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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:**[**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Av 16, 5782 / August 12,13, 2022** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**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 Excellency Adon Luqas Nelson

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for Her Honor Giberet Zahavah bat Sarah, the beloved wife of His Eminence Rabbi Dr. Haggai, who is struggling with health issues. She had surgery last week and is dealing with recovery. The tests came back and there were no cancer cells in her lymph nodes and they believe they removed all cancer cells. Baruch HaShem. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Giberet Zahavah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for four-year old Finn Michael Minard, Grandson of Adon Barth Lindemann who is showing evidence of cancer cells. Young Finn was afflicted with leukemia and after 2 years of treatments he went into remission, now his tests are showing evidence of cancer cells. He will undergo more chemotherapy, then bone-marrow transplanting. Mi Sheberach… He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person Master Finn Michael Minard, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say, Amen ve Amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat “V’hayah Im-Shamo’a” - ” Now it will be, [if] diligently”**

**&**

**1st Sabbath of Nachamu (Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה, אִם-שָׁמוֹעַ** |  | **Saturday Afternoon** |
| **“****V’hayah Im-Shamo’a”** | Reader 1 – D’barim 28:1-3 | Reader 1 – D’barim 29:9-14 |
| **“****Now it will be, [if] diligently”** | Reader 2 – D’barim 28:4-6 | Reader 2- D’barim 29:9-14 |
| **“Y sucederá [que si] diligentemente”** | Reader 3 – D’barim 28:7-0 | Reader 3- D’barim 29:9-14 |
| D’barim (Deuteronomy) 28:1 – 29:8 | Reader 4 – D’barim 28:19-11 |  |
| Psalms 139:1-24 | Reader 5 – D’barim 28:12-69 | **Monday & Thursday**  **Mornings** |
| Ashlamatah: Is 55:2-11 | Reader 6 – D’barim 29:1-3 | Reader 1 – D’barim 29:9-14 |
| Special Ashlamatah Isaiah 40:1-26 | Reader 7 – D’barim 29:4-8 | Reader 2- D’barim 29:9-14 |
| N.C.: Mark 16:1-8; Lk. 24:1-8 | Maftir – D’barim 29:6-8; Isaiah 55:2-11 | Reader 3- D’barim 29:9-14 |

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

 The Blessings and the Warnings

o The Blessings: Deut. 28:1-14

o 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. |

**Reading Assignment:**

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

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

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

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

**Rashi’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) ‎‎‎139:1-24**

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

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

**Chapter 139**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎139:1-24**

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

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

R’ Yehudah quoted in Midrash Shocher Tov[[1]](#footnote-1) attributes the authorship of this psalm to Adam.[[2]](#footnote-2) When G-d fashioned him from clay and dust, He molded much more than the shape of a simple man; the outline of all human history was etched into the flesh and bone of Adam, the father of all mankind. The destiny of his descendants was ordained at the dawn of creation. All subsequent historical events conformed to a comprehensive primeval pattern, the original Divine plan.

As every new generation enters the stage of history, it follows an ancient script, and a predetermined Divine drama unfolds. Yet, man retains free will and chooses his own path in life. As the Rabbis of the Mishna[[3]](#footnote-3) describe this paradox: *Everything is foreseen [by G-d] yet free will is granted [to man], and he will be rewarded or punished for his choice*.

Only the inscrutable wisdom of the Almighty can fathom this eternal enigma, for it defies human comprehension and baffles all men. This psalm captures the overwhelming sense of awe produced by pondering G-d’s total control over human affairs. There is no escape from the eternal scheme, yet the man of faith follows life’s path willingly, for he travels with G-d towards a goal of everlasting glory.

Given that this chapter of Psalms examines the roots of the creation which was created only for Adam; and given that the authorship is ascribed to Adam, by the Midrash, I would like to study Adam HaRishon and the last Adam in a bit of depth.

Let’s start with a look at the creation of Adam:

***Bereshit (Genesis) 1:27*** *So G-d created man in his [own] image, in the image of G-d created he him; male and female created he them.*

The wording of this verse is a bit strange. It seems that G-d created Adam who was BOTH male and female. The Midrash explains this anomaly:

**Midrash Rabbah - Genesis VIII:1** AND G-D SAID: LET US MAKE MAN, etc. (I, 26). R. Johanan commenced [his discourse]: Thou hast formed me behind and before, etc.[[4]](#footnote-4) Said R. Johanan: If a man is worthy enough, he enjoys both worlds, for it says, ‘Thou hast formed me for a later [world] and an earlier [world].’ But if not, he will have to render a full account [of his misdeeds], as it is said, And laid Thy hand upon me.[[5]](#footnote-5) R. Jeremiah b. Leazar said: When the Holy One, blessed be He, created Adam, He created him an hermaphrodite [bi-sexual], for it is said, Male and female created He them and called their name Adam.[[6]](#footnote-6) R. Samuel b. Nahman said: When the Lord created Adam He created him double-faced, then He split him and made him of two backs, one back on this side and one back on the other side.

Adam HaRishon, the first Adam was composed of male and female parts. In Adam, also, were all of the seeds for the physical part of the human race.[[7]](#footnote-7) According to the sod tradition of the Sages, prior to the fall, Adam was a far greater person than he was afterwards. Prior to the fall, Adam was more of a spiritual being than a physical one. Also included within him, were all of the souls of mankind. This does not only mean that all souls would come forth from him, but rather that each and every cell of his body was an individual, conscious soul. Adam was thus the collective soul of all mankind. It is of no wonder then that the Hebrew word for mankind and the name of the father of mankind is one and the same: Adam.

As a result of the sin of the tree of knowledge, Adam’s soul was divided into 600,000 souls. Adam’s “light” termed Zei’ra Ila’ah (upper splendor) in The Zohar, was unique, whole and unified, suddenly at the moment of the sin, dispersed and fragmented into many lights.

***Chagigah 12a*** *Adam HaRishon spanned from the Earth until the Heaven ... He spanned from one end of the world until the other end ... He spanned from one end of Heaven until the other ...*

It is well known that all souls are part of one larger soul, that of Adam HaRishon. Since all souls in their source are one, an essence even after it has been subdivided remains and contains the essence.[[8]](#footnote-8) It therefore follows that each soul contains within it all other souls.[[9]](#footnote-9) The love of one’s fellow is therefore the love of oneself.

Our sages say in Tractate Sanhedrin, “HaShem stamped every man with the stamp of Adam HaRishon, but no one is similar to his friend”. This implies that although we all seem very different in appearance, thoughts, emotions, and action, we all ultimately come from the same source and are really just different manifestations of one whole.

Until we understand “what” Adam HaRishon was, it will be impossible to understand many aspects of salvation and the nature of Mashiach. Now, lets explore an enigmatic phrase found in the Nazarean Codicil:

***I Corinthians 15:42-52*** *So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul;* ***the last Adam*** *[was made] a quickening spirit. Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man [is] of the earth, earthy: the second man [is] the Lord from heaven. As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of G-d; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

In this passage, Hakham Shaul is speaking of the time when Mashiach, *the last Adam*, will complete the tikkun, the rectification, of the sin of Adam HaRishon (the first Adam). It is important to note that Mashiach is called *the* *last Adam*.

Another important aspect, that needs to be grasped, is that Adam HaRishon is called “The Son of G-d”:

***Luqas (Luke) 3:38*** *Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of G-d.*

Mashiach is also called “The Son of G-d”:

***Matityahu (Matthew) 16:16*** *And Simon Peter answered and said, Thou art the Mashiach, the Son of the living G-d.*

In this next verse, it is important to notice that Mashiach is the tikkun, the rectification of Adam HaRishon:

***1 Corinthians 15:19-23*** *If in this life only we have hope in Mashiach, we are of all men most miserable. But now is Mashiach risen from the dead, [and] become the firstfruits of them that slept. For since by man [came] death, by man [came] also the resurrection of the dead. For as* ***in Adam*** *all die, even so* ***in Mashiach*** *shall all be made alive. But every man in his own order: Mashiach the firstfruits; afterward they that are Mashiach’s at his coming.*

The concept that we should be punished for the sin of Adam HaRishon can now be understood. Because we were “in Adam’s loins” when he sinned, so we all participated in that sin. In the same way, when Mashiach triumphed over sin, we are “in Him” and therefore we are able to stand before HaShem without sin because we are “in Mashiach”.

At this point, we can see that Adam HaRishon and Mashiach have an intimate connection with each other. They are both called “Adam”, they are both called “Son of G-d”, and Adam HaRishon and Mashiach are likened to “the first and the last”, or “the beginning and the end”.

Having this bit of background enables us to begin exploring the nature of Mashiach as it relates to the nature of Adam HaRishon. The nature of Adam HaRishon teaches us that in his body were contained ALL of the soul of every person who would ever be born. When he sinned, we became fragmented souls in fragmented bodies. Mashiach’s task is to collect the fragmented souls, which have corrected their part of Adam HaRishon’s sin, and put them back together in the last Adam, Mashiach. The Nazarean Codicil[[10]](#footnote-10) speaks of this tikkun and of the nature of the last Adam.

In this next verse, we see that “in Mashiach” all the soul and all of the bodies will come together to form the last Adam, the body of Mashiach:

***Romans 12:4-5*** *For as we have many members in one body, and all members have not the same office: So we, [being] many, are one body in Mashiach, and every one members one of another.*

Hakham Shaul expands on this concept of “the body of Mashiach”, in this next section:

***I Corinthians 6:15-18*** *Know ye not that your bodies are the members of Mashiach? shall I then take the members of Mashiach, and make [them] the members of an harlot? G-d forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

***I Corinthians 12:12-27*** *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Mashiach. For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling? But now hath G-d set the members every one of them in the body, as it hath pleased him. And if they were all one member, where [were] the body? But now [are they] many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness. For our comely [parts] have no need: but G-d hath tempered the body together, having given more abundant honour to that [part] which lacked: That there should be no schism in the body; but [that] the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Mashiach, and members in particular.*

The concept of the “body” of Mashiach, the last Adam, seems to bear a very strong resemblance to the “body” of Adam HaRishon, as the Sages teach. The Nazarean Codicil uses another similar metaphor to describe our relationship “in Mashiach”:

***Romans 11:13-26*** *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation [them which are] my flesh, and might save some of them. For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead? For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if G-d spared not the natural branches, [take heed] lest he also spare not thee. Behold therefore the goodness and severity of G-d: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for G-d is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away unG-dliness from Jacob:*

***Yochanan (John) 15:1-8*** *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

The Midrash Rabbah tells us that all of our individual souls originated in one soul, that of Adam HaRishon. As a result of this single, primordial soul’s untimely choice to investigate G-d’s capacity to differentiate, delineate and create particularity, it became shattered, fragmented, its pieces strewn throughout the history of the world. Our own souls, these ‘strewn pieces,’ come from different ‘places’ within this original soul; the Midrash likens these ‘places’ to body parts and organs. For instance, my soul could’ve come from the ‘eyes’ of Adam HaRishon, and yours could’ve come from his ‘ears;’ thusly, says the Midrash, my main avodah[[11]](#footnote-11) in life might pertain to watching and seeing, while yours might pertain to listening and hearing.

Every human being is obligated to fix a portion of the transgression of Adam HaRishon. Each person must strive to fix the elements of the transgression that he was a part of. For all of our souls were contained in the soul of Adam HaRishon, therefore the responsibility for Tikkun falls on all of us. If a person does not act with responsibility and correctly carry out all that is required of him, materially and spiritually, conceptually and emotionally, perceptively and experientially, he does not only miss his Tikkun, but also delays all the worlds from arriving at their fulfillment. Delaying the final Tikkun delays the Creator from revealing Himself and ruling over all the repaired and refined vessels, as is befitting for the King of Kings.

The Timing of Adam HaRishon’s Sin

Sin and atonement seem to be a recurring theme of Rosh Chodesh. In our Musaf prayers, for Rosh Chodesh, we mention, “A time of atonement for all their succession.” On a simple level, “succession” refers to the subsequent days of the month; Rosh Chodesh gives us atonement for all of the days of that month. R. Tzadok explains the Tefilah on a deeper level. The word “succession” means descendants. We are asking for atonement for all of the descendants of Adam HaRishon, because we were all affected by his sin. We know that Rosh HaShana, is a day of atonement for the sin of Adam, for it is the day which Adam sinned and was forgiven. Just as Rosh HaShana is the first day of the solar cycle, so too Rosh Chodesh is the first day of the lunar cycle.[[12]](#footnote-12)

Rosh HaShana is the day that Adam HaRishon was created. Once there were free-will subjects in the world, the Kingdom of HaShem was initiated. Every year, on Rosh HaShana, that kingdom is renewed. Man’s task in life is to accept upon himself the Malkhut shamayim (Kingdom of Heaven), the acceptance that we must, for our own benefit, follow the rules, and to accept that everything that occurs in this world has been directed by HaShem.

In line with the nature of the seasons, Tishri is therefore recognized as a period of time appropriate for teshuva, introspection and re-evaluation. A time when nature is negated and people have time to reflect on their sins and move towards their eradication. Teshuva however is an ideal. We attempt to retract from sin as completely as possible to strive towards being completely “sin-free” by the end of Yom Kippur (hopefully), *which was the state of Adam HaRishon before the sin*.

The Machzor for Rosh HaShana is divided into three major sections: Malchiyot (Kingship), Zichronot (Remembrance), and Shofarot (Shofar). It is on this day that we proclaim HaShem King. It is on this day that the dead are remembered for resurrection, and this is accomplished by the shofar!

CONCLUSION

Being “in Mashiach” is not some lofty spiritual phrase, but rather is an accurate description of Adam HaRishon before the sin, and it is an accurate description of the last Adam, Mashiach. When our collective souls are reassembled into one vessel, then, and only then, will we be “in Mashiach”. Let us strive diligently to bring this about.

**Was Adam Ha-Rishon (The First Adam)**

**a Jew or a Gentile?**

By Hakham Dr. Yoseph ben Haggai

The Holy Zohar[[13]](#footnote-13) states with regards to the creation of Adam:

*“AND THE L-RD G-D FORMED MAN. “Man” here refers to Israel, whom G-d shaped at that time both for this world and for the future world. Further the word “Vayizer” (and He formed) implies that G-d brought them under the aegis of His own Name by shaping the two eyes like the letter “Yod” and the nose between like the letter “Vav” … Forthwith at that time He planted Israel in the Holy Garden of Eden, as it is said: “and the L-rd G-d planted”.[[14]](#footnote-14)The two names here refer to the Father and the Mother; the “Garden” is the Shekinah on earth, and “Eden” is the supernal Mother; “the man” is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus G-d at that time planted Israel as a holy shoot, as it is written, “the branch of my planting, the work of my hands, in which I glory”.[[15]](#footnote-15)*

Again, concerning the “Tree of Life” in the Garden of Eden the Holy Zohar [26a] states:

*“AND THE TREE OF LIFE.” This means that at that time the Tree of Life will be planted in the Garden, so that “he shall take also of the Tree of Life and eat and live for ever”.[[16]](#footnote-16) The Shekinah will no longer be in the power of the “evil influence,” i.e. the mixed multitude who are “the tree of the knowledge of good and evil,” and shall no longer receive into itself anyone unclean, to fulfill what it is written, “the L-rd alone shall lead him and there shall be no strange G-d with him”.[[17]](#footnote-17) For this reason proselytes will no longer be admitted in the days of the Messiah. The Shekinah will be like a vine on which there cannot be grafted any shoot from another species, and Israel shall be, “every tree pleasant to see,” and the former beauty shall be restored to them, of which we are told: “He cast from heaven to earth the beauty of Israel”.[[18]](#footnote-18) “The tree of knowledge of good and evil” shall be thrust from them and shall not cleave to them nor mingle with them, for of Israel it is said: “and the tree of the knowledge of good and evil ye shall not eat.” This tree is the “mixed multitude,” and G-d pointed out to them that through mixing with them they suffered two losses, of the first and second Temple, as it is said: “and on that day that thou eatest of it thou shalt surely die.” They caused the Zaddik to be left parched and desolate by the loss of the first Temple, which is the Shekinah in heaven, and by the loss of the Second Temple, which is the Shekinah on earth.”*

Compare this, with Sefer Revelation 22:14-15

*“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (v. 15) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”*

Again, the Holy Zohar[[19]](#footnote-19) states:

*“AND THE L-RD G-D COMMANDED THE MAN, SAYING.” It is agreed that the term “command” in the Scripture always has reference to the prohibition of idolatry. This sin has its root in the liver, which is the seat of anger, and it has been laid down that “to fall into a passion is like worshipping idols.” The expression “the man” designates bloodshed, on the analogy of the verse” by man shall his blood be shed”.[[20]](#footnote-20) This sin has its root in the gall, the sword of the angel of death, after the verse: “her latter end is bitter like gall, piercing like a two edged sword”.[[21]](#footnote-21) The expression “saying” refers to incest, which has its roots in the spleen, as it is written, “Such is the way of the adulterous woman, she eats and wipes her mouth” (Proverbs 20:20). Although the spleen has no mouth or suckers, yet it absorbs the black turbid blood of the liver; so the adulterous woman wipes her mouth and leaves no trace. The murderer is incited by the bile and sucks from the blood of the heart. All who see bile, recoil from it, but un-chastity is covered in darkness, in the black blood of the spleen. Whoever sins by murder, idolatry, and incest bans his soul through the liver, the gall and the spleen, and is punished in Gehinom in these three members, through three chief demons, Mashith (destroyer), Af (anger), and Hemah (wrath) … Before Israel went into captivity, and while the Shekinah was still with them, G-d commanded Israel: “thou shalt not uncover thy mother’s nakeness”,[[22]](#footnote-22) and this captivity is the uncovering of the nakedness of the Shekinah, as it is written, “On account of your sins your mother has been put away”,[[23]](#footnote-23) i.e. for the sin of un-chastity Israel has been sent into captivity and the Shekinah also, and this is the uncovering of the Shekinah. This un-chastity is Lilith, the mother of the “mixed multitude.” … In a word, when the “mixed multitude” are mingled with Israel, the letters of the Name YHVH cannot be joined and linked together; but as soon as they are removed from the world, then it is said of the letters of G-d’s Name that “On that day the L-rd shall be one and His Name One”.[[24]](#footnote-24) This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, “it is a tree of life to those who take hold on it;” this tree is Matron, the Sefirah Malkhuth (Kingship), through their connection with which Israel are called “sons of kings.”*

It is therefore quite clear, that Adam Ha-Rishon and his wife Chavah (Eve) were Jewish up to the point of their sin in eating of the fruit of the forbidden tree of knowledge of good and evil, at which point they were thrown into exile and lost among other things their Jewishness, and the right to enjoy Gan Eden the same which is Yerushalayim (Jerusalem), as well as eternal life which comes from partaking of the tree of life. It is no wonder then, that those who fully adhere to His Majesty King Yeshuah the Messiah and observe His Torah are given the right to convert to Judaism, and in so doing rectify the great sin of Adam. For Mashiach as the King of Israel embodies in himself all of Israel, so that he who adheres to Mashiach, of necessity it follows, also must fully adhere to Yisrael and Judaism.

So great was their sin that the Holy Zohar[[25]](#footnote-25) writes:

*“AND THE L-RD G-D COMMANDED. According to our teachers, the word “commanded” here contains a prohibition of idolatry; “the L-rd,” of blasphemy; “G-d,” of the perversion of justice; “the man,” of murder; “saying,” of adultery and incest; “from all the trees of the garden,” of robbery; “thou mayest freely eat,” of eating flesh from a living animal; and so we agree. OFF ALL THE TREES OF THE GARDEN THOU SHALT SURELY EAT. This means that he was permitted to eat them all together, for, as we see Abraham ate, Isaac and Jacob ate, and all the prophets ate and remained alive. This tree, however, was a tree of death, in so far that he who ate it by itself was bound to die, since he took poison. Hence it says, IN THAT DAY THAT THOU EATEST THEREOF THOU SHALT SHURELY DIE, because thereby he would be separating the shoots. R. Judah asked R. Simeon: ‘What is the meaning of the dictum of the teachers, that Adam drew his foreskin?’ He said: ‘It means that he removed the holy covenant[[26]](#footnote-26) from its place; he abandoned the holy covenant and clung to the orlah and allowed himself to be seduced by the serpent.’”*

Please note, that these are the Seven Heads of Law which were repeated to Noah. When Adam transgressed the command of G-d, he and his wife sinned against each of these Seven Heads of Law. Not content with this, he removed from himself any signs of circumcision from his membrum, i.e. he repudiated the covenant and Judaism altogether, and thus becoming a Gentile. It is then the task of the Second Adam (“Adam Sheni”) to undo the work of the serpent and restore mankind back their original relationship to G-d as Jews. But in this teaching of the Holy Zohar is contained a great mystery indeed and that is that observance of the Seven Laws of Noah must in the end, in its natural course, lead to the observance of all of the 613 mitzvot.[[27]](#footnote-27) This is made perfectly clear in the Gemarah of II Luqas (Acts) 15:19-21

*“(v.19) Wherefore my sentence is (establishing courts of justice), that we trouble not them, which from among the Gentiles are turned to G-d (against blasphemy): (v. 20) But that we write unto them, that they abstain from pollutions of idols (idolatry), and from fornication (sexual immorality), and from things strangled (eating of the limb of a living animal), and from blood (murder and laws of family purity). (v. 21) For the rest you have Moses since old time in every city them that proclaim him, being read in the synagogues every Sabbath day (against robbery).”*

Therefore, it is clear that the Seven Heads of Law of Noah are an introduction and summary of Judaism and not ends in themselves, but in fact leading to the wholeness of the 613 commandments which are as a whole the Tree of Life. Note that Hakham Luqas states quite clearly that “for the rest”, implying thereby a progression from the Seven Heads of Law of Noah to the whole of Torah Written and Oral. It is also envisaged that setting up any structure of worship which does not conform to the strict laws governing the functioning of a Synagogue and its worship services is absolutely and categorically forbidden to any Noachite and obviously to any Jew. There is only one form of Divine Service and of Divine Government and that is embodied by Jewish Orthodox Synagogues of whatever custom.

What is the sin of those who come to Judaism through the gate of mercy extended to them through His Majesty King Yeshuah the Messiah and then go on to deny him before a Jewish Orthodox Bet Din for the sake of being acknowledged as Jews?

Let us start by saying that the Halakhah as established by the Batei Din in Yisrael and confirmed by both Chief Rabbis of Israel does not see it as against Jewish Halakhah to believe that the Master of Nazareth is the Messiah nor that through him and his teachings a Gentile is not directed to come to Judaism. Anyone saying this is not so, is simply not telling the truth! What Jewish Batei Din are against is such pagan doctrines as the 3nity and making a Hakham (Rabbi) a G-d, and making him say such lies as the Torah is abolished. In other words, Jewish Orthodox Batei Din are not against the Master of Nazareth nor his teachings or the teachings of his Jewish Talmidim, all they do not approve nor condone are what latter on in history the Gentiles teach in his name by twisting his words and adding things which he nor his Jewish Talmidim never taught.

Those who are cavalier with the truth, deny or fail to acknowledge the fact that they came to the knowledge of the Torah and Judaism through His Majesty King Yeshuah the Messiah before a Bet Din, do commit a great and unpardonable sin, since they were not sincere before the Bet Din, and the Heavenly Bet Din will see that in the end their conversion be annulled and their children revert back to idolatry. For their entrance into the covenant was through the sin of simony and deceit and for which Sefer Revelation 22:15 states: “For without (outside the Heavenly Yerushalayim) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Therefore, anyone denying Yeshuah the Messiah as their gate of mercy by which they are lead to Torah and Jewish Orthodoxy is guilty of death and will be punished most severely in Gehinom, for it is on account of these that the light of the Torah is drawn away from mankind, and instead of drawing many close to the Torah their deeds of betrayal alienate many from the Torah and the true Mashiach, and are children of another father which obviously is not Avraham. Of these it is said:

***Malachi 2:10*** *“Have we not one Father? Did not one G-d created us all? Why, then, is one person betrayed by another, in order to defile the covenant of our forefathers?”*

A proselyte to Judaism is known in Hebrew as a “Ger Tzadiq” – A Proselyte of Righteousness/ Justice, and how can he/she be a proselyte of Justice whilst denying for convenience sake the gate of heavenly mercy opened to him/her by which in due course lead him/her to Torah and Jewish Orthodoxy? Such an act of gross betrayal obviously can’t be considered neither “Justice” nor “Righteousness” but deeds in consonance with the ethos of the “mixed multitude.”

**Co nclusion**

Understanding Adam, and therefore Mashiach, is not so simple, as our psalmist (Adam) said:

***Tehillim (Psalms) 139:14*** *I will give thanks unto Thee, for I am fearfully and wonderfully made; wonderful are Your works; and that my soul knows right well.*

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

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 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, every one 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. | 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. |
| 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 *show* 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 generous be established; and instead of the sinners will those who fear sin be es1ablished; and it will be before the LORD for a name, for an everlasting sign which will not cease." **{P}** |

**Rashi’s Commentary on** **Yeshayahu (Isaiah) 55:2-11**

**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 (לִשְׁבֹּר) 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**

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

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

The Pericope (paragraph) of our Ashlamatah starts at 54:1. This pericope is divided into the following sections:

1. Yeshayahu 54:1-8
2. Yeshayahu 54:9-10
3. Yeshayahu 54:11-17
4. Yeshayahu 55:1-5
5. Yeshayahu 55:6-13

Therefore, our study this week covers sections four and five of our pericope (Paragraph).

The most important verbal tallies between the Torah and Ashlamatah are as follows:

**Debarim (Deuteronomy) 28:1**

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

**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.

**Yeshayahu (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.

Notice that the Hebrew term translated to English as: “**hearken diligently**” is the Hebrew word **שמע** – “Sh'ma” repeated twice, albeit with different grammatical accidents. Thus the beginning of Debarim 28:1 could also be read as: “**And it will come to pass, if you will hearken hearken …”** (**אִם-שָׁמוֹעַ תִּשְׁמַע**) – “Im Shamo’a Tishma’a.” Thus. The Literal Bible Translation renders: “And it will be **if hearing you will hear** to the voice of Adonai your God”.

The doubling of the Hebrew word “**שמע**" (Sh'ma) is therefore understood as “hearing attentively with full concentration at what is said or read”, or as most translators render it “hearken diligently.” The doubling of the word is for emphasis as well as to connote something of vital importance is being said. If we believe in the Divine inspiration of the Bible, then it behooves us to stop and ponder this whole Torah Seder and find out why it is off such vital importance to us and to all human beings.

Another verbal tally, and one from which the Nazarean Codicil sections for this week take their cue is based on the Hebrew word “**עשה**" – O’oseh – to do, to make, to perform. Thus:

Debarim (Deuteronomy) 28:1

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

**And it will come to pass, if you will hearken diligently** unto the voice of the **LORD your God**, to observe **to do/to perform** 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.

**Yeshayahu (Isaiah) 55:11**

**יא כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי, לֹא-יָשׁוּב אֵלַי רֵיקָם: כִּי אִם-עָשָׂה אֶת-אֲשֶׁר חָפַצְתִּי, וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו**.

So will My word be that goes forth out of My mouth: it will not return unto Me void, except it accomplish that which I please, and **make** the thing whereto I sent it prosper.

In the first century there existed a sect of Jews who inhabited mostly the settlement at [Qumran](https://en.wikipedia.org/wiki/Qumran), called the Essenes – modern Hebrew: **אִסִּיִים** – **Isiyim**. They called themselves so because they wanted to emphasize the fact that they were the **“doers”** (performers) of the Torah.

We are not only commanded ti study and know the Torah but equally to do/perform the Mitzvot, otherwise our study of Torah is meaningless!

**Special Ashlamatah**

**Isaiah 40:1-26**

**Shabbat # 1 of Consolation/Strengthening**

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

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:1-26‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**7 shall wilt** Heb. נָבֵל , wilt.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

By: HH Rosh Paqid Adon Hillel ben David

& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 28:1 – 29:8

Tehillim (Psalms 139

Yeshayahu (Isaiah) 55:2-11

Mk 16:1-8, Lk 24:1-8

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

LORD - יהוה, Strong’s number 03068.

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

Day - יום, Strong’s number 03117.

Earth - ארץ, Strong’s number 0776.

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

Hearken diligently (hearken a second time) - שמע, Strong’s number 08085.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

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

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

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

Nations - 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 of the **LORD <03068> thy God <0430>**, to observe 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) 139:1** « To the chief Musician, A Psalm of David. » O **LORD <03068>**, thou hast searched me, and known me.

**Tehillim (Psalms) 139:12** Yea, the darkness hideth not from thee; but the night shineth as the **day <03117>**: the darkness and the light are both alike to thee.

**Tehillim (Psalms) 139:15** My substance was not hid from thee, when I was **made <06213> (8795)** in secret, and curiously wrought in the lowest parts of the **earth <0776>**.

**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 Reading**  **Deut. 28:1 – 29:8** | **Psalms**  **139:1-24** | **Ashlamatah**  **Is 55:2-11** |
| --- | --- | --- | --- | --- |
| dx'a, | one | Deut. 28:7 Deut. 28:25 Deut. 28:55 | Ps. 139:16 |  |
| byEao | enemies | Deut. 28:7 Deut. 28:25 Deut. 28:31 Deut. 28:48 Deut. 28:53 Deut. 28:55 Deut. 28:57 Deut. 28:68 | Ps. 139:22 |  |
| lae | God | Deut. 28:32 | Ps. 139:17 Ps. 139:23 |  |
| ~yhil{a/ | God | Deut. 28:1 Deut. 28:2 Deut. 28:8 Deut. 28:9 Deut. 28:13 Deut. 28:14 Deut. 28:15 Deut. 28:36 Deut. 28:45 Deut. 28:47 Deut. 28:52 Deut. 28:53 Deut. 28:58 Deut. 28:62 Deut. 28:64 Deut. 29:6 |  | Isa. 55:5 Isa. 55:7 |
| rm;a' | say, speak, said | Deut. 28:67 Deut. 28:68 Deut. 29:2 | Ps. 139:11 Ps. 139:20 |  |
| #r,a, | earth, land, ground | Deut. 28:1 Deut. 28:8 Deut. 28:10 Deut. 28:12 Deut. 28:23 Deut. 28:24 Deut. 28:25 Deut. 28:26 Deut. 28:49 Deut. 28:52 Deut. 28:56 Deut. 28:64 Deut. 29:1 Deut. 29:2 Deut. 29:8 | Ps. 139:15 | Isa. 55:9 Isa. 55:10 |
| !j,B, | body | Deut. 28:4 Deut. 28:11 Deut. 28:18 Deut. 28:53 | Ps. 139:13 |  |
| yAG | nations | Deut. 28:1 Deut. 28:12 Deut. 28:36 Deut. 28:49 Deut. 28:50 Deut. 28:65 |  | Isa. 55:5 |
| %r,D, | way | Deut. 28:7 Deut. 28:9 Deut. 28:25 Deut. 28:29 Deut. 28:68 | Ps. 139:3 Ps. 139:24 | Isa. 55:7 Isa. 55:8 Isa. 55:9 |
| bAj | good | Deut. 28:11 Deut. 28:12 |  | Isa. 55:2 |
| dy" | hand | Deut. 28:8 Deut. 28:12 Deut. 28:20 Deut. 28:32 | Ps. 139:10 |  |
| [dy | know, known | Deut. 28:33 Deut. 28:36 Deut. 28:64 Deut. 29:4 Deut. 29:6 | Ps. 139:1 Ps. 139:2 Ps. 139:4 Ps. 139:14 Ps. 139:23 | Isa. 55:5 |
| hw"hoy> | LORD | Deut. 28:1 Deut. 28:2 Deut. 28:7 Deut. 28:8 Deut. 28:9 Deut. 28:10 Deut. 28:11 Deut. 28:12 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:21 Deut. 28:22 Deut. 28:24 Deut. 28:25 Deut. 28:27 Deut. 28:28 Deut. 28:35 Deut. 28:58 Deut. 28:59 Deut. 28:68 Deut. 29:1 Deut. 29:2 | Ps. 139:1 Ps. 139:4 Ps. 139:21 | Isa. 55:5 Isa. 55:6 Isa. 55:7 |
| ~Ay | day, today | Deut. 28:1 Deut. 28:13 Deut. 28:14 Deut. 28:15 Deut. 28:29 Deut. 28:32 Deut. 28:33 Deut. 29:4 | Ps. 139:12 Ps. 139:16 |  |
| lkoy" | cannot | Deut. 28:27 Deut. 28:35 | Ps. 139:6 |  |
| $l;y" | go | Deut. 28:14 Deut. 28:36 Deut. 28:41 Deut. 29:5 | Ps. 139:7 | Isa. 55:3 |
| !ymiy" | right | Deut. 28:14 | Ps. 139:10 |  |
| ac'y" | go out | Deut. 28:6 Deut. 28:7 Deut. 28:19 Deut. 28:25 Deut. 28:38 Deut. 28:57 Deut. 29:7 |  | Isa. 55:11 |
| arey" | afraid, fear | Deut. 28:10 Deut. 28:58 | Ps. 139:14 |  |
| dr;y" | come down, go down | Deut. 28:24 Deut. 28:43 Deut. 28:52 |  | Isa. 55:10 |
| bv;y" | dwell | Deut. 28:30 | Ps. 139:2 |  |
| @K; | sole | Deut. 28:35 Deut. 28:56 Deut. 28:65 | Ps. 139:5 |  |
| bt;K' | written, write, wrote | Deut. 28:58 Deut. 28:61 | Ps. 139:16 |  |
| bb'le | heart | Deut. 28:28 Deut. 28:47 Deut. 28:67 | Ps. 139:23 |  |
| lyIl; | night | Deut. 28:66 | Ps. 139:11 Ps. 139:12 |  |
| Å!wvl | language, tongue | Deut. 28:49 | Ps. 139:4 |  |
| daom. | very | Deut. 28:54 | Ps. 139:14 |  |
| hf,[]m; | work | Deut. 28:12 | Ps. 139:14 |  |
| vp,n< | soul, life | Deut. 28:65 | Ps. 139:14 | Isa. 55:2 Isa. 55:3 |
| af'n" | bring, carry, lift | Deut. 28:49 Deut. 28:50 | Ps. 139:9 Ps. 139:20 |  |
| rWs | turn aside | Deut. 28:14 | Ps. 139:19 |  |
| rp,se | book | Deut. 28:58 Deut. 28:61 | Ps. 139:16 |  |
| rt,se | secretly | Deut. 28:57 | Ps. 139:15 |  |
| ~l'A[ | forever | Deut. 28:46 | Ps. 139:24 | Isa. 55:3 |
| !yI[; | eyes | Deut. 28:31 Deut. 28:32 Deut. 28:34 Deut. 28:54 Deut. 28:56 Deut. 28:65 Deut. 28:67 Deut. 29:2 Deut. 29:3 Deut. 29:4 | Ps. 139:16 |  |
| ~[; | people | Deut. 28:9 Deut. 28:10 Deut. 28:32 Deut. 28:33 Deut. 28:37 Deut. 28:64 |  | Isa 55:4 |
| hf'[' | carefully, do, did, done, make, made | Deut. 28:1 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:58 Deut. 29:2 | Ps. 139:15 | Isa. 55:11 |
| al'P' | extraordinary, marvelous | Deut. 28:59 | Ps. 139:14 |  |
| ~ynIP' | face, before | Deut. 28:7 Deut. 28:20 Deut. 28:25 Deut. 28:31 Deut. 28:50 Deut. 28:60 | Ps. 139:7 |  |
| ~Wq | rise | Deut. 28:7 Deut. 28:9 Deut. 28:36 | Ps. 139:2 |  |
| hn'q' | buy | Deut. 28:68 | Ps. 139:13 |  |
| ha'r' | see, saw, consider, perceive | Deut. 28:10 Deut. 28:32 Deut. 28:34 Deut. 28:67 Deut. 28:68 Deut. 29:2 Deut. 29:3 Deut. 29:4 | Ps. 139:16 Ps. 139:24 |  |
| varo | head | Deut. 28:13 Deut. 28:23 Deut. 28:44 | Ps. 139:17 |  |
| hb'r' | multiply, great | Deut. 28:63 | Ps. 139:18 | Isa. 55:7 |
| qAxr' | afar | Deut. 28:49 | Ps. 139:2 |  |
| ~yIm;v' | heavens | Deut. 28:12 Deut. 28:23 Deut. 28:24 Deut. 28:26 Deut. 28:62 | Ps. 139:8 |  |

**Greek:**

| **Greek** | **English** | **Torah**  **Deut. 28:1 – 29:8** | **Psalms**  **139:1-24** | **Ashlamatah**  **Is 55:2-11** | **Mark, 1-2 Peter**  **& Jude**  **Mk 16:1-8** | **Luke**  **Lk 24:1-8** |
| --- | --- | --- | --- | --- | --- | --- |
| ἁμαρτία | sins |  |  | Isa 55:7 |  |  |
| ἁμαρτωλός | sinners |  | Psa 139:19 |  |  | Lk. 24:7 |
| **ἀνήρ** | **men, man, husband** | **Deu 28:30  Deu 28:56** | **Psa 139:19** | **Isa 55:7** |  | **Lk. 24:4** |
| ἀνίστημι | rise up | Deu 28:9 |  |  |  | Lk. 24:7 |
| **γῆ** | **earth, land, ground** | **Deut. 28:1 Deut. 28:8 Deut. 28:10 Deut. 28:12 Deut. 28:23 Deut. 28:24 Deut. 28:25 Deut. 28:26 Deut. 28:49 Deut. 28:52 Deut. 28:56 Deut. 28:64 Deut. 29:1 Deut. 29:2 Deut. 29:8** | **Ps. 139:15** | **Isa. 55:9 Isa. 55:10** |  | **Lk. 24:5** |
| δεξιός | right | Deut. 28:14 | Ps. 139:10 |  | Mk. 16:5 |  |
| **εἷς** | **one** | **Deu 28:7 Deu 28:25  Deu 28:55** |  |  |  |  |
| ἔκστασις | astonishment, amazed | Deu 28:28 |  |  | Mk. 16:8 |  |
| ἐξέρχομαι | came forth, come forth, go forth | Deu 28:7 Deu 28:25  Deu 28:57 Deu 29:7 |  | Isa 55:11 | Mk. 16:8 |  |
| **ἐπίσταμαι** | **know, known** | **Deut. 28:33 Deut. 28:36 Deut. 28:64 Deut. 29:4 Deut. 29:6** |  | **Isa. 55:5** |  |  |
| ἔπω | say, speak, said | Deut. 28:67 Deut. 28:68 Deut. 29:2 | Ps. 139:11 Ps. 139:20 |  | Mk. 16:7 Mk. 16:8 | Lk. 24:5 |
| ἔρχομαι | came, come | Deu 28:15  Deu 28:45 Deu 29:7 |  |  | Mk. 16:1 Mk. 16:2 | Lk. 24:1 |
| εὑρίσκω | find, finding, found | Deu 28:2 |  | Isa 55:6 |  | Lk. 24:2 Lk. 24:3 |
| **ζάω** | **live** |  |  | **Isa 55:3** |  | **Lk. 24:5** |
| ζητέω | seek |  |  | Isa 55:6 | Mk. 16:6 | Lk. 24:5 |
| **ζωή** | **life** | **Deu 28:66** |  |  |  |  |
| ἡμέρα | day, today | Deut. 28:1 Deut. 28:13 Deut. 28:14 Deut. 28:15 Deut. 28:29 Deut. 28:32 Deut. 28:33 Deut. 29:4 | Ps. 139:12 Ps. 139:16 |  |  | Lk. 24:7 |
| ἰδού | behold |  | Psa 139:4 | Isa 55:4  Isa 55:5 |  | Lk. 24:4 |
| κύριος | LORD | Deut. 28:1 Deut. 28:2 Deut. 28:7 Deut. 28:8 Deut. 28:9 Deut. 28:10 Deut. 28:11 Deut. 28:12 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:21 Deut. 28:22 Deut. 28:24 Deut. 28:25 Deut. 28:27 Deut. 28:28 Deut. 28:35 Deut. 28:58 Deut. 28:59 Deut. 28:68 Deut. 29:1 Deut. 29:2 | Ps. 139:1 Ps. 139:4 Ps. 139:21 | Isa. 55:5 Isa. 55:6 Isa. 55:7 |  | Lk. 24:3 |
| λέγω | saying, says |  |  | Isa 55:8 | Mk. 16:3 Mk. 16:6 | Lk. 24:7 |
| λίαν | exceedingly |  | Psa 139:17 |  | Mk. 16:2 |  |
| λίθος | stone | Deu 28:36 Deu 28:64 |  |  | Mk. 16:3 Mk. 16:4 | Lk. 24:2 |
| μέγας | great | Deu 28:59 Deu 29:3 |  |  | Mk. 16:4 |  |
| νεκρός | death | Deu 28:26 |  |  |  | Lk. 24:5 |
| οἰκοδομέω | build | Deu 28:30 |  |  |  |  |
| **ὀλίγος** | **few, little** | **Deu 28:38** |  |  |  |  |
| ὄρθρος | dawn |  | Psa 139:9 |  |  | Lk. 24:1 |
| παραδίδωμι | delivered up | Deu 28:7 Deu 28:59 |  |  |  | Lk. 24:7 |
| **ποιέω** | **carefully, do, did, done, make, made** | **Deut. 28:1 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:58 Deut. 29:2** | **Ps. 139:15** | **Isa. 55:11** |  |  |
| **πόλις** | **cities** | **Deu 28:3 Deu 28:16 Deu 28:52 Deu 28:55 Deu 28:57** | **Psa 139:20** |  |  |  |
| **πονηρός** | **wicked, severe, evil** | **Deu 28:20 Deu 28:35 Deu 28:59 Deu 28:60** |  |  |  |  |
| πρόσωπον | face, before | Deu 28:7 Deu 28:25 Deu 28:50 Deu 28:60 | Ps. 139:7 |  |  | Lk. 24:5 |
| πρωΐ́ | morning | Deu 28:67 |  |  | Mk. 16:2 |  |
| ῥῆμα | discourses, word | Deu 28:58 |  | Isa 55:11 |  | Lk. 24:8 |
| **σήμερον** | **today** | **Deu 28:1 Deu 28:13 Deu 28:14 Deu 28:15** |  |  |  |  |
| σφόδρα | exceedingly | Deu 28:54 Deu 28:56 | Psa 139:14 |  | Mk. 16:4 |  |
| τίθημι | put, set, establish |  | Psa 139:5 |  | Mk. 16:6 |  |
| τόπος | place | Deu 29:7 |  |  | Mk. 16:6 |  |
| υἱός | sons | Deu 28:32 Deu 28:41 Deu 28:53 Deu 28:56 Deu 29:1 Deu 29:2 |  |  |  | Lk. 24:7 |
| φεύγω | flee | Deu 28:7 Deu 28:25 | Psa 139:7 |  | Mk. 16:8 |  |
| φοβέω | fear | Deu 28:10 Deu 28:58 Deu 28:66 Deu 28:67 |  |  | Mk. 16:8 |  |
| χείρ | hand | Deut. 28:8 Deut. 28:12 Deut. 28:20 Deut. 28:32 | Ps. 139:10 |  |  | Lk. 24:7 |

**Nazarean Talmud**

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

**“V’Hayah Im-Shamoa” “Now it will be, [if] diligently”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (Luke)** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mark)** |
| **At early dawn on the first of the week, they came to the tomb, carrying the aromatic ointments they had prepared. They found the stone rolled back from the entrance of the tomb. Upon entering, they did not find the body** of the Master Yeshua. **And, they were perplexed about these things, suddenly two men in luminescent clothing stood beside them. The women became afraid and bowed their faces to the earth. The men said to them, "Why do you seek at the gravesite? Of one who is risen? He is not here, he has been raised. Remember how he said to you while he was yet in the Galil, that the son of man must be betrayed into the hands of sinful men, be crucified, and on the third day be raised?" And they did remember his words.** | **When the** (weekly) **Sabbath was over, Miriam Migdalah and Miriam the** (mother) **of Ya’aqov, and Shlomit bought aromatic** ointments **that upon arrival they might anoint him. Very early at the first of the week[[28]](#footnote-28) at sunrise they came to the tomb. They were saying to themselves, "Who will roll back the stone from the entrance of the tomb for us?" Looking up, they observed that the enormous stone had been rolled back. When they entered the tomb, they saw a young man clothed in a white robe, seated to their right, and they were alarmed. He said to them, "Do not be alarmed. Yeshua the Nazarean who you are looking for — the crucified one — was raised! He is not here. Look at the place where they laid him. But go and say to his talmidim** (disciples) **and to Tsefet** (the capital of the Pillar)**, 'He goes before you into the Galil. You will see him there just as he told you'." When they came out, they ran from the tomb, for they were trembling and amazed. They said nothing to anyone because they were awestruck.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Deut. 28:1 – 29:8** | **Psalm 139:1-24** | **Isaiah 55:2-11** | **Mark 16:1-8** | **Luke 24:1-8** |

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

**Miriam again?**

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

Miriam appears for the second time in these final chapters of Mordechai (Mark). The name Miriam can have multiple meanings. This shows that a person’s name can be their mission in life or it can define the opposition and challenges that we face. Hakham Tsefet makes a word play on “Miriam” being the “fearful” one. According to some, Miriam means “the one who raises up, elevates, and brings up.” This may be based on the Talmudic passage where Miriam encourages her father to allow the Jewish people in Egyptian captivity to procreate (Sotah 12a). Shemot 2:4 tells us that Miriam “stood,” “His (Moshe’s) sister stood.” According to the Mekhilta, the expression “standing” (*yezibah*) suggests the presence of the Ruach HaKodesh.[[29]](#footnote-29) This is taken to mean that Miriam possessed the spirit of prophecy.[[30]](#footnote-30) We also recall that Miriam stood “afar off” in the book of Shemot and in the recent pericope of Mordechai (Mark.) The Mekhilta tells us again that this means that Miriam possessed the Ruach HaKodesh. Now in nearly each word of Shemot 2:4 the Mekhilta concludes that Miriam is filled with the Ruach HaKodesh, here we make a connection to Aboth where the Hakhamim are giving the task of making Talmidim “stand.” From this, we conclude that it is the occupation of the Hakhamim is to bring their Talmidim to the capacity of being full of the Ruach HaKodesh.

In the present pericope of Mordechai (Mark), we see that Miriam is not bitter or fearful. In fact, she is leading the other women in duties with respect to the dead. Hakham Tsefet plays on the understanding of Miriam the “sister of Aaron” in reading about Miriam Migdalah. As a Talmidah of the Master, she is filled with the Ruach HaKodesh. However, Hakham Tsefet may also be giving us further clues into the nature of Miriam in the school of Yeshua’s talmidim when we realize that “Miriam” also can mean “beloved” or “love.”[[31]](#footnote-31) The wise will understand.

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

Theological Wordbook of the Old Testament reports that the Ugaritic, Arabic and Aramaic cognates of this root mean to bless, **strengthen** or **commend**. And since these languages are most often very similar to Hebrew, any Hebrew audience would surely be aware of this secondary meaning. TWOT[[32]](#footnote-32) lists four texts in which this verb may be more appropriately be translated with **strength/strengthen** rather than with bitterness/being bitter: Exodus 1:14, Judges 18:25, Ecclesiastes 7:26 and Ezekiel 31:4.[[33]](#footnote-33)

**Miriam Migdalah**

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

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

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

Having given a brief etymology of “Miriam” we also need to look at “Migdal” which means "tower", "fortress.” In Aramaic, "Magdala" means "tower" or "elevated, great, magnificent.” “Migdal” can also be broken down further to the root idea of “Migdal El,”[[34]](#footnote-34) “the Tower of G-d.” Migdal is rooted in the idea of being **great** or **strong,** or the idea of **strengthening.** We could also say that the name Migdal-El means **to be strengthened by G-d** (El). Thus, we see that there is further connection to the special place on the Calendar.

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

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

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

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

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

אמן ואמן סלה

**Abarbanel On**

**Pirqe Abot** – **Chapters of the Fathers**

**Pereq 2, Mishnah 1**

**Rabbi said: What is the upright path that a man should choose for himself? One that is an honor to him that does (i.e., follows) it and (brings) him honor from (other) men. Be as careful with a light *mitzvah* as with a severe *mitzvah because* you do not know the giving of the reward of the *mitzvot* and calculate the loss (suffered in observing) a *mitzvah* against its rewards and the profit (gained by performing) a transgression against its loss. Consider three things and you will not come to sin: Know what is above you, a seeing eye and a listening ear and all your actions are written in the book.**

Before Abarbanel plumbs the depth of this significant Mishnah, he reminds us that the other commentaries on *Pirkqe Abot* do not really approach the task of interpretation correctly in that they see no rela­tionship or connection between the various statements of the sages and, instead, view them as a loosely organized group of dicta. Accord­ing to him, all the dicta are interrelated and should be treated as such.

All the other commentators are of the opinion that Rabbi Yehudah ha-Nasi (he is known as Rabbi, as much as to say *the* Rabbi *par excellence,* and also as Rabbenu ha-Kadosh, "our holy teacher") is advocating three ways in which a person can elevate himself to a higher spiritual plateau. First, that he must weigh on the scales of his intellect what constitutes a commendable act and what is deplorable one. Secondly, he must assess the performance of a mitzvah and lastly, he should recognize the vital importance of faith and trust in God.

The Mishnah is thus teaching that the proper path to follow is the path of centrism. Charity is given as an example. If a man is miserly, he will profit from that attitude because he will retain for himself what he should give to others; others - the poor and the needy - will, however, suffer and so his behavior will not bring him honor from other people. If, on the other hand, he is unreasonably generous, he will be acclaimed by society, but he may be doing himself harm by squandering what he needs for his own sustenance. Therefore, the only logical solution is to avoid extremes and follow a middle course - a course which is credita­ble to him and will gain him respect from others.

Thus, the word: “O’oseh” in the Mishnah refers to the *person* who is advised how to conduct himself, as we have translated it. Abarbanel, however, interprets this word differently and says that it refers to God. In other words, by taking the centrist path he will gain the respect of *“O’oseh”* - the Creator.

The second way of improving oneself is to be very cautious in the performance of both significant and commonplace *mitzvot.* We are referring here to positive commandments because the Torah is explicit in detailing the various penalties for the violation of negative com­mandments. On the other hand, only on very rare occasions does the Torah mention the punishment for ignoring a positive commandment. It is in this area of positive commandments that Rabbi warns us not to appraise their importance and not to perform only those *mitzvot* which appear to us more significant than others.

Abarbanel chooses the *mitzvah* of the *sukkah* as an example. The Talmud (Avodah Zarah 3a) relates that the nations of the world, becom­ing aware that God was going to present the Children of Israel with the Torah, pleaded with Him to give them the first option. God said to them that there was one *mitzvah* in the Torah - a *mitzvah kalah,* an easy commandment - which He would ask them to fulfill, that of *sukkah.* The nations accepted. They erected their *sukkot* on the roofs of their homes. God then unleashed the glowing heat of the sun and the flight from the *sukkot* became inevitable. The Talmud then asks, "What is considered a *mitzvah kalah?"* The answer: A *mitzvah* that does not entail the expenditure of a sizeable amount of money.

The underlying theme is that a man should not prefer one *mitzvah* over another since he really does not know what the actual reward for the commission of any *mitzvah* is. If the Torah did not specify these rewards, man surely is in no position to assess them.

The commentaries to which Abarbanel is referring also quote a passage from the Talmud (Sanhedrin 91b) which asks why the Torah did not give a rationale for the *mitzvot.* It becomes quite evident that the Torah deliberately avoids any indication as to the reasons for specific *mitzvot.* The rabbis reply that there are two commandments in Torah (Deuteronomy 17:16) concerning a king for which explicit rea­sons are given: He must not take a large number of wives, so that his heart turn not away from God, and nor may he have a great number of horses, so that he does not return the Jews to Egypt. King Solomon defied these commandments and did increase his wives and his horses, saying that *he* would not be misled. The result was that he did fall victim to the pitfall that surely awaited him. All this demonstrates that the Torah was prudent in not disclosing the true rationale for *mitzvot.*

But is there not a contradiction in the thinking of these commenta­ries when they entreat us to follow the middle path and caution us not to attempt to fathom the significance of a *mitzvah?* How can one be centrist when he does not know what measure is extreme? The reply they propose is that in every facet of life one must use his intellect and choose the center except in the domain of *mitzvot,* where he must act with faith because he does not know what a major mitzvah isand what is a minor one.

When those commentaries advise us to use our intellectual judgment, they are referring to the evil inclination; the intellect must supersede or dominate the impulse. For example, if a man's heart dictates that he should perform a certain *mitzvah,* but some driving impulse warns him that he will be injured financially or physically, let his intellect take over and show him that the loss he will suffer is insignificant compared to the reward he will receive in another world. Also, if he has a strong propensity to commit some transgression that will afford him financial gain or physical pleasure, let his intelligence confirm that these pleasures are transitory compared to the dire consequences that he will suffer. We just do not know, and it was never meant for us to know, what will be our reward either in this mundane world or in the World to Come for the performance of a *mitzvah.*

In this vein we can understand the rule of the rabbis of the Talmud (Sukkah 25a) that when a man is occupied in the performance of one *mitzvah,* he is exempt from the performance of another *mitzvah.* Who knows whether the *mitzvah* that I am performing, albeit seemingly of lesser importance, is truly not more significant and rewarding than the other *mitzvah?* Along the same lines, the rabbis taught (Yoma 33a) that we must not pass over an imminent *mitzvah* in favor of carrying out another *mitzvah.*

Abarbanel accepts all these interpretations, albeit reluctantly. How­ever, the reasoning of Rambam he rejects. Rambam argues that there is a way to gauge the value of each *mitzvah.* This can be done if we appraise the reward of the positive commandment in contrast to the penalty for the negative commandment connected to it.

The Torah is quite precise in informing us of the exact punishment for the negative commandments. We then evaluate the merits of a positive *mitzvah* according to the penalty of the comparable transgres­sion. For example, circumcision, the Paschal Lamb, and the erection of a parapet on the roof of a house are all positive commandments.

Violating the Sabbath is a negative commandment. Now, if one defies the laws of circumcision or the rules of the sacrifice of the Paschal Lamb, he is culpable and receives the punishment of karet (usually translated as extirpation; either an untimely death or death without leaving issue). The one who violates the law of the parapet is punished with lashing. Violating the laws of the Sabbath is punishable by ston­ing and hanging. Thus, in the commission of a *mitzvah,* one should consider what the violation of that *mitzvah* will entail in the way of punitive measures. In other words, all our good deeds, esoteric as they are to us, are measured by the corresponding violations whose penal­ties we do know.

On the other side of the coin, a Jew must address himself to the divine beneficence he will receive for not doing wrong on the basis of the consequences of doing that wrong. Rambam takes his cue for this thought from the Talmud (Kiddushin 39b) which states that he who refrains from committing a transgression is rewarded as if he had performed a *mitzvah.* According to him, there is no other way to fathom the value of a *mitzvah* except in its relative position to the penalties for transgressions.

According to the Torah, there are eight degrees of culpability and retribution. They are, according to severity: execution by stoning and hanging, by burning, by the sword, by strangulation, extirpation, death by divine decree ("accidental death," as it seems to humans), lashes and those wrongs that are considered immoral but are not punishable. All negative commandments fit under one of these eight degrees of punishment. The award for the *mitzvot* correspond to the severity of the punishment of violators.

Abarbanel cannot accept Rambam's interpretation of the *Mishnah* for several reasons. Firstly, Rabbi Yehudah ha-Nasi was attempting to persuade the reader to comply with all *mitzvot* equally and not to assess them according to what appears to him to be important and unimportant; we simply do not know what is important and what is unimportant in the realm of *mitzvot.* How, then, can Rambam propose that it is possible to gauge reward and punishment relative to *mitzvot?* Furthermore, why should the reward for performing a *mitzvah* be dependent upon the severity of the penalty for a wrongdoing? What has one to do with the other? Then again, there are a vast number of positive commandments which have no corresponding punishment for their violation and cannot be assessed in an equation with a negative commandment. Lastly, Abarbanel takes Rambam to task for misreading the Talmudic dictum that he who refrains from committing a sin receives a reward comparable to the fulfillment of a *mitzvah.* This, cries out Abarbanel, is untenable, It is impossible that a man who sits passively and does not actively engage in a *mitzvah* should be compen­sated by God simply because during that period he did not violate a religious law. The Torah warns that anyone spilling the blood of his fellow man will have his blood shed in retaliation, shall we say that one who does not kill is entitled to an accolade from God.

After all this, Abarbanel begins his own interpretation. According to him, the central thread that runs through this Mishnah is the theologi­cal problem whether man can achieve perfection by using his intellect only or by following the dictates of the Torah? Perhaps a combination of both is necessary. He comes straight to the point: he totally rejects the centrist concept of Rambam and others - a product of the intellect - because the Torah is quite clear in teaching what is the proper way. There is no need for the philosophical and logical premises that the intellect conceptualizes; all that is required is dedication and commit­ment to the Torah.

Since man is but man - flesh and blood - it is logical that he will seek out beauty over ugliness, expediency over tardiness. He will avoid extremism because it leaves him little room for maneuverability. All this is the product of his finite intellect. The Jew, on the other hand, is required to rise above this limited capacity of intelligence and permit himself to be guided solely by the Torah and *mitzvot.* When we follow the reasoning of our intellect, we are prone to choose a less serious mitzvah over a more serious one. Those that follow the dictates of the Torah, however, know no differentiation between the two. A *mitzvah* is a *mitzvah,* and the Torah does not refer to them as serious or not. We should not be concerned with the favorable or unfavorable reaction of society to our deeds; what should occupy us is the question whether we are doing what is right in the eyes of God.

Rabbi Yehudah ha-Nasi, the author of this Mishnah, was not only outstanding in Torah, but also erudite in Greek, Egyptian and Chal­dean languages and cultures. Yet, it is that very same Rabbi who, in the question, "What is the upright path *a man* should choose for him­self?", uses the word *ha-adam.* That term signifies man at his most basic level and, indeed, it is basic man who will, by exercise of his intellect, choose a path satisfactory to himself and to the community. Jews, however, stand on a higher plane than mere man. We are com­mitted to God and not to our faulty intellect. The Torah is our measur­ing rod for perfection. Speaking in comparative terms, Abarbanel draws our attention to the various levels of existing phenomena. The animal kingdom is higher than the vegetable. At the head of the animal kingdom stands human man with his superior intellect, towering over all other forms of creatures. But, above all else stands the Jew who is the only creature whose life is oriented by the Torah and *mitzvot.*

The word **“Adam”** is derived from the word **“Adamah”** - earth or soil. It thus refers to a simple person who is bereft of higher intelligence. It is for that reason that Rabbi uses the word **Adam** rather than any of the other terms for man. In other words, an ***Adam***will seek a way of life that will bring him satisfaction and respect in the community. The Jew is above ***Adam***and must seek to comply with the Torah and the *mitzvot.*

Abarbanel then proceeds to give us his own conceptualization of this *Mishnah* but with measured caution. According to him the word **Zahir,** which is commonly translated as "careful," really means "enthusias­tic." That is to say, **there must be an element of enthusiasm in the performance of a *mitzvah.***The actual performance of a *mitzvah* is certainly significant; **but what is of paramount importance is the degree of our eagerness in performing it.** What is important is not whether a *mitzvah* is *kalah* or *hamurah****,* but rather the warmth and excitement with which the *mitzvah* is executed.** When one performs a *mitzvah* eagerly, one is apt to be more careful and meticulous. How­ever, since we do not know whether the reward for *mitzvot* is based on actual performance or on the attitude on the part of the performer, he adds that **a person should make every effort both to perform the *mitzvah* and do so enthusiastically.**

On this premise, he interprets the rationale given by the Mishnah, "because you do not know the reward of the *mitzvot,"* to mean that we do not know precisely and definitively whether our major interest should lie in the commission of a *mitzvah* or in the spirit with which it is performed, **and whether the reward awaiting the righteous person will be for the *mitzvah per se* or for the loving delight devoted to its performance.**

Rabbi Yehudah ha-Nasi continues: If the evil inclination should prompt a Jew to say that there is more personal and physical benefit from a sin than there is from a *mitzvah,* let him make a calculation: The satisfaction he will derive from the transgression is transitory compared to the everlasting joys that will be his in the World to Come. To Rabbi, according to Abarbanel, the word **“A’avirah”** in our *Mishnah* is synonymous with *yetzer ha-ra,* the evil inclination. Following this theme, Abarbanel detects the signs of a contradiction between Rabbi of this *Mishnah* who says that we do not know the reward for *mitzvot* and the Mishnah of Antigonus (Chapter I, Mishnah 31 where it is stated that one should not perform a *mitzvah* for the purpose of receiving a reward, i.e., reward should not be taken into consideration. Abarbanel solves this contradiction by proposing that Antigonus was speaking about reward while man is alive in this world, whereas Rabbi was referring to reward in The World to Come.

Abarbanel continues: In this esoteric labyrinth of theological conjec­ture, whether there is a reward for a *mitzvah* and a punishment for its violation, or not, one can easily fall victim to a state of doubtfulness concerning the whole concept of reward and punishment. To avoid this confusion, Rabbi entreats us to continually keep before our eyes that there is an omnipotent, omniscient, and omnipresent power who con­tinuously keeps an eye on us and takes note of every move that we make. With this in mind we will not come to sin, i.e., we will not be misled into heretical beliefs.

**Miscellaneous Interpretations**

**Rashi:** Rabbi, in his two-pronged statements on the right way a person should choose for himself, first offers the advice that if an act which one is about to perform will cause him to feel very guilty, it should be avoided. The ideal hallmark for a proper deed is the experience of joy and satisfaction. Thus, the correct course of action is "one that is an honor to him ... " Secondly, when society decrees one act to be correct, that is the one to perform.

In his analysis of Rabbi's warning to be as careful with an insignificant *mitzvah* as with an important one, Rashi relies on an analogy of a king who engaged gardeners to work on the trees in his orchard. The one who works on the better trees will be better paid. However, he did not identify which were the productive trees and which were not. His feeling was that if he informed them, they would all hasten to the better trees which would bring them a better financial return. So, it is with the performance of *mitzvot.* If God had disclosed what *mitzvot* brought a greater reward, everyone would devote himself to those. This would not be so harmful but for the fact that it would prevent the Jew from becoming a complete and evenhanded observer of the *mitzvot.*

Rashi continues: The frailty of man causes him to neglect the performance of good deeds, he will lose out on gainful opportunities in his efforts in the market­place. From a pragmatic point of view, this may appear to be a legitimate grievance. Rabbi of our *Mishnah,* however, admonishes us not to view life in short terms of immediate success. What is essential is the long-term view in which the Jew looks forward to his place in Heaven. He may lose out somewhat in his mundane interests, but he will definitely gain an assured place in the World to Come.

**Rashbatz:** What is meant by "One that is an honor to him that does it?" It means that a person should be his own critic. If he himself feels that he is doing the right thing, it is all that counts. There are occasions when a person is not proud of himself but others, endeavoring to flatter him, applaud him. This is certainly undesirable. It is in that light that Rabbi suggests that the ideal situation is when one does a deed, and it meets with his own approval and the approval of society. He can then rest assured that he has done the right thing.

Rashbatz also suggests that the word **L’O’oseh**, (the one who does it) refers to God who made man. In other words, one must do deeds that are acceptable to God. Then, society will be proud of him too.

Finally, Rashbatz treats the ticklish question of *mitzvah kalah* and *mitzvah hamurah.* He gives us an exercise in the theological background of punishment. There are transgressions that call for lashes - 39 of them. There are sins that are punishable by *karet* (extirpation) and death at the hands of God. A transgressor can also be subject to capital punishment in four different ways. For good deeds the Torah, with rare exceptions, does not announce what the rewards will be for their performance.

We may assume that the reason why the Torah specifies penalties for transgres­sion is to intimidate man and out of fear help him to avoid violating them. In dealing with good deeds, Rashbatz quotes the Rabbis *(Midrash Tanhuma,* Ekev, 2) which elaborates on the verse in Proverbs (5:6), "She does not chart a path of life; her course meanders for lack of knowledge," and interprets it as meaning, "You shall not sit and weigh the *mitzvot* of the Torah to see which one of them has a greater reward."

Rashbatz continues to augment his position by two other illustrations. "He who is occupied with the performance of a *mitzvah* is excused from attending to other *mitzvot"* (Sukkah 25b). There is no mention made of less or more impor­tant *mitzvot.* The Talmud (Pesahim 64b) also dictates that we are not allowed to selectively pass over *mitzvot.* The rationale behind these statements is given to us by Rabbi in our Mishnah. We do not know the actual table of rewards for good deeds. Perhaps the unimportant *mitzvah* that one thinks is occupying his time is really more rewarding than the presumed important one.

**Rabbenu Yonah** gives an entirely different slant on doing something that will be an honor to himself and to the community. "Honor to him that does" implies taking pride in the performance of a *mitzvah.* For example, if you are to don a *talit,* choose a beautiful *talit;* if you are to hold a lulav, pick an attractive *Julav.* In that way, the community will take pride in you.

Rabbenu Yonah does not hesitate to deal with the delicate theological questions of man's efforts to conceptualize God in human terms. Commenting on our *Mishnah,* "Consider on three things and you will not come to sin: know what is above you, a seeing eye, a hearing ear…," Rabbenu Yonah is ambivalent as to the meaning of this maxim. How does man really know what is above him? If "a seeing eye and a hearing ear" applies to God, does God really have an ear and an eye? Rabbenu Yonah is persuaded that man born of a woman, living in the physical world and finite in his intelligence, cannot conceive of God except by attributing to Him attributes that he, himself, possesses and in circumstances in which he himself is living. It is degrading for a person to stand before a high government official and to speak unintelligently and demeaning. So, must man's relationship be with God. Every moment of the day he must visualize himself standing before an outstanding personality; he must act accordingly. Of course. God has no eye nor ear and man cannot grasp the esoteric intricacies of God's existence. What he can do is to conduct himself in a manner that will make him believe that an eye is watching, and an ear is listening all the time.

**Rabbi Moshe Alshakar** claims that Rabbi is imparting the following message, "Love your neighbor as yourself." Do you want to know what is the right course that a man should follow in life? The path that will lead him to think of the welfare of others and not only of himself. There is nothing more rewarding in social contacts than to avoid doing to others what one would not have done to himself.

**Midrash Shemuel** raises several questions about our *Mishnah.* When Rabbi asks, "What is the upright path that a man should choose for himself", Midrash Shemuel is ready to challenge that query. Since when does a person have a choice but to follow the way of life as laid down by the Torah? There is no alternative. Moreover, the adjective, upright *(yesharah),* is superfluous. With rare exceptions no one would think of choosing an unrighteous way of life in preference to an upright one. Furthermore, Rabbi contradicts himself when he states that no one knows the actual reward for the performance of good deeds, yet prior to that he states that one should give equal consideration to a less important *mitzvot* and to important ones. If he knows what *mitzvah* is important and which is not, it follows logically that he also knows the rewards for keeping them, otherwise how can he know which is important and which is not? Finally, the word **“Matan”** (giving) which we find in the context of rewards, is also superfluous. He should have simply stated, "You do not know the reward of *mitzvot,"* instead of "You do not know *the giving* of the reward of *mitzvot."*

Rabbi wishes to correct a misleading and misunderstood fact. He is stressing that one has no choice between a Torah oriented life and any other mode of living. However, within the framework and structure of Torah, he does have a right to choose which *mitzvot* appeal to him most and to devote himself to them.

On this premise Rabbi counsels the Jew not to favor and show preference for one *mitzvah* over another. Hence, the first part of our *Mishnah* will read as follows: "Which is the upright path, within the confines of Torah living, that one should choose for himself?" Answer: "The one that will bring honor to himself and to his fellow-man." But, says Rabbi, "I advise that you be as careful with a *mitzvah* of lesser importance as you are with a *mitzvah* of major importance.

Midrash Shemuel proceeds to deal with the general concept of "honor to yourself and honor to your fellowman". He adopts the position that there are two types of *mitzvot.* One bears a direct relationship between man and God and has nothing what-so-ever to do with his fellowman. The *mitzvot* of *sukkah, mezuzah* and *tefillin* are examples. The second category of *mitzvot* are those that involve the Jew in his commitment to God and his sympathetic devotion to his fellow­man. Such *mitzvot* as visiting the sick and giving charity would come under this heading. Rabbi is teaching us that the second classification is preferable to the first as he states, "That will be an honor to you and to your fellow-man."

According to Midrash Shemuel. Rabbi of our *Mishnah* continues to convey the idea that although a man has a license to select his *mitzvot* within the scope of Torah, the best course for him to follow is to equate the value of a significant *mitzvah* with that of a less significant one. It is best that he does not choose at all and observe the *mitzvah* as it presents itself.

Midrash Shemuel offers another interpretation of our *Mishnah.* He detects an element of *hasidut* (exceptional piety) in the beginning of our *Mishnah* which, he hastens to alert us, is not meant to be practiced by all. Often. a person obsessed with a passionate yearning for righteousness will act and do things that are not in his character. It may be something that many other people in the community are doing, yet for him it is ridiculous to follow suit. He may even believe that his behavior is the epitome of righteousness, whereas, in truth, it is the height of foolishness. For this reason, Rabbi Yehudah Ha-Nasi gives us guidelines on the proper conduct of the Jew: He must behave in manner which is righteous not only in his own deluded image of what constitutes a good deed *(le-oseh),* but in one which will also meet with the approval of his peers *(min ha-adam).*

Midrash Shemuel focuses in on the theme of important and unimportant *mitzvot.* Accordingly, Rabbi admonishes us not to seek out the more momentous *mitzvot* and not to ignore the less significant ones because we have no factual knowledge of their rewards. Midrash Shemuel is convinced that what prompted Rabbi to pronounce this statement is a provocative comment in the Talmud, "If one sits and does not violate a law, he is credited with a reward as if he had fulfilled a *mitzvah"* (Kiddushin 39b).

The question arises, why can a person not distinguish between "heavyweight" *mitzvot* and "lightweight" ones. Perhaps he would have difficulty in judging the *mitzvot* penalty wise when evaluating the positive commandments because the Torah does not usually specify rewards for *mitzvot.* However, when one analyzes the negative commandments, regarding which the Torah clearly specifies the precise punishments for their violation, it is quite simple to calculate what the reward for every *mitzvah* will be.

All one has to do is to observe the punishment for a negative *mitzvah* and correspondingly arrive at an idea of the reward for a positive *mitzvah.* For example, if one offends the law and commits a wrong which calls for the penalty of excision, he can anticipate that the reward for not committing the error will be commensurate with the penalty. This approach by Midrash Shemuel is based on the Talmudic adage, "If one sits and does not violate a law, he is credited with a reward as if he had fulfilled a *mitzvah,* '' and was already suggested by Rambam and rejected by Abarbanel.

In making these calculations a, man can argue further that this special arrange­ment and concession by God is a *matanah,* a gift. Hence, he has a right to evaluate the uniqueness of each *mitzvah* and devote himself to some at the expense of others. It is at this point that Rabbi enters the picture and points out that while you *do* know the penalties of the negative *mitzvot,* you cannot conclude what the award of a positive *mitzvah* will be. Perhaps, the penalty and the rewards are not commensurate with each other. Perhaps the assumption that an apparently insignificant *mitzvah* will only bring in its wake an insignificant reward is a miscalculation. Only God knows the true and authentic levels of reward.

Midrash Shemuel continues with his rationale. Why will God award a person a substantial prize for an insignificant *mitzvah?* Why will God punish a person slightly even if his offense is serious? Herein lies the element of motivation. When a person commits a serious sin his pangs of guilt leaves him no rest; his anguish tortures him. He repents and is rewarded. But his repentance is out of fear of the consequences resulting from his deviation. Were it not for that fear, he probably would not repent. On the other hand, when one violates an insignifi­cant law, he can be expected to ignore the whole matter. The fact that he does repent is a sign of a dedication to the word of God. For that, he is entitled to a major beneficence by God.

Midrash Shemuel offers a second approach to our *mishnah.* There are *mitzvot* that present themselves every day of the year; there are others that appear once in a lifetime. Let us envision a scenario where one has a choice of performing a *mitzvah* associated with the Jubilee year and a daily commonplace *mitzvah.* A person may be tempted to choose the former because of its significance and rarity. The everyday *mitzvah,* although important, does not hold the fascination for him that an extremely infrequent one does. On this point, according to Midrash Shemuel, Rabbi cautions us not to attempt to gauge the *mitzvot* because if you do, you may become lax and unconcerned about the performance of the lesser *mitzvot.*

Relative to the question whether God possesses an eye and an ear that we posed at the beginning of this treatise, Midrash Shemuel has the following to say: A person deludes himself when he believes that it is the eye that sees when, in truth, the eye is an instrument which requires the addition of an outside element which is essential to sight - the light and, without it, the eye is powerless to function. Similarly, in the case of hearing, the element of distance enters the picture and has a direct bearing on the function of the ear. If the source of the sound is too far. the ear will not hear, if too close, the sound may be outlandish. This dependence upon exterior factors for the eye and the ear is applicable only to a human being. Speaking of God, it is an elementary conclusion that He does not possess an ear and an eye in our concept because the essence of God is light and voice. He is in no need of "a helping hand" to see and hear. This is what Rabbi Yehudah ha-Nasi meant by, "Know what is above you: an eye that sees and an ear that listens" - under all conditions!

Midrash Shemuel concludes his analysis of this Mishnah with a word of encou­ragement. Not only can a person avoid sin by continually acknowledging the presence of a seeing eye and a listening ear, but there is another effective way, that of following the *mitzvot* of the Torah. A Jew does not have to trouble himself to discover which is the right path in life, "A book is always open for your deeds." All one has to do is open the book, study it and follow its dictates.

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

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

**&**

**Shabbat # 2 of Consolation/Strengthening**

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

**Shalom Shabbat!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

**Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham**

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1. Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halachot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also “Agadat Tehillim” (Rashi on Deut. xxxiii. 7 and many other passages), or “Haggadat Tehillim” (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. xi. 27, “שחר טוב יבקש רצון ודרש רעה תבואנו”, etc. [↑](#footnote-ref-1)
2. Though the psalm itself ascribes authorship to David. Perhaps we could say that David transcribed Aadm’s psalm. Yet, in some way Adam, King David, and Mashiach all have the same soul, so perhaps if we say David, then we are including Adam. [↑](#footnote-ref-2)
3. Avot 3:19 [↑](#footnote-ref-3)
4. Tehillim (Psalms) 139:5 [↑](#footnote-ref-4)
5. Ibid. [↑](#footnote-ref-5)
6. Bereshit (Genesis) 5:2 [↑](#footnote-ref-6)
7. c.f. Bereshit 26:46 [↑](#footnote-ref-7)
8. Likkutei Sichos, vol. 2, p. 435 [↑](#footnote-ref-8)
9. Derech Mitzvotecha, p. 28b. [↑](#footnote-ref-9)
10. 1 Corinthians 15:19-23 [↑](#footnote-ref-10)
11. Spiritual task [↑](#footnote-ref-11)
12. Pri Tzaddik Bereshit, Rosh Chodesh Kislev [↑](#footnote-ref-12)
13. 26a [↑](#footnote-ref-13)
14. Bereshit (Genesis) 2:8 [↑](#footnote-ref-14)
15. Yeshayahu (Isaiah) 60:21 [↑](#footnote-ref-15)
16. Bereshit (Genesis) 3:22 [↑](#footnote-ref-16)
17. Debarim (Deuteronomy) 32:12 [↑](#footnote-ref-17)
18. Eicha (Lamentations) 2:1 [↑](#footnote-ref-18)
19. 27b [↑](#footnote-ref-19)
20. Bereshit (Genesis) 9:6 [↑](#footnote-ref-20)
21. Mishlei (Proverbs) 5:4 [↑](#footnote-ref-21)
22. Vayikra (Leviticus) 18:7 [↑](#footnote-ref-22)
23. Yeshayahu (Isaiah) 50:1 [↑](#footnote-ref-23)
24. Zechariah 14:9 [↑](#footnote-ref-24)
25. 35b [↑](#footnote-ref-25)
26. Brit Milah [↑](#footnote-ref-26)
27. commandments [↑](#footnote-ref-27)
28. Note that the text does not say the first “day” of the week. This is a reference to the time of Habdalah which is the first thing of the “week” we experience. [↑](#footnote-ref-28)
29. Lauterbach, Jacob Zallel, and David Šṭern. *Mekilta de-Rabbi Ishmael: A Critical Edition, Based on the Manuscripts and Early Editions, with an English Translation, Introduction, and Notes*. 2. ed. JPS Classic Reissues. Philadelphia, Pa: Jewish Publication Society, 2004. p. 220 [↑](#footnote-ref-29)
30. Cf. Shemot 15:20 see also b. Megillah 14a [↑](#footnote-ref-30)
31. http://www.abarim-publications.com/Meaning/Miriam.html#.VbVw5pe3ATk [↑](#footnote-ref-31)
32. Theological Wordbook of the Old Testament, written by 46 contributors and edited by R. Laird Harris, Gleason J. Archer, Jr. and Bruce K. Waltke. Published by the Moody Bible Institute of Chicago in 1980. [↑](#footnote-ref-32)
33. Ibid. [↑](#footnote-ref-33)
34. Y’hoshua (Jos.) 19:38 and Yiron and **Migdal-el**, Horem and Beth-anath and Beth-shemesh; nineteen cities with their villages. [↑](#footnote-ref-34)