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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 23, 5775 – Aug 07/08, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Aug 07 2015 – Candles at 8:27 PMSat. Aug 08 2015 – Habdalah 9:25 PM | **Austin & Conroe, TX, U.S.**Fri. Aug 07 2015 – Candles at 8:02 PMSat. Aug 08 2015 – Habdalah 8:57 PM | **Brisbane, Australia**Fri. Aug 07 2015 – Candles at 5:04 PMSat. Aug 08 2015 – Habdalah 5:59 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Aug 07 2015 – Candles at 8:21 PMSat. Aug 08 2015 – Habdalah 9:18 PM | **Manila & Cebu, Philippines**Fri. Aug 07 2015 – Candles at 6:05 PMSat. Aug 08 2015 – Habdalah 6:56 PM | **Miami, FL, U.S.**Fri. Aug 07 2015 – Candles at 7:45 PMSat. Aug 08 2015 – Habdalah 8:38 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Aug 07 2015 – Candles at 7:36 PMSat. Aug 08 2015 – Habdalah 8:34 PM | **Olympia, WA, U.S.**Fri. Aug 07 2015 – Candles at 8:18 PMSat. Aug 08 2015 – Habdalah 9:26 PM | **Port Orange, FL, U.S.**Fri. Aug 07 2015 – Candles at 7:53 PMSat. Aug 08 2015 – Habdalah 8:48 PM |
| **San Antonio, TX, U.S.**Fri. Aug 07 2015 – Candles at 8:04 PMSat. Aug 08 2015 – Habdalah 8:59 PM | **Sheboygan & Manitowoc, WI, US**Fri. Aug 07 2015 – Candles at 7:49 PMSat. Aug 08 2015 – Habdalah 8:53 PM | **Singapore, Singapore** Fri. Aug 07 2015 – Candles at 6:57 PMSat. Aug 08 2015 – Habdalah 7:47 PM |
| **St. Louis, MO, U.S.**Fri. Aug 07 2015 – Candles at 7:48 PMSat. Aug 08 2015 – Habdalah 8:48 PM | **Tacoma, WA, U.S.**Fri. Aug 07 2015 – Candles at 8:16 PMSat. Aug 08 2015 – Habdalah 9:25 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 to Her Excellency Giberet Laurie Taylor on occasion of her birthday. We wish her a most happy Yom Huledet Sameach! May she have a long, productive and healthy life full of much joy and gladness with many opportunities to perform great acts of loving-kindness in the service of our G-d, most blessed be He, and we all 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 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)**

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| **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 |   |

**Summary of the Torah Seder – ‎ D’barim (Deut.) 28:1 – 29:8**

* The Blessings and the Warnings
	+ The Blessings: Deut. 28:1-4
	+ The Warnings: Deut. 28:15-68
* Superscription: Deut. 28:69
* Repentance Will Bring Return From Exile: Deut. 29:1-8

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎28:1 – 29:8‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
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| 1. And it will be if you obey the Lord, your God, to observe to fulfill all His commandments which I command you this day, the Lord, your God, will place you supreme above all the nations of the earth. | 1. And it will be, if you will diligently hearken to the Word of the LORD your God, to observe and perform all the commandments which I command you this day, that the LORD your God will set you on high, and exalt you above all the nations of the earth;  |
| 2. And all these blessings will come upon you and cleave to you, if you obey the Lord, your God. | 2. and all these blessings will come upon you, and abide with you, for that you will have hearkened to the LORD your God. |
| 3. You shall be blessed in the city, and you shall be blessed in the field. | 3. Blessed will you be in the city, and blessed in the field. |
| 4. Blessed will be the fruit of your womb, the fruit of your soil, the fruit of your livestock, the offspring of your cattle, and the flocks of your sheep. | 4. Blessed will be the offspring of your womb, the fruits of your ground, the oxen of your herd, and the flocks of your sheep. |
| 5. Blessed will be your basket and your kneading bowl. | 5. Blessed will be the basket of your first fruits, and the first cakes of your flour.JERUSALEM: Blessed will you be in the baskets of your first fruits, and in your wheaten cakes. |
| 6. **You shall be blessed when you come, and you shall be blessed when you depart.** | 6. **Blessed will you be in your coming in to your houses of instruction, and blessed will you be when you go out to your affairs.****JERUSALEM: Blessed will you be when you go in to your houses of instruction, and blessed when you go out of them.** |
| 7. The Lord will cause your enemies who rise up against you, to be beaten before you; they will come out against you in one direction, but they will flee from you in seven directions. | 7. The Word of the LORD will cause your enemies who rise up against you to hurt you, to be broken before you. By one way they will come out to fight against you, but seven ways they will be dispersed, fleeing before you. |
| 8. The Lord will order the blessing to be with you in your granaries, and in every one of your endeavors, and He will bless you in the land which the Lord, your God, is giving you. | 8. The LORD will command the blessing upon you in your treasuries, and on all that you put your hands unto, and will bless you in the land which the LORD your God gives you. |
| 9. The Lord will establish you as His holy people as He swore to you, if you observe the commandments of the Lord, your God, and walk in His ways. | 9. The Word of the LORD will establish you to be a holy people before Him, as He has said unto you, when you keep the commandments of the LORD your God, and walk in the ways that are right before Him. |
| 10. Then all the peoples of the earth will see that the name of the Lord is called upon you, and they will fear you. | 10. **And all the nations of the earth will see that the Name is written by (His own) appointment on the Tephillin that are upon you, and will be afraid of you.** |
| 11. And the Lord will grant you good surplus in the fruit of your womb, in the fruit of your livestock, and in the fruit of your soil, on the land which the Lord swore to your forefathers, to give you. | 11. And the Word of the LORD will make you to abound in good, in the offspring of your womb, and the increase of your cattle, and in the fruit of your ground, in the land which the LORD has promised to your fathers. |
| 12. The Lord will open up for you His good treasury, the heaven, to give your land ?ts rain in its [right] time, and to bless everything you do. And you will lend many nations, but you will not [need to] borrow. | 12. Four keys are in the hand of the LORD of all the world, which He has not delivered into the hands of any secondary power: the key of life, and of the tombs, and of food, and of rain; and thus did Mosheh the prophet speak: “The LORD will open to you His good treasure which is with Him in the heavens, and will give you the rain of your land in its season; the early in Marchesvan, and the latter in Nisan; and will bless you in all the works of your hands; and you will lend to many peoples, but will have no need to borrow. |
| 13. **And the Lord will set you at the head, and not at the tail, and you will be only at the top, and you will not be at the bottom, if you obey the commandments of the Lord, your God, which I am commanding you this day, to observe to fulfill [them].** | 13. **And the Word of the LORD will appoint you to be kings and not subjects, and to be ennobled and not abased, when you have hearkened to the commandments of the LORD your God which I command you this day to keep and perform.** |
| 14. And you shall not turn right or left from all of the words I am commanding you this day, to follow other deities to worship them. | 14. Decline not from any of these words that I teach you today either to the right or the left, in walking after the idols of the Gentiles to serve them.” |
| 15. And it will be, if you do not obey the Lord, your God, to observe to fulfill all His commandments and statutes which I am commanding you this day, that all these curses will come upon you and overtake you. | 15. When Mosheh the prophet began to pronounce the words of threatening the earth trembled, the heavens were moved, the sun and moon were darkened, the stars withdrew their beams, the fathers of the world cried from their sepulchres, while all creatures were silent, the very trees waved not their branches. The fathers of the world answered and said, Woe to our children should they sin, and bring these maledictions upon them; for how will they bear them? Lest destruction be executed on them, and no merit of ours protect, and there be no man to stand and intercede on their behalf! Then fell the Bath-Kol from the high heavens, and said, Fear not, fathers of the world; if the merit of all generations should fail, yours will not; and the covenant which I have confirmed with you will not be annulled, but will (still) overshadow them. Mosheh the prophet answered and said, Whomsoever I threaten I threaten conditionally, saying, If you hearken not to the Word of the LORD your God in neither observing nor doing all my commandments and statutes which I command you this day, then will all these maledictions come upon and cleave unto you. |
| 16. You shall be cursed in the city, and you shall be cursed in the field. | 16. Accursed will you be in the city and in the field. |
| 17. Cursed will be your [food] basket and your kneading bowl. | 17. Accursed will be the basket of your first fruits, and the first cakes of your flour. |
| 18. Cursed will be the fruit of your womb, the fruit of your soil, the fruit of your livestock, those born from your cattle and the flock of your sheep. | 18. Accursed the children of your wombs, the fruits of your ground, the oxen of your herds, and the sheep of your flocks. |
| 19. You shall be cursed when you come, and you shall be cursed when you depart. | 19. Accursed will you be in your going into the houses of your theatres, and the places of your public shows, to make void the words of the Law; and accursed will you be in your coming out to your worldly affairs. |
| 20. The Lord will send the curse of shortages, confusion, and turmoil upon you, in every one of your endeavors which you undertake, until it destroys you and until you quickly vanish, because of your evil deeds in forsaking Me. | 20. The Word of the LORD will send forth curses among you to curse your wealth, and confusion to confound your prosperity, and vexation with all that you put your hands to do, until He has undone you, and you perish soon on account of the wickedness of your doings when you have forsaken My worship. |
| 21. The Lord will make pestilence cleave to you, until it has exterminated you from upon the land, to which you are coming, to possess it. | 21. The Word of the LORD will make the pestilence to cleave to you, to consume you from off the land which you are going to inherit. |
| 22. The Lord will strike you with consumption, fever, illnesses with burning fevers, a disease which causes unquenchable thirst, with the sword, with blast, and with yellowing, and they will pursue you until you perish. | 22. The Word of the LORD will smite you with abscess and inflammation, and fire in the bones that will burn up the marrow, and with fearful imaginations in the thoughts of the heart; and with the naked sword, and with blasting, and the jaundice of Macedonia, which will follow you to your beds, until you are destroyed. |
| 23. And your skies above you will be [like] copper, and the earth below you [like] iron. | 23. And the heavens above you will be as brass which sweats, but that will not yield you any dew or rain; and the ground under you be as iron which sweats not. nor makes green the trees, nor yields spices, fruits, nor herbs. |
| 24. The Lord will turn the rain of your land into powder and dust, raining down upon you from the heavens until you are destroyed. | 24. After the rain which comes down on the earth, the LORD will send a wind that will drive dust and ashes upon the herbage of your fields; and calamity will fall upon you from the heavens, until you are consumed. |
| 25. The Lord will cause you to be broken before your enemy: you will come out against them in one direction, but you will flee from them in seven directions. And you will become a terrifying [example] to all the kingdoms on earth. | 25. The Word of the LORD will cause you to be broken before your enemies: by one way you will go out to battle, but by seven ways will you flee confounded before them, to become an execration in all the kingdoms of the earth. |
| 26. Your corpse will be food for all birds of the heaven and for the beasts of the earth, and no one will frighten them [away]. | 26. And your carcases will be cast out to be meat for all the fowls of the sky, and for the beasts of the earth, and no one will scare them away from your corpses.JERUSALEM: And no one will drive them away. |
| 27. The Lord will strike you with the boils of Egypt, with hemorrhoids, with oozing sores, and with dry lesions, from which you will be unable to be cured. | 27. And the Word of the LORD will smite you with the ulcers with which the Mizraee were smitten, and with hemorrhoids that blind the sight, and with blotches, and with erysipelas, from which you will not be able to be healed.JERUSALEM: The Word of the LORD will smite you with the ulcer of Mizraim, and with hemorrhoids, and with the blotch, and with scurvy, which cannot be healed. |
| 28. The Lord will strike you with insanity, with blindness, and with bewilderment. | 28. The Word of the LORD will smite you with fearfulness which bewilders the brain, and with blindness and stupor of heart. |
| 29. You will grope at midday, as the blind man gropes in the dark, and you will be unsuccessful in your ways. You will be only oppressed and robbed all the days, and no one will save [you]. | 29. And you will seek good counsel for enlargement from your adversities, but there will be none among you to show the truth, so that you will grope in darkness like the blind who have none passing by the road to see how to direct them in the way; nor will you prosper in your ways, but be oppressed and afflicted all the days, without any to deliver. |
| 30. You will betroth a woman, but another man will lie with her. You will build a house, but you will not live in it. You will plant a vineyard, but you will not redeem it[s fruits]. | 30. You will betroth a wife, but another man will have her; you will build a house, but not dwell in it; you will plant a vineyard, but not make it common. |
| 31. Your ox will be slaughtered before your eyes, but you will not eat from it. Your donkey will be snatched right in front of you, and it will not return to you. Your flock will be given over to your enemies, and you will have no savior. | 31. Your oxen will be killed, you looking on, but without eating of them; your asses will be taken away from before you, but they will not be returned; your sheep will be delivered over to your enemies, and there will for you be no deliverance; |
| 32. Your sons and daughters will be given over to another people, and your eyes will see [this] and long for them all day long, **but you will be powerless.** | 32. your sons and daughters will be given up to another people, and your eyes see it, and grow dim because of them from day to day; **and in your hand will be no good work by which you may prevail in prayer before the LORD your Father who is in heaven, that He may save you.**JERUSALEM: Your sons and daughters will be delivered unto another people, while your eyes behold and fail on account of them all the day; **nor will you have the good works to give satisfaction unto God, that He might redeem you.**  |
| 33. A people unknown to you will eat up the fruit of your soil and [the result of] all your toil. You will be only wronged and crushed all the days. | 33. The fruitage of your ground, and of all your labor, will a people whom you have not known devour, and you will be oppressed and trodden down all the days. |
| 34. You will go insane from the vision before your eyes that you will behold. | 34. And you will be maddened by the vengeance, and shaken by the sight of your eyes that you will see. |
| 35. The Lord will strike you on the knees and on the legs with a terrible skin eruption from which you will be unable to be cured; [it will eventually cover you] from the sole of your foot to the top of your head. | 35. The Word of the LORD will smite you with a sore ulcer in the knees, because you bent (them) in the matter of the transgression; and in the legs, by which you ran into it; **for if you be not converted to the Law you cannot be saved**, but will be beaten by it from the sole of your feet unto the crown of your head. |
| 36. The Lord will lead you and your king whom you will have established over you, to a nation unknown to you or your fathers; and there, you will serve other deities [made] of wood and stone. | 36. The LORD will make you and your king whom you may set over you to go away among a people that neither you nor your fathers have known; and you will carry tribute to peoples who worship idols of wood and stone. |
| 37. And you will become an [object of] astonishment, an example, and a topic of discussion, among all the peoples to whom the Lord will lead you. | 37. And if the thought of your heart be to worship their idols, you will be for astonishment, for proverbs and tales, among the sons of the Gentiles where the LORD will have scattered you. |
| 38. You will take much seed out to the field, yet you will gather in little, for the locusts will finish it. | 38. You will carry much seed into the field, but gather in little, for the locust will eat it.JERUSALEM: You will carry out, but collect little, for the locust will devour it. |
| 39. You will plant vineyards and work [them], but you will neither drink of [their] wine, or gather [the grapes], because the worms will devour them. | 39. You will plant vineyards and till them, but will not drink the wine nor press out the vintage, because the worm will have consumed it. |
| 40. You will have olive trees throughout all your boundaries, but you will not anoint with [their] oil, because your olive trees will drop off. | 40. You will have olive trees in all your borders, but will not be anointed with oil, for your olive trees will fail.JERUSALEM: But with oil you will not be anointed, for the bloom of your olive trees will be destroyed.  |
| 41. You will bear sons and daughters, but you will not have them, because they will go into captivity. | 41. You will beget sons and daughters, but they will yield you no advantage, for they will go into captivity. |
| 42. All your trees and all the fruit of your soil the cicada will make destitute. | 42. All the trees and fruits of your land the locusts will destroy.JERUSALEM: Robbers will take possession of the trees and the fruits of your land. |
| 43. The stranger who is among you will arise above you, higher and higher, while you will descend lower and lower. | 43. The uncircumcised who dwells among you will rise above you with ascension upon ascension, but you will go downwards by descent after descent. |
| 44. He will lend to you, but you will not lend to him. He will be at the head, while you will be at the tail. | 44. He will lend to you, but you will not lend to him; he will be the master, and you the servant. |
| 45. All these curses will befall you, pursuing you and overtaking you to destroy you because you did not obey the Lord, your God, to observe His commandments and statutes which He commanded you. | 45. And all of these curses will come upon you, and will follow and cleave to you until you have perished, because you would not hearken to the Word of the LORD your God, to observe His commandments and statutes which He had commanded you. |
| 46. And they will be as a sign and a wonder, upon you and your offspring, forever, | 46. And they will be upon you for signs and portents, and upon your children forever; |
| 47. because you did not serve the Lord, your God, with happiness and with gladness of heart, when [you had an] abundance of everything. | 47. for that you would not serve before the LORD your God cheerfully, with rightness/ generosity of heart for the abundance of all good. |
| 48. Therefore, you will serve your enemies, whom the Lord will send against you, [when you are] in famine, thirst, destitution, and lacking everything, and he will place an iron yoke upon your neck, until he has destroyed you. | 48. But you will serve your enemies whom the Word of the LORD will send against you, in hunger, thirst, nakedness, and the lack of every good; and they will put an iron yoke upon your necks until it has worn you away. |
| 49. The Lord will bring upon you a nation from afar, from the end of the earth, as the eagle swoops down, a nation whose language you will not understand, | 49. The Word of the LORD will cause a people to fly upon you from afar, from the ends of the earth, swift as an eagle flies; a people whose language you will not understand;  |
| 50. a brazen nation, which will not respect the elderly, nor show favor to the young. | 50. a people hard in visage, who will not respect the old nor have pity on the young.JERUSALEM: A people hard in visage, who will not respect the aged nor have mercy on the children.  |
| 51. They will devour the fruit of your livestock and the fruit of your soil, to destroy you. They will not leave over anything for you of the grain, wine, oil, offspring of your cattle or flocks of your sheep, until they annihilate you. | 51. And they will consume the increase of your cattle and the fruit of your ground till you are wasted away; for they will leave you neither corn, oil, wine, herds, nor flocks, until the time that they have destroyed you. |
| 52. And they will besiege you in all your cities, until your high and fortified walls in which you trust come down, throughout all your land. And they will besiege you in all your cities throughout all your land, which the Lord, your God, has given you. | 52. And they will shut you up in your cities until they have demolished your high walls whereby you trusted to be saved in all your land; for they will besiege you in all your cities, in the whole land which the LORD your God gave you. |
| 53. And during the siege and the desperation which your enemies will bring upon you, you will eat the fruit of your womb, the flesh of your sons and daughters, whom the Lord, your God, gave you. | 53. And the children of your wombs will be consumed; for you will eat them in the famine, even the flesh of your sons and daughters, whom the LORD your God did give you, by reason of the anguish and oppression wherewith your enemies will oppress you. |
| 54. The most tender and delicate man among you, will begrudge his own brother and the wife of his embrace and the rest of his children, whom he will leave over, | 54. The man who is gentle and refined among you will look with evil eyes upon his brother, and the wife who reposes on his bosom, and upon the rest of his children who remain.JERUSALEM: The man who is gentle and most tender among you will look with evil eyes upon his brother, and on the wife of his youth, and on the rest of his children who remain. |
| 55. of giving any one of them of the flesh of his children that he is eating, because not a thing will remain for him in the siege and in the desperation which your enemies will bring upon you, in all your cities. | 55. He will not give to one of them of the flesh of his children which he eats, because nothing remains to him in the anguish and straitness with which I will straiten you in all your cities. |
| 56. The most tender and delicate woman among you, who would not venture to set her foot upon the ground, because of delicateness and tenderness, will begrudge the husband of her embrace and her own son and daughter, | 56. She who is delicate and luxurious among you, who has not ventured to put the sole of her foot upon the ground from tenderness and delicacy, will look with evil eyes upon the husband of her bosom, upon her son and her daughter,JERUSALEM: She who is tender and delicate among you, who has not attempted to walk with her feet upon the ground from delicacy and tenderness, will look with evil eyes on the husband of her youth, and on her son and her daughter. |
| 57. and the infants who emerge from between her legs, and her own children whom she will bear, for she will eat them in secret, in destitution, in the siege and the desperation which your enemies will inflict upon you, in your cities. | 57. and the offspring she has borne; for she will eat them in secret, through the lack of all things, by reason of the anguish and oppression with which your enemies will oppress you in your cities. |
| 58. If you do not observe to fulfill all the words of this Torah, which are written in this scroll, to fear this glorious and awesome name, the Lord, your God, | 58. If you observe not to perform all the commandments of this Law written in this book, to reverence this glorious and fearful Name, The LORD your God, |
| 59. Then the Lord [will bring upon] you and your offspring uniquely [horrible] plagues, terrible and unyielding plagues, and evil and unyielding sicknesses. | 59. **the Word of the LORD will hide the Holy Spirit from you,** when the plagues come upon you and your children, great and continuous plagues which will not leave you, and grievous and continual evils that will grow old upon your bodies; |
| 60. And He will bring back upon you all the diseases of Egypt which you dreaded, and they will cling to you. | 60. and will turn upon you all the woes which were sent upon the Mizraee before which you were afraid, and they will cleave to you; |
| 61. Also, the Lord will bring upon you every disease and plague which is not written in this Torah scroll, to destroy you. | 61. and evils also that are not written in the book of this Law will the Word of the LORD stir up against you until you are consumed. |
| 62. And you will remain few in number, whereas you were once as numerous as the stars of the heavens because you did not obey the Lord, your God. | 62. And you who were as the stars of heaven for multitude will be left a few people, because you hearkened not to the Word of the LORD your God. |
| 63. And it will be, just as the Lord rejoiced over you to do good for you and to increase you, so will the Lord cause to rejoice over you to annihilate you and to destroy you. And you will be uprooted from the land which you enter therein, to possess it. | 63. And as the Word of the LORD rejoiced over you to do you good, and to multiply you, so will He rejoice (in sending) against you strange nations to destroy and make you desolate, and you will be uprooted from the land which you are going to possess. |
| 64. And the Lord will scatter you among all the nations, from one end of the earth to the other, and there you will serve other deities unknown to you or your forefathers, [deities of] wood and stone. | 64. And the LORD will disperse you among all nations, from one end of the earth to the other, and you will be tributaries to the worshippers of idols of wood and stone which neither you nor your fathers have known. |
| 65. And among those nations, you will not be calm, nor will your foot find rest. There, the Lord will give you a trembling heart, dashed hopes, and a depressed soul. | 65. And if your mind be divided to worship their idols, He will send (that) between you and those nations that you will have no repose or rest for the sole of your feet, and will give you there a fearful heart which darkens the eyes and wears out the soul. |
| 66. And your life will hang in suspense before you. You will be in fear night and day, and you will not believe in your life. | 66. And your life will be in suspense; you will be in dread day and night, and have no assurance of your life. |
| 67. In the morning, you will say, "If only it were evening!" and in the evening, you will say, "If only it were morning!" because of the fear in your heart which you will experience and because of the sights that you will behold. | 67. In the morning you will say, O that it were evening! for afflictions will make the hours of the day longer before you; and at evening you will say, O that it were morning! for afflictions will make the hours of the night longer before you, because of the terror of your heart; for you will be in stupor by a vision of your eyes, which you will see for punishment, and be terrified. |
| 68. And the Lord will bring you back to Egypt in ships, through the way about which I had said to you, You will never see it again. And there, you will seek to be sold to your enemies for slaves and handmaids, but there will be no buyer. | 68. And the Word of the LORD will bring you captive to Mizraim in ships through the Sea of Suph, by the way you passed over, of which I said to you, No more will you see it. And there will you be sold to your enemies, at the beginning for a dear price, as artificers, and afterward at a cheap price, as servants and handmaids, until you be worthless and (be consigned) to no-priced labor, and there be none who will take you.JERUSALEM: And the Word of the LORD will cause you to return into Mizraim in galleys, by the way of which I said to you, You will see it no more. |
| 69. These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb. | 69. These are the words of the covenant which the LORD commanded Mosheh to ratify with the children of Israel in the land of Moab, besides that covenant which He ratified with them at Horeb. |
|  |  |
| 1. And Moses called all of Israel and said to them, "You have seen all that the Lord did before your very eyes in the land of Egypt, to Pharaoh, to all his servants, and to all his land; | 1. And Mosheh called to all Israel, and said to them: You have seen all the plagues which the Word of the LORD wrought in the land of Mizraim on Pharaoh and all his servants, and all the inhabitants of that land; |
| 2. the great trials which your very eyes beheld and those great signs and wonders. | 2. those great temptations, signs, and wonders which you saw with your eyes. |
| 3. Yet until this day, the Lord has not given you a heart to know, eyes to see and ears to hear. | 3. And the Word of the LORD has given you a heart not to forget, but to understand; eyes, not to blink, but to see; ears, not to be stopped, but to listen with: yet you have forgotten the Law with your heart, and have blinked with your eyes, and have stopped your ears, unto the time of this day. |
| 4. I led you through the desert for forty years [during which time] your garments did not wear out from upon you, nor did your shoes wear out from upon your feet. | 4. And I have led you forty years in the wilderness; your garments have not become old upon your bodies, nor your shoes worn away from your feet. |
| 5. You neither ate bread, nor drank new wine or old wine, in order that you would know that I am the Lord, your God. | 5. You have not eaten leavened bread, nor drunk wine new or old; and My Law has been diligently delivered in your schools, that you might be occupied therein, and you might know that I am the LORD your God. |
| 6. And then you arrived at this place. And Sihon, the king of Heshbon, and Og, the king of Bashan, came out towards us in battle, and we smote them. | 6. And you came to this place; and Sihon king of Heshbon and Og king of Mathnan came out to meet us in battle array, and we smote them, |
| 7. And we took their land, and we gave it as an inheritance to the Reubenites, the Gadites, and to the half tribe of Manasseh. | 7. and subdued their land, and gave it for an inheritance to the tribe of Reuben, Gad, and the half tribe of Menasheh. |
| 8. And you shall observe the words of this covenant and fulfill them, in order that you will succeed in all that you do.  | 8. Keep, therefore, the words of this covenant and perform it, that you may have prosperity in all that you do.JERUSALEM: And you will keep the words of this covenant and perform them that you may prosper in all that you do. |
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**Rashi & Targum Pseudo Jonathan for: B’midbar (Numbers) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Rashi’s Commentary on D’barim (Deut.) ‎‎‎28:1 – 29:8‎**

**Chapter 28**

**4 the offspring of your cattle** Heb. שְׁגַר אֲלָפֶיךָ , the young which are born from your cattle, [that is,] which the animal sends forth (מְשַׁגֶּרֶת) from its womb.

**and the flocks of your sheep** Heb. וְעַשְׁתְּרוֹת צֽאנֶךָ [This expression is to be understood] as it is rendered by the Targum [Onkelos]: “ וְעֶדְרֵי עָנָךְ , and the flocks of your sheep.” Our Rabbis, however, said: Why are [sheep] עַשְׁתְּרוֹת ? Because they enrich (מַעֲשִׁירוֹת) their owners (Chul. 84b) and maintain them, as עַשְׁתְּרוֹת , which are strong rocks.

**5 Blessed will be your basket** Your fruits. Another explanation of טַנְאֲךָ : liquids which you strain through baskets [used as strainers].

**and your kneading bowl** Heb. וּמִשְׁאַרְתֶּךָ Something dry, which remains (נִשְׁאָר) in the receptacle and does not flow through. [This interpretation follows the latter interpretation in the above Rashi. According to the former interpretation, this means simply “your kneading bowl.”

**6 Blessed will you be when you come, and blessed will you be when you depart** May your departure from the world be as free of sin as was your entry into the world.-[B.M. 107a]

**7 but they will flee from you in seven directions** Such is the way of those who flee out of fear: they scatter in all directions.

**20 the curse of shortages** Heb. הַמְּאֵרָה , “shortage,” similar to “ צָרַעַת מַמְאֶרֶת ,” "a lesion which causes loss [to the person stricken with it]" (Lev.13:51).

**confusion** Heb. הַמְּהוּמָה [Rendered by Onkelos as שִׁגוּשַׁיָא , meaning] confusion, the sound of panic.

**22 consumption** Heb. בַּשַּׁחֶפֶת [a disease] whereby one’s flesh wastes away and swells.

**fever** Heb. וּבַקַּדַּחַת as in the expression “For a fire burns (קָדְחָה) in My nose” (Deut. 32:22). [In this context, the term refers to] the feverish “fire” of the sick, malevei in Old French, which means intense heat.

**illnesses with burning fevers** Heb. וּבַדַּלֶּקֶת A feverish heat, more intense than קַדַּחַת . [All] these [terms listed in these verses, refer to] various types of diseases.

**a disease which causes unquenchable thirst** Heb. וּבַחַרְחֻר . This is a disease which heats up inside the body, causing him [the patient] to suffer continuous thirst for water, esardement in Old French, parching fever, as in the expressions: “and my bones dried out (חָרָה) from the heat” (Job. 30:30), and “The bellows is heated (נִחַר) from the fire” (Jer. 6:29).

**and with the sword** He will bring [hostile] armies upon you.

**with blast, and with yellowing** Diseases of the grain in the field.

**blast** Heb. שִׁדָּפוֹן , an easterly wind, hasled in Old French, [meaning that the east wind causes the grain to be blasted].

**yellowing** Heb. יֵרָקוֹן , drought, whereby the surface of the grain pales and turns yellow, chaume (?) in Old French.

**until you perish** Heb. עַד אָבְדֶךָ . [This phrase could be misconstrued to mean: “until you become lost” by God and found by others. Therefore, Rashi cites] the Targum [which] renders the phrase as: עַד דְתֵיבָד , “until you perish,” meaning, “you will perish, of your own accord.”

**23 And your skies above you will be [like] copper** These curses [proclaimed here at Mount Ebal] were pronounced by Moses himself [albeit through divine inspiration], whereas those [curses] made at Mount Sinai (Lev. 26:14-39) Moses pronounced from the mouth of the Holy One, Blessed is He (Meg. 31b). This is demonstrated by the verses themselves: The verse there says, “But if you will not listen to me ” (Lev. 26:14), and, “And if you regard Me as coincidence” (26:21), [all referring to God in the first person]. Here, however, the verse says, “obey the Lord, your God ” (verse 15)," The Lord will make... “ (verse 21), and ” The Lord will strike you" (verse 22) [all referring to God in the third person, demonstrating that Moses is speaking]. Moses made his curses milder [than those at Mount Sinai], for he expressed them in the singular form [as if spoken to an individual]. Furthermore, in this curse [in our verse here], Moses made his milder [than the corresponding curse at Mount Sinai by God], for in the first curses [in Lev.], God said, “[And I shall make] your skies like iron, and your earth like copper” (Lev. 26:19), [meaning that] that the skies will not sweat [i.e., be moist], just as iron does not sweat; consequently, there will be drought in the world. But the earth will sweat, just as copper sweats, thereby causing its fruits to rot. Here, however, Scripture says, “Your skies...copper, and your earth...iron.” [This means] that the skies will sweat [i.e., be moist], and thus, even though they will not pour down rain, there will not be a consuming drought in the world. Also, [this means that] the earth will not sweat, just as iron does not sweat; thus, the fruits will not rot (Torath Kohanim 26:28). [Although the curse here contains these milder elements as explained,] it is, nevertheless, a curse, for whether it [the earth] is like copper or whether it is like iron, it will not produce fruit. And similarly, the skies [whether they become like copper or iron] will not pour down rain.

**24 [The Lord will turn] the rain of your land into powder and dust** [How do these two opposites coincide, rain and dust? The Talmud answers] (Ta’anith 3b): “[The text is referring to] a wind which follows the rain.” Rain will fall, but insufficiently; moreover, there will not even be enough rain to cause the dust to settle. Then, a wind will come and raise the dust and cover the vegetation [sprouting] from the seeds, which are still moist from the water. [The dust] will adhere to them, forming [a layer of] mud, [which] will dry up [on the vegetation], causing it to rot. [This, then, is the meaning of the curse: “The Lord will turn the rain of your land into powder and dust.”]

**25 a terrifying [example]** [an example of] fear (אֵימָה) and trembling (זִיעַ) . [This means that] anyone who hears about your plagues, will “tremble in fear (יָזוּעוּ) ,” saying: “Woe to us! Let this not befall us, in the way in which it has befallen these [people]!”

**27 The boils of Egypt** This was a very severe [lesion]: it was moist on the inside and dry on the outside, as taught in tractate Bech. (41a).

**oozing sores** [This means] wet boils.

**dry lesions** [This means] boils dry as shards.

**28 and with bewilderment** Heb. וּבְתִמְהוֹן לֵבָב , lit. “clogging of the heart,” estordison in Old French.

**29 oppressed** Heb. עָשׁוּק , you will experience controversy regarding everything you do.

**30 will lie with her** Heb. יִשְׁגָּלֶנָּה . [This word stems] from the root שֵׁגָל , meaning a פִּלֶגֶשׁ [which refers to a wife without a Jewish marriage contract, i.e., a concubine. Nevertheless,] Scripture euphemizes the term [by having it read as יִשְׁכָּבֶנָּה instead], thus [giving it] a more delicate implication. This is [like] a modification made by scribes.-[see Meg.. 25b; and compare Rashi on Gen. 18:22]

**redeem it[s fruits]** Heb. תְחַלְלֶנּוּ [This is referring to the fruits of a tree, which must not be used for the first three years of the tree’s life. Then, the fruits of the fourth year take on holy status and are taken to Jerusalem to be eaten. If it is too difficult to take them to Jerusalem, they are redeemed with money, which is, in turn, taken to Jerusalem, where food is purchased for it. Here, then, the curse means that the person will plant his vineyard, but will not live to redeem it] in the fourth year to eat its fruits.

**32 and long for them** Heb. וְכָלוֹת אֲלֵיהֶם [Meaning: Your eyes] will longingly look out for the return [of your children], but they will not return. The expression עֵינַיִם כִּלְיוֹן refers to a hope which never materializes.

**37 an object of astonishment** Heb. לְשַׁמָּה . [This word is] similar to תִּמָּהוֹן [meaning, astonishment], estordison in Old French. [Thus, the meaning here is:] whoever sees you will be astonished about you.

**an example** When some terrible trouble befalls a person, [people] will say: “This is like the trouble that happened to so-and-so.”

**and a topic of discussion** Heb. וְלִשְׁנִינָה . An expression similar to “And you will teach them (וְשִׁנַּנְתֶּם) ” (Deut. 6:7) [... and speak of them. That is, people] will speak about you. The Targum [Onkelos] renders this [word] in the same way, [namely:] וּלְשׁוֹעִי , [which is similar to] וְאֶשְׁתָּעִי , [meaning to talk].

**38 will finish it** Heb. יַחְסְלֶנּוּ [meaning that the locusts] will completely destroy it. And because [the root חסל means to finish, the locust] is [also] called חָסִיל [see e.g., Joel 1:4], for it completely destroys everything [in its path].- [Yerushalmi Ta’anith 3:6]

**40 will drop off** [Meaning, the olive tree] will shed its fruit. This is similar to the verb, “and the iron flew off [or slipped off] (וְנָשַׁל) ” (Deut. 19:5).

**42 the cicada** will make destitute [The word יְיָרֵשׁ stems from the word רָשׁ , which means destitute or devoid. Thus, the verse here means that] the locusts will cause the tree to be devoid of fruit. [Therefore,] יִיָרֵשׁ [has the meaning of] יַעֲנִי , “making it destitute.”

**the cicada** Heb. הַצְלָצַל , a [particular] species of locust [which makes a loud sound (צְלִיל) ]. Now, [the word יְיָרֵשׁ ] must not be understood as denoting יְרוּשָׁה , “inheritance,” for in that case, the Scripture would have written: יִירַשׁ [i.e., with a different vocalization. Similarly,] it should not be understood to mean הוֹרָשָׁה , “driving out” for in that case, Scripture would have written: יוֹרִישׁ . [Rather, the word means “to make destitute, devoid,” as explained above.]

**47 when [you had an] abundance** of everything when you still had all good things.

**49 as the eagle swoops down** i.e., suddenly and successfully. The horses [of this enemy nation] will run swiftly.

**whose language you will not understand** Heb. תִּשְׁמַע . [Literally, “You will not hear his language,” i.e.,] you will not recognize its language. [We find a similar expression in Scripture:] “you understand (תִּשְׁמַע) a dream, to interpret it” (Gen. 41:15). Also, “[but they did not know] that Joseph understood (שֽׁמֵע) ” (Gen. 42:23), entendre in Old French, to understand.

**52 until your... walls come down** [The רֶדֶת here is [an expression of רִדּוּי וְכִבּוּשׁ ] subjugation and conquest.

**53 And during the siege and desperation... you will eat the fruit of your womb,** **the flesh of your sons** Because [the enemies] will besiege the city, and there will be caused desperation, the distress of famine.

**54 The most tender and delicate man among you** This is referring to the same person, who is both tender and delicate. These terms denote a pampered existence. [The fact] that these two expressions refer to the same person is proved [by their use together], when it says, “ וּמֵרֽךְ מֵהִתְעַנֵּג , because of delicateness and tenderness” (verse 56) [referring to the same person. And here, the verse tells us that] although he is so pampered and he [normally] cannot tolerate anything repugnant, the flesh of his sons and daughters will seem sweet to him as a result of his [intense] hunger. And it will reach a stage where he will begrudge his remaining children, by denying any of them the flesh of his sons, their brothers, which he is eating. Another explanation of הָרַךְ בְּךָ : The merciful and tenderhearted will become cruel because of the intense hunger, and they will not give the flesh of their slaughtered children to their remaining children.

**56 will begrudge the husband of her embrace and her own son and daughter** [referring to her] grown-up [children].

**57 and the infants who emerge from between her legs i.e. the small children, she will begrudge all of them [the elder and the younger children]** when she eats one by denying those beside her any of the flesh.

**59 Then the Lord will bring upon you... plagues** [The Lord will bring upon you plagues which are more] remarkable and different from any other plagues.

**unyielding** [Literally, “faithful.” I.e., these plagues will “faithfully”] chastise you in order to fulfill their mission.

**60 [And He will bring back upon you all of the diseases of Egypt] which you dreaded** [You dreaded] those diseases [not that you dreaded Egypt]. When Israel saw the extraordinary plagues that befell Egypt, they were afraid of them, i.e., they were afraid that these plagues would befall them too. You should know, [that the Israelites dreaded the plagues of Egypt,] because it is written, “If you hearken..., all the sickness that I have visited upon Egypt, I will not visit upon you” (Exod. 15:26) [implying that if you do not hearken, I will place them upon you! Since Israel feared those plagues, God used them as a threat, because] one can instill fear into a person only through something he fears.

**61 will bring upon you** Heb. יַעְלֵם . [This term is] an expression of עֲלִיּה , going up.

**62 And you will remain few in number** Instead of being numerous ["as the stars of the stars of the heaven"], you will be few [in number].

**63 So will the Lord cause to rejoice** [I.e., “so will He make] your enemies [rejoice] over you, to annihilate you.” But the Holy One, Blessed is He, Himself, does not rejoice. From here, we learn that the Holy One, Blessed is He, does not rejoice over the downfall of the wicked, for in our verse it does not say יָשׂוּשׂ [in the simple conjugation], “rejoice,” but rather יָשִׂישׂ in the causative conjugation, “cause to rejoice.” I.e., God will make others rejoice over your downfall, because you acted wickedly, while He Himself will not personally rejoice over your downfall. Nevertheless, when it comes to bestowing good upon the righteous, God Himself rejoices, as it is said: “just as the Lord rejoiced (שָׂשׂ) over you [to do good for you,” where the verb שָׂשׂ is in the simple conjugation, for God Himself rejoices here].-[Meg. 10b]

**and you will be uprooted** Heb. וְנִסַּחְתֶּם , an expression of uprooting. Similar to this is the verse, “The Lord will uproot (יִסַּח) the house of the arrogant” (Prov. 15:25).

**64 and there you will serve other deities** As the Targum [Onkelos] renders: [and there you will serve nations that worship idols. Thus, the verse is] not referring to actual idolatry, but rather paying customs and head taxes to idolatrous priests.

**65 you will not be calm** Heb. לֹא תַרְגִּיעַ , [meaning, as Onkelos renders:] “You will not rest.” Similar to this is the verse, “and this is the rest (הַמַּרְגֵּעָה) ” (Isa. 28:12).

**a trembling heart** Heb. לֵב רַגָּז , a trembling heart, as the Targum [Onkelos] renders: דָחֵיל , “fearful, trembling,” similar to “Gehinnom from beneath quaked (רָגְזָה) for you” (Isa. 14:9),"Peoples heard; they trembled (יִרְגָּזוּן) " (Exod. 15:14), and “The foundations of heaven trembled (יִרְגָּזוּ) ” (II Sam. 22:8).

**dashed hopes** [I.e.,] hoping for a salvation, but it never comes.

**66 Your life will hang in suspense** Heb. תְּלֻאִים , [meaning that they hang in suspense] because of uncertainty. Any doubt is denoted by the term תָּלוּי , “suspended.” [Here, the doubt is that you will constantly think:] “Perhaps I will die today by the sword that is befalling us.” Our Rabbis explain this verse as referring to one who purchases produce from the marketplace. [I.e., he relies directly on the marketplace for his sustenance, with the risk that if one time there is no produce in the market, he will not have provisions. Thus, his life “hangs in suspense.”]

**and you will not believe in your life** This refers to one who relies on the shopkeeper [for his sustenance. This curse, therefore, represents a level of trust far worse than the one who relies upon the marketplace. A person can take provisions from the marketplace to last a long time, but one who relies upon the middleman is at further risk of not receiving sustenance].-[see Men. 103b]

**67 In the morning, you will say, “If only it were evening!”** [I.e.,] if it were only yesterday evening! [The trouble will be worse in the morning, so that you will yearn for the previous evening].-[Sotah 49a]

**and in the evening, you will say, “If only it were morning!”** [I.e.,] if it were only morning of that day! Thus, the troubles will always progressively intensify; each hour, the curse will be more severe than the preceding one.-[ibid.]

**68 in ships** In ships of captivity.

**And there, you will seek to be sold to your enemies** You will wish to be sold to them as slaves and handmaids.

**but there will be no buyer** Because they will decree death and destruction upon you.

**and you will seek to be sold** Heb. וְהִתְמַכַּרְתֶּם , in Old French epor vandrez vos. [That is, the verb is in the reflexive conjugation. Accordingly,] it is incorrect to explain וְהִתְמַכַּרְתֶּם [as if in the passive conjugation, i.e.,] as וְנִמְכַּרְתֶּם , "and you will be sold"—sold by others—because the verse continues: “but there will be no buyer.” [Thus how could they be “sold by others” if there is "no buyer"?]

**69 [The covenant, which the Lord commanded Moses] to make with the Children of Israel** that they should accept the Torah upon themselves with a curse and an oath.

**besides the covenant** [Namely,] the curses [which appear] in Lev. (26:14- 39), which were proclaimed at [Mount] Sinai.

**Chapter 29**

**3 Yet...the Lord did not give you a heart to know** [I.e.,] to recognize the kind acts of the Holy One, Blessed is He, and [therefore] to cleave to Him.

**until this day** I heard that on the very day that Moses gave the Torah scroll to the sons of Levi—as the verse says, “And he gave it to the kohanim, the sons of Levi” (Deut. 31:19)—all Israel came before Moses and said to him: "Moses, our Teacher! We also stood at [Mount] Sinai and accepted the Torah, and it was [also] given to us! Why, then, are you giving the members of your tribe control over it, so that some day in the future they may claim, 'It was not given to you—it was given only to us!’" Moses rejoiced over this matter and it was on account of this, that he said to them, “This day, you have become a people [to the Lord your God]” (Deut. 27:9). [This meant:] “It is today that I understand that you cleave to the Omnipresent and desire Him.”

**6 And then you arrived at this place** Now you see yourselves in greatness and in honor; [but] do not rebel against the Omnipresent nor let your hearts become haughty; rather, “Observe the words of this covenant” (verse 8). Another explanation of “Yet... the Lord did not give you a heart to know” (verse 3): No one can fathom neither the depths of his teacher’s mind nor the wisdom of his studies before forty years. Hence, the Omnipresent was not strict with you until this day; but from now on [since today marks forty years for the people of Israel], He will be strict with you; and therefore: “Observe the words of this covenant...” (verse 8).

**Ketubim: Tehillim (Psalms) ‎‎‎140:1-14; 141:1-10; 142:1-8. ‎**

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

**Rashi’s Commentary on Tehillim (Psalms) 140:1-14; 141:1-10; 142:1-8.**

**Chapter 140**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 141**

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

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

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

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

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

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

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

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

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

**7 As one who chops** wood.

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

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

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

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

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

**Chapter 142**

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

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

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

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

**Meditation from the Psalms**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Psalms chapter 142**

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

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

Again in this psalm, David asks that HaShem *hear* his prayer for deliverance.

Our goal this week is to look at the blessing that HaShem has commanded to those who *hear[[18]](#footnote-18)* and *do*,[[19]](#footnote-19) to those who strive for the blessing while avoiding the curses. To those whose repentance will bring an end to this long and bitter exile that we are enduring.

What does shema - שמע – ‘hear’ mean? When we “hear”, we are really assembling syllables of sound coming from the speaker, into words. In turn, we assemble the words into sentences and paragraphs, and finally we assemble the paragraphs into a ‘picture’ of the idea of the speaker. The result of this long process, of hearing, is that we have hopefully formed a ‘picture’, in our own mind, of the speaker’s ‘picture’ in his own mind. Since the Tower of Bavel,[[20]](#footnote-20) the ‘picture’ *heard* never matches the speaker’s picture. The goal, of course, is to have the ‘pictures’ match. This is *not* an easy task. The ultimate goal is to make **one** ‘picture’ and to share that **one** picture between the speaker and the ones hearing the speaker.

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

These psalms are read in the middle of Ab. The middle of Ab is associated with Shabbat Nachamu (the Sabbaths of consolation) number two, following Tisha B’Ab. We have just endured the most stringent of fasts with a retrospective image of the destruction of the Temple and the exile of the Jewish people. This image mirrors this time of year.

It is generally agreed that psalms 140-143 for a distinctive group, reflecting the same conditions and possessing many literary similarities.[[21]](#footnote-21)

Let’s look in a bit more depth at the connection between Lashon HaRa, evil speech, and the ketoret.

**Lashon HaRa**

The offering of the “ketoret”, as an atonement for lashon hara, was carried out in complete seclusion. The Torah tells us:

***Vayikra (Leviticus) 16:17*** *any person shall not be in the Tent of Meeting when he comes to provide atonement in the Sanctuary until his departure.*

Although this pasuk is found in the section of the Torah dealing with the Yom HaKippurim service, this halacha is not limited to Yom HaKippurim. It was forbidden for any other Kohen to be present in the Bet HaMikdash while the Kohen Gadol, the High Priest, was offering his ketoret, whether it is Yom HaKippurim when it was offered in the Holy of Holies, or any other day that it was brought on the inner altar. This offering that was always done in private serves to atone for Lashon hara[[22]](#footnote-22) that is spoken privately.

The Gemara[[23]](#footnote-23) teaches: Because of Lashon hara, tzaraat (leprosy) befalls a person. Yet [the Gemara asks] doesn’t Rav Anani bar Sason[[24]](#footnote-24) teach that when the Kohen Gadol wears the garment known as the me’il, this atones for the nation’s Lashon hara?

The Gemara, as explained by Rashi, answers: If the Lashon hara caused a fight, tzaraat results. Otherwise, the wearing of the me’il atones.

Yet does not Rav Simon teach that the ketoret atones for Lashon hara, for we read in this parasha that Aharon atoned for the people with ketoret? Yes, the ketoret, which is usually burnt privately in the inner sanctum of the Mishkan, atones for Lashon hara spoken in private, while the me’il atones for Lashon hara spoken in public. [Until here from the Gemara.]

The Chafetz Chaim writes: It follows from this that lashon hara which causes a fight is punished by tzaraat even when spoken privately. Ketoret atones for lashon hara spoken privately which causes no harm.

Why then did the ketoret provide atonement, in Bamidbar (Numbers) 16:46, where the lashon hara was very public? Because Aharon took the ketoret out of the privacy of the Mishkan and burnt it in the midst of the camp.

Given its very private nature, the ketoret symbolizes the mysterious, the unknown. However, the Torah explicitly connects both offerings of the ketoret to the lighting of the menorah. The menorah is symbolic of the light of the Torah, the revealed Torah, while the ketoret is symbolic of the hidden aspects of Torah, of those parts that lie beyond human comprehension. The Torah links these two commands, highlighting the significance of striving to understand the Torah while recognizing that some aspects of Torah will remain difficult.

Lashon hara originates in the heart of man because of his evil inclination. The ketoret also speaks to the evil inclination.

**Holy Deodorizer**

Maimonides describes the function of the ketoret as the vanquishing of the unpleasant odors that might otherwise have pervaded the Temple. HaShem commanded that the ketoret be burned twice a day, each morning and afternoon, to lend a pleasing fragrance to the Temple and to the garments of those who served in it:

***Guide for the Perplexed, part III, ch. 45*** *“Since many animals were slaughtered in the sacred place each day, their flesh butchered and burnt and their intestines cleaned, its smell would doubtless have been like the smell of a slaughterhouse... Therefore G-d commanded that the ketoret be burned twice a day, each morning and afternoon, to lend a pleasing fragrance to [the Holy Temple] and to the garments of those who served in it.”*

But Maimonides’ words carry a significance that extends beyond their superficial sense. In the words of Rabbeinu Bachya:

***Rabbeinu Bachya on Torah, Exodus 30:1*** *“G-d forbid that the great principle and mystery of the ketoret should be reduced to this mundane purpose.”*

As with all aspects of Torah, this is understood on many different levels. It is explained in the Zohar that the kohanim were not merely interested in converting unpleasant smells to pleasant ones; the inner purpose of the ketoret was to dispel the foulness of the Evil Inclination:

***The Zohar Shemot, Vayakhel Pg 218b*** *It is a ruling of the Holy One, blessed be He, that whoever looks and reads the incense-offering portion … will not be damaged that whole day.*

***Wisdom of the Zohar, Tishby, III 933*** *Rabbi Shimon said: If men only knew how exalted the section dealing with] the incense-offering was in the eyes of the Holy One, blessed be He, they would take each single word and make it an ornament for their heads, like a crown of gold. And whoever, wishes to study it should examine it in every detail. And if he concentrates upon it every day, he will have a share both in this world and the world to come. Pestilence will disappear from him and from the world, and he will be delivered from all the [evil] judgments of this world, from evil powers, from the judgment of Gehinnom and from Judgment of the alien kingdom.*

Chassidic teaching explains that the animal sacrifices offered in the Temple represent the person’s offering of his own animal soul to HaShem, the subjugation of his natural instincts and desires to the divine will. This is the deeper significance of the foul odor emitted by the sacrifices which the ketoret came to dispel: the animal soul of man, which is the basic drive, common to every living creature, for self-preservation and self-enhancement, possesses many positive traits which can be directed toward gainful and holy ends; but it is also the source of many negative and destructive traits. When a person brings his animal self to the Temple of HaShem and offers what is best and finest in it upon the altar, there is still the foul odor, the selfishness, the brutality, and the materiality of the animal in man, which accompanies the process. Hence the burning of the ketoret, which possessed the unique capability to sublimate the evil odor of the animal soul within its heavenly fragrance.

Like the incense that burned in the Temple, the manifest function of teshuva, repentance, is to deal with negative and undesirable things. On the practical level, teshuva is repentance, a returning to HaShem, a healing for the soul. But teshuva is also the dominant quality of Yom HaKippurim, the holiest day of the year. On the day before Yom HaKippurim we grind the spices a second time to insure that they are the absolute finest. Thus, the ketoret that burned in the Holy of Holies was the manifestation of the function of teshuva; to deal with sin and its ability to disrupt the unity of the body and the soul of the nation.

Given the essential nature of the ketoret, let’s take a look at the actual avodah, the service of incense.

**The Avodah**

*(Adapted from the Rambam)*

Any Kohen was eligible to bring the daily ketoret, not specifically the Kohen Gadol. The Kohen would bring half of that day’s ketoret (a Maneh daily) in the morning, between the preparation of the Menorah and the conclusion of the Korban Tamid,[[25]](#footnote-25) and half in the afternoon, between the kindling of the five lamps of the Menorah and that of the remaining two. This is how the Rambam describes the Avodat Haketoret:[[26]](#footnote-26)

*The Kohen who won the right to clear the Golden Altar would enter the Heichel with a holy vessel made of gold (known as a ‘Teni’) that held two and a half Kabin. Placing it on the ground in front of the Mizbeach, he would proceed to scoop the ashes and the spent coals that remained on the Mizbeach with his hands and empty them on to the Teni. Whatever was left, he would sweep into it.*



The Kohen, the priest, who won the right to bring the ketoret would then take a covered vessel (called a *Bazach*) already heaped with ketoret. This, he would then place inside another vessel called a *Kaf* (a giant spoon) which he covered with a cloth. He was now joined by a second Kohen, who had won the right to perform the Avodah of the *Machtah* (the pan), and who had taken burnt coals from the middle of the second arrangement of firewood from on the Mizbeach HaOlah, with a silver shovel. He now descended and poured the coals into a golden shovel. If no more than a Kav of coal spilt, they would sweep it into the Amah (the stream that ran across the Azarah), whereas on Shabbat, since it could not be handled, they would simply cover it with a vessel. If more than a Kav of ashes spilt, they would shovel it back on to the silver shovel, and from there on to the golden one. The two Kohanim then entered the Kodesh (The Holy place) together.

Meanwhile, the Kohen who had cleared the Mizbeach,[[27]](#footnote-27) had taken the Teni[[28]](#footnote-28) with the spent ashes, prostrated himself, and left the Heichel.[[29]](#footnote-29) The Kohen with the golden pan would then empty its contents on to the golden altar, and flatten them across the top, using the base of the pan. Then he too, would prostrate himself and leave.

The remaining Kohen would then remove the Bazach[[30]](#footnote-30) from the Kaf[[31]](#footnote-31) and hand it to another Kohen, who would then pour the contents of the Bazach (together with whatever spilt onto the Kaf) into the Kohen’s two hands, prostrate himself and leave the Kodesh, the Holy place.

Before the remaining Kohen began emptying the ketoret from his hands on to the Mizbeach, those present would warn him not to begin pouring it at the point closest to him, to avoid getting burned as his hands moved over the burning ketoret towards the far side of the Mizbeach.

The Kohen in charge would announce ‘Hakter’ (‘Proceed to sacrifice the ketoret ’), adding the title ‘Ishi Kohen Gadol’ if it was the Kohen Gadol who was performing the Avodah that day, and the Kohen would pour the ketoret from his hands across the surface of the Mizbeach (gently, like one sifts flour), beginning at the far end, as we explained.

The moment the Kohen gave the order to proceed, everyone had to leave both the Kodesh and the innermost area in the Azarah,[[32]](#footnote-32) known as ‘between the Ulam[[33]](#footnote-33) and the Mizbeach.

According to the Zohar, the incense offering is the most precious part of the Temple service in the eyes of HaShem. The ketoret was so desirable that the Kohanim (Priests) had to wait to do it. No Kohen (Priest) ever did it twice in order to give all the Kohanim the chance to do it at least once. One of the reasons that the ketoret offering was so desirable was because the ketoret offering was a way to increase one’s wealth, as the Talmud indicates:

***Yoma 26a*** *It never happened that a person repeatedly offered incense. Why? Rabbi Chanina said: Because, the Incense-Offering enriches.*

The procedure regarding the ketoret is that a Kohen does not perform the mitzva of offering ketoret more than once in his lifetime. HaShem rewards the Kohen who offers the ketoret with wealth. Thus, we want to afford the opportunity to as many Kohanim as possible to become wealthy.



**Mizbeach Haketoret (Incense Altar).**

 The placement of the Mizbeach Haketoret, the golden altar, in the Mishkan, and the Temple, is very significant. The Mizbeach Haketoret was centered in the Kodesh, the holy place. It was centered left to right and front to back. It was exactly in the center of the Kodesh. We have learned elsewhere that when something is centered, it carries with it the connotation of “connection“. The more centered the object, the greater the connection to life. That is why the heart is in the center of the area covered by a shirt. That is why the midbrain is located in the center of the head, and why the uterus is in the center of the area from the belt to the bottom of the torso. This is why Jerusalem is in the center of Israel. Thus we learn that the Mizbeach Haketoret was the most important feature of the kodesh.

The details of the construction of the Mizbeach Haketoret are detailed in Shemot (Exodus) 30. The details of its construction are given after all of the other furniture in the Mishkan. This placement is to teach us that nothing is as important as the ketoret. The ketoret has extremely high status!

The Ramban also had an explanation for why the Mizbeach Haketoret was mentioned last:

“The Golden Altar’s function was entirely different from that of the Mishkan as a whole. The objective of the Mishkan was essentially to provide an appropriate setting for HaShem to rest His Presence upon Israel. However, His proximity creates the danger that those who do not honor His Presence are subject to the Attribute of Justice, which would in no way tolerate their infractions. Such was the case of Nadav and Avihu, who lost their lives when they brought an unbidden, and therefore forbidden, offering. Therefore, by means of this Altar and the incense offering, HaShem provided a means to shelter the nation from such potential danger. When offered in obedience to HaShem’s command, incense has the unique property of being able to quench the fire of divinely inflicted plague. Consequently, once the agency of bringing His presence to the nation was provided through the Mishkan, HaShem now gave Moshe the means of protecting the people through the Mizbeach Haketoret.”

***Tehillim (Psalms) 141:1****A Psalm of David. HaShem, I have called Thee; make haste unto me; give ear unto my voice, when I call unto Thee.* ***2****Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice.* ***3****Set a guard, HaShem, to my mouth; keep watch at the door of my lips.*

**Aslamatah: ‎‎** **Isaiah 55:2-11‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord. | 1. Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD. |
| 2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes. | 2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers. |
| 3. For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities. | 3. For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited. |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth | 5. For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. In a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. **{S}** | 8. In a brief hour, for a time, I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer.  |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. | 9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you. |
| 10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. **{S}** | 10. For the mountains may pass and the hills be split, but My goodness will not pass from you, Jerusalem, and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. |
| 11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. 0 needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold I am setting your pavement stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones. | 12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones. |
| 13. And all your children shall be disciples of the Lord, and your children's peace shall increase. | 13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons. |
| 14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you. | 14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.  |
| 15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you. | 15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst. |
| 16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth. I have also created the destroyer to destroy; |
| 17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. **{S}** | 17. no weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD." |
|  |  |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk. |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that which is not to eat, and your labor for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat. |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.** | 3. **Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.** |
| 4. **Behold, a witness to nations have I appointed him, a ruler and a commander of nations.** | 4. **Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.** |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you. **{S}** |
| 6. Seek the Lord when He is found, call Him when He is near. | 6. Seek the fear of the LORD while you live, beseech before Him while you live;  |
| 7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for He will abundantly pardon. |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. For not as My thoughts are your thoughts, neither are your ways correct as the ways of My goodness, says the LORD. |
| 9. **"As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.** | 9. **For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.** |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater, |
| 11. **so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.** | 11. **so is the Word of my goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it.**  |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous/ generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." **{P}** |
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**Rashi’s Commentary on on Isaiah 55:2-11**

**Chapter 55**

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

**go to water** to Torah.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**In The School of the Prophets**

**Isaiah 55:2-11‎**

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

As usual, our Prophetic Lesson for this Sabbath in the Hebrew text extends along one large Petucha (Closed ‎‎‎Paragraph) – starting in Yeshayahu (Isaiah) 54:1 and concluding at Yeshayahu (Isaiah) 55:13 (with intermediate sections at ‎‎Isaiah 54:8, 10, 17, & Isaiah 55:5), However, ‎our Sages full of ‎compassion for ‎the congregation stipulated that for public reading from the Teba (pulpit) ‎we should only ‎read from the ‎Prophets ten verses (Yeshayahu - Isaiah 55:2-11). This of course, does not limit ‎the preacher to refer or ‎use in ‎the course of his homily (sermon) from Isiah 54:1 – 55:13.. ‎

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

**Deuteronomy 28:1 – ‎**

**א  וְהָיָה, אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ, לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-מִצְו‍ֹתָיו, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם--וּנְתָנְךָ יְהוָה אֱלֹהֶיךָ, עֶלְיוֹן, עַל, כָּל-גּוֹיֵי הָאָרֶץ.**

**1 And it will come to pass, if you will hearken diligently unto the voice of the LORD your God, to observe to do all His commandments which I command you this day, that the LORD your God will set you on high above all the nations of the earth.**

**Isaiah 55:2 –**

**ב  לָמָּה תִשְׁקְלוּ-כֶסֶף בְּלוֹא-לֶחֶם, וִיגִיעֲכֶם בְּלוֹא לְשָׂבְעָה; שִׁמְעוּ שָׁמוֹעַ אֵלַי וְאִכְלוּ-טוֹב, וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם.**

**2 Wherefore do you spend money for that which is not bread? And your gain for that which satisfies not? Hearken diligently unto Me, and eat that which is good, and let your soul delight itself in fatness.**

The words “hearken diligently” in Hebrew is a mere repetition of the word **“שׁמע" (SHAMA’A – Strong’s # H8085)** and basically meaning “to hear intelligently” often with the implication of attention, obedience, etc. This is the same word appearing at the beginning of the central confession of our faith “Shema Yisrael ...”. When the word is doubled up as in our cases of Deut. 28:1 and Isaiah 55:2, the phrase is usually translated in English in the older versions as **“hearken diligently.”** The modern ESV has **“faithfully obey”** in Deut. 28:1 and **“listen diligently”** in Is. 55:2. The New American Standard Bible has **“diligently obey”** in Deut. 28:1, and in Isaiah 55:2 has **“listen carefully.”** The New JPS has in Deut. 28:1 **“observe faithfully”** and **“give heed”** in Is. 55:2. In my opinion the New ESV is perhaps the best in translating these two passages with **“faithfully obey”** in Deut 28:1 and **“listen diligently”** in Is. 55:2. Therefore the two verses would completely read:

"And if you **faithfully obey** the voice of the LORD your God, being careful to do all His commandments that I command you today, the LORD your God will set you high above all the nations of the earth.”

“Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? **Listen diligently** to Me, and eat what is good, and delight yourselves in rich food.”

Since the two phrases “**faithfully obey**” and “**listen diligently**” translate the same Hebrew phrase composed two repeated words **(i.e SHAMA’A + SHAMA’A),** of course, discounting differences in conjugations and declensions, we may ask, What does this mean then? Put it simply, the translators here are indicating two variant meanings of the same Hebrew words. That is, we first need to **“listen diligently”** to G-d’s Word/Torah and then immediately **“faithfully obey”** – and this is the meaning of the Hebrew word “SHEMA.”

There is in fact a very good illustration of what this Hebrew word means, in the Tosefta of Hakham Shaul by the hand of his scribe Dr. Hillel (i.e. Luke) read this week:

“When they returned from the tomb, they announced all these details to the eleven (Talmidim) and to all the others. The women were Miriam Migdalah, Yochannah, Miriam the mother of Ya’aqov, and the others who were with them. They reported their experiences to the apostles. The women's account seemed illogical to them, and they did not believe them. **But Tsefet got up and ran to the tomb. He bent over and saw only the linen wrapping and left amazed (at) what had happened.”**

Note how Hakham Tsefet **“listen diligently”** to the testimony of the women and **“got up and ran”** to obey the command to validate/confirm legally to the veracity of the women’s testimony. The need here, in the Remes as embodying nobility and noble behaviours is not about believing or not believing the testimony of righteous/generous women, but rather the need presented before us is not to expose the righteous/generous women to doubt and the possibility of slander, and therefore Hakham Tsefet gets up and runs in order to verify and dispel any slanderous rumours or innuendos that could be cast upon these righteous/generous women.

From this we learn that it behoves all Hakhamim and Paqidim to do whatever be legitimately necessary to protect the good reputation and wellbeing of the women and girls of the congregation at all costs, particularly those dedicated to the service of the community.

Another interesting couple of verses from our Ashlamatah require further explanation. In Isaiah 55:3-4 we read in the Targum:

‎3. Incline your ear, and attend to My Memra; hear, ‎that your soul **may live**; and I will make with you ‎an everlasting covenant, the sure benefits of David.‎

‎4. Behold, I appointed him a prince to the peoples, a ‎king and a ruler over all the kingdoms.‎

I particularly like how the Jewish Publication Society Tanakh 1985 version, particularly renders Is. 55:3:

“Incline your ear and come to Me; **Hearken**, and **you will be revived**. And I will make with you an everlasting covenant, The enduring loyalty promised to David.”

The Hebrew word being translated as “you will be revived” is **חיה** **(CHAYAH – Strong’s # H2421)** and meaning: “to live” (whether literally or figuratively); causatively “to revive” – “keep (leave, make) alive,” “give (promise) life,” “preserve (alive),” “quicken,” “restore (to life),” and “revive.” In other words, anyone genuinely and without any ulterior motives except the observance of the commandments, coming to G-d in accordance to the instructions set by our Sages, will be resuscitated, revived, resurrected from the dead at the the time of G-d’s choosing.

Notice that prior to the statement “you will be revived” we have again that word “Hearken” which is none other than the Hebrew word: **שׁמע** - **“SHAMA’A” (Strong’s # 8085).** Thus, based upon our word study above we could translate the first sentence of Isaiah 55:3 as: **“Incline your ear and come to Me; faithfully obey and you will be resurrected from the dead.”** It does therefore come as no surprise that we reading this Shabbat about the resurrection of the Master, His Majesty King Yeshua ben David from the dead (cf. Mark 16:9-11 & Luke 24:9-12).

The next sentence in Isaiah 55:3 also requires further study and clarification. We noted above that the New JPS TANAKH reads **“And I will make with you an everlasting covenant,[[34]](#footnote-34) The enduring loyalty promised to David.”** Rashi comments here that in the Peshat this means: “For I will repay David for his mercies.” While this is true, there is more to this than what Rashi states, for even the New JPS TANAKH speaks about an **“everlasting covenant”**[[35]](#footnote-35) and “loyalty (i.e. faithfulness) promised to David. In my opinion the next verse explains the meaning of the last sentence of Is. 55:3. Again the New JPS TANAKH at Is. 55:4, reads:

“As I made him a leader of peoples, A prince and commander of peoples,”

"The sure mercies of David," or “the enduring loyalty promised to David”; that is, the Messiah, the son of David, cf. Ezekiel 34:23, and so Ibn Ezra, Kimchi, and others, interpret it. The blessings of the “everlasting” covenant are called "mercies", because they spring from the mercy of God, as redemption, pardon of sin, regeneration, salvation, sanctification, and eternal life; and they are the mercies of David, or of Messiah, for the promises of them were made to him, and the things themselves put into his hands, In this “everlasting covenant” one of its main disposition is that the Messiah, as the New Jerusalem Bible translated Is. 55:4 – **“Look, I have made him a witness to peoples, a leader and lawgiver to peoples.”**

In other, words the main dispositions of this “eternal covenant” are that:

1. Messiah will be a witness (Hebrew: **עֵד)** to all (Jews and Gentile G-d fearers) about the resuscitation from the dead, and of the necessity to listen and faithfully obey the Written and Oral Torah in order to receive the resurrection from the dead at a time of G-d’s appointment.
2. Messiah will be a **נָגִיד** **(Heb: “Nagid” – i.e. a Prince/Lawgiver)** the Divinely appointed Superintendent to all Jews and Gentiles who are willing to accept the treasures of the Written and Oral Torah upon their lives and their loved ones.
3. Messiah will be a **מְצַוֵּה (Heb.: “M’tsaveh” – i.e. a Leader/Commander)** to all peoples – i.e. a universal Leader/Commander.

Perhaps, truer to the author’s intentional meaning, Isaiah 55:3-4 should rather be translated into English as:

“

This, then is echoed in the Psalm 142:8 (for this Shabbat) where in the Targum reads:

‎”Deliver my soul from prison, to confess Your ‎name; for my sake the righteous/generous will make ‎for You a glorious crown, for You will repay me ‎with goodness.‎"

Therefore, let us heed the Prophet:

‎**1**"Ho, everyone who wishes to learn [Torah],

let him come ‎and learn [Torah];

and he who has no money, come, hear ‎and learn [Torah]!

Come, hear and learn [Torah], without price and ‎not with mammon,

teaching which is better than wine ‎and milk.‎

‎**2**Why do you spend your money for that which is ‎not to eat,

and your labour for that which does not ‎satisfy?

Attend to My Word diligently, and eat what ‎is good,

and your soul will delight itself in that which ‎is fat.‎

**3**Come to Me and incline your ear;

Listen and faithfully obey and you will revive.

I will make with you a perpetual [unconditioned] covenant,

in fulfilment of the mercies promised to David.

**4**Look, I have made him (David) a witness to peoples,

a Leader/Commander and Prince/Lawgiver to [all] peoples.”‎

**First Special Ashlamatah: Isaiah ‎‎49:14 – 51:3**

**Shabbat Nachamu II**

| **Rashi** | **Targum** |
| --- | --- |
| 14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me." | 14. Because Zion said, “The LORD has taken up His Shekhinah from me, the LORD has rejected me.” |
| 15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, **but I will not forget you**. | 15. “Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? **Even if these may forget, My Memra will not reject you**. |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before Me, your walls are continually before Me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile.” |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. “Lift up your eyes round about, O Jerusalem, and see all the sons of the people of your exiles: they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land – surely now you will be too pressed for inhabitants, and those who annihilated you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, ‘The place is too narrow for me; make room for me to dwell in.’ |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" **{P}** | 21. Then you will say in your heart: ‘Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold I was left alone, whence are these?’ |
| 22. So said the Lord God, "**Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]**. | 22. Thus says the LORD God: “**Behold I will disclose My might among the peoples, and raise my signal over the kingdoms; and your sons will come in litters and your daughters will be carried on couches**. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. **{S}** | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD, the righteous/generous who wait for My salvation will not be put to shame.”  |
| 24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" **{S}** | 24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued? |
| 25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save. | 25. Surely, thus says the LORD: “Even that which mighty men capture I will restore, and that which strong men take away, I will rescue, for I will avenge your retribution and save your sons. |
| 26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob. **{S}** | 26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk with sweet wine, so will beasts of the field be drunk from their blood, Then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob.” |
|  |  |
| 1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.  | 1. Thus says the LORD: “Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to whom have I sold you? Behold for your sins you were sold, and for your apostasies your congregation was rejected. |
| 2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst. | 2. Why, when I sent My prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a dessert; their fish will stink for lack of water, and die of thirst. |
| 3. I clothe the heavens with darkness, and I make sackcloth their raiment. **{P}** | 3. I will cover the heavens as with darkness, and make as sackcloth their covering.” |
| 4. **The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.** | 4. **The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.**  |
| 5. **The Lord God opened my ear, and I did not rebel; I did not turn away backwards.** | 5. **The LORD God has sent me to prophesy. and I was not rebellious, I turned not backward.** |
| 6. **I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.** | 6. **I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.** |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame; |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. **{S}** | 9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out. that the moth eats. |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, **who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God**. **{S}** | 10. Who among you of those who fear the LORD obeys the voice of His servants the prophets, **who performs the Law in distress as a man who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God**? |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. **{S}** | 11. Behold, all you who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you shall return to your stumbling. |
|  |  |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug. | 1. "Attend to My Memra, you who pursue the truth, you who seek teaching from the LORD; consider that as the hewn stone from the rock you were hewn and as the rubble from an empty pit you were hacked. |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was pregnant with you; for when Abraham was but one, single in the world. I brought him near to My service, and I blessed him and made him many. |
| 3. **For the Lord shall console Zion, He shall console all its ruins**, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. **{S}** | 3. **For the LORD is about to comfort Zion and to comfort all her waste places**, and He will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing. |
|  |  |

**Second Special Ashlamatah: I Samuel 20:18,42‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 28:1 – 29:8**

**Tehillim (Psalms) 140 – 142**

**Yeshayahu (Isaiah) 55:2-11**

**Mk 16:9-11, Lk 24:9-12, Rm 15:25-33**

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

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

Voice - קול, Strong’s number 06963.

Keep / Observe - שמר, Strong’s number 08104

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

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

Set / Given / Grant - נתן, Strong’s number 05414.

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

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

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

Command / Commander - צוה, Strong’s number 06680.

Set / Given / Grant - נתן, Strong’s number 05414.

Nation - גוי, Strong’s number 01471.

Earth - ארץ, Strong’s number 0776.

**Debarim (Deuteronomy) 28:1** And it shall come to pass, if thou shalt **hearken <08085> (8799)** **diligently <08085> (8800)** unto the **voice <06963>** of the **LORD <03068>** thy **God <0430>**, to **observe <08104> (8800)** and to **do <06213> (8800)** all his commandments which I **command <06680> (8764)** thee this **day <03117>**, that the **LORD <03068>** thy **God <0430>** will **set <05414> (8804)** thee on high above all **nations <01471>** of the **earth <0776>**:

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

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

**Tehillim (Psalms) 140:6** I said unto the **LORD <03068>**, Thou art my God: hear the **voice <06963>** of my supplications, O **LORD <03068>**.

**Tehillim (Psalms) 140:8** **Grant <05414> (8799)** not, O **LORD <03068>**, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

**Tehillim (Psalms) 140:11** Let not an evil speaker be established in the **earth <0776>**: evil shall hunt the violent man to overthrow him.

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

**Tehillim (Psalms) 141:6** When their judges are overthrown in stony places, they shall **hear <08085> (8804)** my words; for they are sweet.

**Yeshayahu (Isaiah) 55:2** Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? **hearken <08085> (8798)** **diligently <08085> (8800)** unto me, and eat ye that which is good, and let your soul delight itself in fatness.

**Yeshayahu (Isaiah) 55:4** Behold, I have **given <05414> (8804)** him for a witness to the people, a leader and **commander <06680> (8764)** to the people.

**Yeshayahu (Isaiah) 55:5** Behold, thou shalt call a **nation <01471>** that thou knowest not, and **nations <01471>** that knew not thee shall run unto thee because of the **LORD <03068>** thy **God <0430>**, and for the Holy One of Israel; for he hath glorified thee.

**Yeshayahu (Isaiah) 55:9** For as the heavens are higher than the **earth <0776>**, so are my ways higher than your ways, and my thoughts than your thoughts.

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 28:1 – 29:8** | **Psalms****Psa 140:1 – 142:** | **Ashlamatah****Is 55:2-11** |
| --- | --- | --- | --- | --- |
| **!w<a'** | iniquity |  | Ps. 141:4Ps. 141:9 | Isa. 55:7 |
| **!z<ao**  | ears | Deut. 29:4 |  | Isa. 55:3 |
| **!yIa;** | there will be no one | Deut. 28:26Deut. 28:29Deut. 28:31Deut. 28:32Deut. 28:68 | Ps. 142:4 |  |
| **vyai** | man | Deut. 28:30Deut. 28:54Deut. 28:56 | Ps. 140:1Ps. 140:4Ps. 140:11Ps. 141:4 | Isa. 55:7 |
|  **%a;** | surely, only | Deut. 28:29 | Ps. 140:13 |  |
| **lk;a'** | eat | Deut. 28:31Deut. 28:33Deut. 28:39Deut. 28:51Deut. 28:53Deut. 28:55Deut. 28:57Deut. 29:6 |  | Isa. 55:2Isa. 55:10 |
| **la,** | against | Deut. 28:7Deut. 28:25 | Ps. 141:8 |  |
|  **~yhil{a/**  | GOD | Deut. 28:1Deut. 28:2Deut. 28:8Deut. 28:9Deut. 28:13Deut. 28:14Deut. 28:15Deut. 28:36Deut. 28:45Deut. 28:47Deut. 28:52Deut. 28:53Deut. 28:58Deut. 28:62Deut. 28:64Deut. 29:6 |  | Isa. 55:5Isa. 55:7 |
| **~ai** | if | Deut. 28:1Deut. 28:15Deut. 28:58 |  | Isa. 55:10Isa. 55:11 |
| **!m;a'** | lasting | Deut. 28:59Deut. 28:66 |  | Isa. 55:3 |
| **rm;a'**  | say, said | Deut. 28:67Deut. 28:68Deut. 29:2 | Ps. 140:6Ps. 142:5 |  |
|  **#r,a,** | earth, ground, land | Deut. 28:1Deut. 28:8Deut. 28:10Deut. 28:12Deut. 28:23Deut. 28:24Deut. 28:25Deut. 28:26Deut. 28:49Deut. 28:52Deut. 28:56Deut. 28:64Deut. 29:1Deut. 29:2Deut. 29:8 | Ps. 140:11Ps. 141:7Ps. 142:5 | Isa. 55:9Isa. 55:10 |
| **rv,a]** | which, who | Deut. 28:1Deut. 28:8Deut. 28:11Deut. 28:15Deut. 28:21Deut. 28:23Deut. 28:27Deut. 28:33Deut. 28:34Deut. 28:35Deut. 28:51Deut. 28:52Deut. 28:53Deut. 28:54Deut. 28:55Deut. 28:56Deut. 28:57Deut. 28:60Deut. 28:62Deut. 28:63Deut. 28:64Deut. 28:67Deut. 28:68Deut. 29:1Deut. 29:3 | Ps. 140:2Ps. 140:4 | Isa. 55:11 |
| **tyrIB.** | covenant | Deut. 29:1 |  | Isa. 55:3 |
|  **yAG**  | nation | Deut. 28:1Deut. 28:12Deut. 28:36Deut. 28:49Deut. 28:50Deut. 28:65 |  | Isa. 55:5 |
| **rb'D'** | words | Deut. 28:14Deut. 28:58Deut. 29:1 | Ps. 141:4 | Isa. 55:11 |
| **%r,D,** | way | Deut. 28:7Deut. 28:9Deut. 28:25Deut. 28:29Deut. 28:68 |  | Isa. 55:7Isa. 55:8Isa. 55:9 |
|  **vr'D'** | cares, seek |  | Ps. 142:4 | Isa. 55:6 |
| **%l;h'** | walk | Deut. 28:9Deut. 28:14Deut. 28:36Deut. 28:41Deut. 29:5 | Ps. 142:3 | Isa. 55:3 |
| **[r'z<** | seed | Deut. 28:38Deut. 28:46Deut. 28:59 |  | Isa. 55:10 |
| **[;ygIy>** | labor | Deut. 28:33 |  | Isa. 55:2 |
| **dy"** | hand | Deut. 28:8Deut. 28:12Deut. 28:20Deut. 28:3 | Ps. 140:4Ps. 141:6Ps. 141:9 |  |
| **[d'y"** | know, known | Deut. 28:33Deut. 28:36Deut. 28:64Deut. 29:4Deut. 29:6 | Ps. 140:12Ps. 142:3 | Isa. 55:5 |
| **hwhy** | LORD | Deut. 28:1Deut. 28:2Deut. 28:7Deut. 28:8Deut. 28:9Deut. 28:10Deut. 28:11Deut. 28:12Deut. 28:13Deut. 28:15Deut. 28:20Deut. 28:21Deut. 28:22Deut. 28:24Deut. 28:25Deut. 28:48Deut. 28:49Deut. 28:52Deut. 28:53Deut. 28:58Deut. 28:59Deut. 28:61Deut. 28:62Deut. 28:63Deut. 28:64Deut. 29:6 | Ps. 140:1Ps. 140:4Ps. 140:6Ps. 140:7Ps. 140:8Ps. 140:12Ps. 141:1Ps. 141:3 | Isa. 55:5Isa. 55:6Isa. 55:7Isa. 55:8 |
| **~Ay** | day, today | Deut. 28:1Deut. 28:13Deut. 28:14Deut. 28:15Deut. 28:29Deut. 28:32Deut. 28:33Deut. 29:4 | Ps. 140:2Ps. 140:7 |  |
|  **dl;y"** | have, had, bears | Deut. 28:41Deut. 28:57 |  | Isa. 55:10 |
|  **!ymiy"** | right | Deut. *28:14* | Ps. 142:4 |  |
| **ac'y"** | go, out | Deut. 28:6Deut. 28:7Deut. 28:19Deut. 28:25Deut. 28:38Deut. 28:57Deut. 29:7 | Ps. 142:7 | Isa. 55:11 |
| **dr'y"**  | come down | Deut. 28:24Deut. 28:43Deut. 28:52 |  | Isa. 55:10 |
| **bv;y"** | live | Deut. 28:30 | Ps. 140:13 |  |
| **laer'f.yI** | Israel | Deut. 29:1Deut. 29:2 |  | Isa. 55:5 |
| **yKi** | if, without | Deut. 28:2Deut. 28:9Deut. 28:13Deut. 28:45Deut. 28:62 |  | Isa. 55:10Isa. 55:11 |
| **lKo** | all, every, entire, Whole | Deut. 28:1Deut. 28:2Deut. 28:8Deut. 28:10Deut. 28:12Deut. 28:14Deut. 28:15Deut. 28:20Deut. 28:25Deut. 28:26Deut. 28:29Deut. 28:32Deut. 28:33Deut. 28:37Deut. 28:48Deut. 28:52Deut. 28:55Deut. 28:57Deut. 28:58Deut. 28:60Deut. 28:61Deut. 28:64Deut. 29:2 | Ps. 140:2 |  |
| **!Ke** | so | Deut. 28:63 |  | Isa. 55:9Isa. 55:11 |
| **@K;** | lifting up of hands, sole | Deut. 28:35Deut. 28:56Deut. 28:65Deut. 28:35Deut. 28:56Deut. 28:65 | Ps. 141:2 |  |
| **tr'K'** | make, do, did | Deut. 29:1 |  | Isa. 55:3 |
| **aol** | cannot, not, no, none | Deut. 28:27Deut. 28:35Deut. 28:36Deut. 28:39Deut. 28:50Deut. 28:51Deut. 28:65Deut. 28:66Deut. 28:68Deut. 29:4Deut. 29:6 |  | Isa. 55:8 |
| **ble**  | heart | Deut. 28:65Deut. 29:4 | Ps. 140:2Ps. 141:4 |  |
| **~x,l,** | bread | Deut. 29:6 |  | Isa. 55:2Isa. 55:10 |
| **!Avl'** | language, tongue | Deut. 28:49 | Ps. 140:3Ps. 140:11 |  |
| **daom.** | very | Deut. 28:54 | Ps. 142:6 |  |
| **hm'x'l.mi** | battle, war | Deut. 29:7 | Ps. 140:2 |  |
|  **!mi**  | on account, since, because | Deut. 28:20Deut. 28:55Deut. 28:67Deut. 29:1 | Ps. 142:6 | Isa. 55:9 |
| **![;m;** | in order, because | Deut. 29:6 |  | Isa. 55:5 |
| **hj'n"**  | incline |  | Ps. 141:4 | Isa. 55:3 |
| **vp,n<** | soul, yourself | Deut. 28:65 | Ps. 141:8Ps. 142:4Ps. 142:7 | Isa. 55:2 |
| **!t;n"** | set, put, give, given | Deut. 28:1Deut. 28:7Deut. 28:8Deut. 28:11Deut. 28:12Deut. 28:13Deut. 28:24Deut. 28:25Deut. 28:31Deut. 28:32Deut. 28:48Deut. 28:52Deut. 28:53Deut. 28:55Deut. 28:65Deut. 28:67Deut. 29:4Deut. 29:8 | Ps. 140:8 | Isa. 55:4Isa. 55:10 |
| **d[;** | until, while | Deut. 28:20Deut. 28:21Deut. 28:22Deut. 28:24Deut. 28:45Deut. 28:46Deut. 28:48Deut. 28:51Deut. 28:52Deut. 28:61 | Ps. 141:10 |  |
| **~l'A[** | forever, everlasting | Deut. 28:46 |  | Isa. 55:3 |
|  **!yI[;** | eyes | Deut. 28:31Deut. 28:32Deut. 28:65Deut. 28:67Deut. 29:2Deut. 29:3Deut. 29:4 | Ps. 141:8 |  |
| **l[;** | above, over | Deut. 28:1Deut. 28:7Deut. 28:23Deut. 28:36Deut. 28:43Deut. 28:49Deut. 28:63 | Ps. 141:3Ps. 142:3 |  |
| **> gnO['** | delicate, delight | Deut. 28:56 |  | Isa. 55:2 |
| **br,[,** | evening | Deut. 28:67 | Ps. 141:2 |  |
| **hP,** | mouth |  | Ps. 141:3Ps. 141:7 | Isa. 55:11 |
|  **~ynIP'**  | before, face | Deut. 28:7Deut. 28:20Deut. 28:25Deut. 28:50 | Ps. 140:13Ps. 141:2Ps. 142:2 |  |
| **hw"c'** | command | Deut. 28:1Deut. 28:8Deut. 28:13Deut. 28:14Deut. 28:15Deut. 28:45Deut. 29:1 |  | Isa. 55:4 |
| **vAdq'**  | holy | Deut. 28:9 |  | Isa. 55:5 |
| **lAq** | diligently obey | Deut. 28:1Deut. 28:2Deut. 28:15Deut. 28:45Deut. 28:62 | Ps. 140:6Ps. 141:1Ps. 142:1 |  |
| **~Wq** | raise, arise | Deut. 28:7Deut. 28:9Deut. 28:36 | Ps. 140:10 |  |
|  **ar'q'** | called | Deut. 28:10Deut. 29:2 | Ps. 141:1 | Isa. 55:5Isa. 55:6 |
| **ha'r'** | see, saw | Deut. 28:10Deut. 28:32Deut. 28:34Deut. 28:67Deut. 28:68Deut. 29:2Deut. 29:3Deut. 29:4 | Ps. 142:4 |  |
| **vaor** | head | Deut. 28:13Deut. 28:23Deut. 28:44 | Ps. 140:7Ps. 140:9Ps. 141:5 |  |
| **@d'r'** | pursue | Deut. 28:22Deut. 28:45 | Ps. 142:6 |  |
| **[v'r'**  | wicked |  | Ps. 140:4Ps. 140:8Ps. 141:10 | Isa. 55:7 |
| **bWv** | restored, turn, return | Deut. 28:31Deut. 28:60Deut. 28:68 |  | Isa. 55:7Isa. 55:10Isa. 55:11 |
| **xl;v'** | send, sent | Deut. 28:20Deut. 28:48 |  | Isa. 55:11 |
| **~v'** | where, there | Deut. 28:21Deut. 28:36Deut. 28:37Deut. 28:63Deut. 28:64Deut. 28:65Deut. 28:68 |  | Isa. 55:10 |
| **~ve**  | name | Deut. 28:10Deut. 28:58 | Ps. 140:13Ps. 142:7 |  |
|  **~yIm;v'**  | heavens | Deut. 28:12Deut. 28:23Deut. 28:24Deut. 28:26Deut. 28:62 |  | Isa. 55:9Isa. 55:10 |
|  **!m,v,** | oil | Deut. 28:40 | Ps. 141:5 |  |
| **[m;v'** | diligently obey | Deut. 28:1Deut. 28:2Deut. 28:13Deut. 28:15Deut. 28:45Deut. 28:49Deut. 28:62Deut. 29:4 | Ps. 141:6 | Isa. 55:2Isa. 55:3 |
| **rm;v'** | being, keep | Deut. 28:1Deut. 28:9Deut. 28:45Deut. 28:58 | Ps. 140:4Ps. 141:9 |  |
| **tx;T;** | under, because | Deut. 28:23Deut. 28:47Deut. 28:62 | Ps. 140:3 |  |
|  **!n"x'**  | favor | Deut. 28:50 | Ps. 142:1 |  |
| **ds,x,**  | kindness, mercies |  | Ps. 141:5 | Isa. 55:3 |
| **bz"['** | forsaken | Deut. 28:20 |  | Isa. 55:7 |
| **hf'['** | do, make, did, done | Deut. 28:1Deut. 28:13Deut. 28:15Deut. 28:20Deut. 28:58Deut. 29:2 | Ps. 140:12 | Isa. 55:11 |
|  **x;lec'** | prosper | Deut. 28:29 |  | Isa. 55:11 |
| **hb'r'** | much. many, multiply | Deut. 28:63 |  | Isa. 55:7 |
| **[r'** | sore, miserable | Deut. 28:35Deut. 28:59 | Ps. 140:1Ps. 140:2Ps. 141:4 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Deu 28:1-29:8** | **Psalms****Psa 140:1-142:** | **Ashlamatah****Is 55:2-11** | **Peshat****Mk/Jude/Pet****Mk 16:9-11** | **Remes 1****Luke****Lk 24:9-12** | **Remes 2****Acts/Romans****Rm 15:22-23** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | hear, harken | Deu 28:1 Deu 28:49Deu 29:4 | Psa 141:6  | Isa 55:2  | Mk. 16:11 |  |  |
| **ἀνίστημι** | rise up | Deu 28:9  |  |  | Mk. 16:9 | Lk. 24:12 |  |
| **ἀπαγγέλλω** | reported |  | Psa 142:2  |  | Mk. 16:10 | Lk. 24:9 |  |
| **ἀπέρχομαι** | go forth | Deu 28:41  |  |  |  | Lk. 24:12 |  |
| **ἀπιστέω** | refused, not believed |  |  |  | Mk. 16:11 | Lk. 24:11 |  |
| **βλέπω** | see, saw | Deu 28:34Deu 29:4 |  |  |  | Lk. 24:12 |  |
| **γῆ** | land, earth, ground | Deut. 28:1Deut. 28:8Deut. 28:10Deut. 28:12Deut. 28:23Deut. 28:24Deut. 28:25Deut. 28:26Deut. 28:49Deut. 28:52Deut. 28:56Deut. 28:64Deut. 29:1Deut. 29:2Deut. 29:8 | Ps. 140:11Ps. 141:7Ps. 142:5 | Isa. 55:9Isa. 55:10 |  |  |  |
| **γίνομαι** | become, fell, happening | Deu 28:65 Deu 28:67  |  |  | Mk. 16:10 | Lk. 24:12 |  |
| **ἐγκαταλείπω** | abandoned | Deu 28:20  | Psa 140:8  |  |  |  |  |
| **ἐξέρχομαι** | came forth, go forth, coming out | Deu 28:7 Deu 28:25Deu 28:57Deu 29:7 |  | Isa 52:11  |  |  |  |
| **ἑπτά** | seven | Deu 28:7 Deu 28:25  |  |  | Mk. 16:9 |  |  |
| **ἔρχομαι** | came, come | Deu 28:15 Deu 28:45Deu 29:7 |  |  |  |  | Rom. 15:22Rom. 15:23 |
| **ἔτος** | years | Deu 29:5  |  |  |  |  | Rom. 15:23 |
| **ἔχω** | have, had | Deut. 28:41Deut. 28:57 |  | Isa. 55:10 |  |  | Rom. 15:23 |
| **ζάω** | living, live |  | Psa 142:5 | Isa 55:3 | Mk. 16:11 |  |  |
| **θαυμάζω** | wonder | Deu 28:50  |  |  |  | Lk. 24:12 |  |
| **θεός** | GOD | Deut. 28:1Deut. 28:2Deut. 28:8Deut. 28:9Deut. 28:13Deut. 28:14Deut. 28:15Deut. 28:36Deut. 28:45Deut. 28:47Deut. 28:52Deut. 28:53Deut. 28:58Deut. 28:62Deut. 28:64Deut. 29:6 |  | Isa. 55:5Isa. 55:7 |  |  |  |
| **λέγω** | saying, said |  |  | Isa 55:8  |  | Lk. 24:10 |  |
| **Μαγδαληνή** | Magdalene |  |  |  | Mk. 16:9 | Lk. 24:10 |  |
| **Μαρία / Μαριάμ** | Mary |  |  |  | Mk. 16:9 | Lk. 24:10 |  |
| **μόνος** | alone |  | Psa 141:10 |  |  | Lk. 24:12 |  |
| **ὅς / ἥ / ὅ** | which, who | Deut. 28:1Deut. 28:8Deut. 28:11Deut. 28:15Deut. 28:21Deut. 28:23Deut. 28:27Deut. 28:33Deut. 28:34Deut. 28:35Deut. 28:51Deut. 28:52Deut. 28:53Deut. 28:54Deut. 28:55Deut. 28:56Deut. 28:57Deut. 28:60Deut. 28:62Deut. 28:63Deut. 28:64Deut. 28:67Deut. 28:68Deut. 29:1Deut. 29:3 | Ps. 140:2Ps. 140:4 | Isa. 55:11 | Mk. 16:9 |  |  |
| **πᾶς** | all, whole, entire, every | Deut. 28:1Deut. 28:2Deut. 28:8Deut. 28:10Deut. 28:12Deut. 28:14Deut. 28:15Deut. 28:20Deut. 28:25Deut. 28:26Deut. 28:29Deut. 28:32Deut. 28:33Deut. 28:37Deut. 28:48Deut. 28:52Deut. 28:55Deut. 28:57Deut. 28:58Deut. 28:60Deut. 28:61Deut. 28:64Deut. 29:2 | Ps. 140:2 |  |  | Lk. 24:9 |  |
| **πολύς πολλός** | many, much  | Deut. 28:63 |  | Isa. 55:7 |  |  | Rom. 15:22 |
| **πορεύομαι** | should go | Deu 28:9Deu 28:14 | Psa 142:3 |  | Mk. 16:10 |  |  |
| **πρωΐ́** | morning, early | Deu 28:67  |  |  | Mk. 16:9 |  |  |
| **ῥῆμα** | discourses, sayings, my word | Deu 28:58 | Psa 141:6  | Isa 55:11  |  | Lk. 24:11 |  |
| **σκότος** | darkness | Deu 28:29  |  |  |  |  |  |
| **σφόδρα** | very,exceedingly | Deu 28:54 Deu 28:56  | Psa 142:6  |  |  |  |  |
| **τόπος** | place, set | Deu 29:7 |  |  |  |  | Rom. 15:23 |
| **φαίνω** | appeared |  |  |  | Mk. 16:9 | Lk. 24:11 |  |
| **φωνή** | voice | Deu 28:1Deu 28:2Deu 28:9 Deu 28:15Deu 28:45Deu 28:49Deu 28:62 | Psa 141:1Psa 142:1 |  |  |  |  |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:25**

**By: Hakham Yitschaq ben Moshe Magriso**

**Elisha ben Avuyah said: One who learns as a child, what is he like? Ink written on new paper. One who learns as an old man, what is he like? Ink written on erased paper.**

The master teaches that a person should not wait until he is old to learn Torah. Rather, he should seek to learn while young. There is a great difference between studying while young, and studying while old. Studying while young is like writing with ink on new paper. Such writing is permanent, clear and legible. The same is true of studying while young. The study penetrates the mind, and remains fixed. Since the mind is still free of all outside thoughts, the learning is not forgotten. We can see that people remember things from their youth even fifty years later.

On the other hand, things learned in old age are often not remembered from one day to the next. One who starts learning in old age is like one who writes with ink on used dilapidated paper. Since the paper already contains writing, the ink cannot fix properly on it. The same is true of studying in old age. It does not penetrate the mind, since the mind is full of worldly concepts (inyanim).

If an older person really wants to retain his learning, he must first clear it of all extraneous thoughts. Since it is virtually impossible to clear the mind entirely, the older person always has somewhat of a disadvantage. That is why the master likens it to writing on "erased paper."

The opposite of new is old. If the master said that studying while young is like writing on new paper, he should have said that studying while old is like writing on old paper.

Actually, the master is alluding to three categories: learning while young, learning when mature, neither young nor old, and learning in old age.

There are two advantages to learning while young. First, the learning penetrates the mind more readily. Second, one has time to learn and to teach others. It thus resembles writing on new paper. Not only is the ink properly absorbed by the paper, but the writing also lasts a long time.

Conversely, learning in old age has two disadvantages. First, it does not penetrate, and second, he has no time either to learn or to teach others. It is like writing on used paper, where the ink is not absorbed properly. Not only does the ink not fix itself on the paper, but the paper itself does not last a long time.

The study of a person in middle years (*benoni*) on the other hand, resembles writing on old paper. Although the paper takes the ink well, the paper itself does not last very long. Similarly, one who learns in middle age might absorb the learning, but he will not have time to teach others.

**Nazarean Talmud**

**Sidra of “D’barim (Deut.) 28:1 — 29:8”**

**“V’Hayah Im-Shamoa” “And if carefully”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **When they returned from the tomb, they announced all these details to the eleven** (talmidim[[36]](#footnote-36)) **and to all the others. The women were Miriam Migdalah, Yochannah, Miriam the mother of Ya’aqov, and the others who were with them. They reported their experiences to the apostles. The women's account seemed illogical to them, and they did not believe them. But Tsefet got up and ran to the tomb. He bent over and saw only the linen wrapping and left amazed** (at) **what had happened.** | **Having risen at beginning of the week (as Havdalah was being conducted), Yeshua appeared first to Miriam[[37]](#footnote-37) Migdalah, from whom he had expelled seven demons. She went and declared to those (who had) been with him (his talmidimb) the events that had happened. They were mourning and weeping.[[38]](#footnote-38) When they heard he was alive and she (had) seen him, they did not believe her.** |

**School of Hakham Shaul’s Remes**

**Romans**

Mishnah **א:א**

**And therefore, my coming** to you **was impeded. But now having no place in these regions and because I have been wishing to come your way for many years,** I expect to do so **when I go to Sefarad** (Spain/Iberia). **For I hope that** while passing through your region on my **journey, to see you and from you to be sent on, first having enjoyed you for a short while.**

**Presently I am traveling to Yerushalayim to willingly serve[[39]](#footnote-39) the Tsadiqim there. Those at Macedonia and Achaia, having a sense of community, thought it good to do something for the righteous/generous** (Tsadiqim) **Eb’yónim**[[40]](#footnote-40) **at Yerushalayim. For they** those at Macedonia and Achaia[[41]](#footnote-41) **were happy to reach out to them. They are actually their debtors, for if the Gentiles shared from their spiritual resources, the Gentiles also should their share of their natural resources as wilful service to them** (the righteous/generous (Tsadiqim) **Eb’yónim**).

**Therefore, after I fulfil this** obligation **and certify to them the delivery of the gift from the Gentiles** (of Macedonia and Achaia), **I will set out to Sefarad** (Spain/Iberia) **by way of your** region. **I know when I come to you it will be with the full blessing of Messiah. So I appeal to you through our Master Yeshua HaMashiach, and by the love for his Mesorah** (Oral Breathing of the Torah), **join me in prayers on my behalf to God, that I might be guarded from the non-believing[[42]](#footnote-42) Tz’dukim** (Sadducees) **in Judaea, and that my wilful service in Yerushalayim[[43]](#footnote-43) might be acceptable to the Tsadiqim, and that I may come to you joyfully by God's will, and might be refreshed in your** fellowship.

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 28:1 – 29:8 | Ps 140 – 142 | Is 55:2-11 | Mordechai 16:9-11 | 1 Luqas 24:9-12 | Romans 15:25-33 |

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

**Resurrection of Yeshua**

In a previous pericope, we discussed the appropriate Halakhah for the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din** as one world under “One G-d” in accordance with the Rambam’s Mishneh Torah, **Hilchot Melachim U'Milchamoteihem -** THE LAWS OF KINGS AND THEIR WARS)[[44]](#footnote-44)  **chapter 10.**

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

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

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

**Gen 2:7** ﻿the Lord God formed man﻿ (Adam) from the dust of the earth. (adamah)﻿ He blew into his nostrils the breath of life, and man became a living being.[[45]](#footnote-45)

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

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

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

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

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

**Koheleth ﻿(Ecc)12:7** ﻿And the dust returns to the ground As it was, And the life-breath returns to God Who bestowed it.[[46]](#footnote-46)

The “life-breath,” as the Jewish Publication Society version of Tanakh translates the Hebrew word “Ruach,” is that piece of the enlivening force, which must return to G-d upon the completion of our present mission. This corresponds with the words of Ya’akov (James) when he says the body without the spirit is dead.[[47]](#footnote-47)

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

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

Hakham Tsefet looks at the Torah portion and illustrates Yeshua’s resurrection as the reward for his (Yeshua’s) righteous/generosity. Furthermore, it names Miriam for her acts of righteous/generosity towards Yeshua her Rabbi/Hakham. Hakham Tsefet does not try to defend the resurrection of Yeshua, as Hakham Shaul must do when speaking to Gentiles. We must realize that the audience Hakham Tsefet is speaking to is primarily the P’rushim (Pharisees).[[48]](#footnote-48) The P’rushim (Pharisees) readily accepted the resurrection from the dead.[[49]](#footnote-49) While we realize that the materials concerning El’azar’s (Lazarus) being raised from the dead by Yeshua are written in the Sod hermeneutic, we can find literal truth in Yeshua’s actions. Yeshua, on more than one occasion raises someone from the dead. Yeshua’s talmidim (disciples) have seen these things firsthand. On the other hand, seeing the Master accomplish these things and the Master himself being raised is all-together another subject. To “believe” something as a “tenent of faith” is one thing, to see it with your own eyes is quite another matter. Certainly, Yeshua’s talmidim (disciples) believed what Yeshua said about his resurrection.

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

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

We cannot look at these details with smug conceit. To see someone who has been resurrected would overwhelm the senses. History is replete with stories of “near death” experiences. Even these “near death” stories are barely believable. Hakham Tsefet and Hakham Shaul will produce in their accounts as many as five-hundred people who claimed to have seen the resurrected Yeshua at one time.[[50]](#footnote-50) The present materials of Hakham Tsefet cause us to remember the words of the Sage Rambam, of blessed memory in his declaration of the **Ani Ma’amin (I believe in perfect faithfulness)**. Maimonides, in his commentary on the Mishnah, compiles what he refers to as the Shloshah**-**Asar Ikkarim, the Thirteen Fundamentals of Faith, compiled from the Torah’s 613 mitzvot (commandments). I have included the final two principles of the Ani Ma’amin, which illustrate our point.

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

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

The Rambam’s articles look forward to the coming of Messiah as do Nazarean Jews. However, Hakham Shlomo (Solomon the wise) teaches us that the past reveals the future and the future reveals the past.[[51]](#footnote-51)

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

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

Why is the redemption of the gentiles associated with Abraham?

**Rom 4:17** **as it is written, "And you will no longer be called Abram, but your name will be Abraham,for I make you the father of a multitude of gentiles”** (Gen. 17:5). Abraham is also the father of the Gentiles **in the sight of God whom he** (Abraham) **believed**, even**God, who gives life to the dead and calls into being that which does not exist.[[52]](#footnote-52)**

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

**Romans 15:8 For I declare that Messiah became a servant of circumcision** following the Jewish halakhah, both written and Oral **on behalf of God's truth** (Torah, written and Oral). **His task was to establish that which was promised** (to) **the patriarchs,[[53]](#footnote-53) in order** to be **merciful to the gentiles for God's glory…**

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

**Peroration**

**b. Berachot 34b For Shemuel said:** "There will be no difference between the current age and the Messianic era except the emancipation from our subjugation to the gentile kingdoms."[[54]](#footnote-54)

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

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

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

**Gen 5:﻿18**﻿ When Jared had lived 162 years, he begot Enoch. ﻿19﻿After the birth of Enoch, Jared lived 800 years and begot sons and daughters. ﻿20﻿All the days of Jared came to 962 years; then he died. ﻿21﻿When Enoch had lived 65 years, he begot Methuselah. ﻿22﻿After the birth of Methuselah, Enoch walked with God 300 years; and he begot sons and daughters. ﻿23﻿All the days of Enoch came to 365 years. ﻿24﻿ Enoch walked with God; then he was no more, for God took him.[[55]](#footnote-55)

**Mishnah: Having risen at first of the week**

Just as G-d initiated the creative process of the present world on the “first” day of the week, He begins the final stages of history with the act of “first fruits” for the coming age. As His Eminence has taught us last week, the “first fruits” of Nisan deal with the first fruits of the Barley harvest. This festival of “first fruits” is the first fruit of “first fruits” demonstrating Yeshua as the “first fruits” from the dead. He also pointed out that barley was usually fed to animals rather than humans. Herein I find an application concerning the Torah and the Gentile. Because barley is the coarsest of grains, it must be ground exceedingly until it is eatable. In similar manner, the Torah must be initially simplified for Gentile comprehension. Yeshua’s resurrection forms the dawning of a new era whereby the Gentile has access to G-d through the Torah and Yeshua. Infused in any beginning is the archetypical idea of a thing. In So’od materials, this archetypical idea is Hokhmah, which is a synonym for the Torah and Yeshua.

**Yeshua appeared first to Miriam Migdalah, from whom he had expelled seven demons…**

Why mention Miriam? We have seen with the aforementioned Miriam that we are to abstain from Lashon Hara. Hakham Tsefet mentioned her again in the previous pericope. But, what does the mention of Miriam have in common with the present materials. In brief, we opine that the present mention of Miriam is a demonstration of a transformed life. Our pericope tells us that Yeshua expelled seven demons from her. Regardless of number, type or otherwise we must realize that even though these spirits were expelled, Miriam had to make the effort to walk in purity. Therefore, we see Miriam as a symbol of virtue, yet not without problems. The Tosefta of Hakham Shaul through his sofer (scribe) Hillel (Luke) adjoins Miriam with a second Miriam and a woman named Yochannah. Allegorically we have a mention of compassion and mercy in both names. However, I also note that these women demonstrated the true importance of community. Only within the framework of community do we find the strength and encouragement to press forward.

**Those at Macedonia and Achaia, having a sense of community…**

I have noted that Abraham was the model for every Gentile. We find Philo’s word regarding Abraham’s character and the character of specific men of the early Tanakh worth mention and imitation.

**ABR 1:6** for these first men, without ever having been followers or pupils of any one, and without ever having been taught by preceptors what they ought to do or say, but having embraced a line of conduct consistent with nature from attending to their own natural impulses, and from being prompted by an innate virtue, and looking upon nature herself to be, what in fact she is, the most ancient and duly established of laws, did in reality spend their whole lives in making laws, never of deliberate purpose doing anything open to reproach, and for their accidental errors propitiating God, and appeasing him by prayers and supplications, so as to procure for themselves the enjoyment of an entire life of virtue and prosperity, both in respect of their deliberate actions, and those which proceeded from no voluntary purpose.[[56]](#footnote-56)

These men, Chanoch (Enoch), Noach (Noah) and Abraham logically deduced the appropriate way without teacher or mentor.[[57]](#footnote-57) How much more should we who have excellent Hakhamim conduct ourselves? They embraced “laws” which they saw as the foundation of “nature.” Again, we point to the fact that creation is built on the fabric of the Torah – nomos. Chanoch (Enoch), Noach (Noah) and Abraham logically discerned the laws of the Torah – nomos as the appropriate path. By their observance of these laws, they established a law themselves leaving man without any excuse.[[58]](#footnote-58)

Philo’s demonstrates that Chanoch’s (Enoch’s) character is that of a “gracious” man. He changed the worse for the better, accepting Divine superintendence. His “transportation” demonstrates the allegory of the transformation of character. Herein we see that Miriam, like Chanoch (Enoch) traded the worse for Divine superintendence.[[59]](#footnote-59) The name Chanoch (Enoch) means dedicated or “to initiate” and “to teach.”[[60]](#footnote-60)

﻿**Gen 5:23-24** ﻿All the days of Enoch came to 365 years. ﻿ Enoch walked with God; then he was no more, for God took him.[[61]](#footnote-61)

The number 365 is directly related to the 365 negative or prohibitive commandments. From this, we may deduce allegorically that Chanoch (Enoch) did not break any of the 365 prohibitive mitzvot (commandments). The disappearance of Chanoch (Enoch) is allegory for repentance. Here “repentance” means that Chanoch (Enoch) “returned to G-d.” Chanoch (Enoch) traded the character of guilt for the character of repentance and renewal. Consequently, the “old man” disappeared and was no longer discernible “just as if it had never existed.”[[62]](#footnote-62) Chanoch (Enoch) has transformed himself from a man of ignorance to a man of wisdom – i.e. Hakham. Herein the disciple vanishes and the Hakham (wise man) appears. Allegorically, talmidim (disciples) of Hakhamim fostered by these men of wisdom have a new genealogy.

Our Torah portion speaks of blessing and cursing’s. Men of folly, transformed into men of wisdom are those men who have found Torah study and its application the meaningful life of true blessing. The of desire “prosperity” as men of the worldly system know and pursue, is vanity. Hakhamim understand that the apprehension of Torah is of greater value than personal possessions and regal power. Mastery of the Torah makes men into Men of Nobility – “Royal Anashim.” The men of nobility demonstrate that men who lack the refinement of the Torah are not men at all. It is for this reason that the Sages, blessed be their memory do not include the Gentiles in the Olam HaBa (age to come). When the Gentile, through pursuit of Torah, accepts the nobility of Torah, he comes to life.[[63]](#footnote-63) Or, as Yeshua illustrated to Nicodemus, when the gentile receives the soul from the heavens, he is “born anew” – from above.[[64]](#footnote-64) Hakham Shaul refers to these men as “new creatures.”[[65]](#footnote-65) In interpreting, the nomenclature of Christian clerics who often quote as cliché, “receive the Holy Spirit.” This nomenclature obscures the identity of the “spirit of holiness.” Reception of the soul/spirit from above i.e. the Heavens enables the Gentile to become “new creatures.” Noach (Noah) becomes a model of such men. His genealogy is not stated in terms of his ancestors.

**﻿Gen 6:9** ﻿This is the genealogy of Noah. –Noah was a righteous man; he was perfect in generations; Noah’s walked with (close to) God.

While the Sages, of blessed memory teach us that Noach (Noah) was not righteous/generous in the same measure as Abraham, we must realize that there is great virtue in being the most righteous/generous man of his generation. For any man to be labeled the most righteous/generous man in his generation is worthy of the title “perfect in his generation.” Converts to Judaism receive a new genealogy being addressed as “ben Abraham.” Their former genealogy is no longer of consequence. However, their nobility is like that of Abraham who did not follow the multitudes or his ancestors and chose Divine Superintendence. For the Gentile to submit to the Halakhah of the “Kingdom” (governance) of G-d **through Hakhamim and Bate Din** as one world under “One G-d” is his path to “salvation.” Yeshua’s occupation is that of bringing the Gentile close to G-d. This happens when the Gentile has made a “Korban”[[66]](#footnote-66) of his previous life and, like Abraham accepted Divine Superintendence.

Consequently, Gentiles drawing on the spiritual resources of Jewish Hakhamim have an obligation to share their natural resources with them out of a sense of debt and gratitude. By doing so, they prepare themselves for reception of spiritual resources and blessings. Furthermore, we see the appropriate structure of the new community. The Jewish people share their Torah education with the Gentiles, teaching them to become men of Nobility – “Royal Anashim.”

**Peroration**

Far be it for me to have any inkling of understanding concerning the deepest affairs of G-d. Yet, it seems that G-d has been silently working through the ages of history to bring about the final goal of the Y’mot HaMashiach (Days of Messiah) and the eventual resurrection of the dead as it culminates in the Olam HaBa (the ever coming age). Once again, the Gentile is beginning to embrace the Torah. We need to take this opportunity to bring the Gentile under Divine Superintendence. This is the true intention of the Sages of blessed memory when they have said…

**b. Berachot 34b For Shemuel said:** "There will be no difference between the current age and the Messianic era except the emancipation from our subjugation to the gentile kingdoms."[[67]](#footnote-67)

Amen v’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 III” – Sabbath: “Of Our Consolation III”**

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

**Shabbat HaChodesh Ellul**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  | **Saturday Afternoon** |
| **“Yif’qod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – D’barim 29:9-12 |
| **“Let Appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – D’barim 29:13-16 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – D’barim 29:17-20 |
|  | Reader 4 – B’Midbar 28:1-9 |  |
| B’Midbar (Num.) 27:15 – 28:25 | Reader 5 – B’Midbar 28:10-14 | **Monday & Thursday****Mornings** |
| Proverbs 7:1-27 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – D’barim 29:9-12 |
| Ashlam.: Isaiah 66:1-23; I Sam. 20:18, 42**Special:** Isaiah 54:11 – 55:5 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – D’barim 29:13-16 |
| P. Abot 4:26 |  Maftir – B’Midbar 28:23-25 | Reader 3 – D’barim 29:17-20 |
| Col. 2:16-23 |  Is. ‎66:1-24‎; I Sam. 20:18, 42 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ibn Ezra [↑](#footnote-ref-1)
2. see Ibn Yachya [↑](#footnote-ref-2)
3. vs. 13, 14 [↑](#footnote-ref-3)
4. v.7 [↑](#footnote-ref-4)
5. vs. 3,4 [↑](#footnote-ref-5)
6. I Shmuel chapter 24. [↑](#footnote-ref-6)
7. Malbim, Ibid 1. [↑](#footnote-ref-7)
8. v. 2 [↑](#footnote-ref-8)
9. Yoma 44a; Arachin 16a [↑](#footnote-ref-9)
10. Note the juxtaposition of 141:3: *Set a guard, HaShem, to my mouth; keep watch at the door of my lips*, to v.2: *Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice*. [↑](#footnote-ref-10)
11. Zohar [↑](#footnote-ref-11)
12. Keritut 6b [↑](#footnote-ref-12)
13. v. 10 [↑](#footnote-ref-13)
14. v. 9 [↑](#footnote-ref-14)
15. I Samuel, chapter 24 [↑](#footnote-ref-15)
16. see Radak [↑](#footnote-ref-16)
17. v. 8 - The above text is excerpted and edited from: The ArtScroll Tanach Series, *Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-17)
18. This is one of the verbal tallies with our Torah portion: Hearken diligently / hear - שמע, Strong’s number 08085. [↑](#footnote-ref-18)
19. This is one of the verbal tallies with our Torah portion: To do / accomplish - עשה, Strong’s number 06213. [↑](#footnote-ref-19)
20. Even if two people speak the same language they still have great difficulty avoiding misunderstandins and REALLY communicating. This is the effect left after HaShem confused language. [↑](#footnote-ref-20)
21. The Soncino Books of the Bible, The Psalms, by The Rev. Dr. A. Cohen, revised by Rabbi Oratz, assisted by Rav Shalom Shahar. The Soncino Press, LTD. [↑](#footnote-ref-21)
22. Evil speech [↑](#footnote-ref-22)
23. Erachin 16 [↑](#footnote-ref-23)
24. A contemporary of R. Abahu. [↑](#footnote-ref-24)
25. The daily offering of one sheepp in the morning and one sheep in the evening. [↑](#footnote-ref-25)
26. Hilchot Temidin u’Musafin 3:4-9 [↑](#footnote-ref-26)
27. The altar. [↑](#footnote-ref-27)
28. The Kohen who won the right to clear the Mizbei'ach ha'Zahav would enter the Heichal with a holy vessel made of gold (known as a 'Teni') that held two and a half Kabin. Placing it on the ground in front of the Mizbeach, he would proceed to scoop the ashes and the spent coals that remained on the Mizbeach with his hands and empty them on to the Teni. Whatever was left, he would sweep into it. [↑](#footnote-ref-28)
29. The heichel is the building that comprised the Holy and the Holy of Holies. [↑](#footnote-ref-29)
30. The Kohen who won the right to bring the Ketoret would then take a covered vessel (called a 'Bazach') already heaped with Ketoret. This, he would then place inside another vessel called a 'Kaf' (a giant spoon) which he covered with a cloth.  [↑](#footnote-ref-30)
31. Ibid. 30 [↑](#footnote-ref-31)
32. The main courtyard. [↑](#footnote-ref-32)
33. The entrance hall which lead to the inner sanctuary was called the Ulam.  [↑](#footnote-ref-33)
34. “This covenant or agreement’s main feature is that it is עוֹלָם – i.e. “age-enduring,” and thereby indicating permanence and longevity. The covenant with David (cf. 2 Sam. 7:12-16) is the basis for Israel’s (especially Judah’s) hope of salvation. It is unconditioned and “sure” נֶּאֱמָנִים in contrast to the covenant with Moses, which is conditioned on obedience. This covenant with David is the sure basis for Zion’s confidence as demonstrated by Isaiah and Hezekiah in Is. 37:35.” – Watts, J. D. (2000), *Word Biblical Commentary: Vol 25 – Isaiah 34-66 Revised*, Nashville, Tenn.: Thomas Nelson, p. 817. I disagree with this author concerning there being two covenants. S the Sages have said it is the same eternal covenant which one needs to accept with its two-fold yokes – the Yoke of the Commandments and the Yoke of the Kingdom [of Messiah]. [↑](#footnote-ref-34)
35. Blenkinsopp, J. (2002), *The Anchor Yale Bible: Isaiah 40-55,* New Haven, Conn.: Yale University Press, p. 370 states: While the speaker does not refer directly to the covenant with David, he clearly has in mind the promise transmitted through the Prophet Nathan (2 Sam. 7:8-17) and even faintly echoes some of its language: David as Nagid, “Prince” (2 Sam. 7:8), his Shem Gadol, “great name” (7:9), and G-d’s Chessed, “faithful love” (7:15). Solomon also appeals to this Davidic promise (1 Kings 8:23-26), and Psalms 89:27-37 speaks of G-d’s firm covenant (Berit Olam 2 Sam 23:5).” [↑](#footnote-ref-35)
36. disciples [↑](#footnote-ref-36)
37. **Mordechai (Mark)** – Miriam was possessed with “Seven devils. The Torah Seder speaks of the enemies of Yisrael who would flee in “seven” directions. D’barim 28:7 – Mark 16 [↑](#footnote-ref-37)
38. **Mordechai (Mark)** – Yeshua’s talmidim are crying out to G-d as David cries out to G-d asking G-d to hear his supplication. [↑](#footnote-ref-38)
39. Accordingly in this sacred entertainment there is, as I have said, no slave, but free men minister to the guests, performing the offices of servants, not under compulsion, nor in obedience to any imperious commands, but of their own voluntary free will, with all eagerness and promptitude anticipating all orders, (72) for they are not any chance free men who are appointed to perform these duties, but young men who are selected from their order with all possible care on account of their excellence, acting as virtuous and wellborn youths ought to act who are eager to attain to the perfection of virtue, and who, like legitimate sons, with affectionate rivalry minister to their fathers and mothers, thinking their common parents more closely connected with them than those who are related by blood,

Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (704). Peabody: Hendrickson. [↑](#footnote-ref-39)
40. For a better understanding of the Eb’yonim see His Eminence’s commentary [Keslev 21, 5772](http://torahfocus.com/2011/12/18/keslev-21-5772/) see also, Cf. Wikipedia – “Ebionites, or Ebionaioi, (Greek: Ἐβιωναῖοι) (derived from Hebrew אביונים ebyonim, meaning "the poor" or "poor ones"), is a Christian patristic term referring to a Jewish Nazarean sect or sects that existed during the first centuries of the Christian Era. They regarded Yeshua as the Messiah and insisted on the necessity of following Jewish religious Law and rites.” - <http://en.wikipedia.org/wiki/Ebionites> [↑](#footnote-ref-40)
41. **Romans** – the allegory of Romans can be connected to the speech of Isa 55:12 where the “mountains” governments of the Gentiles go forth in Joy (of the Torah). [↑](#footnote-ref-41)
42. Verbal match to the Mishnah of Mordechai. [↑](#footnote-ref-42)
43. **Romans** connects to the Psalm 140:9 and other places, asking not to grant the desires of the wicked, Hakham Shaul enlists the prayers of the Roman congregation for a successful journey to Jerusalem… [↑](#footnote-ref-43)
44. (Rambam), M. M. (1998). *Mishneh Torah: Sefer Shoftim* (Vol. 28). (R. E. Touger, Trans.) Moznaim Publishing Corp. [↑](#footnote-ref-44)
45. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 2:7). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-45)
46. Ibid Ec 12:7 [↑](#footnote-ref-46)
47. Cf. James 2:6 [↑](#footnote-ref-47)
48. Cf. Mark 12:18-27, Acts 23:6-8 Where Hakham Shaul notes the difference between the P’rushim (Pharisees) and the Tz’dukim (Sadducees). Hakham Shaul’s “hope” of the resurrection should be read as the confidence in the resurrection. The Hebrew word for “hope” does not contain the negative connotations we have in present thought. [↑](#footnote-ref-48)
49. I realize that Josephus and other scholars of the period attest to this. Even though these scholars record this data, we do not know just when the ideas of such principles became a part of their “dogma.” [↑](#footnote-ref-49)
50. Cf. 1Cor 15:6 [↑](#footnote-ref-50)
51. Qohelet – Ecc 1:9 [↑](#footnote-ref-51)
52. The allegorical hint is so subtle that most readers will not be able to detect the subtlety of Hakham Shaul’s writings. [↑](#footnote-ref-52)
53. Cf. Gen. 17:5 [↑](#footnote-ref-53)
54. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1Berakhot). Peabody, MA: Hendrickson Publishers. p 232 [↑](#footnote-ref-54)
55. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 5:18). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-55)
56. Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p. 411 [↑](#footnote-ref-56)
57. It is most logical to suggest that these men arrived at the truth through simple logic. Once they had arrived at the “truth”, it seems most logical that they sought out the teachers who had received the mesorah from Adam. [↑](#footnote-ref-57)
58. Cf. Rom 2:14 –15 [↑](#footnote-ref-58)
59. It has been suggested and become all but Church dogma that Miriam - Mary Magdalene was a prostitute. There is no validity to this claim. These rumors are unsubstantiated. [↑](#footnote-ref-59)
60. Feyerabend, D. K. (n.d.). *Langenscheidt Pocket Hebrew Dictionary to Old Testament.* Munich, Germany: Langenscheidt. p. 108-9 [↑](#footnote-ref-60)
61. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 5:24). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-61)
62. Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p 412 [↑](#footnote-ref-62)
63. Cf. Pro 4:22 [↑](#footnote-ref-63)
64. Jones, V. (1983). *Will the Real Jesus Please Stand,.* Institute of Judaic-Christian Research. p. 7-51 [↑](#footnote-ref-64)
65. Cf. 2Cor 5:17 [↑](#footnote-ref-65)
66. The Hebrew word means to “bring near” or “come near.” [↑](#footnote-ref-66)
67. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1Berakhot). Peabody, MA: Hendrickson Publishers. p 232 [↑](#footnote-ref-67)