypes for the Messiah from Joseph, and the Messiah from David (Judah), who usher in the Messianic Era.[[31]](#footnote-31)

One of the major themes of this Shabbat (Nachamu) is comfort or strengthening. Note that the dancing that is characteristic of Tu B’Ab is also a characteristic of comfort:

***Yeremyahu (Jeremiah) 31:13*** *Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.*

Although Torah Study is forbidden on the 9th of Ab, we are told to increase Torah learning from Tu B’Ab and on.

As a seed must undergo decay and destruction in order to reproduce and bear many more seeds, so too must our soul descend in order to ascend. The darkness of the tragedies of Tisha B’Ab was the descent that led to the ascent of Tu B’Ab. “Descent is for the purpose of ascent”. It is after the serious descent of Tisha B’Ab that we can ascend the heights of Tu B’Ab, heights that would otherwise be unachievable.

We sing on Friday nights, in *Lecha Dodi,* the phrase “the last event was the original intent.” In Jewish teachings, this concept is linked with the idea that the thing which goes wrong first is the source of everything that needs fixing.

In a lengthy discourse regarding the destruction of the Temple, Yeshua and His talmid also reveals that descent is for the purpose of ascent:

***Marqos (Mark) 13:24-27*** *But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

Hakham Shaul also revealed this mystical concept of descent for the purposes of ascent:

***Ephesians 4:7-10*** *But unto every one of us is given grace according to the measure of the gift of Mashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

So, when we see tragedies in our live on Tisha B’Ab, take heart and know that this descent will not last forever.[[32]](#footnote-32) In fact, seven days after Tisha B’Ab our ascent reaches its culmination in Tu B’Ab.

**Aslamatah: ‎‎ Y’chezqel (Ezek.) 44:30 – 45:8**

| **Rashi** | **Targum** |
| --- | --- |
| 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God. | 15. ¶ But the priests, the Levites/ the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship, to serve before Me, and they will serve at My altar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God.  |
| 16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge. | 16. They will enter My Sanctuary, and they will approach My table of the Display-bread, to minister before Me, and they will keep the watch of My Memra. |
| 17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within. | 17. And when they enter the gates of the inner court, they will wear linen garments; no woolen cloak will be upon them when they serve at the gates of the inner court and within. |
| 18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats. | 18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird loins; they will gird their hearts. |
| 19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments. | 19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. And wine may no priest drink when they come into the Inner Court. | 21. No priests will drink wine when they enter the inner court. |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they shall not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure. | 23. They will teach My people the difference between the sacred and the unconsecrated, and they will make known to them the distinction between the unclean and the clean. |
| 24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify. | 24. In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will, they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy. |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves. | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister. |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice, but you will give them no possession in Israel; the gifts that I give them, these are their possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them. |
| 30. **And the first of all the first-fruits**, and every heave- offering; everything from every sort of your heave- offerings shall belong to the priests; also the first out of your kneading-troughs shall you give to the priest, to bring enduring blessing into your home. | 30. **And the first of everything; the first fruits of every kind,** and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will give to the priests, so that a blessing may rest upon your home. |
| 31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. **{P}** | 31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts.” **{P}** |
|  |  |
| 1. ¶ And when you divide the land by lot for inheritance, you shall set aside an offering to the Lord, holy from the land, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around.  | 1. ¶ “When you" divide the land as an inheritance, you will set aside a gift before the LORD, a sacred portion of the land, the length twenty-five thousand cubits long, and the width, ten thousand; it will be sacred within its entire boundary round about.  |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand, and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, and it shall be for them a place for houses, and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, so that they might have a place left for houses, and a precincts by the Sanctuary. |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thousand cubits length and ten thousand width, will be for the Levites, the servants of the Temple, for a possession, twenty chambers. |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be. | 6. And as property of the city, you will give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it will belong to the whole House of Israel. |
| 7. And for **the prince,** on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to **the prince** will belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length will correspond to one of the portions extending from the western border to the eastern border. |
| 8. In the land, **he** shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes. **{P}** | 8. This land will be for **the prince** as a possession in Israel; and My princes will no longer oppress My people, but they will give the land to the House of Israel according to their tribes. **{P}** |
|  |  |

**Special Ashlamatah: Yeshayahu (Isaiah) 40:1-26**

**Shabbat # 1 of Consolation/Strengthening**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ **"Console, console My people," says your God.**  | 1. ¶ **Prophets, prophesy consolations to My people, says your God.** |
| 2. Speak to the heart of Jerusalem and call to her, for she has become full [from] her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins. **{S}** | 2. Speak to the heart of Jerusalem and prophesy to her that she is about to be filled with people of her exiles, that her sins have been forgiven her, that she has taken a cup of consolations before the LORD as if she suffered two for one for all her sins. **{S}** |
| 3. **A voice calls, "In the desert, clear the way of the Lord, straighten out in the wilderness, a highway for our God."** | 3. **A voice of one who cries: “In the wilderness clear the way before the people of the LORD, level in the desert highways before the congregation of our God.** |
| 4. Every valley shall be raised, and every mountain and hill shall be lowered, and the crooked terrain shall become a plain and the close mountains a champaigne. | 4. All the valleys will be lifted up, and every mountain and hill be made low; the uneven ground will become a plain and a baked place a vale. |
| 5. And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke. **{P}** | 5. And the glory of the LORD will be revealed, and all the sons of flesh will see it together, for by the Memra of the LORD it is so decreed.” **{P}** |
| 6. ¶ A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field. | 6. ¶ A voice of one who says, “Prophesy!” And he answered and said, “What will I prophesy?” All the wicked/Lawless are as the grass, and all their strength like the chaff of the field. |
| 7. The grass shall dry out, the blossom shall wilt, for a wind from the Lord has blown upon it; behold the people is grass. | 7. The grass withers, its flower fades, for the spirit from the LORD blows upon it; surely the wicked/Lawless among the people are reckoned as the grass. |
| 8. The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever. **{S}** | 8. The wicked/Lawless dies, his conceptions perish; but the Word of our God stands forever. **{S}** |
| 9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!" | 9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, “The kingdom of your God is revealed!” |
| 10. Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is with Him, and His recompense is before Him. | 10. Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him; behold, the reward of those who perform His Memra is with him, all those whose deeds are disclosed before Him. |
| 11. Like a shepherd [who] tends his flock, with his arm he gathers lambs, and in his bosom he carries [them], the nursing ones he leads. **{S}** | 11. Like the shepherd who feeds his flock, he gathers lambs in his arm, he carries tender ones in his bosom, and leads nursing ewes gently. **{S}** |
| 12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed mountains with a scale and hills with a balance?  | 12. Who says these things? One who lives, speaks and acts, before whom all the waters of the world are reckoned as the drop in the hollow of hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the mountains as if indeed weighed and the hills, behold just as in the balance. |
| 13. Who meted the spirit of the Lord, and His adviser who informs Him? | 13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/ generous who perform His Memra He makes known the words of His pleasure. |
| 14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know? | 14. Those who besought before Him, He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son’s sons. |
| 15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away. | 15. Behold, the peoples are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies. |
| 16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings. **{P}** | 16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burn offering. **{P}** |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before Him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move. **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move. **{S}** |
| 21. Do you not know, have you not heard has it not been told to you **from the beginning**? Do you not **understand** the **foundations of the earth**? | 21. Have you not known? Have you not heard? Has not the fact of **creation’s orders** been told you from the **beginning**? Will you not **understand**, so as to fear before Him who created the **foundations of the earth**? |
| 22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell. | 22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah’s house; |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. Who hands over rulers to weakness, and makes the judges of the earth as nothing.  |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw. **{S}** | 24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff, will scatter them. **{S}** |
| 25. "Now, to whom will you compare Me that I should be equal?" says the Holy One. | 25. Whom then will you liken before Me, and compare (Me): says the Holy One. |
| 26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing. **{S}** | 26. Lift up your eyes to the height and see, so as to fear before Him who created these, who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing. **{S}** |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:1-26‎**

**1 Console, console My people** He returns to his future prophecies; since from here to the end of the Book are words of consolations, this section separated them from the prophecies of retribution. Console, you, My prophets, console My people.

**2 for she has become full [from] her host** Jonathan renders: She is destined to become full from the people of the exiles, as though it would say, “She has become full from her host.” Others interpret צְבָאָה like (Job 7: 1), “Is there not a time (צָבָא) for man on the earth?”

**has been appeased** Heb. נִרְצָה , has been appeased.

**for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin.”

**3 A voice** The Holy Spirit calls, “In the desert, the way to Jerusalem.”

**clear the way of the Lord** for her exiles to return to her midst. [The Warsaw edition yields:]

**Clear the way of the Lord** The way of Jerusalem for her exiles to return to her midst.

**4 Every valley shall be raised and the mountain shall be lowered**, thus resulting in a smooth, even, and easily traversed road.

**and the close mountains** Heb. רְכָסִים , mountains close to each other, and because of their proximity, the descent between them is steep and it is not slanted, that it should be easy to descend and ascend. ([The word] רְכָסִים is translated by Jonathan as ‘banks,’ an expression of height like the banks of a river.)

**close mountains** Heb. רְכָסִים . Comp. (Ex. 28:28) “And they shall fasten (וְיִרְכְּסוּ) the breastplate.”

**a champaigne** Canpayne in O.F., a smooth and even terrain.

**6 A voice from the Holy One**, blessed be He, says to me, “Call!”

**and it says My spirit says to Him, “What shall I call?”** And the voice answers him, “Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscripts yield:] All the princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)

**and all its kindness is like the blossom of the field** For “the kindness of the nations is sin” (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K’li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi’s explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person’s end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, “Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever.”

**7 shall wilt** Heb. נָבֵל , wilt.

**9 O herald of Zion** Heb. מְבַשֶּׂרֶת . The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר) .” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

**10 shall come with a strong [hand]** to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)

**behold His reward is with Him** It is prepared with Him for the righteous.

**and His recompense** [lit. His deed,] the recompense for the deed, which He is obliged to give them.

**11 Like a shepherd [who] tends his flock** Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.

**the nursing ones he leads** [Jonathan renders:] The nursing ones he leads gently, the nursing sheep. he leads Heb. יְנַהֵל , lit. he shall lead, like מְנַהֵל , he leads.

**12 Who measured etc.** He had the power to do all this, and surely He has the power to keep these promises.

**with his gait** Heb. בְּשָׁעֳלוֹ , with his walking, as it is said (Habakkuk 3: 15): “You trod with Your horses in the sea.” Comp. (Num. 22:24) “In the path (בְּמִשְׁעוֹל) of the vineyards, a path (for walking).” Another explanation is that שַׁעַל is the name of a receptacle. Comp. (Ezekiel 13:19) “For measures (בְּשַׁעֲלוֹ) of barley.”

**measured** Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) “And the number (וְתֽכֶן) of bricks you shall give.”

**and measured by thirds** Heb. בַּשָּׁלִשׁ , and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: בַּשָּׁלִשׁ , from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) “And You gave them to drink tears with a vessel (שָׁלִישׁ) .”

**and weighed mountains with a scale** Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

**13 Who meted the Holy Spirit in the mouth of the prophets?** The Lord prepared it, and He is worthy of belief.

**and His adviser who informs Him** [and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, וְאִישׁ עֲצָתוֹ refers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

**14 With whom did He take counsel and give him to understand** With which of the heathens ([mss., K’li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18: 17): “Do I conceal from Abraham...?”

**and give him to understand, and teach him in the way of justice** With which one of the heathens ([mss., K’li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): “And he kept My charge,” and Scripture states further (ibid. 18:19), “For he commands etc.” And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): “Even at night my kidneys chastised me.”

**(With whom did He take counsel and who gave Him to understand** [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

**15 Behold the nations are like a drop from a bucket** And are not worthy to Him to appoint some of them as prophets to reveal His secret.

**like a drop from a bucket** Heb. כְּמַר , like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.

**and like the dust of a balance** for the copper corrodes and wears off.

**like fine fine dust.** that blows away [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

**16 there is not enough to burn** on His altar.

**and its beasts** (the beasts) of the Lebanon there is not enough for burnt offerings. Another explanation is:

**And the Lebanon etc.** to expiate the iniquity of the heathens.

**17 All the nations are as naught before Him** In His eyes they are as naught, and are not regarded by Him.

**19 melted** Heb. נָסַךְ , an expression of melting (מַסֵּכָה) .

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת , and chains.

**20 He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה . Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן . Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי) ?”

**to select** Heb. תְּרוּמָה , separation, selection of the trees.

**21 Do you not know...the foundations of the earth** Who founded it, and you should have worshipped Him.

**22 the circle** Heb. חוּג , an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה) ,” a circle (compass in O.F.).

**and whose inhabitants are to Him** [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק , a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown** And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth** When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֽׁרֶשׁ , root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**26 who created these** All the host that you will see on high.

**because of His great might** that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 26:1 – 27:26**

**Tehillim (Psalms) 138 – 139**

**Yehezechel (Ezekiel) 44:30 – 45:8**

**Mk 16:1-8, Lk 24:1-8, Rm 15:14-24**

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

Land / Earth - ארץ, Strong’s number 0776.

LORD - יהוה, Strong’s number 03068.

Dwellest / Downsitting - ישב, Strong’s number 03427.

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

Land / Earth - ארץ, Strong’s number 0776.

LORD - יהוה, Strong’s number 03068.

Give - נתן, Strong’s number 05414.

Inheritance - נחלה, Strong’s number 05159.

**Debarim (Deuteronomy) 26:1** And it shall be, when thou art come in <0935> (8799) unto the **land <0776>** which the **LORD <03068>** thy God <0430> **giveth <05414> (8802)** thee for an **inheritance <05159>**, and possessest <03423> (8804) it, and **dwellest <03427> (8804)** therein;

**Tehillim (Psalms) 138:4** All the kings <04428> of the **earth <0776>** shall praise <03034> (8686) thee, O **LORD <03068>**, when they hear <08085> (8804) the words <0561> of thy mouth <06310>.

**Tehillim (Psalms) 139:2** Thou knowest <03045> (8804) my **downsitting <03427> (8800)** and mine uprising <06965> (8800), thou understandest <0995> (8804) my thought <07454> afar off <07350>.

**Yehezechel (Ezekiel) 44:30** And the first <07225> of all the firstfruits <01061> of all things, and every oblation <08641> of all, of every sort of your oblations <08641>, shall be the priest’s <03548>: ye shall also **give <05414> (8799)** unto the priest <03548> the first <07225> of your dough <06182>, that he may cause the blessing <01293> to rest <05117> (8687) in thine house <01004>.

**Yehezechel (Ezekiel**) **45:1** Moreover, when ye shall divide by lot <05307> (8687) the **land <0776>** for **inheritance <05159>**, ye shall offer <07311> (8686) an oblation <08641> unto the **LORD <03068>**, an holy portion <06944> of the **land <0776>**: the length <0753> shall be the length <0753> of five <02568> and twenty <06242> thousand <0505> reeds, and the breadth <07341> shall be ten <06235> thousand <0505>. This shall be holy <06944> in all the borders <01366> thereof round about <05439>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 26:1 – 27:26** | **Psalms****Ps 138:1–139:24** | **Ashlamatah****Ezek 44:30 – 45:8** |
| --- | --- | --- | --- | --- |
| **dx'a,** | one |  | Ps. 139:16 | Ezek. 45:7 |
| **vyai** | man, men | Deut. 27:14Deut. 27:15 | Ps. 139:19 |  |
| **lk;a'** | eat | Deut. 26:12Deut. 26:14Deut. 27:7 |  | Ezek. 44:31 |
| **la,** | toward, adjacent |  | Ps. 138:2 | Ezek. 45:7 |
| **~yhil{a/** | GOD | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:4Deut. 26:5Deut. 26:7Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:17Deut. 26:19Deut. 27:2Deut. 27:3Deut. 27:5Deut. 27:6Deut. 27:7Deut. 27:9Deut. 27:10 | Ps. 138:1 |  |
| **~ae** | mother | Deut. 27:16Deut. 27:22 | Ps. 139:13 |  |
|  **rm;a'** | say, said, spoken | Deut. 26:3Deut. 26:5Deut. 26:13Deut. 26:17Deut. 26:18Deut. 27:1Deut. 27:9Deut. 27:11Deut. 27:14Deut. 27:15Deut. 27:16Deut. 27:17Deut. 27:18Deut. 27:19Deut. 27:20Deut. 27:21Deut. 27:22Deut. 27:23Deut. 27:24Deut. 27:25Deut. 27:26 | Ps. 139:11Ps. 139:20 |  |
| **#r,a,** | land, earth, ground | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:9Deut. 26:15Deut. 27:2Deut. 27:3 | Ps. 138:4Ps. 139:15 | Ezek. 45:1Ezek. 45:4Ezek. 45:8 |
| **rv,a]** | which, who | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:15Deut. 26:19Deut. 27:1Deut. 27:2Deut. 27:3Deut. 27:10Deut. 27:15Deut. 27:26 | Ps. 139:15 |  |
| **hm'heB.** | animal | Deut. 27:21 |  | Ezek. 44:31 |
| **tyIB;** | household, house | Deut. 26:11Deut. 26:13 |  | Ezek. 44:30Ezek. 45:4Ezek. 45:5Ezek. 45:6Ezek. 45:8 |
|  **lWbG>** | boundary | Deut. 27:17 |  | Ezek. 45:1Ezek. 45:7 |
| **lAdG"** | great | Deut. 26:5Deut. 26:8Deut. 27:2 | Ps. 138:5 |  |
|  **~G"** | also | Deut. 26:13 | Ps. 139:10Ps. 139:12 |  |
| **%r,D,** | walk, person on the road, ways | Deut. 26:17Deut. 27:18 | Ps. 138:5Ps. 139:3Ps. 139:24 |  |
| **hy"h'** | became, become | Deut. 26:5Deut. 27:9 | Ps. 139:22 |  |
| **%l;h'** | go, went, walk | Deut. 26:2Deut. 26:17 | Ps. 138:7Ps. 139:7 |  |
| **hNEhi** | behold, lo | Deut. 26:10 | Ps. 139:8 |  |
| **hz<** | this | Deut. 26:9Deut. 26:16Deut. 27:3Deut. 27:8Deut. 27:9Deut. 27:26 |  | Ezek. 45:2Ezek. 45:3Ezek. 45:7 |
| **dy"** | hand | Deut. 26:4Deut. 26:8Deut. 27:15 | Ps. 138:7Ps. 138:8Ps. 139:10 |  |
| **hwhy** | LORD | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:4Deut. 26:5Deut. 26:7Deut. 26:8Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:17Deut. 26:18Deut. 26:19Deut. 27:2Deut. 27:3Deut. 27:5Deut. 27:6Deut. 27:7Deut. 27:9Deut. 27:10Deut. 27:15 | Ps. 138:4Ps. 138:5Ps. 138:6Ps. 138:8Ps. 139:1Ps. 139:4Ps. 139:21 | Ezek. 45:1Ezek. 45:4Ezek. 45:8 |
| **~Ay** | time, day | Deut. 26:3Deut. 26:16Deut. 26:17Deut. 26:18Deut. 27:1Deut. 27:2Deut. 27:4Deut. 27:9Deut. 27:10Deut. 27:11 | Ps. 138:3Ps. 139:12Ps. 139:16 |  |
| **~y"** | sea |  | Ps. 139:9 | Ezek. 45:7 |
| **bv;y"** | live, sit down | Deut. 26:1 | Ps. 139:2 |  |
| **laer'f.yI**  | Israel | Deut. 26:15Deut. 27:1Deut. 27:9Deut. 27:14 |  | Ezek. 45:6Ezek. 45:8 |
| **!heKo** | priest | Deut. 26:3Deut. 26:4Deut. 27:9 |  | Ezek. 44:30Ezek. 44:31Ezek. 45:4 |
| **yKi** | when, for, that | Deut. 26:1Deut. 26:12Deut. 27:20 | Ps. 138:4Ps. 138:6 |  |
| **lKo** | all, whole, entire, every | Deut. 26:2Deut. 26:11Deut. 26:12Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:18Deut. 26:19Deut. 27:1Deut. 27:3Deut. 27:8Deut. 27:9Deut. 27:14Deut. 27:15Deut. 27:16Deut. 27:17Deut. 27:18Deut. 27:19Deut. 27:20Deut. 27:21Deut. 27:22Deut. 27:23Deut. 27:24Deut. 27:25Deut. 27:26 | Ps. 138:1Ps. 138:2Ps. 138:4Ps. 139:3Ps. 139:4Ps. 139:16 | Ezek. 44:30Ezek. 44:31Ezek. 45:1Ezek. 45:6 |
| **@n"K'** | skirt, wings | Deut. 27:20 | Ps. 139:9 |  |
| **bt;K'** | write, wrote | Deut. 27:3Deut. 27:8 | Ps. 139:16 |  |
| **aol** | nor, not | Deut. 26:14 | Ps. 139:6 | Ezek. 45:8 |
| **bb'le** | heart | Deut. 26:16 | Ps. 139:23 |  |
| **yYIwIle** | Levite | Deut. 26:11Deut. 26:12Deut. 26:13Deut. 27:9Deut. 27:14 |  | Ezek. 45:5 |
| **!mi** | some, any | Deut. 26:2Deut. 26:13Deut. 26:14 | Ps. 139:6 |  |
| **hf,[]m;**  | work | Deut. 27:15 | Ps. 138:8Ps. 139:14 |  |
| **~Aqm'** | place | Deut. 26:2Deut. 26:9 |  | Ezek. 45:4 |
|  **x;Wn** | set down, rest | Deut. 26:4Deut. 26:10 |  | Ezek. 44:30 |
|  **hl'x]n"** | inheritance | Deut. 26:1 |  | Ezek. 45:1 |
| **vp,n<** | soul, person | Deut. 26:16Deut. 27:25 | Ps. 138:3Ps. 139:14 |  |
| **!t;n"** | give, given | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:6Deut. 26:9Deut. 26:10Deut. 26:11Deut. 26:12Deut. 26:13Deut. 26:14Deut. 26:15Deut. 26:19Deut. 27:2Deut. 27:3 |  | Ezek. 44:30Ezek. 45:6Ezek. 45:8 |
| **dA[** | still |  | Ps. 139:18 | Ezek. 45:8 |
| **l[;** | above, over | Deut. 26:19 | Ps. 138:2Ps. 138:7 |  |
| **~ynIP'** | before, face | Deut. 26:4Deut. 26:5Deut. 26:10Deut. 26:13Deut. 27:7 | Ps. 139:7 | Ezek. 45:7 |
| **vd,qo** | sacred | Deut. 26:13Deut. 26:15 | Ps. 138:2 | Ezek. 45:1Ezek. 45:2Ezek. 45:3Ezek. 45:4Ezek. 45:6Ezek. 45:7 |
| **~Wq** | set, rise | Deut. 27:2Deut. 27:4Deut. 27:26 | Ps. 139:2Ps. 139:21 |  |
| **br,q,** | among, midst | Deut. 26:11 | Ps. 138:7 |  |
| **ha'r'** | saw, see | Deut. 26:7 | Ps. 138:6Ps. 139:16Ps. 139:24 |  |
| **tyviare** | first | Deut. 26:2Deut. 26:10 |  | Ezek. 44:30 |
| **~Wr** | loud, exalted, offer | Deut. 27:14 | Ps. 138:6 | Ezek. 45:1 |
| **hx'v'** | worship | Deut. 26:10 | Ps. 138:2 |  |
| **!k;v'** | establish, dwell | Deut. 26:2 | Ps. 139:9 |  |
| **~v'** | where, there | Deut. 26:2Deut. 26:5Deut. 27:5Deut. 27:7 | Ps. 139:8Ps. 139:10 |  |
| **~ve** | name | Deut. 26:2Deut. 26:19 | Ps. 138:2 |  |
| **~yIm;v'** | heaven | Deut. 26:15 | Ps. 139:8 |  |
| **[m;v'** | heard, hear | Deut. 26:7Deut. 26:14Deut. 26:17Deut. 27:9Deut. 27:10 | Ps. 138:4 |  |
| **rt,se** | secret | Deut. 27:15Deut. 27:24 | Ps. 139:15 |  |
| **~[;** | people | Deut. 26:15Deut. 26:18Deut. 26:19Deut. 27:1Deut. 27:9Deut. 27:11Deut. 27:12Deut. 27:15Deut. 27:16Deut. 27:17Deut. 27:18Deut. 27:19Deut. 27:20Deut. 27:21Deut. 27:22Deut. 27:23Deut. 27:24Deut. 27:25Deut. 27:26 |  | Ezek. 45:8 |
| **hn"['** | answer | Deut. 26:5Deut. 27:14Deut. 27:15 | Ps. 138:3 |  |
| **hf'['** | done, do, did, make | Deut. 26:14Deut. 26:16Deut. 26:19Deut. 27:10Deut. 27:15Deut. 27:26 | Ps. 139:15 |  |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****Deu 26:1–27:26** | **Psalms****Psa 138:1–139:24** | **Ashlamatah****Ezek 44:30–45:8** | **Peshat****Mk/Jude/Pet****Mk 16:1-8** | **Remes 1****Luke****Lk 24:1-8** | **Remes 2****Acts/Romans****Rm 15:14-21** |
| **ἁγιάζω** | sanctify |  |  | Eze 45:2Eze 45:3 Eze 45:4 |  |  | Rom. 15:16 |
| **ἀκούω** | hear, heard | Deut. 26:7Deut. 26:14Deut. 26:17Deut. 27:9Deut. 27:10 | Ps. 138:4 |  |  |  | Rom. 15:21 |
| **ἁμαρτωλός** | sinner, sinful |  | Psa 139:19  |  |  | Lk. 24:7 |  |
| **ἀναγγέλλω** | announces | Deu 26:3  |  |  |  |  | Rom. 15:21 |
| **ἀνήρ** | man, men |  | Psa 139:19  |  |  | Lk. 24:4 |  |
| **ἄνθρωπος** | man, men | Deu 27:15Deu 27:26 |  |  |  | Lk. 24:7 |  |
| **ἀποκυλίω** | away, from |  |  |  | Mk. 16:3 | Lk. 24:2 |  |
| **ἄρωμα** | spices |  |  |  | Mk. 16:1 | Lk. 24:1 |  |
| **Γαλιλαία** | Galilee |  |  |  | Mk. 16:7 | Lk. 24:6 |  |
| **γάρ** | even, although |  | Psa 139:10  |  | Mk. 16:4 |  |  |
| **γῆ** | earth, ground land | Deu 26:1Deu 26:2Deu 26:3 Deu 26:9Deu 26:10 Deu 26:12Deu 26:15Deu 27:2Deu 27:3 | Psa 138:4Psa 139:15 | Eze 45:1Eze 45:4Eze 45:7Eze 45:8 |  | Lk. 24:5 |  |
| **γίνομαι** | came to pass, may it be | Deu 26:18 Deu 27:9 Deu 27:15Deu 27:16 Deu 27:17 Deu 27:18 Deu 27:19 Deu 27:20 Deu 27:21 Deu 27:22 Deu 27:23 Deu 27:24 Deu 27:25Deu 27:26 | Psa 139:22  |  |  |  | Rom. 15:16 |
| **γνῶσις** | knowledge |  | Psa 139:6  |  |  |  | Rom. 15:14 |
| **γράφω** | written | Deut. 27:3Deut. 27:8 | Ps. 139:16 |  |  |  | Rom. 15:15Rom. 15:21 |
| **δεξιός** | right |  | Psa 138:7Psa 139:10 |  | Mk. 16:5 |  |  |
| **δίδωμι** | give, given, put | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:6Deut. 26:9Deut. 26:10Deut. 26:11Deut. 26:12Deut. 26:13Deut. 26:14Deut. 26:15Deut. 26:19Deut. 27:2Deut. 27:3 |  | Ezek. 44:30Ezek. 45:6Ezek. 45:8 |  |  | Rom. 15:15 |
| **δύναμαι** | able |  | Psa 139:6  |  |  |  | Rom. 15:14 |
| **δύναμις** | power |  | Psa 138:3  |  |  |  | Rom. 15:19 |
| **ἐγείρω** | risen |  |  |  | Mk. 16:6 | Lk. 24:6 |  |
| **ἔθνος** | nations | Deu 26:5 Deu 26:19 |  |  |  |  | Rom. 15:16Rom. 15:18 |
| **εἷς** | one |  |  | Eze 45:7 | Mk. 16:2 | Lk. 24:1 |  |
| **εἰσέρχομαι** | entering |  |  |  | Mk. 16:5 | Lk. 24:3 |  |
| **ἔργον** | work | Deut. 27:15 | Ps. 138:8Ps. 139:14 |  |  |  | Rom. 15:18 |
| **ἔρχομαι** | came, come | Deu 26:3  |  |  | Mk. 16:1Mk. 16:2 | Lk. 24:1 |  |
| **ζάω** | enliven, living |  | Psa 138:7  |  |  | Lk. 24:5 |  |
| **ζητέω** | seek, looking |  |  |  | Mk. 16:6 | Lk. 24:5 |  |
| **ἡμέρα** | day | Deut. 26:3Deut. 26:16Deut. 26:17Deut. 26:18Deut. 27:1Deut. 27:2Deut. 27:4Deut. 27:9Deut. 27:10Deut. 27:11 | Ps. 138:3Ps. 139:12Ps. 139:16 |  |  | Lk. 24:7 |  |
| **θεός** | GOD | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:4Deut. 26:5Deut. 26:7Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:17Deut. 26:19Deut. 27:2Deut. 27:3Deut. 27:5Deut. 27:6Deut. 27:7Deut. 27:9Deut. 27:10 | Ps. 138:1 |  |  |  | Rom. 15:15Rom. 15:16Rom. 15:17 |
| **ἰδού** | behold | Deut. 26:10 | Ps. 139:8 |  |  | Lk. 24:4 |  |
| **Ἰησοῦς** | Jesus  |  |  |  | Mk. 16:6 | Lk. 24:3 | Rom. 15:16Rom. 15:17 |
| **καταβαίνω** | went down | Deu 26:5  | Psa 139:8  |  |  |  |  |
| **κύριος** | LORD | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:4Deut. 26:5Deut. 26:7Deut. 26:8Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:17Deut. 26:18Deut. 26:19Deut. 27:2Deut. 27:3Deut. 27:5Deut. 27:6Deut. 27:7Deut. 27:9Deut. 27:10Deut. 27:15 | Ps. 138:4Ps. 138:5Ps. 138:6Ps. 138:8Ps. 139:1Ps. 139:4Ps. 139:21 | Ezek. 45:1Ezek. 45:4Ezek. 45:8 |  | Lk. 24:3 |  |
| **λαλέω** | spoke | Deu 26:19Deu 27:9 |  |  |  | Lk. 24:6 | Rom. 15:18 |
| **λέγω** | saying | Deu 27:1Deu 27:9 Deu 27:11 |  |  | Mk. 16:3Mk. 16:6Mk. 16:7Mk. 16:8 | Lk. 24:5Lk. 24:7 |  |
| **λίθος** | stones | Deu 27:2Deu 27:3 Deu 27:4 Deu 27:5 Deu 27:6Deu 27:8 |  |  | Mk. 16:3Mk. 16:4 | Lk. 24:2 |  |
| **λόγος** | words | Deu 27:3 Deu 27:26  |  |  |  |  | Rom. 15:18 |
| **μέγας** | great | Deut. 26:5Deut. 26:8Deut. 27:2 | Ps. 138:5 |  | Mk. 16:4 |  |  |
| **μετά** | after | Deu 27:20 Deu 27:21 Deu 27:22Deu 27:23 |  |  |  | Lk. 24:5 |  |
| **μνῆμα** | tombs |  |  |  | Mk. 16:2 | Lk. 24:1 |  |
| **μνημεῖον** | tomb |  |  |  | Mk. 16:3Mk. 16:5Mk. 16:8 | Lk. 24:2 |  |
| **οἰκοδομέω** | build, built | Deu 27:5Deu 27:6  |  |  |  |  | Rom. 15:20 |
| **ὄνομα** | name | Deut. 26:2Deut. 26:19 | Ps. 138:2 |  |  |  |  |
| **ὁράω** | see, saw |  |  |  | Mk. 16:5Mk. 16:7 |  | Rom. 15:21 |
| **ὄρθρος** | dawn |  | Psa 139:9 |  |  | Lk. 24:1 |  |
| **ὅς / ἥ / ὅ** | who, which | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:15Deut. 26:19Deut. 27:1Deut. 27:2Deut. 27:3Deut. 27:10Deut. 27:15Deut. 27:26 | Ps. 139:15 |  |  | Lk. 24:1 | Rom. 15:18Rom. 15:21 |
| **οὐδείς** | nothing, no one |  | Psa 139:16 |  | Mk. 16:8 |  |  |
| **πᾶς** | Whole, all, every, entire | Deut. 26:2Deut. 26:11Deut. 26:12Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:18Deut. 26:19Deut. 27:1Deut. 27:3Deut. 27:8Deut. 27:9Deut. 27:14Deut. 27:15Deut. 27:16Deut. 27:17Deut. 27:18Deut. 27:19Deut. 27:20Deut. 27:21Deut. 27:22Deut. 27:23Deut. 27:24Deut. 27:25Deut. 27:26 | Ps. 138:1Ps. 138:2Ps. 138:4Ps. 139:3Ps. 139:4Ps. 139:16 | Ezek. 44:30Ezek. 44:31Ezek. 45:1Ezek. 45:6 |  |  | Rom. 15:14 |
| **πείθω** | yielding |  |  |  |  |  | Rom. 15:14 |
| **περί** | about |  |  |  |  | Lk. 24:4 | Rom. 15:14 |
| **πνεῦμα** | spirit |  | Psa 139:7 |  |  |  | Rom. 15:16Rom. 15:19 |
| **πρόσωπον** | face, before |  | Ps. 139:7 | Ezek. 45:7 |  | Lk. 24:5 |  |
| **ῥῆμα** | words, sayings |  | Psa 138:1 Psa 138:4  |  |  | Lk. 24:8 |  |
| **σάββατον** | Sabbath |  |  |  | Mk. 16:1Mk. 16:2 | Lk. 24:1 |  |
| **σταυρόω** | crucified |  |  |  | Mk. 16:6 | Lk. 24:7 |  |
| **σημεῖον** | signs | Deu 26:8  |  |  |  |  | Rom. 15:19 |
| **συνίημι** | perceive |  | Psa 139:2  |  |  |  | Rom. 15:21 |
| **σφόδρα** | exceedingly, very | Deu 27:8  | Psa 139:14 |  | Mk. 16:4 |  |  |
| **σώζω** | delivered |  | Psa 138:7  |  |  |  |  |
| **τέρας** | miracle | Deu 26:8  |  |  |  |  | Rom. 15:19 |
| **τίθημι** | put, place | Deu 26:4 Deu 27:15 | Psa 139:5  | Eze 44:30 | Mk. 16:6 |  |  |
| **τόπος** | place | Deu 26:2Deu 26:9  |  | Eze 45:4  | Mk. 16:6 |  |  |
| **τρίτος** | third | Deu 26:12  |  |  |  | Lk. 24:7 |  |
| **φέρω** | bear, bringing | Deu 26:10 |  |  |  | Lk. 24:1 |  |
| **φεύγω** | flee |  | Psa 139:7  |  | Mk. 16:8 |  |  |
| **χείρ** | hand | Deut. 26:4Deut. 26:8Deut. 27:15 | Ps. 138:7Ps. 138:8Ps. 139:10 |  |  | Lk. 24:7 |  |
| **ὧδε** | here |  |  |  | Mk. 16:6 | Lk. 24:6 |  |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:24**

**By: Hakham Yitschaq ben Moshe Magriso**

**Sh'muel the Small said: ‘When your enemy falls, do not rejoice. When he stumbles do not be glad. For God will know; it will be evil in His eyes; and He will divert His anger from him’ (Proverbs 24:17, 18).**

This master was called ״the Small" because of his greatness. The Talmud (Gemara) tells that once Sh'muel the Small was with all the sages in the academy, and they heard a prophetic echo (bath kol) from the heavens saying, "There is a great man in your midst, and it is fitting that the Divine Presence (Shekhinah) rest on him, but the generation does not deserve it." The sages immediately realized that the man named by the prophetic echo was Sh'muel HaKatan. When he passed away, they said in his eulogy (hesped) that he was a saint (chasid) a humble man (anav) and a disciple of Hillel.

It was because of his trait of humility that he was given the distinction of being called "the Small."

Others say that he was called "the Small" to allude to the fact that he was a prophet even as his namesake, the great prophet Samuel (Sh'muel). Since Samuel was the "great" prophet, the latter sage was called "the Small."

At the time of his death, Sh'muel the Small prophesied that the Ten Martyrs (Asarah Harugey Mal'khuth) would be killed and that bad times were coming for Israel.

The master was in the habit of repeating the verse, "When your enemy falls do not rejoice . . ." (Proverbs 24:17,18). He taught this verse as a lesson to the public, since most people violate this prohibition.

Actually, it is sometimes considered a virtuous deed to rejoice when the wicked have a downfall (mapalah), as it is written, "When the wicked are destroyed there is rejoicing" (Proverbs 11:10). Still, if the wicked person is also your enemy and had a downfall, do not rejoice—precisely because he is your enemy. If you do, it would appear that you are more concerned with your own honor than with God's honor. You are happy because your enemy has had a downfall, but are not concerned by the fact that he was an enemy of God.

In such a case, God may take cognizance of the fact that you were more concerned with your own honor than with His. As a result, He may overlook the wickedness of your enemy, even though he is indeed wicked. You will then be blamed because God did not punish the wicked person for his bad deeds.

Some authorities note that the verse literally says, "He will bring back His anger from upon him", and not "His anger will return". This means that the anger that God had against the wicked person will be turned against the one who rejoiced over his downfall.

**Nazarean Talmud**

**Sidra of “Debarim (Deut.) 26:1 — 27:26”**

**“Nachamu I” “Of our Consolation I”**

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

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

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| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **At early dawn on the first of the week, they came to the tomb, carrying the aromatic ointments they had prepared. They found the stone rolled back from the entrance of the tomb. Upon entering, they did not find the body** of the Master Yeshua. **And, they were perplexed about these things, suddenly two men in luminescent clothing stood beside them. The women became afraid and bowed their faces to the earth. The men said to them, "Why do you seek at the gravesite? Of one who is risen? He is not here, he has been raised. Remember how he said to you while he was yet in the Galil, that the son of man must be betrayed into the hands of sinful men, be crucified, and on the third day be raised?" And they did remember his words.** | **When the** (weekly) **Sabbath was over, Miriam Migdalah and Miriam the** (mother) **of Ya’aqov, and Shlomit bought aromatic** ointments **that upon arrival they might anoint him. Very early at the first of the week[[33]](#footnote-33) at sunrise they came to the tomb. They were saying to themselves, "Who will roll back the stone from the entrance of the tomb for us?" Looking up, they observed that the enormous stone had been rolled back. When they entered the tomb, they saw a young man clothed in a white robe, seated to their right, and they were alarmed. He said to them, "Do not be alarmed. Yeshua the Nazarean who you are looking for — the crucified one — was raised! He is not here. Look at the place where they laid him. But go and say to his talmidim** (disciples) **and to Tsefet** (the capital of the Pillar)**, 'He goes before you into the Galil. You will see him there just as he told you'." When they came out, they ran from the tomb, for they were trembling and amazed. They said nothing to anyone because they were awestruck.** |

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| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **I myself am confident concerning you, my brothers, that you, yourselves, also are full of goodness, having been filled with knowledge** (da’at of God), **being able also to teach each others** (the truth – the correct path). B**ut on some of the parshiyot, I have commented with authority to remind you of the favor given me by God, who made me a minister of the lectionary[[34]](#footnote-34) of Yeshua the Messiah to the Gentiles in the priestly** (service) **of God's Mesorah, that the gifts of the Gentiles might be acceptable, consecrated by the Ruach HaKodesh** (i.e., the Oral Torah). **Therefore, I have a basis for being honored in Yeshua the Messiah as concerning the things of God. I will not dare to say anything except what Messiah accomplished through me, by word and deed, to produce the** (faithful) **obedience** (to the instructions Witten and Oral Torah) **by the Gentiles, through the power of wondrous signs** (the ability to bring Gentiles to circumcision - conversion**). And, by the power of the breath** (Oral Torah) **of God. So, that from Yerushalayim** (Jerusalem), **making a radius as far away as Illyricum, I have filled the territory with Messiah's Mesorah, in such a way as to realize my ambition of proclaiming the Mesorah where Messiah had not been taught, so that I might not build on any one’s foundation. As it has been written:** “***Just so he will startle[[35]](#footnote-35) many Gentiles. Kings will be silenced because of him, For they will see what has not been told them,*** *(and)* ***will behold what they never have heard****.*” (Isa 52:15) |

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

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| --- | --- | --- | --- | --- | --- |
| \*Dt 26:1 – 27:26 | Ps 138 – 139 | Ezek 44:30 – 45:8 | Mordechai 16:1-8 | 1 Luqas 24:1-8 | Rom 15:14-24 |

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

**Miriam again?**

Again, Jewish women take the forefront of our Peshat pericope. These words should bring the Jewish men to a place of shame. Why? Because they have failed to be as faithful to the Master as the women of valor are. This in no way is aimed at denigrating the Jewish men who are also men of valor and tenacity. We also note here that the continuity of thought from the Torah Seder permeated the Nazarean Codicil. The ideal of giving tithe, **first-fruits** and offerings to G-d relates to Yeshua being the firstborn from the dead. While there are many Midrashim concerning those who were raised from the dead, the Master’s resurrection is a precedent for us and a testimony to G-d’s faithfulness to the Tsadiqim.

Miriam appears for the second time in these final chapters of Mordechai (Mark). The name Miriam can have multiple meanings. This shows that a person’s name can be their mission in life or it can define the opposition and challenges that we face. Hakham Tsefet makes a word play on “Miriam” being the “fearful” one. According to some, Miriam means “the one who raises up, elevates, and brings up.” This may be based on the Talmudic passage where Miriam encourages her father to allow the Jewish people in Egyptian captivity to procreate (Sotah 12a). Shemot 2:4 tells us that Miriam “stood,” “His (Moshe’s) sister stood.” According to the Mekhilta, the expression “standing” (*yezibah*) suggests the presence of the Ruach HaKodesh.[[36]](#footnote-36) This is taken to mean that Miriam possessed the spirit of prophecy.[[37]](#footnote-37) We also recall that Miriam stood “afar off” in the book of Shemot and in the recent pericope of Mordechai (Mark.) The Mekhilta tells us again that this means that Miriam possessed the Ruach HaKodesh. Now in nearly each word of Shemot 2:4 the Mekhilta concludes that Miriam is filled with the Ruach HaKodesh, here we make a connection to Aboth where the Hakhamim are giving the task of making Talmidim “stand.” From this, we conclude that it is the occupation of the Hakhamim to bring their Talmidim to the capacity of being full of the Ruach HaKodesh.

In the present pericope of Mordechai (Mark), we see that Miriam is not bitter or fearful. In fact, she is leading the other women in duties with respect to the dead. Hakham Tsefet plays on the understanding of Miriam the “sister of Aaron” in reading about Miriam Migdalah. As a Talmidah of the Master, she is filled with the Ruach HaKodesh. However, Hakham Tsefet may also be giving us further clues into the nature of Miriam in the school of Yeshua’s talmidim when we realize that “Miriam” also can mean “beloved” or “love.”[[38]](#footnote-38) The wise will understand.

So once again, we face the dilemma of why Hakham Tsefet chooses to speak about Miriam. The Theological Wordbook of the Old Testament gives the following definition of Miriam based on the root **“marar.”**

Theological Wordbook of the Old Testament reports that the Ugaritic, Arabic and Aramaic cognates of this root mean to bless, **strengthen** or **commend**. And since these languages are most often very similar to Hebrew, any Hebrew audience would surely be aware of this secondary meaning. TWOT[[39]](#footnote-39) lists four texts in which this verb may be more appropriately be translated with **strength/strengthen** rather than with bitterness/being bitter: Exodus 1:14, Judges 18:25, Ecclesiastes 7:26 and Ezekiel 31:4.[[40]](#footnote-40)

**Miriam Migdalah**

We can easily see the temporal connection to our present place on the Biblical Calendar. However, the circumstances laid out for the Nazareans calls for men and women of great strength and the ability to “comfort.” We also take notice that Miriam Migdalah, Miriam mother of Ya’aqob and Shlomit all merit the visitation of a Heavenly messenger who is there to comfort and console these faithful Deaconesses.

**"Do not be alarmed,** (i.e. be comforted) **Yeshua the Nazarean who you are looking for — the crucified one — was raised! He is not here.”**

These messengers did not leave the women questioning what had happened to the “body” of the Master. The Divine messengers tell women directly and give them a message to relay to Hakham Tsefet. Now, these women become the messengers (angels) to the rest of the talmidim. They herald message of the resurrection to the Nazareans.

Having given a brief etymology of “Miriam” we also need to look at “Migdal” which means "tower", "fortress.” In Aramaic, "Magdala" means "tower" or "elevated, great, magnificent.” “Migdal” can also be broken down further to the root idea of “Migdal El,”[[41]](#footnote-41) “the Tower of G-d.” Migdal is rooted in the idea of being **great** or **strong,** or the idea of **strengthening.** We could also say that the name Migdal-El means **to be strengthened by G-d** (El). Thus, we see that there is further connection to the special place on the Calendar.

However, we see that “Migdal” as a “tower” or “Migdal-El” the “tower of G-d” is a direct connection to the special Ashlamatah of Isaiah 40:1-26 in that the “tower of G-d” represents the ability to look out and protect the people bringing them comfort.

Just what are we to glean from Hakham Tsefet’s narrative on Miriam Migdalah?

What should be self-evident is that Hakham Tsefet in repeatedly mentioning Miriam Migdalah is that she is being compared to Miriam “the sister to Aaron.” Thus, we see that both women had great strengths and weaknesses. We will also see that Miriam Migdalah makes a tikun for Miriam “sister of Aaron” and women in general.

Miriam Migdalah comes to perform a mitzvah for the Master. In a matter of speaking here, we see Miriam Migdalah being Shomer Shabbat. From this, we gather that Hollywood’s drama is nothing more than cinematic hype. In the coming pericope we will see that Yeshua cast “seven demons” out of Miriam Migdalah. We find this quite interesting as it points to the seven weeks of Nahamu.

What we find in Miriam Migdalah is a woman that is faithfully obedient to the Torah, one who is Shomer Shabbat and wholly devoted to her Hakham, Yeshua. And, as such, a model of spiritual magnitude.

**Commentary To Hakham Shaul’s School Of Remes**

Hakham Shaul opens his Igeret (letter) to the Romans saying…

**Hakham Shaul,[[42]](#footnote-42) a courtier[[43]](#footnote-43) of Yeshua HaMashiach, called[[44]](#footnote-44) to be a Sh’liach,[[45]](#footnote-45) set apart**[[46]](#footnote-46) **by the Mesorah[[47]](#footnote-47) of God,[[48]](#footnote-48)**

This simple (Remes) statement sets the tone for the whole exposition of “Romans.” In the present pericope, we see that he is a “Minister of the Lectionary” i.e. Septennial Torah reading cycle. Here we see that Hakham Shaul is pointing to the fact that the temple will be absent in the near future and the shift of authority will strip all sects of the independence.

In addition, a part of his “Opening remarks” is the statement…

**I have received chesed[[49]](#footnote-49) and an Igeret Reshut[[50]](#footnote-50) to bring** Messiah’s **authority[[51]](#footnote-51)** **over all the Gentiles** turning to God**, and** bringing them **into faithful obedience[[52]](#footnote-52)** (Talmudizing them in the Torah), **among whom you also are the called[[53]](#footnote-53)** (given a vocation**) of Yeshua HaMashiach.**

In our present pericope, he reiterates his mission and occupation.

**I will not dare to say anything except what Messiah accomplished through me, by word and deed, to produce the** (faithful) **obedience** (to the instructions Witten and Oral Torah) **by the Gentiles, through the power of wondrous signs** (the ability to bring Gentiles to circumcision - conversion**). And, by the power of the breath** (Oral Torah) **of God.**

Thus, we see that the relationship that Nazarean Jews have with Gentiles is that of bringing them to conversion. This is Hakham Shaul’s chief mission. Before the “Gentiles turning towards G-d” can find their place in a Jewish Synagogue, they must accept the authority of the Hakhamim. We must not take this statement as being pointed only to the Gentiles. We have recently shown that there was a normative Judaism in place long before the destruction of the Temple in 70 C.E. Neusner’s “Judaisms” [[54]](#footnote-54) may have held differing opinions. Nevertheless, as Newman points out in his work “Proximity to Power and Jewish Sectarian Groups of the Ancient Period, A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran”[[55]](#footnote-55) using Rabbinic sources shows that the P’rushim (Pharisees) was the group that held the greatest influence over the Jewish people in the First Century. Newman shows…

As he says: “even though we do expound matters as you say, we do not do things in the way in which we expound them. **We obey the words of the Sages” (the Hakhamim).[[56]](#footnote-56)**

Therefore, we see that the Sages/Hakhamim/Rabbis held the seat of power with the Jewish people. In other words, it is very likely that even though there were many differing groups there was a halakhic norm established by the Hakhamim.

Our point here is that the barriers of “sect” were breaking down as the calamity of the Temple drew near. However, we must realize that “sectarian” issues did not rob any Jew of his belief. Groups that did not accept a halakhic norm found themselves ostracized and pushed into self-excommunication. [[57]](#footnote-57)

**Yavneh, a Call for Jewish Unity**

It is our opinion that the Enactments of Yavneh brought a unity among the Jewish people determining to establish for all Jewish people halakhic norms that would stand the test of time. Here we must state that there was no establishment of anything new. It was a call to accept the halakhah of the Hakhamim and forefathers who had “walked” before them. What resulted in the Council of Yavneh was a univocity and true Jewish paradox. Each sect may have held differing opinions but they followed a unified halakhic standard. Each sect made compromises within halakhic norms and accepted the yoke of the Kingdom through the Bate Din and Hakhamim.

The Church Fathers envied the unity that resulted from the Yavneh Synod, failing to see that there can be no “unity” without diversity, thus the Jewish penchant for paradox. Jewish univocity comes with many voices. But, regardless of the number of voices each accepts a true halakhic norm which is expressed in their own special way. Thus, “the ‘synod’ of Yavneh became the prefiguration of the Council of Nicaea (325 C.E.).”[[58]](#footnote-58) Be it known that by this time[[59]](#footnote-59) the Nazareans followed the “synod of Yavneh” remaining faithfully obedient to Orthodox Jewish norms. In an attempt to establish some similarity to the Enactments of Yavneh, the Church “Fathers” now totally detached from any Jewish influence, (at least publically) adopted the title “Fathers” mimicking the Jewish teachings of Mishnah Aboth (Teachings of the Jewish Fathers/Sages). Why did the “Church Fathers” adopt the title “Fathers?” They wanted to establish a line of authority in the same manner that Judaism had in the “handing down” from Teacher to student. However, the Church “Fathers” did not follow the Jewish protocol exactly. Rather than showing that their teachings went from Teacher (Rabbi/Hakham) to Talmid (student) they adopted the phrase “Father to Father.”[[60]](#footnote-60) Nicaea mimicked Yavneh as much as possible without being too obvious.

Boyarin unifies the Nazarean Codicil (“New Testament Canon”) with the texts of the Mishnah with its harmonization between the schools of Rabbi Yochanan Ben Zakkai and Rabban Gamaliel calling them “compromise texts.”[[61]](#footnote-61) What we find here is not that the Nazarean Codicil was not compromised in any way. The so-called “compromise” meant that the Nazareans identified themselves with Jewish Orthodoxy rather than “Christianity.” However, this collaboration was bi-modal. The Nazareans accepted Normative Judaism and the Schools of Rabbi Yochanan Ben Zakkai and Rabban Gamaliel accepted from the Nazareans a prototypical configuration for the transmission of the Mesorah in PaRDeS fashion. Thus, Yavneh and the Galil were not so far apart. Yet, these two communities somehow thrived side by side and forged the future of Normative Judaism.

In summary: we note that Nazarean Judaism in conjunction with Normative Council of Yavneh made every man a Torah Scholar while the Patristic cast did the exact opposite. Hakham Shaul allegorizes Hakham Tsefet’s Miriam Migdalah to follow a hermeneutic taught by Hillel the Elder. If the women in Yeshua’s school were such faithful talmidim how much the more is it necessary for Nazarean men to be Torah Scholars!

Amen Ve Amen

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Nachamu II” – Sabbath: “Of Our Consolation II”**

 **(First of Seven Sabbaths of Consolation) &**

**Shabbat Mevar’chim HaChodesh Ellul**

**(Sabbath of the Proclamation of the New Moon of Ellul)**

**(Friday Evening 14th of August – Sunday Evening 16th of August, 2015)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה, אִם-שָׁמוֹעַ** |  | **Saturday Afternoon** |
| **“V’Hayah Im-Shamoa”** | Reader 1 – D’barim 28:1-3 | Reader 1 – D’barim 29:9-12 |
| **“And if carefully”** | Reader 2 – D’barim 28:4-6 | Reader 2 – D’barim 29:13-16 |
| **“Y sí cuidadosamente”** | Reader 3 – D’barim 28:7-9 | Reader 3 – D’barim 29:17-20 |
|  | Reader 4 – D’barim 28:9-11 |  |
| D’barim (Deut.) 28:1 – 29:8B’Midbar (Num.) 28:9-15 | Reader 5 – D’barim 28:12-69 | **Monday & Thursday****Mornings** |
| Psalm 140-142 | Reader 6 – D’barim 29:1-3 | Reader 1 – D’barim 29:9-12 |
| Ashlam.: Isaiah 55:2-11**Special:** Isaiah 44:14 – 51:3**Special:** I Sam. 20:18,42 | Reader 7 – D’barim 29:4-8 | Reader 2 – D’barim 29:13-16 |
| P. Abot 4:25 |  Maftir – D’barim 29:6-8 | Reader 3 – D’barim 29:17-20 |
| N.C.: Mark 16:9-11;Lk 24:9-12; Rm 15:25-33 |  Isaiah 44:14 – 51:3 I Sam. 20:18,42 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ibn Yachya [↑](#footnote-ref-1)
2. To Adam are ascribed the verses, Thine eyes did see mine imperfect substance etc. (Psalms 139:16); to Melchizedek Psalms 110; to Moses, Psalms 90. Abraham is identified with Ethan the Ezrahite (Psalms 89). [↑](#footnote-ref-2)
3. According to Rashi, Isaiah was executed by Manasseh before he could reduce his own prophecies to writing. [↑](#footnote-ref-3)
4. Mishlei (Proverbs) 25:1. [↑](#footnote-ref-4)
5. Rashi supposes that the reason why Ezekiel did not write his own book was that he lived out of Eretz Yisrael. The same reason applies to Daniel. [↑](#footnote-ref-5)
6. Who apparently did not publish their prophecies themselves because they were too small. [↑](#footnote-ref-6)
7. This includes Nehemiah. [↑](#footnote-ref-7)
8. The above text is excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman, [↑](#footnote-ref-8)
9. This is part of our verbal tally with the Torah: Land / Earth - ארץ, Strong’s number 0776. [↑](#footnote-ref-9)
10. Tu B’Ab is how Sephardic Jews pronounce this date. Tu B’Av is how Ashkenazi Jews pronounce this date. [↑](#footnote-ref-10)
11. In modern times it has become a popular day for weddings, proposals and romantic dates. [↑](#footnote-ref-11)
12. Recall that on Tammuz 3 we spoke about the number 15 and the fact that we don’t use the normal yod-hay - יה as the number 15 because this is a name of HaShem. [↑](#footnote-ref-12)
13. Shoftim (Judges) 21:19 [↑](#footnote-ref-13)
14. Just as Yom Kippur symbolizes the atonement for the sin of the Golden Calf, Tu B'Ab signifies the atonement for the sin of the Spies, where ten came bearing such negative reports which reduced the entire nation to panic. As a result of that sin, it was decreed by God that the nation would remain in the desert for 40 years, and that no person 20 or older would be allowed to enter Israel. On each Tisha B'Ab of those 40 years, those who had reached the age of 60 that year died – 15,000 each Tisha B'Ab. This plague finally ended on Tu B'Ab. That last year, the last 15,000 people got ready to die. God, in His mercy, decided not to have that last group die, considering all the troubles they had gone through. Now, when the ninth of Ab approached, all the members of the group got ready to die, but nothing happened. They then decided that they might have been wrong about the date, so they waited another day, and another... Finally on the 15th of Ab, when the full moon appeared, they realized definitely that the ninth of Ab had come and gone, and that they were still alive. Then it was clear to them that God's decree was over, and that He had finally forgiven the people for the sin of the Spies. [↑](#footnote-ref-14)
15. “Tammuz” is the Babylonian name of this month, as are all of the “official” names of the months in the Hebrew Calendar. In the Bible, however, the month is referred to as “the Fourth Month,” with reference to Nisan, the First Month. [↑](#footnote-ref-15)
16. “Ab” is the Babylonian name of this month, as are all of the “official” names of the months in the Hebrew Calendar. In the Bible, however, the month is referred to as “the Fifth Month,” with reference to Nisan, the First Month. The name Ab literally means “father.” It derives from the root which means “to will” or “to desire.” it is customary to add the name Menachem (“comforter,” “consoler”; the name of Mashiach) -- Menachem Ab. [↑](#footnote-ref-16)
17. This idea is discussed at length in the book in Hebrew, *Machol Hakeramim*, by Rabbi Yitzchak Ginsburgh [↑](#footnote-ref-17)
18. Taanit 30b [↑](#footnote-ref-18)
19. Berachot33b [↑](#footnote-ref-19)
20. Moed Katan 18b [↑](#footnote-ref-20)
21. Judges 21:1 [↑](#footnote-ref-21)
22. See the Talmudic Encyclopedia, “Tu B’Av”, note 80. Otzar Hageonim at the end of Taanit; Pri Tzadik on Tu B’Av, 1 and various other sources mentioned in the Book of Our Heritage. [↑](#footnote-ref-22)
23. Nifla’os Hayehudi, p. 85 [↑](#footnote-ref-23)
24. Old Testament [↑](#footnote-ref-24)
25. Taanit 30b-31a [↑](#footnote-ref-25)
26. See Numbers 36 [↑](#footnote-ref-26)
27. See Judges 21 [↑](#footnote-ref-27)
28. R. Yosef in the name of R. Nachman [↑](#footnote-ref-28)
29. Rabba bar Channa in the name of R. Yochanan [↑](#footnote-ref-29)
30. Ulla [↑](#footnote-ref-30)
31. Sukkah 52a [↑](#footnote-ref-31)
32. The very transition from sadness to gladness intensifies the joy, and adds real quality to it, which could not be appreciated otherwise. [↑](#footnote-ref-32)
33. Note that the text does not say the first “day” of the week. This is a reference to the time of Habdalah which is the first thing of the “week” we experience. [↑](#footnote-ref-33)
34. Hakham Shaul’s use of **λειτουργός** *leitourgos* carries the idea of functioning is the Priestly office. Therefore, I have associated it with the lectionary. The Temple functioned like a cosmic clock. It resonated with the Moedim and Sederim of G-d. The Parshiyot of the Torah were acted out in the Temple. In a similar way, Yeshua was the personification of the Torah Lectionary. Cf. John 1:1ff [↑](#footnote-ref-34)
35. There is a particular ambiguity in this word. נָזָה (*naza*) bears the concept of bringing an object to the status of ritual purity. The root can also mean to consecrate to Divine service. See TWOT 1335 The Greek LXX uses θαυμάσονται as a marvel or wonder. [↑](#footnote-ref-35)
36. Lauterbach, Jacob Zallel, and David Šṭern. *Mekilta de-Rabbi Ishmael: A Critical Edition, Based on the Manuscripts and Early Editions, with an English Translation, Introduction, and Notes*. 2. ed. JPS Classic Reissues. Philadelphia, Pa: Jewish Publication Society, 2004. p. 220 [↑](#footnote-ref-36)
37. Cf. Shemot 15:20 see also b. Megillah 14a [↑](#footnote-ref-37)
38. http://www.abarim-publications.com/Meaning/Miriam.html#.VbVw5pe3ATk [↑](#footnote-ref-38)
39. Theological Wordbook of the Old Testament, written by 46 contributors and edited by R. Laird Harris, Gleason J. Archer, Jr. and Bruce K. Waltke. Published by the Moody Bible Institute of Chicago in 1980. [↑](#footnote-ref-39)
40. Ibid. [↑](#footnote-ref-40)
41. Y’hoshua (Jos.) 19:38 and Yiron and **Migdal-el**, Horem and Beth-anath and Beth-shemesh; nineteen cities with their villages. [↑](#footnote-ref-41)
42. **Paulus:** It is the transliteration of the Latin *paulus* (**παῦλος**) or *paulles* (παυλλες) meaning “little.” Wuest, K. S. (1997, c1984). Wuest's word studies from the Greek New Testament: For the English reader (Ro 1:1). Grand Rapids: Eerdmans. This name would have been very important to the Gentile converts in Rome. Likewise, they needed the Igeret (letter) in Greek. Within the Roman congregation, the Igeret of Hakham Shaul would have been in Mishnaic Hebrew and translated into Latin by the Congregational Meturgeman. We do not need to make a big ordeal out of Hakham Shaul referred to as “Paul” in Gentile, Greek-speaking congregations. [↑](#footnote-ref-42)
43. **Courtier:** **δοῦλος** referring to the King’s agent or courtier. Thus, we see that **δοῦλος** is a coded phrase for saying that Hakham Shaul serves in the Kings (Messiah's) court as a Hakham. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. On the use of Courtier see, Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50 [↑](#footnote-ref-43)
44. **Called**: Called not converted! Hagner, Donald A. 1993. "*Paul and Judaism The Jewish Matrix of Early Christianity: Issues in the Current Debate."* Bulletin for Biblical Research 3. 111 - 130 p. 114. **Called B'ne Elohim** - our vocation is **to become** B'ne Elohim (Ben Elohim) [↑](#footnote-ref-44)
45. **Sh'liach: Sh'liach** – **(apostle - emissary) “plenipotentiary agent”** The **legal institution** of the **שְׁלוּחִים** is old. It may be proved from the time after the Exile (2 Ch. 17:7–9), but is probably older still. Yet it is only around the 1st century that it takes distinctive shape. What characterizes the **שְׁלוּחִים** of all periods is their commissioning with distinctive tasks which take them greater or lesser distances away from the residence of the one who gives them. Thus the point of the designation**שְׁלוּחִים** is neither description of the fact of sending nor indication of the task involved but simply assertion of the **form of sending**, i.e., **of authorization**. Fundamentally, therefore, it matters little whether the task is to proclaim religious truths (2Ch. 17:7 ff.) or to conduct financial business (T. Kid., 4, 2). The “agent” is sent to conduct business on behalf of his master. In this Tosefta the master, sent his agent to betroth in “such and such a place.” However, the agent found her (the woman to be betrothed) in “another place” The halakhic ruling is that she is betrothed. (see *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol. 1, Page 414). **Sh'liach:** The term is legal rather than religious, and if the **שָׁלִיחַ** has religious significance this is not because he is a **שָׁלִיחַ** but because as such he is entrusted with a religious task. In other words, we simply have a consistent application of the sense of**שָׁלִיחַ** (ἀποστέλλειν) irrespective of certain theological contexts in which it is given a particular flavor by the situation. The Rabbis traced back the institution to the Torah (**b**. **Ned**., **72b; ﻿But we find in the whole Torah that a man's agent is as himself!**)The agent is often “divine” or human. The terms **מַלְאָךְ** and **שָׁלַח** are frequently conjoined in numerous instances. As such, many שָׁלִיחַ are considered **מַלְאָכִים** being human rather than “divine.” **Hakham Shaul’s Bat Kol and Calling:** In Hakham Shaul’s case, we can see that he is “called” through a Bat Kol (Daughter of the Voice) by Yeshua Himself. However, the “calling” of Hakham Shaul would be pointless if the Three Pillars of the Nazarean Bet Din had not accepted him. Therefore, the “calling” and “commissioning” are a result of being ‘set apart” by the Nazarean Bet Din. He did not meet the “Apostolic” qualifications of 2 Luqas 1:15-26. Nevertheless, he is appointed, sent and therefor a **שָׁלִיחַ.** Careful attention to the three accounts of the Damascus experience reveals that Hakham Shaul did not get his commission directly from the Bat Kol i.e. the Master. 2 Luqas (Acts) 9:1-27 (6); 22:5-11 (10); 26:12-20. The altered reading of chapter 26 can be attributed to anachronistically telling what his commission was after the Hakhamim had instructed him. Furthermore, we see from this that Hakham Shau accepted the authority of the Nazarean Hakhamim and Bate Din. An interesting side note the from the TDNT tells us that the name Silas is in fact actually a “title” borne by Jews who are ἀπόστολοι – *apostoloi*. Silas is a Latinized form of **שְׁלִיחָא**. Slias from **שליחא** as Messias from **משיחא**, Krauss, JQR, 17 (1905), 370, n. 4. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (1:414). [↑](#footnote-ref-45)
46. **Set Apart**: **ἀφορίζω** – *aphorizo* generally translated as “set apart.” Its Hebrew parallel is **פָּרושׁ** the root for the **פרושים** P’rushim (Pharisees). Hakham Shaul’s words can be read “**Hakham Shaul, a courtier of Yeshua HaMashiach, called to be a Shaliach, a Parush (פָּרושׁ) by the Mesorah of God**” [↑](#footnote-ref-46)
47. **Mesorah:** http://www.betemunah.org/sederim/nisan872.html [↑](#footnote-ref-47)
48. **θεοῦ**, – the point of origin of the Mesorah. Furthermore, Morris reminds us that the book of Romans is about G-d. Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. pp. 249-63 [↑](#footnote-ref-48)
49. **Chesed:** It is G-d’s loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-49)
50. **Igeret Reshut:** “**Letter of Permission**.” The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim. [↑](#footnote-ref-50)
51. **Name:** **ὄνομα** – *onoma,* (name) meaning authority [↑](#footnote-ref-51)
52. **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience.” πίστις – *pistis* is paralleled to the Hebrew word אמנה אמוּנה – *emunah*, meaning faithfulness, faithful obedience.

Faithful Obedience to G-d

Acceptance of the Mesorah (Orally breathed and written Torah)

Acceptance and obedience to the authority of the Nazarean Hakhamim [↑](#footnote-ref-52)
53. **Called:** to be **B'ne Elohim** – our vocation, like Messiah is **to become** B'ne Elohim (Ben Elohim) Sons of G-d. This also teaches us that Hakham Shaul was telling the Roman Congregations and Congregations in Diaspora that it was their duty to “Talmudize the Gentiles” as a joint effort. [↑](#footnote-ref-53)
54. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 39 [↑](#footnote-ref-54)
55. Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden ; Boston: Brill, 2006. p. 210 [↑](#footnote-ref-55)
56. Ibid p. 211 [↑](#footnote-ref-56)
57. Victor Eppstein, *When and How the Sadducees Were Excommunicated*, Journal of Biblical Literature, Vol. 85, No. 2 (Jun., 1966), pp. 213-22 [↑](#footnote-ref-57)
58. Shaye J.D. Cohen. *The Significance of Yavneh: Pharisees, Rabbis, and the End of Jewish Sectarianism,*\* Jewish Theological Seminary, New York.p. 28 [↑](#footnote-ref-58)
59. by the fourth century [↑](#footnote-ref-59)
60. *De decr. 27* cited in Burrus, “Fathering the World.” [↑](#footnote-ref-60)
61. Daniel Boyarin, “*A Tale of Two Synods; Nicaea, Yavneh and Rabbinic Ecclesiology*,” Exemplaria 12 (2000): p.46 [↑](#footnote-ref-61)