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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Ellul 14, 5775 – Aug 28/29, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Aug 28 2015 – Candles at 8:02 PMSat. Aug 29 2015 – Habdalah 8:57 PM | **Austin & Conroe, TX, U.S.**Fri. Aug 28 2015 – Candles at 7:41 PMSat. Aug 29 2015 – Habdalah 8:34 PM | **Brisbane, Australia**Fri. Aug 28 2015 – Candles at 5:14 PMSat. Aug 29 2015 – Habdalah 6:08 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Aug 28 2015 – Candles at 7:58 PMSat. Aug 29 2015 – Habdalah 8:51 PM | **Manila & Cebu, Philippines**Fri. Aug 28 2015 – Candles at 5:53 PMSat. Aug 29 2015 – Habdalah 6:43 PM | **Miami, FL, U.S.**Fri. Aug 28 2015 – Candles at 7:26 PMSat. Aug 29 2015 – Habdalah 8:18 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Aug 28 2015 – Candles at 7:09 PMSat. Aug 29 2015 – Habdalah 8:06 PM | **Olympia, WA, U.S.**Fri. Aug 28 2015 – Candles at 7:41 PMSat. Aug 29 2015 – Habdalah 8:45 PM | **Port Orange, FL, U.S.**Fri. Aug 28 2015 – Candles at 7:33 PMSat. Aug 29 2015 – Habdalah 8:26 PM |
| **San Antonio, TX, U.S.**Fri. Aug 28 2015 – Candles at 7:43 PMSat. Aug 29 2015 – Habdalah 8:36 PM | **Sheboygan & Manitowoc, WI, US**Fri. Aug 28 2015 – Candles at 7:16 PMSat. Aug 29 2015 – Habdalah 8:17 PM | **Singapore, Singapore** Fri. Aug 28 2015 – Candles at 6:52 PMSat. Aug 29 2015 – Habdalah 7:41 PM |
| **St. Louis, MO, U.S.**Fri. Aug 28 2015 – Candles at 7:20 PMSat. Aug 29 2015 – Habdalah 8:17 PM | **Tacoma, WA, U.S.**Fri. Aug 28 2015 – Candles at 7:26 PMSat. Aug 29 2015 – Habdalah 8:29 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

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

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

**Baruch Dayan Emet!**

**It is with sadness that we mourn the passing away of Her Excellency Ms. Julie Lindemann-Shimon on the 10th of Ellul, 5775. Her Excellency Ms. Julie Lindemann-Shimon, a righteous Gentile, is the sister of His Excellency Adon B. Lindemann a righteous/generous person who has single-handedly financed most of our research library needs. We extend our comfort and sympathies to His Excellency Barth Lindemann and his family for their great loss and pray G-d’s comfort and strengthening on this the 5th Shabbat of Nachamu, amen ve amen! I am instructing all who are associated with us to say Kadish in memory of Her Excellency at the end of the Sabbath prayers.**

**We dedicate this Torah Seder to His Honor Paqid Adon Tsuriel ben Abraham, hoping and praying for a speedy recovery from his illness, and be strengthened mightily to continue laboring in the vineyard of our G-d, most blessed be He! And we all say amen ve amen!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Ki HaMitsvah HaZot” – “For this commandment”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי הַמִּצְוָה הַזֹּאת** |  | **Saturday Afternoon** |
| **“Ki HaMitsvah HaZot”** | Reader 1 – D’barim 30:11-14 | Reader 1 – D’barim 32:1-3 |
| **“For this commandment”** | Reader 2 – D’barim 30:15-20 | Reader 2 – D’barim 32:4-6 |
| **“Porque este mandamiento”** | Reader 3 – D’barim 31:1-6 | Reader 3 – D’barim 32:7-9 |
|  | Reader 4 – D’barim 31:7-13 |  |
| D’barim (Deut) 30:11 – 31:30 | Reader 5 – D’barim 31:14-18 | **Monday & Thursday****Mornings** |
| Psam 144:1-15 | Reader 6 – D’barim 31:19-23 | Reader 1 – D’barim 32:1-3 |
| Ashlam.: Is. 48:14-22 + 49:27**Special:** Isaiah 54:1-10 | Reader 7 – D’barim 31:24-30 | Reader 2 – D’barim 32:4-6 |
| P. Abot 4:28 |  Maftir – D’barim 31:28-30 | Reader 3 – D’barim 32:7-9 |
| Nazarean Codicil: Mk 16:14-16; Lk 24:36-43; Rm 16:17-20 |  Isaiah 54:1-10 |   |

**Contents of the Torah Seder**

* The Nature of G-d’s Commandment – Deuteronomy 30:11-14
* Peroration to the Discourses of Deuteronomy – Deuteronomy 30:15-20
* Appointment of Joshua – Deuteronomy 31:1-8
* Public Reading of the Torah – Deuteronomy 31:9-13
* Introduction to the Song of Moses – Deuteronomy 31:14-23
* Moses hands the Law to the Levites to be Deposited in the Ark – Deuteronomy 31:24-30

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 19: Deuteronomy – V – Repentance & Blessing**

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

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

Vol. 19 – “Deuteronomy – V – Repentance & Blessing,” pp. 32-90.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎30:11 – 31:30**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 11. **For this commandment which I command you this day, is not concealed from you, nor is it far away.** | 11. **For this commandment which I command you today is not hidden from you, nor afar off.** |
| 12. **It is not in heaven, that you should say, "Who will go up to heaven for us and fetch it for us, to tell [it] to us, so that we can fulfill it?"** | 12. **It is not in the heavens, that you should say, Who will ascend for us into heaven, and bring it to us to make us hear, that we may do it?****JERUSALEM: The Law is not in the heavens, that you should say, O that we had one like Mosheh the prophet to ascend into heaven, and bring it to us, and make us hear its commands, that we may do them!** |
| 13. **Nor is it beyond the sea, that you should say, "Who will cross to the other side of the sea for us and fetch it for us, to tell [it] to us, so that we can fulfill it?"** | 13. **Neither is it beyond the great sea, that you should say, Who will go beyond the sea for us, and fetch it for us to make us hear, that we may do it?****JERUSALEM: Neither is the Law beyond the great sea, that you should say, O that we had one like Jonah the prophet, who could descend into the depths of the sea, and bring it to us, and make us hear its commands, that we may do them!** |
| 14. **Rather,[this] thing is very close to you; it is in your mouth and in your heart, so that you can fulfill it.** | 14. **For the Word is near to you, in your schools; open your mouth, that you may meditate on it; purify your hearts, that you may perform it.****JERUSALEM: For the Word is very near you, in your mouth, that you may meditate upon it, and in your hearts, that you may perform it. See, behold, I have set before you this day the way of life, which is the path of the good, and the way of death, which is the path of the evil.** |
| 15. Behold, I have set before you today life and good, and death and evil, | 15. Behold, I have set before you this day the way of life, wherein is the recompense of the reward of good unto the righteous/generosity, and the way of death, wherein is the retribution of the wages of evil unto the wicked. |
| 16. inasmuch as I command you this day to love the Lord, your God, to walk in His ways, and to observe His commandments, His statutes, and His ordinances, so that you will live and increase, and the Lord, your God, will bless you in the land to which you are coming to take possession of it. | 16. For I teach you today to love the LORD your God, and to walk in the ways that are right before Him, and to keep His commandments, statutes, and judgments, and live and multiply; that the LORD your God may bless you in the land into which you are entering to possess it. |
| 17. But if your heart deviates and you do not listen, and you will be drawn astray, and you will prostrate yourself to other deities and serve them, | 17. But if you think in your heart that you will not obey, but will go astray to worship the idols of the nations, and serve them, |
| 18. I declare to you this day, that you will surely perish, and that you will not live long days on the land, to which you are crossing the Jordan, to come and take possession thereof. | 18. I proclaim to you this day, that you will perish, and will not prolong your days on the land to which you are to pass over the Jordan to possess it. |
| 19. This day, I call upon the heaven and the earth as witnesses [that I have warned] you: I have set before you life and death, the blessing and the curse. You shall choose life, so that you and your offspring will live; | 19. I attest this day, not only you, who are to pass away from this world, but the heavens and the earth, that I have set before you life and death, blessing and its reverse. Choose therefore the way of life, even the Law, that you and your children may live the life of the world to come; |
| 20. To love the Lord your God, to listen to His voice, **and to cleave to Him**. For that is your life and the length of your days, to dwell on the land which the Lord swore to your forefathers to Abraham, to Isaac, and to Jacob to give to them. | 20. that you may love the LORD your God, to obey His Word, **and keep close unto His fear; for the Law in which you occupy yourselves will be your life in this world, and the prolongment of your days in the world that comes;** and you will be gathered together at the end of the scattering, and dwell upon the land which the LORD swore to your fathers, to Abraham, Izhak, and Jakob, to give it unto them. |
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| 1. And Moses went, and he spoke the following words to all Israel.  | 1. AND Mosheh went into the tabernacle of the house of instruction, and spoke these words unto all Israel, |
| 2. He said to them, "Today I am one hundred and twenty years old. I can no longer go or come, and the Lord said to me, "You shall not cross this Jordan. | 2. and said to them: I am the son of a hundred and twenty years this day. I am no more able to go out and come in, and the Word of the LORD has said to me: You will not go over this Jordan. |
| 3. The Lord, your God He will cross before you; He will destroy these nations from before you so that you will possess them. Joshua he will cross before you, as the Lord has spoken. | 3. The LORD your God, and His Shekinah, will go over before you. He will destroy those nations, and you will possess them. Jehoshua also will go before you, as the LORD has said. |
| 4. And the Lord will do to them, as He did to the Amorite kings, Sihon and Og, and to their land, [all of] which He destroyed. | 4. And the LORD will execute judgment on them, as He did on Sihon and Og kings of the Amoraee, and the people of their land, whom He destroyed. |
| 5. And [when] the Lord delivers them before you, you shall do to them according to all the commandment that I have commanded you. | 5. And the Word of the LORD will deliver them up before you, and you will do to them according to all the commandment that I have commanded you. |
| 6. Be strong and courageous! Neither fear, nor be dismayed of them, for the Lord, your God He is the One Who goes with you. He will neither fail you, nor forsake you." | 6. Be strong, then, and of good courage, fear not, nor be dismayed before them; for the Shekinah of the LORD your God will be the Leader of you, He will not forsake nor be far from you. |
| 7. And Moses called Joshua and said to him in the presence of all Israel, "Be strong and courageous! For you shall come with this people to the land which the Lord swore to their forefathers to give them. And you shall apportion it to them as an inheritance. | 7. And Mosheh called Jehoshua from among the people, and said to him: Be strong, and of good courage; for you are appointed to go with this people to the land which the Word of the LORD swore to your fathers to give them, and you are to divide it among them. |
| 8. The Lord He is the One Who goes before you; He will be with you; He will neither fail you, nor forsake you. Do not fear, and do not be dismayed." | 8. And the Shekinah of the Word of the LORD will go before you, and His Word will be your helper; He will not forsake nor be far from you; fear not, nor be dismayed. |
| 9. Then Moses wrote this Torah, and gave it to the priests, the descendants of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel. | 9. And Mosheh wrote this Law, and delivered it to the priests the sons of Levi, who bare the ark of the LORD's covenant, and to all the Sages of Israel. |
| 10. Then, Moses commanded them, saying, "At the end of [every] **seven years,** at an appointed time, in the Festival of Succoth, [after] the year of release, | 10. And Mosheh commanded them, saying: At the end of **seven years** in the time of the year of remission at the feast of Tabernacles, |
| 11. **When all Israel comes to appear before the Lord, your God, in the place He will choose you shall read this Torah before all Israel, in their ears.** | 11. **when all Israel comes to appear before the LORD your God, in the place that He will choose, you will read this Law before all Israel while they listen.** |
| 12. Assemble the people: the men, the women, and the children, and your stranger in your cities, in order that they hear, and in order that they learn and fear the Lord, your God, and they will observe to do all the words of this Torah. | 12. Assemble the people, the men, that they may learn, the women, that they may hear instruction, the children, that they may partake the benefit (reward) of those who bring them, and your sojourners who are in your cities, that they may behold the majesty of the Law, and be reverent all of them before the Word of the LORD your God, and observe to do all the words of this Law. |
| 13. And their children, who did not know, will hear and learn to fear the Lord, your God, all the days that you live on the land, to which you are crossing the Jordan, to possess. | 13. Let their children also, who know not, hear, and learn to fear the LORD your God all the days that you live in the land to inherit which you pass over Jordan. |
| 14. And the Lord said to Moses, "Behold, your days are approaching [for you] to die. Call Joshua and stand in the Tent of Meeting, and I will inspire him. So Moses and Joshua went, and stood in the Tent of Meeting. | 14. Unto three of the just was it told that the time of their death was drawing near, and that they should not attain to the days of their fathers; and each of them had been appointed a prince in his days; Jakob our father, David the king, and Mosheh the prophet; for thus it is written: And the LORD said unto Mosheh, Behold, your day approaches when you must die. Call Jehoshua, and stand both of you in the tabernacle of ordinance, that I may give him charge. And Mosheh and Jehoshua went, and stood in the tabernacle of ordinance. |
| 15. And the Lord appeared in the Tent, in a pillar of cloud. The pillar of cloud stood at the entrance to the Tent. | 15. And the glorious Shekinah of the LORD revealed itself at the tabernacle in the pillar of the Cloud, and the pillar of the Cloud stood over the door of the tabernacle, and Mosheh and Jehoshua stood without.  |
| 16. And the Lord said to Moses: Behold, you are [about to] lie with your forefathers, and this nation will rise up and stray after the deities of the nations of the land, into which they are coming. And they will forsake Me and violate My covenant which I made with them.  | 16. And the LORD said to Mosheh, Behold, you wilt lie down in the dust with your fathers, and your soul will be treasured in the treasury of eternal life with your fathers: but this wicked people will rise up and go astray after the idols of the nations among whom they come, and will forsake My worship, and change My covenant which I have made with them.JERUSALEM: They will forsake, and will profane the statutes I have confirmed with them. |
| 17. And My fury will rage against them on that day, and I will abandon them and hide My face from them, and they will be consumed, and many evils and troubles will befall them, and they will say on that day, 'Is it not because our God is no longer among us, that these evils have befallen us?' | 17. Then My anger will be kindled against them in that day, and I will abhor them, and remove My Shekinah from them, and they will become a prey, and many evils and troubles will befall them. And they will say at that time, with adjuration, Is it not because the Shekinah of my God dwells not among me, that all these evils have befallen me? |
| 18. And I will hide My face on that day, because of all the evil they have committed, when they turned to other deities. | 18. But I will indeed remove My Shekinah from them at that time, until they have dwindled away, to receive the punishment of their sins for all the evil they have wrought, because they turned themselves after the idols of the nations. |
| 19. And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel. | 19. And now, write you this hymn, and teach the children of Israel; put it upon their lips, that this hymn may be before them, for a witness against the children of Israel. |
| 20. When I bring them to the land which I have sworn to their forefathers [to give them], a land flowing with milk and honey, they will eat and be satisfied, and live on the fat [of the land]. Then, they will turn to other deities and serve them, provoking Me and violating My covenant. | 20. For I will bring them into the land which I promised to their fathers, (a land) producing milk and honey, and they will eat and be satisfied: but (after that they have) waxen fat they will turn away to the idols of the Gentiles and worship them; so will they provoke Me to anger, and abolish My covenant. |
| 21. And it will be, when they will encounter many evils and troubles, this song will bear witness against them, for it will not be forgotten from the mouth of their offspring. For I know their inclination what they [are planning] to do today, [even] before I bring them in to the land which I have sworn [to give them]." | 21. And when these many evils and troubles will come upon them, then will this hymn bear witness to them for a testimony; for it is revealed before Me that it will not be forgotten on the lips of their children: for their evil disposition to which they are yielding today, even before I bring you into the promised land, is known to Me. |
| 22. And Moses wrote this song on that day, and taught it to the children of Israel. | 22. And Mosheh wrote this hymn, and taught the children of Israel. |
| 23. And He commanded Joshua the son of Nun, and said: "Be strong and courageous! For you shall bring the children of Israel to the land that I have sworn to them, and I will be with you." | 23. And He commanded Jehoshua bar Nun, saying: Be strong and of good courage; for you art to bring the sons of Israel into the land I have promised to them, and My Word will be your Helper. |
| 24. And it was, when Moses finished writing the words of this Torah in a scroll, until their very completion, | 24. And when Mosheh had finished to write the words of this Law upon parchment to complete them,JERUSALEM: When Mosheh had completed to write the glorious words of this Law until they were finished,  |
| 25. that Moses commanded the Levites, who carried the ark of the covenant of the Lord, saying: | 25. he commanded the Levites who bare the ark of the LORD's covenant, saying: |
| 26. "Take this Torah scroll and place it along side the ark of covenant of the Lord, your God, and it will be there as a witness. | 26. Take the book of this Law, and put it into a chest on the right side of the ark of the covenant of the LORD your God, that it may be for a testimony to you. |
| 27. **For I know your rebellious spirit and your stubbornness. Even while I am alive with you today you are rebelling against the Lord, and surely after my death!** | 27. **For your rebellion is revealed before me, and the obduracy of your neck. Behold, while I am yet alive among you today you are rebellious before the LORD; but how much more when I am dead!****JERUSALEM: How much the more when I am dead!** |
| 28. Assemble to me all the elders of your tribes and your officers, and I will speak these words into their ears, and I will call upon the heaven and the earth as witnesses against them. | 28. Gather together to me all the Sages of your tribes and your officers, and I will speak all these words in their hearing, and will call heaven and earth to bear witness against them. |
| 29. **For I know that after my death, you will surely become corrupted, and deviate from the way which I had commanded you. Consequently, the evil will befall you at the end of days, because you did evil in the eyes of the Lord, to provoke Him to anger through the work of your hands.** | 29. **For I know that after my death corrupting you will corrupt your works, and go astray from the way I have commanded you, and that evil will befall you in the end, because you will do what is wrong before the LORD in provoking Him to anger.** |
| 30. Then, Moses spoke into the ears of the entire assembly of Israel the words of the following song, until their completion. | 30. And Mosheh spoke in the hearing of all the congregation of Israel the words of this hymn until they were ended. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.) ‎‎‎30:11 – 31:30**

**11 is not concealed from you** - לֹא־נִפְלֵאת . It is not concealed from you, just as it is said: "כִּי יִפָּלֵא" (Deut. 17:8), [which the Targum renders as:] אֲרִי יִתְכְּסֵי [lit., “(If the matter) is concealed”]; similarly, the verse, "וַתֵּרֶד פְּלָאִים" (Lam. 1:9), [which means,] “she went down into concealment,” [i.e.,] she was covered and considered [as if] hidden.

**12 It is not in heaven** for if it were in heaven, you would have to climb up after it [in order] to learn it. -[Eruvin 55a]

**14 Rather, [this] thing is very close to you** The Torah was given to you in writing **and [accompanied by an] oral [explanation].**

**15 life and good** Each one [life or death,] is dependent upon the other: If you do good, you will be granted life, while if you do evil, you will receive death. The verse now proceeds to explain how this is so [as follows]:

**16 Inasmuch as I am commanding you this day to love [the Lord your God]** This is “good” [referred to in the verse 15]; and upon this, is dependent:

**so that you will live and increase** This is “life” [referred to in the verse 15. After this, the verse continues]:

**17 But if your heart deviates** This is “evil” [referred to in verse 15. The verse continues]:

**18 that you will perish** This is “death” [referred to in verse 15].

**19 This day, I call upon the heaven and the earth as witnesses** For the heaven and earth exist for ever, and when the evil befalls you, they will be witnesses that I had warned you regarding all of this. Another explanation of “I call upon the heaven and the earth as witnesses, etc.”: The Holy One, Blessed is He, said to Israel, "Look at the heavens which I created to serve you. Have they ever changed their ways? Has the sphere of the sun ever failed to rise from the east to illuminate the entire world, as it is stated, ‘The sun rises, and the sun sets’ (Ecc. 1:5)? Look at the earth which I created to serve you. Has it ever changed its ways? Have you ever sown [in] it that it did not grow? Or have you ever sown wheat and it yielded barley? Now, they [heaven and earth] were created with neither reward nor loss in mind—for if they are meritorious [by fulfilling their purpose for which I created them], they nevertheless do not receive reward [for this]; and if they sin, they are not punished. And yet [even with this lack of incentive], they have never changed their ways! So you, who will receive reward if you are meritorious and who will be punished if you sin—how much more so [should you fulfill My will]!"-[Sifrei 32:1]

**you shall choose life** [God says: “Even though you have free choice, nevertheless,] I instruct you to choose the portion of life.” It is like a man who says to his son, “Choose for yourself a fine portion of my estate,” and then directs him to the best portion, saying to him, “This [is the portion which] you should choose for yourself!” And regarding this, the verse says, “The Lord is my allotted portion and my cup; You guide my destiny” (Ps. 16:5). [The last clause, אַתָּה תּוֹמִיךְ גּוֹרָלִי , literally means “You laid upon my lot.” That is to say:] "You laid my hand upon the good lot, saying, ‘Take this for yourself!’ "

**Chapter 31**

**1-2 Moses went...I can no longer go or come** One might think [this means] that Moses’ strength had ebbed [and that is why he could no longer go or come]. Scripture [however] states [regarding Moses], “His eye had not dimmed, nor had he lost his [natural] moisture” (Deut. 34:7) [which teaches us that his powers were intact even on the day of his passing]. So what then is [the meaning of] "I can no longer"? [Here it means:] “I am not permitted,” because authority was taken from him and granted to Joshua.

**and the Lord said to me** This is the meaning of “I can no longer go or come,” because “the Lord said to me....”

**Today I am [one-hundred and twenty years old]** [That is to say,] today [is the exact day that] my days and my years have become complete; **on this very day [the seventh of Adar]** I was born, and on this day I will die.-[Sotah 13b] Another interpretation of “[I can no longer] go or come” is: [I can no longer figuratively go and come, i.e., I can no longer negotiate] in matters of Torah. This teaches us that the channels of transmission and the well-springs of wisdom were closed up from him [i.e., from Moses on that day].-[Sotah 13b] That is the order of the early editions and should be preserved. Rashi means that, [According to the first interpretation, that God did not permit him to go and come before the people, we do not explain the beginning of the verse to mean that Moses’ days were completed, but that God had taken away the authority from Moses. According to the Talmud, which states that Moses’ days were completed, we explain that he could not go and come in matters of Torah, and according to that interpretation, we do not explain that “the Lord said to me,” as the meaning for “I can no longer go or come,” but another reason for Moses’ inability to cross the Jordan.]

**He will neither fail you** Heb. יַרְפְּךָ לֹא . [The word יַרְפְּךָ stems from the root רפה , meaning “weak.” Thus, the expression here means:] God will not give you [cause for] weakness [resulting] from your being forsaken by Him.

**7 for you shall come with this people** Heb. כִּי אַתָּה תָּבוֹא אֶת־הָעָם הַזֶּה [as the Targum renders:] “For you shall come with this people,” [hence, the אֶת here means “with.” Accordingly, Moses’ statement of leadership role to Joshua can be understood as follows]: Moses said to Joshua, “The elders of the generation will be with you, [for] everything should be done according to their opinion and counsel.” In contrast, however, the Holy One, Blessed is He, said to Joshua, “For you shall bring (תָּבִיא) the children of Israel to the land which I have sworn to them” (verse 23). [God’s statement of leadership role to Joshua here means:] "You shall bring them [even if it is] against their will! Everything depends [only] upon you; [if necessary,] you must take a rod and beat them over their heads! There can be [only] one leader for a generation, not two leaders for a generation."-[Sanh.. 8a]

**9 And Moses then wrote [this Torah] and gave it [to the kohanim]** When it was entirely completed, he gave it to the members of his tribe [i.e., Levi. The verse here is referring to the entire Torah as we know it. Compare Rashi on verse 11].

**10 At the end of [every] seven years** [When the verse says “end,” it refers to] the first year of the [recurring, seven-year] Shemittah [cycle, which is, effectively, the “end” of the previous cycle]. This is the eighth year [of the cycle] (Sotah 41a). [Now, only the seventh year of each cycle is actually called the Shemittah year, so] why is [this eighth year] referred to [here in the verse] as " Shemittah "? Because the [laws of the] seventh year still apply to it, in that the harvest [of the produce] at the end of the seventh year extends into the year following the seventh. Therefore, all the laws pertaining to the seventh year apply to this produce, even though the eighth year has already begun.-[R.H. 12b]

**11 you shall read this Torah** The king [of Israel] would read from the beginning of “These are the words...” (Deut. 1:1), as we find in tractate Sotah (41a). [Thus, in contrast to verse 9, the expression, “this Torah” refers to just the book of Deuteronomy. See Rashi on verse 9. When reading the book of Deuteronomy to the people at that appointed time, the king would sit] upon a wooden platform that was erected in the courtyard [of the Temple].

**12 The men** [were to be there, in order] to learn [the words of the Torah being read];

**the women** [were to be present, in order] to listen [to those words];

**the children** Why did they come? So that a reward would be given to those who bring them along.-[Chag. 3a]

**14 and I will inspire him** [Usually, “and I will command him.” Here, however, the meaning is:] “And I will urge him on.”

**16 the nation of the land** Heb. נֵכַר הָאָרֶץ , the nations of the land.

**17 and hide My face** As though I do not see their distress. 19 this song [This refers to the passage beginning with] הַאֲזִינוּ הַשָּמַיִם [until] וְכִפֵּר אַדְמָתוֹ עַמּוֹ (Deut. 32:1- 43).

**20 provoking me** Heb. וְנִאֲצוּנִי , and they will provoke me to anger. Similarly, any mention of the word נִאוּץ [in Scripture] denotes anger.

**21 this song will bear witness against them** that in it, I had warned them concerning all the things that are now befalling them. [Consequently, when they read this song, they will not be able to claim, “Had we known all the evils that would befall us, we would never have transgressed God’s word!”]

**for it will not be forgotten from the mouth of their offspring** This is a promise to Israel that the Torah will never be entirely forgotten by their offspring.-[Shab. 138b]

**23 And He commanded Joshua the son of Nun** This refers above (verse 16), where the subject is the Shechinah. [That God is the speaker, is evident from the use of the first person]: “to the land that I have sworn to them.”

**26 Take** [This verb is employing the form known as פָּעוֹל Denoting ongoing fulfillment, a form] similar to זָכוֹר , remember. (Exod. 20:8) [see Rashi on that verse]; שָׁמוֹר , observe. (Deut. 5:12), and הָלוֹךְ (Gen. 8:5) [lit., going, where it means “constantly diminished” in the expression הָיוּ הָלוֹךְ וְחָסוֹר , and וְנָסוֹעַ הָלוֹךְ (Gen. 12:9), continually traveling].

**alongside the ark of covenant of the Lord, your God** The Sages of Israel differ (B.B. 14b). Some say that a board projected outward from the ark, and there it was laid, while others maintain that it was laid alongside the tablets, inside the ark.

**28 Assemble to me** On this day they did not blow the trumpets to assemble the congregation [as they usually did (see Num. 10:2-3,7)], because the verse says, “Make for yourself [two trumpets of silver... and they will be for you to call the assembly]” (Num. 10:2). [Now, this was a commandment directed personally to Moses, because “for yourself” and “for you” are both written in the singular form. Hence, Moses made these trumpets and kept them in his possession,] and he did not give Joshua authority over them during Moses’ lifetime. Moreover, these trumpets were hidden away [by God] even during his [Moses’] lifetime, prior to the day of his passing, thus affirming the words of the verse, “and there is no ruling on the day of death” (Ecc. 8:8). - [Tanchuma Beha’alotecha 10]

**and I will call upon the heaven and the earth as witnesses against them** You might object, “But did God not already call them as witnesses earlier [saying,] ‘I call upon the heaven and the earth as witnesses’ (Deut. 30:19)?” [The answer is that] there God was addressing Israel [regarding this matter], but He was not [directly] addressing the heaven and the earth. Now [however] God comes to say, “Listen, O Heavens...” (Deut. 32:1), [addresses the heaven and the earth directly.

**29 [For I know that] after my death, you will surely become corrupted** But actually, throughout all the days of Joshua, they [the Jews] did not become corrupt, for the verse states, “And the people served the Lord all the days of Joshua” (Jud. 2:7). [What, then, did Moses mean when he said that they would become corrupted after his death? **We learn] from here that a person’s disciple is as dear to him as his own self,** for as long as Joshua was alive [even after Moses’ passing], for Moses it was as though he himself was alive. [Hence, when Moses said “after my death,” he was in fact alluding to the death of Joshua, thus referring to the period after Joshua’s passing.]

**Ketubim: Tehillim (Psalms) ‎‎‎144:1-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Of David. Blessed is the Lord, my Rock, Who trains my hands for battle, my fingers for war. | 1. Composed by David. Blessed is the LORD, my strength, who instructs my hands for battle, my fingers to wage war.  |
| 2. My kindness and my fortress, my high tower and my deliverer, my shield in Whom I take refuge, **Who flattens peoples beneath me.** | 2. He who acts favorably, and my mighty fortress; my strength, and the one who delivers me; my shield, and I have hoped in His Word; **He who tramples the Gentiles under me.** |
| 3. O Lord, what is man that You should know him, the son of man, that You should consider him? | 3. O LORD, what is a son of man, that you know him? The sons of men, that you think of him? |
| 4. Man is like a breath; his days are as a fleeting shadow. | 4. A son of man is likened to nothing; his days are like a shadow that passes. |
| 5. O Lord, bend Your heavens and descend; touch the mountains and they will smoke. | 5. O LORD, bend the heavens and be revealed; touch the mountains, and they send up smoke. |
| 6. Flash lightning and scatter them; send forth Your arrows and confound them. | 6. Make lightning flash, and scatter them; send arrows and confound them. |
| 7. Stretch forth hands from above; deliver me and rescue me from great waters, from the hands of foreigners. | 7. Extend Your hand from the highest heaven; deliver me and save me from the hordes that are likened to many waters, from the hand of the sons of foreigners. |
| 8. Whose mouth speaks vanity, **and whose right hand is a right hand of falsehood.** | 8. Whose mouth speaks vain oaths, **and their Torah is a Torah of deceit.** |
| 9. O God, I shall sing a new song for You; with a psaltery and a ten- stringed harp, I shall play music for You. | 9. God, I will sing a new psalm in Your presence; with the lyre of ten strings I will make music in Your presence. |
| 10. Who gives salvation to kings, Who delivers David His servant from an evil sword. | 10. Who gives redemption to kings, who delivers David his servant from the wicked sword of Goliath. |
| 11. **Deliver me and rescue me from the hands of foreigners, whose mouth speaks vanity and whose right hand is a right hand of falsehood.** | 11. **Deliver me and save me from the hands of the sons of foreigners, whose mouth speaks vain oaths, and their Torah is a Torah of deceit.** |
| 12. For our sons are like saplings, grown up in their youth; our daughters are like cornerstones, praised as the form of the Temple. | 12. For our sons are like plantings of date-palms, growing in the learning of Torah from their youth; our daughters are beautiful and fit for priests who serve within the temple. |
| 13. Our corners are full, supplying from harvest to harvest; our flocks produce thousands, yea, ten thousands in our streets. | 13. Our treasuries are full, supplying needs from year to year; our flocks are bearing thousands, they increase by tens of thousands in our streets. |
| 14. Our princes are borne; there is no breach nor rumor going out, nor is there a cry in our squares. | 14. Our oxen bear great loads; there is no harshness and no expression of evil; there is no clamor of weeping in our squares. |
| 15. Praiseworthy is the people that has this; praiseworthy is the people whose God is the Lord. | 15. Happy the people for whom it is thus; happy the people whose God is the LORD. |
|  |  |

**Rashi’s Commentary on** **Tehillim (Psalms) 144:1-15**

**2 Who flattens peoples beneath me** Who flattens and spreads out my people to rest in its place, as (Job 12:23): He spreads out (שוטח) the nations.” He makes them great. רוֹדֵד is the Aramaic translation of רוֹקַע , as the Targum renders (Exod. 39:3): וַיְרַקְעוּ , and they spread out; וְרַדִּידוּ . Others interpret הרודד , Who weakens peoples under me. But in an accurate revised version, [the reading is]: עמי , upon which the Masorah states: In three cases, the meaning is עמים , peoples, but the reading is עמי , and on תחתי , it says: the reading is תחתיו , under Him.

**3 what is man** What are Persia [Esau, acc. to mss.] and Ishmael before You that You know them to lavish greatness upon them?

**4 his days are as a fleeting shadow** Solomon said (Ecc. 6:12): “that he do them like a shadow,” but he did not explain whether [this refers to] the shadow of a palm or the shadow of a wall, which are permanent. His father already explained, “as a fleeting shadow,” the shadow of a flying bird.

**7 deliver me** פצני , take me out. That is an expression of saving, and so is (verse 10): “Who delivers (הפוצה) David His servant.” (I found.)

**8 Whose mouth speaks vanity, etc. Scripture connects vanity with the mouth and falsehood with the right hand. When they come to tell with their mouth, they invent exaggerations of vanity, even to misrepresent what is known.** If they come to stretch forth their right hand to swear, they refrain from vanity, lest they be caught as thieves, but they do swear falsely, for so is their lot.

**10 Who gives salvation to kings** This speaks about the Rock of the Divisions, when David was close to being seized by Saul (I Sam. 23:27): “A messenger came to Saul, saying, ‘Make haste and go, etc.’” He saved Saul from shedding innocent blood, and David from being killed.

**11 Deliver me and rescue me** As You delivered me then, so shall You deliver me now.

**12 For our sons are, etc.** That is to say that now too this generation is righteous.

**our sons are like saplings** which have no blemish, so pure are they from sin. (I found.)

**grown up in their youth** with this good name, that they are like saplings in their youth, growing all their lives; and this praise cannot be substantiated except in the generation of Hezekiah.

**our daughters are of tall, beautiful stature** like the cornerstones of a stone house, in which the cornerstones are placed exactly one opposite the other, and it ascends upward until the corners are even.

**praised as the form of the Temple** Praised by those who see them and compare them to the form of the height of the Temple. Our Rabbis, however, explained:

**Our daughters are like corners** Full of desire as the corners of the altar are full of blood, but they are intimate only with their husbands.

**13 Our corners are full** The corners of our storehouses are full of goodness.

**supplying from harvest to harvest** Supplying food from year to year.

f**rom harvest to harvest** Heb. מזן אל זן , from the time of the ingathering of this year’s food until the time of the ingathering of next year’s food. זַן is gouvernayl in Old French, food, provisions.

**produce thousands, yea, ten thousands** They produce offspring of thousands and ten thousands.

**14 Our princes are borne** The great princes among us are borne by those smaller than they, for the small ones obey the greater ones, the result being that there is no breach among us.

**nor rumor going out** No bad news goes far away.

**nor is there a cry** There is no sound of the confusion of war.

**15 Praiseworthy is the people that has this** That has all this good.

**Meditation from the Psalms**

**Psalms ‎‎144:1-15**

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

David composed this psalm of thanksgiving and praise at the beginning of his reign after G-d granted him victory over his enemies.[[1]](#footnote-1) According to Midrash Shocher Tov David’s remarkable victory over the giant Goliath inspired this psalm. He includes a request that G-d’s miracles should manifest themselves so that the nations will recognize His power and omnipotence and come to fear Him.[[2]](#footnote-2)

Many nations became obsessed with their military success and developed a ‘martial literature’ to laud their accomplishments. Countless bards have composed stirring hymns to recount the bravery and prowess of their heroes.

In this psalm David expresses the authentic Jewish attitude towards war and warriors. The triumphant soldier has no claim to success, for he is no more than a tool in G-d’s hands. It is G-d Who trains my hands for battle and my fingers for war.[[3]](#footnote-3) It is the Almighty who parries each enemy thrust and shields from all dangerous blows. Glory and fame are not for David, because it is G-d Who grants salvation to kings.[[4]](#footnote-4) Indeed, feats of battle are not to be glorified but shunned, for David views the bloody sword as evil.[[5]](#footnote-5) The sword is needed to combat hostile powers, yet it should be deplored. Thus, David passionately yearns to compose a new kind of song to G-d,[[6]](#footnote-6) not a song about muscle and might, but a song of the pure and Holy Spirit, released from the bonds of evil.[[7]](#footnote-7)

Siddur Otzar HaTefillat cites the custom of many congregations[[8]](#footnote-8) to recite this psalm as an introduction to the Arbit service on Motzei Shabbat, the first prayer of the new week. This is a most appropriate beginning for the week’s activities, because in this psalm man declares that despite his own strenuous efforts all credit for success belongs to G-d.[[9]](#footnote-9) The Jew’s re-entry into weekday life and the imminent renewal of the weekday struggle is accompanied by this Psalm that invokes G-d’s protective hand and expresses optimism and certainty that G-d is the support of all human life and endeavor. After the Sabbath calm, the ideas expressed in this Psalm help to reinforce the ability to face the intrusion of the world.[[10]](#footnote-10)

I would now like to explore how HaShem manifests His power and how He is doing what HaShem has asked in:

***Tehillim (Psalms) 144:7****Stretch forth Thy hands from on high; rescue me, and deliver me out of many waters, out of the hand of strangers;*

This shows us the insignificance of man and his plans:

***Tehillim (Psalms) 144:4*** *Man is like to vanity: his* ***days[[11]](#footnote-11)*** *are as a shadow that passeth away.*

In the beginning, the Satan came to incite man to rebellion against G-d.[[12]](#footnote-12) He was Adam’s test. Adam’s only task was to ignore him, but by listening to him, Adam, so-to-speak, gave him existence. Now the task is changed. Midda-keneged-midda, Adam must destroy the Satan. So what did he do? Adam cut the Satan’s cable, so-to-speak, cutting him off from the flow of kedusha. But the Satan was smart, he quickly spliced his cut cable into Adam’s (the yetzer hara was formerly outside of man, but now it resides within us). So now, the kedusha that we receive from the sefirot can be siphoned off by the Satan.

Adam’s task was passed on to us. Our relationship to the Satan is one of combat. We have to grab all the kedusha and keep him from getting it. Hashem however, put conditions on it. If a Jew does a mitzvah, the kedusha goes to him, but if a Jew does an aveirah (a sin), it goes to the other side, to the Satan. And he turns around and gives it to the goyim so that they can destroy us with it.

HaShem gave the Jews gifts and we, through the loss of the kedusha to the other side, gave it away to the goyim, deepening the exile.

Mitzvot allow us to testify that the will of HaShem is supreme because there is a natural tendency for us to be in-charge. We do not readily allow others to dictate our actions. Because of this tendency we are prone to stray from His word and to serve our own pleasure. When we sin, HaShem has some tools to bring us back to Him and at the same time create a tikkun, a correction that will fix us up and fix up the world in order that we should bring the Geula, the redemption and Mashiach.

The primary tools that HaShem has to restore us and to effect a tikkun for the damage we have brought are: Teshuva, mitzvot, suffering, and the destruction of His House whereby we are sent like a child out of his father’s house to fend for ourselves until we come to our senses. When HaShem sent us out of His House, this earth shattering change caused us to focus on what we had when we were in His House.

We no longer had the nearness to HaShem that we felt when we witnessed His ten constant miracles and mitzvot of the offerings which provided a near constant reminder of who we are and our place in the world.

Because man strives to replace HaShem and to put himself in that position of being in-charge, HaShem begins the corrective process by bringing pain and suffering into our lives. Suffering diminishes man’s ego to zero and brings him to understand that he is not HaShem. If we are helpless in the hospital with an illness, then our ego finds very little cause to believe that we are controlling our own destiny. The pleasures of our sins are soon forgotten in our desperation to be restored in body (and soul to our Creator, if we are very fortunate). Likewise, midda-kneged-midda, measure for measure, the suffering brought by HaShem removes the pleasure that our sin had acquired.

Tisha B’Ab, when the Temple was destroyed and we were evicted, will bring the Geula because we feel the lack when we are kicked out of the house and no longer have the support of our Father. The churban, the destruction of the Temple will bring Mashiach because of the ensuing exile and suffering. This is the tikkun. The end of days will inevitably bring the Geula, redemption, but we have a choice: We can do it the easy way, or we can do it the hard way. So far we have always chosen the hard way, hence this long and bitter exile.

Avraham’s life shows that his descendants will have many ups and downs that will be unbelievable. Consider that HaShem told him to get up and go away from his home, his family, his friends, and all that was familiar to him. When he arrives in the ‘promised land’ the first thing to happen is a terrible famine where he is forced to descend to Egypt. When he gets to Egypt the head honcho, Paro, steals his wife, and once gone she can never be restored because Paro can’t be insulted by having his cast-off wives becoming the wife of another man. So Avraham is really struggling with these awful events that all started when he obeyed HaShem. Then just when things could not possibly get any worse, suddenly his wife is returned to him along with copious quantities of wealth. His was truly a life of ups and downs! However, in HaShem’s plan, both the ups and the downs will bring the Geula. The very suffering we despised becomes the catalyst for a new beginning. However, suffering is not the only tool that HaShem uses to bring about the Geula.

As Avraham had to leave his father’s house, so also did Tisha B’Ab and the churban forced us to leave our Father’s house. Yet this churban, as we have already mentioned, is yet another way to bring the Geula.

We need to be like Avraham. We need to be obedient and at the same time try to understand the ups and downs that HaShem brings into our lives. We need to figure out what HaShem is doing because it is a catalyst for building emunah, faithful obedience, which leads us to put HaShem in-charge rather than ourselves. Part of the focus of this study is to begin to see the hand of HaShem as He brings about the Geula by bringing a tikkun for all of our misdeeds.

I have previously noted that HaShem uses signs in the heavens to communicate with His people. The lunar eclipses, on Pesach and Succoth, of 5774, 5775, and 5776 were certainly signs. While their message may be difficult to understand, never-the-less it is impossible not to have a sense of foreboding as He diminishes the moon on His festivals. Yoel chapter 3 adds to this gloom:

***Yoel (Joel) 3:1-5*** *And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;* ***2*** *And also upon the servants and upon the handmaids in those days will I pour out My spirit.* ***3*** *And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.* ***4*** *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of HaShem come.* ***5*** *And it shall come to pass, that whosoever shall call on the name of HaShem shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as HaShem hath said, and among the remnant those whom HaShem shall call.*

So these ominous signs are going to bring the Geula for those who call upon His name, to those involved in His service through prayer. Those who have researched astronomical events have said that a series of four lunar eclipses[[13]](#footnote-13) that fall on Pesach and Succoth have only occurred four times in the past: 1493, 1949, and 1967. All occurred shortly after events which mitigated the exile, the galut.

The last lunar eclipse will be at the very end of the Shmita[[14]](#footnote-14) year,[[15]](#footnote-15) and some say the beginning of the Yobel (Jubilee) year, and Yobel brings freedom. In the Yobel year all of the land goes back to it’s original owner. It would be appropriate for Jews to be gathered back to their land in a Yobel year.

Now let’s look at the brighter side of this long exile. Consider that the founding of America softened the exile by allowing Jews to escape the persecution in Spain. Recall that 1492 was a very bad year for Spanish Jews in Spain because that was when the expulsion of the Jews took place.[[16]](#footnote-16)

Christopher Columbus’s diary begins with: “In the same month in which their Majesties [Ferdinand and Isabella] issued the edict that all Jews should be driven out of the kingdom and its territories, in the same month they gave me the order to undertake with sufficient men my expedition of discovery to the Indies.” The expulsion that Columbus refers to was so cataclysmic an event that ever since; the date 1492 has been almost as important in Jewish history as in American history. On Tisha B’Ab, July 30, of that year, the entire Jewish community, some 200,000 people, were expelled from Spain. **Thus the very source of our pain and exile also was the source of its mitigation** by providing a place for the Jews to escape persecution. And so America has softened the exile by providing a wonderful land for our exiles. This is a messianic advancement! Just as the churban began on Tisha B’Ab, so also did the exile and expulsion from Spain begin on Tisha B’Ab. Thus our Geula begins on Tisha B’Ab!

Similarly, the eclipse in 1949 came shortly after Israel became a nation and provided an escape from the wandering exile. This too was a messianic advancement that would provide refuge to the Jews after World War II. It is as though HaShem is beginning to bring the exile to a close in stages.

Finally, the eclipse series of 1967 came shortly after the Jews reclaimed Jerusalem in the six day war. This further mitigated the exile by bringing us closer to the place where HaShem put His name. This suggests that the eclipse series that culminates on Succoth 5776 will also be related to our exile. Thus even though a lunar eclipse is a bad omen for the Jews, it contains a tikkun that ultimately is for our benefit. From this we learn that a bad omen is mitigated by the festival.

During a lunar eclipse, if there are minimal atmospheric disruptions,[[17]](#footnote-17) the moon turns red. Now red is the color of Esav. It is as though Israel has overcome Esav.

Now let’s begin to look at more of the cause and effect that reveals the hand of HaShem in the world. To begin we must understand that the Satan can grow or diminish based on how much kedusha, holy energy, he receives. If all Jews do mitzvot, and never sin, then the Satan dies. If they sin and become lax in the performance of mitzvot, then he grows. When the Satan grows it is bad news for the Jews.

History is about the balance of kedusha in the world, who controls it.

The Torah tells us that Yitzchak, our Patriarch, hinted to Yaaqob that there was a disconnect:

***Bereshit (Genesis) 27:22*** *The voice is the voice of Yaaqob and the hands are the hands of Esav.*

The Midrash explains this to mean that as long as the voice is that of Yaaqob, which is as long as there are the ‘chirpings’ of the children studying Torah in the synagogues and the adults in the study halls, the hands will not be that of Esav. As long as the Jewish people (and their children) are engaged in Torah study, the power of Esav (Edomites) is held at bay and is incapacitated. However, if the voice of Yaaqob is silent then Esav will have the upper hand.

It is well known that Yitzchak blessed Esav after giving the major blessing to Yaaqob. The blessing of Esav was not a true blessing. It was a conditional blessing. In:

***Bereshit (Genesis) 27:40*** *Yitzchak states, And it shall come to pass, when you (Esav) shall break loose and you shall shake his (Yaaqob) yoke from off thy neck.*

Rashi comments that when Israel will violate the precepts of the Torah then Esav will achieve the blessings of the physical. Thus Isaac did not bestow upon Esav any new blessings but rather he limited the blessing of the physical, which he had previously given to Jacob. If Jacob uses the physical as a means to achieve intellectual perfection then he will truly merit the blessings of the physical. However, if he violates the Torah and seeks the physical as an end, in and of itself, then Esav will have the upper hand and merit the blessings of the physical.

Upon reflection of the history of our people we can appreciate the authenticity and veracity of the blessings of Isaac as their ramifications have been manifested throughout the experiences of our nation. We will not explore a few of those times when the baton changed hands.

When the first Temple was destroyed, 2500 years ago, the Shechinah left the Temple and was given to the Satan for nourishment. When he grows, then the power goes to Esav, in the guise of the Gentiles, as a way to connect with HaShem in an impure form. So, 2500 years ago (within 100 years of the destruction), Buddhism, Confuscism, and Taoism suddenly appeared in the east. Science and Greek philosophy began at the same time: Aristotle, Plato,[[18]](#footnote-18) Socrates, and Pythagoras all arose during this period. At about the same time, in 509 BCE, Rome became a republic.

I am reminded of the story of the encounter between the Jewish prophet Jeremiah and the Greek philosopher Plato. When Jeremiah returned to Jerusalem from the Babylonian exile and saw the ruins of the Holy Temple, he fell on the wood and stones, weeping bitterly. At that moment, the renowned philosopher Plato passed by and saw this.

He stopped and inquired, “Who is that crying over there?”

“A Jewish sage,” they replied.

So he approached Jeremiah and asked, “They say you are a sage. Why, then, are you crying over wood and stones?”

Jeremiah answered, “They say of you that you are a great philosopher. Do you have any philosophical questions that need answering?

“I do”, admitted Plato, “but I don’t think there is anyone who can answer them for me”.

“Ask,” said Jeremiah, “and I will answer them for you.”

Plato proceeded to pose the questions that even he had no answers for, and Jeremiah answered them all without hesitation. Asked the astonished Plato, “Where did you learn such great wisdom?”

“From these wood and stones,” the prophet replied.

The subscript to their not-so-Platonic dialogue is as follows: To the philosophic mind of Greece, human reason marked the limit of wisdom. Plato could not entertain the possibility that the answers to his questions could be discovered in the holiness of the Temple, where the Divine Presence resided. Jeremiah told him that there is wisdom that lies beyond man’s intellect; the pathway to that wisdom now lay in ruins, and that was the cause of his tears.

It says in Psalms, “The stone that the builders despised will become the cornerstone”. There are those who would build a society on materials other than the materials of Jewish tradition; but the stones of the ancient Temple of Jerusalem, mourned by some and despised by others, will ultimately be the cornerstone of human wisdom and peace among the nations.

When the Jews have the Shechinah they have beauty and might with wisdom. When they sin, this great beauty and wisdom went to the Gentiles in the form of Greek and Eastern philosophy. The might went to the Roman republic founded in 509bce. In Eicha we find our kings and princes went to the Gentiles after the first churban:

***Eicha (Lamentations) 2:9*** *Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from HaShem.*

When the second Temple was destroyed, in 3839AM, Christianity appeared. Baseless hatred and Lashon HaRa caused it’s destruction, midda-kneged-midda Christianity began using these same sins against us. Their cathedrals had much beauty, but their ‘victories’ in war, science, and the arts were astounding. They have what was ours. (Think about the ramifications when they become our inheritance).

In 5000AM, the year 1240CE, the Zohar says that the light of Mashiach begins to come down. This time frame corresponds to the start of Friday, Erev Shabbat. This Ohr Mashiach,[[19]](#footnote-19) the light of Messiah, is inner light. The Zohar was discovered right after 1240. Because of our sins, the Gentiles are getting this light along with the Jews. So why are they not getting all of the light? The answer is that Jewish suffering is nearly complete for their sins. It is time for the light to begin returning to its owner.

What does Ohr Mashiach look like with the Gentiles? Science! It lets them see the inner light. In 1240 science began with Roger Bacon and his advocating of the scientific method. He was the connector between philosophy and science. Bacon sent the Pope his Opus Majus, which presented his views on how to incorporate the philosophy of Aristotle and science into a new theology. Bacon also sent the Pope his Opus minus, *De multiplicatione specierum*, and possibly other works on alchemy and astrology.

So, the Jews get kabbala[[20]](#footnote-20) with the Zohar in 1240CE (5000AM), and it’s study of the inner light while the Gentiles get science and it’s inner light. We get the spiritual and they get the physical.

In the 1700’s, the great Gentile Sir Isaac Newton,[[21]](#footnote-21) the father of modern science, began to affect the world. At the same time a renewal is happening in the Jewish world as this era saw the advent of most of the major Achronim[[22]](#footnote-22) and Chassidic leaders.

The Zohar[[23]](#footnote-23) interprets along prophetical lines:

*In the 600th year of the 6th millennium [1840 CE] the upper gates of wisdom will be opened and also the wellsprings of wisdom below. This will prepare the world for the 7th millennium like a person prepares himself on Friday for Shabbat, as the sun begins to wane. So it will be here. There is a hint about this in the verse “In the six hundredth year of Noah’s life …all the fountains of the great deep were broken up, and the windows of heaven were opened”.[[24]](#footnote-24)*

The wellsprings of wisdom below is interpreted as the industrial revolution, which according to Wikipedia, had its origins in the 1780’s but was not felt until 1830’s or 1840’s. We are still feeling the effects today with all the scientific revolutions that followed.

The greatest challenge to religion is science because science can offer an alternative to HaShem and His creation. That is why the Satan makes this offer to those who would choose this path. As a matter of interest, we have no record of any atheists before the rise of science, and in particular the idea of evolution.

1990CE, 5751AM, is Friday noon[[25]](#footnote-25) (between the eves). Thus the intensity of Ohr Mashiach is rapidly increasing. This time frame saw the collapse of the Berlin wall and the beginning of the demise of communism in Russia. It also the time when the internet opened up.

In our day we are seeing 7500 journal articles published every single day! These all represent new ideas and understanding in the many fields of science. That’s how fast science is growing. The sum total of man’s knowledge doubles every 5.5 years. Just remember: This all brings the Geula by preparing the world and effecting the needed tikkun.

The Satan is dying because after 2000 years the Jews have suffered enough.[[26]](#footnote-26) This means that all of the kedusha given to the Satan and to the Gentiles is being taken back by the Jews. The monumental suffering of the holocaust greatly speeded up the tikkun. Consider that during the holocaust every nation was involved in the killing of the Jews, whether overtly or covertly by denying them safety (The east may be an obvious exception[[27]](#footnote-27)). This was the Satan’s first strategy – kill the Jews and bring them such suffering that they no longer perform mitzvot.

The Satan’s second strategy was to use the Erev Rav[[28]](#footnote-28) to divert the Jews from mitzvot. The Erev Rav[[29]](#footnote-29) believes that pickled herring, gefilte fish, and Jewish culture is what makes a Jew, not Torah. The Erev Rav[[30]](#footnote-30) are the reformed, conservative, and reconstructionist ***leaders*** of the Jews.

Consider that Israel was not formed by Torah observant Jews; rather it was formed by secular[[31]](#footnote-31) Jewish leaders.[[32]](#footnote-32) They were trying to destroy Torah Jews. They are a fifth column[[33]](#footnote-33) within the ranks of the Jewish people. They were not seen as an enemy, they were our brothers.

Rome has been providing the Satan the kedusha he requires … until they become so wicked that he can no longer suck from this source. The Satan needed kedusha from another place so he goes to his ‘ally’, Ishmael. Ishmael has some kedusha because it was put into him by Avraham when he pleaded with HaShem to give him life:

***Bereshit (Genesis) 17:18*** *And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

So Ishmael had kedusha, but Ishmael wants a quid pro quo.[[34]](#footnote-34) Instead of the Satan working with Edom (Rome),[[35]](#footnote-35) Ishmael wants the Satan’s exclusive help for himself. Ishmael’s nation is destined to supplant the Roman nations. Thus the Muslims are taking over Israel, Europe, and even the United States. They want a Moslem like president in the US. Obama’s job is to destroy Rome and thereby elevate Ishmael. Obama has to support the Palestinians. He supports Morsi who self-destructs. Obama must elevate and empower Iran. Yet Ishmael is running out of kedusha as seen by the collapse of multiple Arab states. Yemen, Iraq, Afghanistan, Libya, Lebanon, Syria... Ishmael is running out of kedusha.

In a recent lecture, Rav Moshe Wolfson shlita, the esteemed mashgiach[[36]](#footnote-36) of Yeshivat Torah V’Daat said that the fall of a nation is preceded by the fall of it’s sar, or administering angel. Once the sar falls, then the nation will fall. This is based on the Zohar[[37]](#footnote-37) which says that what the Jews saw on the banks of the Red Sea was the sar of Egypt dying. Note that Ishmael has 12 sarim.

Israel has discovered oil and gas which will cause them to grow stronger as the Arab states implode (If we can’t get oil from the Arabs, then we will surely buy from Israel). Because Ishmael[[38]](#footnote-38) knows he is dying, he must go super-nova by creating ISIS which is the death throes of Ishmael. ISIS is a banding together of many nations of Muslims[[39]](#footnote-39) in one desperate move to survive.

At the Reed Sea HaShem said to stand back and see the power of HaShem. God will fight for you. In modern times this manifests as Israel stands on the sidelines while the Arabs destroy each other. Israel is just protecting their borders while the Arabs kill each other without any help from Israel. It means we are approaching the end[[40]](#footnote-40) where HaShem is able to openly manifest His power. Further, the Arabs are now killing Christians (Edom).

A piece of rabbinic literature [written 2000 years ago] known as the Yalkut Shimoni touches on many future scenarios both for the nation of Israel and for the world. In its section on the biblical Book of Isaiah and the prophecies contained therein, a rabbi cited by the Yalkut Shimoni[[41]](#footnote-41) states:

“Rabbi Yitzchak said that the year the Messiah will arrive when all the nations of the world will antagonize each other and threaten with war. The king of Persia (Iran antagonizes the King of Arabia - Saudi Arabia) with war. The King of Arabia goes to Edom (The Western Countries, headed by USA) for advice. Then the King of Persia destroys the world (and since that cannot be done with conventional weapons it must mean nuclear which can destroy most of the world). And all the nations of the world begin to panic and are afraid, and Israel too is afraid as to how to defend from this. G-d then says to them, ‘Do not fear for everything that I have done is for your benefit, to destroy the evil kingdom of Edom and eradicate evil from this world so that the Messiah can come, your time of redemption is now’.” [Persia and Ishmael are one people according to the Maharal. Persia[[42]](#footnote-42) represents the Syrians, Lebanese, and Arabians.]

Paras[[43]](#footnote-43) will incite a war against other Arabs. Edom will seek counsel before Paras destroys Edom.[[44]](#footnote-44) The last great war is Paras[[45]](#footnote-45) vs Edom.[[46]](#footnote-46) The great city of Rome (New York?) will be terrorized. Then ben David will sprout. It sounds like Mashiach is born in America. To do this Iran needs the atomic bomb. At the end of Yoel we see Edom vs. Ishmael. Obama is Ishmael’s savior. He is giving them the bomb within 10 years. Obama as a Muslim must empower the Iranians with missile and bomb technology. Iran (Shiites) wants to destroy the world to bring the 12th Imam.

One of the ways that we recognize the hand of HaShem is when the actions of our leaders do not make sense. This is clearly the case with Iran. The leaders of Iran have shouted “death to America” and “death to Israel” many times. In the midst of this kind of talk, Obama wants to give them an atomic bomb. This does not make any sense, it is idiotic bordering on insane. Yet, that is exactly what is happening.

The countdown has begun and within 10 years we will see the last war. Then Israel will evict the Arabs for their own survival.

Edom must be weakened because they have given the Jews the ability to study Torah. This strength must be weakened by the Supreme Court to legitimize same-sex marriage. Rampant immorality is what Rabbi Nachman says will flood the world. The Mabul was destroyed partly for this reason.[[47]](#footnote-47) The rest of the world is following the lead of the US. Except Ishmael kills homosexuals to their credit! The end game is the end of exile, of Ishmael, of Edom, and the Erev Rav. This is Tisha B’Av. Obama’s job is to destroy Edom in favor of Ishmael. Thus Obama is a fool in order to accomplish this task. Thus the Satan will bring the Mashiach.

In Esther we see that everyone brings the Geula. Mordechai because he serves HaShem, gets a reward. Haman brings the Geula and is destroyed because he wants to destroy the Jews.

Klal[[48]](#footnote-48) Israel is at their lowest point because of intermarriage and mitzvot. They have greatly descended. They need to be brought low so that they are not culpable for their sins and He can save them despite their sins. Like Avraham who descended to his lowest point when Paro took Sarah, but that turned out to be his greatest reward. The Jews must be uplifted to be able to do Torah and mitzvot, otherwise when Mashiach comes they will be destroyed by His kedusha.

Wow! Now we understand why David included a request that G-d’s miracles should manifest themselves so that the nations will recognize His power and omnipotence and come to fear Him.[[49]](#footnote-49) All we have to do is look.

**Aslamatah: Yeshayahu (Isaiah) 48:14-22 + 49:26**

| **Rashi** | **Targum** |
| --- | --- |
| 12. Hearken unto Me, O Jacob, and Israel My elect: I am He; I am the first, I also am the last.  | 12. Attend to My Memra, O those of the house of Jacob, and Israel, whom I appointed! I am He, I am He that is from the first, even the ages of the ages are Mine, and besides me there is no God. |
| 13. **Yes, My hand has laid the foundation of the earth, and My right hand has spread out the heavens; when I call unto them, they stand up together.** | 13. **Indeed, by My Memra I founded the earth, by My might I stretched out the heavens: I called to them, they stood forth together.** |
| 14. **Assemble yourselves, all you, and hear; which among them has declared these things?** He whom the LORD loves will perform His pleasure on Babylon, and show His arm on the Chaldeans. | 14. **Assemble, all of you, and hear! Who among them has declared these things?** The LORD, because He has compassion on Israel, shall perform His pleasure on Babylon, and the strength of His mighty arm He shall reveal against the Chaldeans, |
| 15. **I, even I, have spoken, yes, I have called him; I have brought him, and he will make his way prosperous.** | 15. **I, even I, by my Memra decreed a covenant with Abraham your father and exalted him, I brought him to the land of my Shekhinah’s house and I prospered his way**. |
| 16. **Come near unto Me, hear this: From the beginning I have not spoken in secret; from the time that it was, there am I; and now the Lord GOD has sent me, and His spirit.** **{P}** | 16. **Draw near to My Memra, hear this: from the beginning I have not spoken in secret, from the time the Gentiles separated from My fear, from there I brought Abraham near to My service." The prophet said, And now the LORD God has sent me and His Memra.** |
| 17. ¶ Thus says the LORD, your Redeemer, the Holy One of Israel: I am the LORD your God, who teaches you for your profit, who leads you by the way that you should go.  | 17. Thus says the LORD, your Redeemer, the Holy One of Israel: “I am the LORD your God who teaches you to profit, who declares to you the way you should go in. |
| 18. Oh that you would hearken to My commandments! Then would your peace be as a river, and your righteousness/generosity as the waves of the sea; | 18. If you had hearkened to My commandments, then your peace would have been like the overflowing of the Euphrates river, and your innocence like the waves of the sea;  |
| 19. Your seed also would be as the sand, and the offspring of your body like the grains thereof; his name would not be cut off nor destroyed from before Me. **{S}** | 19. then your sons would have been numerous as the sand of the sea, and your sons’ sons as its pebbles; the name of Israel would not cease or be destroyed before Me for ever." |
| 20. Go you forth from Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, utter it even to the end of the earth; say: “The LORD has redeemed His servant Jacob.  | 20. Go forth from Babylon, flee from the province of the land of the Chaldeans, declare this with a shout of joy, announce it, send it forth to the ends of the earth; say, “The LORD has redeemed his servants, those of the house of Jacob!” |
| 21. And they thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He cleaved the rock also, and the waters gushed out.” | 21. He did not let them thirst [when] he led them through the deserts; he brought forth water for them from the rock; he cleft the rock and the water gushed out. |
| 22. There is no peace, says the LORD concerning the wicked/lawless. **{P}** | 22. “There is no peace,” says the LORD, “for the wicked.” |
|  |  |
| 1. Listen, O islands, unto me, and hearken, you peoples, from far: the LORD has called me from the womb, from the bowels of my mother has He made mention of my name;  | 1. Attend to my Memra, O islands, and hearken, you kingdoms from afar. The LORD appointed me before I was, from the body of my mother he made mention of my name.  |
| 2. And He has made my mouth like a sharp sword, in the shadow of His hand has He hid me; and He has made me a polished shaft, in His quiver has He concealed me; | 2. He placed his words in my mouth like a sharp sword, in the shadow of His might He protected me; He made me like a select arrow which in a quiver is hid |
| 3. And He said unto me: “You are My servant, Israel, in whom I will be glorified.” | 3. And He said to me, “You are my servant, Israel, in whom I will be glorified.” |
| 4. But I said: “I have laboured in vain, I have spent my strength for nought and vanity; yet surely my right is with the LORD, and my recompense with my God.” **{S}** | 4. But I said, “I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my judgment is disclosed before the LORD, and the recompense deeds before my God.” |
| 5. And now says the LORD that formed me from the womb to be His servant, to bring Jacob back to Him, and that Israel be gathered unto Him - for I am honourable in the eyes of the LORD, and my God is become my strength - | 5. And now the LORD speaks, who prepared me from the womb to be a servant serving before Him, to bring those of the house of Jacob back to His service, and that Israel might be brought near to His fear, for I am honoured before the LORD, and the Memra of my God has become my help— |
| 6. **Yes, He says: “It is too light a thing that you should be My servant to raise up the tribes of Jacob, and to restore the offspring of Israel; I will also give you for a light of the Gentiles, that My salvation may be unto the end of the earth.”** **{S}** | 6. **He says: “Is it a small thing to you that you are called My servants to raise up the tribes of Jacob and to restore the exiles of Israel? I will give you as a light to peoples, that My salvation may be to the ends of the earth.”** |
| 7. Thus says the LORD, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of the Gentiles, to a servant of rulers: Kings will see and arise, princes, and they will prostrate themselves; because of the LORD that is faithful, even the Holy One of Israel, who has chosen you. **{S}** | 7. Thus says the LORD, the Redeemer of Israel and His Holy One, to those despised among the Gentiles, to those cast out among the kingdoms, to those who are servants to rulers: “Kings shall look to them and princes arise; and they shall worship׳, because of the LORD, who is faithful, the Holy One of Israel, who is pleased with you.” |
| 8. Thus says the LORD: In an acceptable time have I answered you, and in a day of salvation have I helped you; and I will preserve you, and give you for a covenant of the people, to raise up the land, to cause to inherit the desolate heritages; | 8. Thus says the LORD, “In a time that you do My pleasure I accept your prayer, in a day of distress I raise up salvation and help you: I will prepare you and give you as a covenant of people, to raise up the righteous/ generous who lie in the dust, to apportion desolate heritages; |
| 9. Saying to the prisoners: “Go forth;” to them that are in darkness: “Show yourselves;” they will feed in the ways, and in all high hills will be their pasture; | 9. saying to the prisoners among the Gentiles, ‘Come forth,’ and to those who are jailed among the kingdoms as in the darkness, ‘Be revealed to light.' They shall lie down along the ways, in all bare heights shall be their place of staying. |
| 10. They will not hunger nor thirst, neither will the heat nor sun smite them; for He that has compassion on them will lead them, even by the springs of water will He guide them. | 10. they shall not hunger or thirst, neither heat nor the sun shall smite them, for He who is about to have pity on them will lead them, and by springs of water will make them lie down.  |
| 11. And I will make all My mountains a way, and My highways will be raised on high. | 11. And 1 will make the mountains level before them, as a way, and the highways shall be raised up. |
| 12. Behold, these will come from far; and, lo, these from the north and from the west, and these from the land of Sinim. | 12. Lo, these shall come from afar, and lo, these from the north and from the west, and these from the land of the south." |
| 13. Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the LORD has comforted His people, and has compassion upon His afflicted. **{S}** | 13. Sing for joy, O heavens, and rejoice, O earth; exult, O mountains, in singing! **For the LORD is about to comfort His people, and will have compassion on his poor.** |
| 14. But Zion said: “The LORD has forsaken me, and the Lord has forgotten me.” | 14. Because Zion said, “The LORD has taken up his Shekhinah from me, the LORD has rejected me.” |
| 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, these may forget, yet I will not forget you. | 15. “Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? Even if these may forget, my Memra will not reject you. |
| 16. Behold, I have graven you upon the palms of My hands; your walls are continually before Me.  | 16. Behold, as on hands you are portrayed before Me׳, your walls are continually before Me. |
| 17. Your children make haste; your destroyers and they that made you waste will go forth from you. | 17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile." |
| 18. Lift up your eyes round about, and behold: all these gather themselves together, and come to you. As I live, says the LORD, you will surely clothe yourself with them all as with an ornament, and gird yourself with them, like a bride. | 18. “Lift up your eyes round about, O Jerusalem and see all the sons of the people of your exiles; they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament.  |
| 19. For your waste and your desolate places and your land that has been destroyed - surely now will you be too strait for the inhabitants, and they that swallowed you up will be far away. | 19. Surely your waste and desolate places and your devastated land— surely now you will be too pressed for inhabitants, and those who annihilated you will be rejected. |
| 20. The children of your bereavement will yet say in your ears: “The place is too strait for me; give place to me that I may dwell.” | 20. From now on the sons of the people of your exiles will say, each one in your midst, ‘The place is too narrow for me; make room for me to dwell in. |
| 21. Then will you say in your heart: “Who has begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? And who has brought up these? Behold, I was left alone; these, where were they?” **{P}** | 21. Then you will say in your heart: ‘Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold, I was left alone; whence are these? |
| 22. ¶ Thus says the Lord GOD: Behold, I will lift up My hand to the Gentiles, and set up Mine ensign to the peoples, and they will bring your sons in their bosom, and your daughters will be carried upon their shoulders.  | 22. Thus says the LORD God: “Behold, I will disclose My might among the peoples, and raise My signal over the kingdoms, and your sons shall come in litters and your daughters shall be carried on couches. |
| 23. And kings will be your foster-fathers, and their queens your nursing mothers; they will bow down to you with their face to the earth, and lick the dust of your feet; and you will know that I am the LORD, for they will not be ashamed that wait for Me. **{S}** | 23. Kings shall be your foster fathers, and their queens shall minister to you. Upon their faces, upon the ground they shall spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD; the righteous who wait for my salvation shall not be put to shame.” |
| 24. Will the prey be taken from the mighty, or the captives of the victorious be delivered? **{S}** | 24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued? |
| 25. But thus says the LORD: Even the captives of the mighty will be taken away, and the prey of the terrible will be delivered; and I will contend with him that contends with you, and I will save your children. | 25. Surely, thus says the LORD: “Even that which mighty men capture I will restore, and that which strong men take away I will rescue, for I will avenge your retribution and save your sons. |
| 26. And I will feed them that oppress you with their own flesh; and they will be drunken with their own blood, as with sweet wine; and all flesh will know that I the LORD am your Saviour, and your Redeemer, the Mighty One of Jacob. **{S}** | 26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and as they are drunk from sweet wine, so shall beasts of the field be drunk from their blood. Then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob.” |

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎** **54:1-10**

**Shabbat Nachamu V**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ **"Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.**  | 1. ¶ **Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.** |
| 2. **Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.** | 2. **Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.** |
| 3. **For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities.** | 3. **For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.** |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. In a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. **{S}** | 8. In a brief hour. for a time. I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. **{S}** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. | 9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you. |
| 10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. **{S}** | 10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 54:1-10**

**1** **Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2** **and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3** **shall you prevail** Heb. תִּפְרֽצִי, shall you prevail.

**4** **your youth** Heb. עֲלוּמַיִךְ, your youth.

**6** **who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8** **With a little wrath** Heb. שֶׁצֶף. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

**9** **For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

**10** **For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 30:11 – 31:30**

**Tehillim (Psalms) 144**

**Yeshayahu (Isaiah) 48:14-22 + 49:27**

**Mk 16:14-16, Lk 24:36-43, Rm 16:17-20**

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

Day - יום, Strong’s number 03117.

Heaven - שמים, Strong’s number 08064

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

Commandment - מצוה, Strong’s number 04687.

Say / Saith - אמר, Strong’s number 0559.

Hear - שמע, Strong’s number 08085.

Do - עשה, Strong’s number 06213.

**Debarim (Deuteronomy) 30:11** For this **commandment <04687>** which I command thee this **day <03117>**, it is not hidden from thee, neither is it far off. 12 It is not in **heaven <08064>**, that thou shouldest **say <0559> (8800)**, Who shall go up for us to **heaven <08064>**, and bring it unto us, that we may **hear <08085> (8686)** it, and **do <06213> (8799)** it?

**Tehillim (Psalms) 144:4** Man is like to vanity: his **days <03117>** are as a shadow that passeth away.

**Tehillim (Psalms) 144:5** Bow thy **heavens <08064>**, O LORD, and come down: touch the mountains, and they shall smoke.

**Yeshayahu (Isaiah) 48:14** All ye, assemble yourselves, and **hear <08085> (8798)**; which among them hath declared these things? The LORD hath loved him: he will **do <06213> (8799)** his pleasure on Babylon, and his arm shall be on the Chaldeans.

**Yeshayahu (Isaiah) 48:17** Thus **saith <0559> (8804)** the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

**Yeshayahu (Isaiah) 48:18** O that thou hadst hearkened to my **commandments <04687>**! then had thy peace been as a river, and thy righteousness as the waves of the sea:

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 30:11 – 31:30** | **Psalms****Psa 144:1-15** | **Ashlamatah****Is 48:14-22 + 49:26** |
| --- | --- | --- | --- | --- |
| bhea' | love | Deut. 30:16Deut. 30:20 |  | Isa. 48:14 |
| !yIa; | without, no |  | Ps. 144:14 | Isa. 48:22 |
|  lk;a' | consumed, ate | Deut. 31:17Deut. 31:20 |  | Isa. 49:26 |
|  hL,ae | these | Deut. 31:1Deut. 31:3Deut. 31:17Deut. 31:28 |  | Isa. 48:14 |
| ~yhil{a/  | GOD | Deut. 30:16Deut. 30:17Deut. 30:20Deut. 31:3Deut. 31:6Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:16Deut. 31:17Deut. 31:18Deut. 31:20Deut. 31:26 | Ps. 144:9Ps. 144:15 | Isa. 48:17 |
| rm;a' | say | Deut. 30:12Deut. 30:13Deut. 31:2Deut. 31:7Deut. 31:10Deut. 31:14Deut. 31:16Deut. 31:17Deut. 31:23Deut. 31:25 |  | Isa. 48:17Isa. 48:20Isa. 48:22 |
| @a; | how, indeed | Deut. 31:27 |  | Isa. 48:15 |
| #r,a, | land, earth, ground | Deut. 30:16Deut. 30:19Deut. 31:4Deut. 31:7Deut. 31:16Deut. 31:21Deut. 31:23Deut. 31:28 |  | Isa. 48:20 |
| rv,a] | which, who, that | Deut. 30:11Deut. 30:16Deut. 30:18Deut. 30:20Deut. 31:4Deut. 31:5Deut. 31:7Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:16Deut. 31:18Deut. 31:20Deut. 31:21Deut. 31:23Deut. 31:29 | Ps. 144:8Ps. 144:11 |  |
|  aAB | enter, come, go | Deut. 30:16Deut. 30:18Deut. 31:2Deut. 31:7Deut. 31:11Deut. 31:16Deut. 31:20Deut. 31:21Deut. 31:23 |  | Isa. 48:15 |
| !Be | son, old | Deut. 31:2Deut. 31:9Deut. 31:13Deut. 31:19Deut. 31:22Deut. 31:23 | Ps. 144:3Ps. 144:7Ps. 144:11Ps. 144:12 |  |
| %r'B'  | bless | Deut. 30:16 | Ps. 144:1 |  |
| rb;D' | speak, spoke, said | Deut. 31:1Deut. 31:3Deut. 31:28Deut. 31:30 | Ps. 144:8Ps. 144:11 | Isa. 48:15Isa. 48:16 |
| %r,D,  | way | Deut. 30:16Deut. 31:29 |  | Isa. 48:15Isa. 48:17 |
| hy"h'  | come, came | Deut. 31:21Deut. 31:24Deut. 31:26Deut. 31:27 |  | Isa. 48:16Isa. 48:18Isa. 48:19 |
| %l;h'  | walk | Deut. 30:16Deut. 31:1Deut. 31:6Deut. 31:8Deut. 31:14 |  | Isa. 48:17Isa. 48:21 |
| bWz | flowing, gushed | Deut. 31:20 |  | Isa. 48:21 |
|  [r'z< | descendants, seed | Deut. 30:19Deut. 31:21 |  | Isa. 48:19 |
| dy" | hands | Deut. 31:29 | Ps. 144:1Ps. 144:7Ps. 144:11 |  |
| [d'y" | know, known | Deut. 31:13Deut. 31:21Deut. 31:27Deut. 31:29 | Ps. 144:3 | Isa. 49:26 |
| hwhy | LORD | Deut. 30:16Deut. 30:20Deut. 31:2Deut. 31:3Deut. 31:4Deut. 31:5Deut. 31:6Deut. 31:7Deut. 31:8Deut. 31:9Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:14Deut. 31:15Deut. 31:16Deut. 31:25Deut. 31:26Deut. 31:27Deut. 31:29 | Ps. 144:1Ps. 144:3Ps. 144:5Ps. 144:15 | Isa. 48:14Isa. 48:16Isa. 48:17 |
|  ~Ay  | today, day | Deut. 30:11Deut. 30:15Deut. 30:16Deut. 30:18Deut. 30:19Deut. 30:20Deut. 31:2Deut. 31:13Deut. 31:14Deut. 31:17Deut. 31:18Deut. 31:21Deut. 31:22Deut. 31:27Deut. 31:29 | Ps. 144:4 |  |
| ~y" | sea | Deut. 30:13 |  | Isa. 48:18 |
| bqo[]y"  | Jacob | Deut. 30:20 |  | Isa. 48:20Isa. 49:26 |
| ac'y" | come, loss, send | Deut. 31:2 | Ps. 144:14 | Isa. 48:20 |
| laer'f.yI  | Israel | Deut. 31:1Deut. 31:7Deut. 31:9Deut. 31:11Deut. 31:19Deut. 31:22Deut. 31:23Deut. 31:30 |  | Isa. 48:17 |
| lKo | all, every, whole, entire | Deut. 31:1Deut. 31:5Deut. 31:7Deut. 31:9Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:18Deut. 31:28Deut. 31:30 |  | Isa. 48:14Isa. 49:26 |
| tr'K' | made, cut off | Deut. 31:16 |  | Isa. 48:19 |
| aol | nor | Deut. 30:11Deut. 30:13Deut. 31:2 |  | Isa. 48:19 |
| dm;l' | learn, teach | Deut. 31:12Deut. 31:13Deut. 31:19Deut. 31:22 | Ps. 144:1 | Isa. 48:17 |
| ymi | who | Deut. 30:12Deut. 30:13 |  | Isa. 48:14 |
| ~yIm;  | water |  | Ps. 144:7 | Isa. 48:21 |
| %l,m,  | king | Deut. 31:4 | Ps. 144:10 |  |
| hw"c.mi  | commandment | Deut. 30:11Deut. 30:16Deut. 31:5 |  | Isa. 48:18 |
| dg"n" | declare | Deut. 30:18 |  | Isa. 48:14Isa. 48:20 |
| rk'nE | strange, aliens | Deut. 31:16 | Ps. 144:7Ps. 144:11 |  |
| !t;n"  | set, give, gave | Deut. 30:15Deut. 30:19Deut. 30:20Deut. 31:5Deut. 31:7Deut. 31:9 | Ps. 144:10 |  |
| db,[, | servant, slave |  | Ps. 144:10 | Isa. 48:20 |
| hT'[; | now | Deut. 31:19 |  | Isa. 48:16 |
| hP, | mouth | Deut. 30:14Deut. 31:19Deut. 31:21 | Ps. 144:8Ps. 144:11 |  |
| ~ynIP' | before, face | Deut. 30:15Deut. 30:19Deut. 31:3Deut. 31:5Deut. 31:8Deut. 31:11Deut. 31:17Deut. 31:18Deut. 31:21 |  | Isa. 48:19 |
| rWc | stone, rock |  | Ps. 144:1 | Isa. 48:21 |
| lAq | voice | Deut. 30:20 |  | Isa. 48:20 |
| ar'q' | called | Deut. 31:7Deut. 31:11Deut. 31:14 |  | Isa. 48:15 |
| br'q'  | near | Deut. 31:14 |  | Isa. 48:16 |
| xl;v' | send, sent |  | Ps. 144:6Ps. 144:7 | Isa. 48:16 |
| ~v' | where, there | Deut. 30:16Deut. 30:18Deut. 31:26 |  | Isa. 48:16 |
| dm;v'  | destroy | Deut. 31:3Deut. 31:4 |  | Isa. 48:19 |
| ~yIm;v' | heaven | Deut. 30:12Deut. 30:19Deut. 31:28 | Ps. 144:5 |  |
| [m;v' | hear, heard | Deut. 30:12Deut. 30:13Deut. 30:17Deut. 30:20Deut. 31:12Deut. 31:13 |  | Isa. 48:14Isa. 48:16Isa. 48:20 |
| rb;[' | cross | Deut. 30:13Deut. 30:18Deut. 31:2Deut. 31:3Deut. 31:13 | Ps. 144:4 |  |
| ~[; | people | Deut. 31:7Deut. 31:12Deut. 31:16 | Ps. 144:2Ps. 144:15 |  |
| hf'[' | observe, do, make, did, done | Deut. 30:12Deut. 30:13Deut. 30:14Deut. 31:4Deut. 31:5Deut. 31:12Deut. 31:18Deut. 31:21Deut. 31:29Isa. 48:14 |  | Isa. 48:14 |
| br'  | many, great, | Deut. 31:17Deut. 31:21 | Ps. 144:7 |  |
| [r' | evil, wicked | Deut. 31:29 | Ps. 144:10 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Deu 30:11–31:30** | **Psalms****Psa 144:1-15** | **Ashlamatah****Is 48:14-22 + 49:26** | **Peshat****Mk/Jude/Pet****Mk 16:14-16** | **Remes 1****Luke****Lk 24:36-43** | **Remes 2****Acts/Romans****Rm 16:17-20** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀναβαίνω** | ascend, arise | Deu 30:12  |  |  |  | Lk. 24:38 |  |
| **ἀπιστέω** | disbelieved, not believed |  |  |  | Mk. 16:16 | Lk. 24:41 |  |
| **αὐτός** | themselves |  |  |  | Mk. 16:14 | Lk. 24:36Lk. 24:39 |  |
| **δεικνύω** | show, shown |  |  | Isa 48:17  |  | Lk. 24:40 |  |
| **εἰρήνη** | peace |  |  | Isa 48:18 |  | Lk. 24:36 | Rom. 16:20 |
| **ἐκκλίνω** | turn aside | Deu 31:29 |  |  |  |  | Rom. 16:17 |
| **ἐνώπιον** | before | Deu 31:5Deu 31:11  |  | Isa 48:19  |  | Lk. 24:43 |  |
| **ἐσθίω** | eat | Deut. 31:17Deut. 31:20 |  | Isa. 49:26 |  | Lk. 24:43 |  |
| **ἔσχατος** | last, end | Deu 31:27 Deu 31:29 |  | Isa 48:20 |  |  |  |
| **εὐλογία** | blessing, flattering | Deu 30:19  |  |  |  |  | Rom. 16:18 |
| **ζάω** | live | Deu 30:19Deu 31:13Deu 31:27 |  |  |  |  |  |
| **ἡμέρα** | today, days | Deut. 30:11Deut. 30:15Deut. 30:16Deut. 30:18Deut. 30:19Deut. 30:20Deut. 31:2Deut. 31:13Deut. 31:14Deut. 31:17Deut. 31:18Deut. 31:21Deut. 31:22Deut. 31:27Deut. 31:29 | Ps. 144:4 |  |  |  |  |
| **θεός** | GOD | Deut. 30:16Deut. 30:17Deut. 30:20Deut. 31:3Deut. 31:6Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:16Deut. 31:17Deut. 31:18Deut. 31:20Deut. 31:26 | Ps. 144:9Ps. 144:15 | Isa. 48:17 |  |  | Rom. 16:20 |
| **ἵστημι** | stood | Deu 31:14Deu 31:15 |  |  |  | Lk. 24:36 |  |
| **κακός** | bad, evil | Deu 30:15  |  |  |  |  | Rom. 16:19 |
| **καρδία** | heart | Deu 30:14 Deu 30:17  |  |  |  | Lk. 24:38 | Rom. 16:18 |
| **κοιλία** | belly, appetites |  |  | Isa 48:8  |  |  | Rom. 16:18 |
| **κύριος** | LORD | Deut. 30:16Deut. 30:20Deut. 31:2Deut. 31:3Deut. 31:4Deut. 31:5Deut. 31:6Deut. 31:7Deut. 31:8Deut. 31:9Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:14Deut. 31:15Deut. 31:16Deut. 31:25Deut. 31:26Deut. 31:27Deut. 31:29 | Ps. 144:1Ps. 144:3Ps. 144:5Ps. 144:15 | Isa. 48:14Isa. 48:16Isa. 48:17 |  |  | Rom. 16:18Rom. 16:20 |
| **λαλέω** | spoke, speak | Deut. 31:1Deut. 31:3Deut. 31:28Deut. 31:30 | Ps. 144:8Ps. 144:11 | Isa. 48:15Isa. 48:16 |  | Lk. 24:36 |  |
| **λαμβάνω** | took, take | Deu 30:12 Deu 30:13Deu 31:26  |  |  |  | Lk. 24:43 |  |
| **λέγω** | saying | Deut. 30:12Deut. 30:13Deut. 31:2Deut. 31:7Deut. 31:10Deut. 31:14Deut. 31:16Deut. 31:17Deut. 31:23Deut. 31:25 |  | Isa. 48:17Isa. 48:20Isa. 48:22 | Mk. 16:15 | Lk. 24:36Lk. 24:38Lk. 24:40Lk. 24:41 |  |
| **μανθάνω** | learn | Deu 31:12Deu 31:13 |  |  |  |  | Rom. 16:17 |
| **ὁράω** | see, saw | Deu 31:11 |  |  |  | Lk. 24:39 |  |
| **ὅς / ἥ / ὅ** | which, who | Deut. 30:11Deut. 30:16Deut. 30:18Deut. 30:20Deut. 31:4Deut. 31:5Deut. 31:7Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:16Deut. 31:18Deut. 31:20Deut. 31:21Deut. 31:23Deut. 31:29 | Ps. 144:8Ps. 144:11 | Isa 48:17  |  |  | Rom. 16:17 |
| **πᾶς** | all, every, whole, entire | Deut. 31:1Deut. 31:5Deut. 31:7Deut. 31:9Deut. 31:11Deut. 31:12Deut. 31:13Deut. 31:18Deut. 31:28Deut. 31:30 |  | Isa. 48:14Isa. 49:26 |  |  |  |
| **πνεῦμα** | spirit |  |  | Isa 48:16 |  | Lk. 24:37Lk. 24:39 |  |
| **ποιέω** | do, did, make, done | Deu 30:12Deu 30:13 Deu 30:14 Deu 31:4 Deu 31:5 Deu 31:12 Deu 31:18 Deu 31:21Deu 31:29 |  | Isa 48:3Isa 48:5Isa 48:6Isa 48:11Isa 48:14 |  |  | Rom. 16:17 |
| **πορεύομαι** | go, going | Deut. 30:16Deut. 30:18Deut. 31:2Deut. 31:7Deut. 31:11Deut. 31:16Deut. 31:20Deut. 31:21Deut. 31:23 |  | Isa. 48:17 | Mk. 16:15 |  |  |
| **πούς** | feet |  |  |  |  | Lk. 24:39Lk. 24:40 | Rom. 16:20 |
| **πτοέω** | scared, terrified | Deu 31:6  |  |  |  | Lk. 24:37 |  |
| **σάρξ** | flesh |  |  | Isa 49:26 |  | Lk. 24:39 |  |
| **συνάγω** | gather, together |  |  | Isa 48:14  |  |  |  |
| **χαίρω** | rejoicing |  |  | Isa 48:22  |  |  | Rom. 16:19 |
| **χείρ** | hands | Deut. 31:29 | Ps. 144:1Ps. 144:7Ps. 144:11 |  |  | Lk. 24:39Lk. 24:40 |  |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:28**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Eleazar HaKafar said: Jealousy, desire and honor remove a person from the world.**

**Nazarean Talmud**

**Sidra of D’barim (Deut.) 30:11 — 31:30”**

**“Ki HaMitsvah HaZot” “For this commandment”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat** - **Mordechai (Mk)** Mishnah **א:א** |
| **And while they were saying these things, (Yeshua) himself stood among them and said to them, "Peace be to you It is me. Do not be afraid." And they were startled and frightened, for they thought that they had seen a spirit. And Yeshua said to them, "Why are you frightened and why do these thoughts go through your hearts?[[50]](#footnote-50) Look at my hands and my feet, it is me. Touch me[[51]](#footnote-51) and know that a spirit has no flesh and bones as you see that I have." And in showing them these things he showed them his hand and feet. And while they found it hard to believe from their joy and astonishment, he said to them, "Do you have anything here to eat?" And they gave him a piece of fish that was broiled. And he took and ate it in their presence.** | **And finally, he** (Yeshua) **appeared to the eleven** (talmidim) **while they were sitting.[[52]](#footnote-52) And he reproved their lack of faithfulness and their uncircumcised heart, since they had not believed those who had seen that he had risen. And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion** (conversion**) will live, and whoever does not commit is condemned.”** |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **Now I beg you, my brothers, to beware of those who cause divisions and scandals outside of the teaching** (concerning Messiah) **that you have learned, that you keep away from them. For those who are like this do not serve our Master Yeshua HaMashiach, but their belly. And with smooth speech and with blessings, they deceive the hearts of the innocent. But your obedience is exemplary to everyone. Therefore, I take pride in you, and how you to be wise to good and innocent to evil. And the God of peace will soon crush the adversary under your feet. The chesed** (loving-kindness) **of our Master Yeshua HaMashiach be with you.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 30:11 – 31:30 | Ps. 144 | Is 48:14-22 + 49:27 | Mordechai 16:14-16 | 1 Luqas 24:36-43 | Romans 16:17-20 |

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

**An Awesome Experience**

What should be evident to each of us is that we are fast approaching the end of this reading cycle. It brings with it an anticipation and a sense of accomplishment. With it we also embrace the truth of new beginnings. This sits well with the season of Shuba (return) and Shabbat HaGadol.

The three and one half year trek through the Mesorot of Mordechai (Gospel of Mark) and Luqas accompanied by 2 Luqas (Acts) and Romans has been a wonderful experience. The picture of Messiah and his talmidim that we have seen cannot be fully observed from any other setting. Having seen the depth of genius exemplified in Hakham Tsefet, Hakham Yehudah (Jude) and Hakham Shaul makes these Torah Scholars take on a light that has NEVER before seen.

The mechanism of expressing the Master’s Mesorah is yet to be fully plumbed. The systematic elucidation of the Mesorah is daunting. Our work has only scratched the surface of understanding what Yeshua taught and what his Talmidim understood of it. If we are to proclaim the Mesorah to the Gentiles/Nations does this not presuppose our understanding of the material? Furthermore, what about all of this hermeneutic stuff? We can say without a doubt that we have in no way exhausted these materials. Nor has there been enough scholarly work from this perspective.

Hakham Tsefet through his amanuensis Mordechai (Mark) paints a picture of Yeshua in terms of a Peshat genre. As such, the Mesorah of Mordechai (Mark) is one of the most allusive and cryptic books of the Nazarean Codicil. Some would even suggest that the “Gospel” of Mark is more allusive and cryptic than the “Gospel” of John.[[53]](#footnote-53) In this vein we come to conclude that Hakham Tsefet presented a form of mysticism that we have identified as “Normal Mysticism.” Thusly, we can suggest that the “Mesorah of Mordechai” is a “Mesorah of Normal Mysticism.” The aspects of “Normal Mysticism” found in this “Gospel” establish the basis for an organic understanding of Yeshua’s teachings and practices. According to Hakham Tsefet’s presentation of the Master’s Mesorah, the “Kingdom” (governance of G-d through the Bate Din and Hakhamim) is the central organic thought that unites every level of the PaRDeS hermeneutical system.

This predisposes acceptance of the Torah as taught by those Bate Din as the “normative standard” accepted by every Jew. There can be no “Kingdom of G-d” without a legal standard to follow as well as a caste of Jewish Scholars to interpret difficult aspects of that “normative standard.” This means that Yeshua’s talmidim, following Yeshua’s practice and guidance was a “norm-oriented” group. Chief among these groups were the P’rushim” (Pharisees) to which Yeshua and his talmidim belonged. Other Jewish groups may have taught a standard that was not wholly in accordance with the Pharisaic point of view. But, Newman shows in his work that these “other” groups accepted the guidance of the “Hakhamim.”[[54]](#footnote-54)

Yeshua’s words “**proclaim my Mesorah everywhere**” have a greater meaning in Greek. The Greek word “**κτίσις**” – *ktisis,* is generally translated as “creation.” As such the Master’s words would say “**proclaim my Mesorah** to all creation.” This can have deeper meaning in another hermeneutic genre. But in a Peshat commentary it should mean what it says. Therefore, we are forced to look at other possible connotations of the word. Lexical definitions of this word show that it can be used as “institution.”[[55]](#footnote-55) This word deserves more attention than we can afford at present. Nevertheless, if “**κτίσις**” – *ktisis*, is associated with the idea of an institution we can offer some further meaning. Yeshua’s words can then be understood to mean that the Mesorah is to be taught in Nazarean institutions such as Bate Midrash and Esnogas (Synagogues). This suggests a continuity of thought between acceptance of the Torah as elucidated by the Hakhamim and Nazarean institutions of study. For one to accept the teachings of the Master he must adhere to the teachings of the Nazarean Hakhamim. Likewise, there must be an acceptance of a Nazarean normative standard. This in turn makes Nazareans a “norm-oriented” group. Thus, we can see that acceptance of the Torah as taught by those in Nazarean Bate Din is essential to the Nazareans as a “norm-oriented” group.

Now someone might ask the question, where are the laws and teachings of the Master concerning these matters? The Nazarean Codicil is instructive and insinuative. Firstly, it is a prototypical Mesorah. Its organic style laid the foundation for materials of the same genre. Secondly, the “Mesorah”[[56]](#footnote-56) as we know it today is taken for granted in the Nazarean Codicil. Thusly, the Master’s statement “if you love me keep my commandments” is not a reference to some overgenerous abbreviation of the “commandments.” It is an allusion to accepting ALL of the 613 commandments.

The Nazarean is to accept and teach this normative standard in its institutions. Now we can clearly see what the Master is saying when we reword the translation slightly. “**Go all over the world and proclaim my Mesorah**” in all your institutions, i.e. Bate Din, Bate Midrash and Esnogas. Or, “establish teaching institutions all over the globe, instructing everyone in my Mesorah.”

**Did Adam HaRishon fail completely?**

Many scholars want to stand on the shoulders of Adam HaRishon in condemnation and consternation. Have we really stopped to see his actions from a positive light? When we stop to think on the truth of his character we cannot measure up to his stature. Firstly, he names every creature in the cosmos. From this we determine that he had the “Dabar Elohim” in his mouth. Our meaning is that he excelled in the level of being a “Judge.” Nevertheless, we see that he does conduct himself as a judge. Whatever the creature was named on the earth was its name in the heavens. We have also overlooked the fact that he as a “Judge” set limits on the Torah.[[57]](#footnote-57) This we surmise by Chavah’s (Eve) words concerning the forbidden tree when she says that she could not even “touch” the tree. We clearly know that there are many traditions that castigate Adam saying he did not properly teach Chavah the halakhah of not “touching” the tree. “Ba-lo-ney!” As a “Judge” he had every right to set a fence around the words of G-d. Now we will not go beyond the limits of Peshat here, but we must realize that the text and narrative are established to learn truths that require some honest introspection.

We are not trying to explicate the whole scene in the opening of B’resheet. We are trying to point out that Adam HaRishon was greater in stature than we usually give him credit for. After Adam has named all the creatures of the cosmos G-d takes a “rib” from his side to make his “help-mate.” Here at the conclusion of the procedure Adam sees his “help-mate” and makes another halakhah as a judge.

1. Gen. 2:23-24 "This is now bone of my bones, And flesh of my flesh; She **will be called Woman**, Because she was taken out of Man.
2. For this reason a man will leave his father and his mother, and **be joined to his wife;**
3. and **they will become one flesh**.

Firstly he also “named” or “titled” his companion. Secondly, he establishes and passes a judgment **instituting** marriage. Thirdly, he establishes a cosmic principle (law) that husband and wife become a unified whole person in marriage.

G-d established the first institution of Shabbat. Adam established the second as a Bet Midrash, teaching on personal relationships. Yeshua’s “great commission” is only a continuation of the mission established by Adam HaRishon. As such, it is our duty to establish and establish institutions of worship and Torah study. We here also opine that this was the message of Hillel and his School. Furthermore, we also believe that this “commission” was given to all the Jewish people of the first century. Shammai vehemently opposed this cosmic mission forbidding Gentiles the opportunity to convert. But, even when we least expect it there is always the Divine hand of providence. To Adam G-d said “subdue the earth.” To the Sages of the first Century we might hear Him say “**Go all over the world and proclaim my Mesorah.**” But the bidding was refused. Therefore, Divine Providence called the Messiah “the arm of salvation” (Yeshua).

Isa. 59:16-17 And He (God) saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** (Yeshua) **to Him**, And His righteousness/generosity upheld Him. 17 He put on righteousness like a breastplate, And a **helmet of salvation** (Yeshua) **on His head**; And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle (Tallit).

Isa. 6:8 Then I heard the voice of the LORD, saying, "Whom will I send, and who will go for Us?" Then I said, "Here am I. Send me!"

Failure to accept the mission and role of Adam caused us to walk into the present darkness of Galut (Exile). When will we learn that Yeshua was trying to expedite the coming of the Y’mot HaMashiach? When will we realize that G-d is saying go, or I will extend the days of darkness upon the earth?

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

The words of our Torah Seder are loud and clear. Hakham Shaul takes up his discourse by saying…

**Now I beg you, my brothers, to beware of those who cause divisions and scandals outside of the teaching** (concerning Messiah) **that you have learned, that you keep away from them.**

We might hear the words of Hakham Tsefet from above as they caution Hakham Shaul causing him to pen the above words. In all your teaching institutions all over the globe, **beware of those who cause divisions** instructing everyone in **scandals outside teachings and contrary to the** Mesorah.”

Persecution and scandal have plagued Nazareans on a cosmic scale. Like all Jewish people we still remain and we still proclaim the master’s Mesorah. Hakham Shaul declares it not only to be the Mesorah of the Master but the “Mesorah of G-d.”[[58]](#footnote-58)

In our studies of Remes (allegorical) hermeneutics we have studied techniques of masters such as the Ramban and Philo. Philo was a contemporary to Hakham Shaul. We have found places where it is hard to distinguish the words of Philo from those of Hakham Shaul. We have stressed the importance of the septennial reading cycle ad nauseam. In recent studies in the allegorical genre we found possible evidence that Philo may have followed the same system.

Wolfson reports, “his (Philo’s) writings have the form of sermons or homilies on verses or topics selected from Scripture Now it happens that only the Pentateuch was read serially in public at the synagogue on the Sabbath and it was usually completed in Palestine, and hence probably also in Alexandria, in cycles of three years.”[[59]](#footnote-59)

Now we believe that Wolfson is speaking in terms of generalities. His generalities when taking into account festivals and other interruptions of the reading cycle would also mean that Philo made his “sermons and homilies” according to the septennial calendrical system. While the thesis waits to be proven we find it inspiring to learn that there were many sermonic materials scheduled according to the septennial calendrical system.

As such, we find an interesting parallel between one of Philo’s homilies and the present circumstance pictured in the Peshat (Mishnaic) foundation to our Remes portion of the Nazarean Talmud this week. The theme of Galut (exile) and its hardships weigh in heavily on Hakham Shaul’s mind. He must be wondering how he will protect his teaching “institutions” from the ravenous Roman (Edom-Esau) wolves. Philo gives us reassurance in the most unusual place.

**Exodus 3:1** Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.

Philo’s homily begins very much like the Torah. Yet Philo’s homily reads very much like a Targum.

Mos 1:64 Now, as he was leading the flock to a place where the 65 water and the grass were abundant, and where there happened to be plentiful growth of herbage for the sheep, he found himself at a glen where he saw a most astonishing sight. There was a bramble-bush, a thorny sort of plant, and of the most weakly kind, which, without anyone's setting it alight, suddenly took fire; and, though enveloped from root to twigs in a mass of fire, which looked as though it were spouted up from a fountain, yet remained whole, and, instead of being consumed, seemed to be a substance impervious to attack, and, instead of serving as fuel to the fire, actually fed on it. In the midst of the 66 flame was a form of the fairest beauty, unlike any visible object, an image supremely divine in appearance, **refulgent with a light brighter than the light of fire**. **It might be supposed that this was the image of Him** (God) **that is; but let us rather call it an angel or herald, since, with a silence that spoke more clearly than speech, it employed as it were the miracle of sight to herald future events.**

In Targumaic form, Philo fills in the blanks for us.

Philo finds a messenger, most likely the “Angel of the LORD” in the midst of the burning bush. He is clear to show that what Moshe Rabbenu saw was NOT G-d or any image of G-d. Rather Moshe sees the agent and emissary of G-d. Here we draw on the words of Hakham Yochanan in the Revelation.

Rev. 1:12-17 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and **His voice was like the sound of many** Hakhamim (people – waters).[[60]](#footnote-60) In His right hand He held seven stars (Paqidim), and **out of His mouth came a sharp two-edged sword**; and **His face was like the sun shining in its strength.**

In a sense we might say that Philo depicts the Neshamah of Messiah as the emissary in the burning bramble. It is also noteworthy to point out that Philo makes the demesne of G-d speechless. Here is a world of images rather than words. The wise will understand.

We have pointed out on several occasions that the voices which were seen were the teachers, i.e. Hakhamim of the Jewish people. When we looked into Sinai we are in an atemporal place. Time does not exist in that dimension.

**Shemot (Ex.) 19:16 So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (Tiferet - Darshan or Magid [Prophet])**, so that all the people who werein the camp (world) trembled.**

Philo shows an amazing picture of Messiah. But he also shows us a daunting truth. Israel’s messiah is Israel.

Mos 1:67 For the **burning bramble was a symbol of those who suffered wrong, as the flaming fire of those who did it.** **Yet that which burned was not burnt up, and this was a sign that the sufferers would not be destroyed by their aggressors, who would find that the aggression was vain and profitless while the victims of malice escaped unharmed. The angel was a symbol of God's providence, which all silently brings relief to the greatest dangers, exceeding every hope.**

Why does the flame not consume Israel?

Mos 1:68 But the details of the comparison must be considered. The bramble, as I have said, is a very weakly plant, yet it is prickly and will wound if one do but touch it. Again, though fire is naturally destructive, the bramble was not devoured thereby, but on the contrary was guarded by it, and remained just as it was before it took fire, lost nothing at all but gained an additional brightness.

“First, the thorny bush is not just lowly, as appropriate to its representing those who suffer, but can inflict through its thorns harm to those who touch (that is, seek to harm) it. Here Philo picks up on a something previously said, almost in passing, at the end of 65, that the bush was not only unharmed by the fire (which is all that the scriptural text says), but was protected by it, fed on it, even gaining in brightness.”[[61]](#footnote-61)

Yisrael’s relationship to the fire and thorns is very closely associated with the opening of the Zohar.

﻿Zohar 1:1 Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. II, 2). What, he said, “does the lily” symbolize? It symbolizes the Community of Israel. **As the lily among thorns is tinged with red and white, so the Community of Israel is visited now with justice and now with mercy**; as the lily possesses thirteen leaves, so the Community of Israel is vouchsafed thirteen categories of mercy which surround it on every side.

The wound is not actually our demise, it is our victory. We will conclude with one final encouraging word from the midst the voiceless burning bush.

Mos 1:69 All this is a description of the nation's condition as it then stood, and we may think of it as a voice to the sufferers: "**Do not lose heart; your weakness is your strength, which can 'prick, and thousands will suffer from its wounds. Those who desire to consume you will be your unwilling saviours instead of your destroyers. Your ills will work you no ill. Nay, just when the enemy is surest of ravaging you, your fame will shine forth most gloriously:**”

**Some Questions to Ponder:**

1. Read the two Ashlamatot (readings from the Prophets) carefully. What are their major differences and their major similarities? And how are these two readings related to Sephira of “HOD” (Parnas 2/Sincerity)?
2. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
3. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

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

**Shabbat: “HaAzinu HaShamayim” – “Give ear, you heavens”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַאֲזִינוּ הַשָּׁמַיִם** |  | **Saturday Afternoon** |
| **“HaAzinu HaShamayim”** | Reader 1 – D’barim 32:1-6 | Reader 1 – D’barim 33:1-3 |
| **“Give ear, you heavens”** | Reader 2 – D’barim 32:7-12 | Reader 2 – D’barim 32:4-7 |
| **“Escuchad, cielos”** | Reader 3 – D’barim 32:13-18 | Reader 3 – D’barim 32:7-9 |
|  | Reader 4 – D’barim 32:19-28 |  |
| D’barim (Deut) 32:1-52 | Reader 5 – D’barim 32:29-39 | **Monday & Thursday****Mornings** |
| Psam 145:1- | Reader 6 – D’barim 32:40-43 | Reader 1 – D’barim 33:1-3 |
| Ashlam.: Is. 1:2-9, 16-27**Special:** Isaiah 60:1-22 | Reader 7 – D’barim 32:44-52 | Reader 2 – D’barim 32:4-7 |
| P. Abot 4:29 |  Maftir – D’barim 32:48-52 | Reader 3 – D’barim 32:7-9 |
| Nazarean Codicil: Mk 16:17-18; Lk 10:17-20; Rm 16:21-24 |  Isaiah 60:1-22 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

[**http://www.betemunah.org/teruah.html**](http://www.betemunah.org/teruah.html)

[**http://www.betemunah.org/shofar.html**](http://www.betemunah.org/shofar.html)

[**http://www.betemunah.org/knowday.html**](http://www.betemunah.org/knowday.html)

1. Ibn Ezra; Radak [↑](#footnote-ref-1)
2. Malbim [↑](#footnote-ref-2)
3. v. 1 [↑](#footnote-ref-3)
4. v. 10 [↑](#footnote-ref-4)
5. Ibid. [↑](#footnote-ref-5)
6. v. 9 [↑](#footnote-ref-6)
7. v. 11 [↑](#footnote-ref-7)
8. Including our own, see: The Orot Sephardic Shabbat Siddur, By Rabbi Eliezer Toledano, page 578. [↑](#footnote-ref-8)
9. This section (above) was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-9)
10. Soncino Books Of The Bible, The Psalms, Hebrew text & English translation with an introduction and commentary by the Rev. Dr. A. Cohen, Revised by Rabbi E. Oratz, assisted by Rav Shalom Shahar. [↑](#footnote-ref-10)
11. ‘Day is our verbal tally with the Torah: Day - יום, Strong’s number 03117. [↑](#footnote-ref-11)
12. Much of this study is based on a Tisha B’Av shiur by Rabbi Mendel Kessin. [↑](#footnote-ref-12)
13. A lunar eclipse is normally characterized by the moon turning blood red. Now red is Esav’s color. Thus we understand that an eclipse on a festival is a time when the Jews overcome Esav, as we will soon see. [↑](#footnote-ref-13)
14. It is said over in the name of the Chafetz Chaim that 75 years after the outbreak of World War 2, a 3rd world war will breakout. Rav Tzvi Meir Zilberberg of Yerushalayim said in the name of Rav Pam Zatzal who said over from Rav Elchonon Wasserman h’yd who spoke to us in the year 1939. He said there will be ten Shmita cycles following WWII that will be a preparation for Mashiach and that Mashiach can come at that time, which falls out on Succoth in the year of 5776. [↑](#footnote-ref-14)
15. Our Sages teach that Mashiach is expected at the end of a Shmita year. [↑](#footnote-ref-15)
16. Curiously, Columbus left on his epic voyage on the very day of the expulsion, which happened to be Tisha B’Ab. [↑](#footnote-ref-16)
17. Clouds, volcanic eruptions, dust storms, etc. [↑](#footnote-ref-17)
18. [↑](#footnote-ref-18)
19. The Ohr Mashiach (the light of the Messiah) was revealed and this brought the Kabbala to light. [↑](#footnote-ref-19)
20. Kabbalah (Hebrew: קַבָּלָה‎, literally “receiving/tradition”) is an esoteric method, discipline, and school of thought that originated in Judaism. A traditional Kabbalist in Judaism is called a Mekubal (Hebrew: מְקוּבָּל‎). [↑](#footnote-ref-20)
21. December 25, 1642 – March 20, 1726 [↑](#footnote-ref-21)
22. The last ones. [↑](#footnote-ref-22)
23. Zohar part I, 117a [↑](#footnote-ref-23)
24. Bereshit (Genesis) 7:11 [↑](#footnote-ref-24)
25. According to this paradigm, the year 5751 (October 1990–September 1991) equates with high noon on the sixth day (the sixth millennium). The year 5751 begins an entirely new era. Just as on Friday afternoon we begin the mad rush to prepare for the Shabbat day, so too, all the wonders you see from this year are nature’s frenzy to prepare for a time beyond time. We have entered what the ancient sages referred to as the Era of Mashiach. [↑](#footnote-ref-25)
26. *Maharal*, in a telling parable, describes the relationship between the embryonic “kingdom of Israel” and its “Edomite” environment: Fruit grows within a husk; when the fruit ripens the husks falls off... So it is with Israel. Their kingdom emerges and grows from within the kingdom of the nations i.e., from the existential power of the kingdom of the nations, and from their level, it raises itself to a higher level. And when the kingdom of Israel reaches complete maturity the kingdom of nations is removed, just as the husk is removed, and falls off when the fruit reaches its perfection. ...**The Messianic revolution will take place in the hearts and minds of the people**. The “falling off of the husk” does not refer to a political or military event, nor does “kingdom of the nations” refer to a political entity. **The husk refers to the value system of the Western world.** The falling off of the husk signifies the victory of spirituality over materialism, faith in G-d over unbounded trust in one’s own power, and awareness of divine providence over belief in blind chance.

Yet it appears that the “kingdom of Israel” in its infancy (and here “kingdom” means both state and cultural entity) is still definitely “attached to Edom”. Could Maharal, from his 16th century vantage point, be referring to the reality of the State of Israel today? [↑](#footnote-ref-26)
27. Read up on the history of the Jews in Kobe, Japan to see how China and Japan went out of their way to help and preserve the Jews. This points to the fact that Adam’s sin affected primarily the ‘west’ or left side. That is why anti-Semitism has been largely absent in the east. [↑](#footnote-ref-27)
28. Interestingly enough, another name for the Erev Rav was “HaAm,” or “the people,” as noted above. In fact, Chazal say that every time the Torah refers only to HaAm, which, on a simple level, can apply to the Jewish people as well, it is really a direct reference to the Erev Rav themselves. Hence, when the verse says: Shemot (Exodus) 13:17 After Pharaoh sent the people away. HaShem did not lead them through the land of the Philistines. The Ohr HaChaim HaKadosh says that it refers to the Erev Rav, whom Pharaoh sent along with the Jewish people to cause precisely the kind of trouble they cause in parshah Ki Tisa. **The general understanding is that the Erev Rav are Jews who wish to divert us from Torah and mitzvot.** The Erev Rav made their first appearance at the redemption in Egypt. From this we learn to expect them whenever we experience redemption. This happens because the sparks of kedusha have coalesced in the Jews and that is where the impure force must go to get the Jews to sin and give up the kedusha. [↑](#footnote-ref-28)
29. If the Bne Israel had made the calf themselves, they would have said ‘this is our god’ (Instead of ‘this is your god’.). The Torah’s language - together with a whole bunch of additional commentaries by our sages - makes it clear that the Erev Rav were responsible for leading the authentic Am Yisrael away from the service of G-d, with devastating consequences. And they are still doing that today. The Vilna Gaon expounds on this at length in Kol HaTor, Chapter 2, Section 2, Letter bet: “Erev Rav” is a concept, and is a title that can be given to any Jew that tries to dissuade other Jews from belief in Sinaitic Torah, and the Final Redemption. That’s what the Erev Rav did in the desert, and that is what the Erev Rav has done in every generation. In *Toldot Yakov Joseph* (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders. “...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV.” (Likutim Ha GRA) [↑](#footnote-ref-29)
30. “….the Erev Rav is our greatest enemy, the one who separates the two Mashiachs. The klipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war; anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the klipah of the Erev Rav, and was better off not being born in the first place.” [↑](#footnote-ref-30)
31. I think we are very close to the moment in time when real Torah-faithful Jews will let go of the “Religious-Zionism” term and the *Erev Rav* among us who are part of that group will cling ever more tenaciously to it as it really defines them. Because, let’s face it. Zionism created a way to be Jewish without the *Torah*. And if you want to appear “religious” or even be a rabbi without obligating yourself to those *mitzvot* which are impossible to reconcile with Western values, there’s no better home for you than Religious-Zionism. [↑](#footnote-ref-31)
32. The Chazon Ish was clear that the “Zionist secular government” would fall before the Messiah would come, and this fall, he believes, will be facilitated by Paras. [↑](#footnote-ref-32)
33. A fifth column is any group of people who undermine a larger group—such as a nation or a besieged city—from within, usually in favor of an enemy group or nation. [↑](#footnote-ref-33)
34. Quid pro quo (“something for something” in Latin) means an exchange of goods or services, where one transfer is contingent upon the other. English speakers often use the term to mean “a favor for a favor”; phrases with similar meaning include: “give and take”, “tit for tat”, “you scratch my back, and I’ll scratch yours”. [↑](#footnote-ref-34)
35. Esav = Edom. The Talmud (Sanhedrin 98a) teaches that Mashiach sits at the gates of Rome. The Maharal explains that this means that Mashiach will only appear when the power of Rome comes to an end. The Roman Empire does not exist today, but as a world power it still exists among the descendants of Edom. Says Rabbi Dessler, our modern civilization has been developed over many centuries, but its cradle stood in the Roman Empire. It is understood that ‘Rome’ means western civilization and in particular it’s religions that include Christianity and Islam. [↑](#footnote-ref-35)
36. Spiritual Dean. [↑](#footnote-ref-36)
37. Zohar section 2, page 18a – LB. [↑](#footnote-ref-37)
38. They way one ascertains whether something is still alive is whether it has a self preservation instinct. Edom and Ishmael no longer have the self preservation instinct, which indicates they are near death. This is why America and Obama, and Europe and Russia will do nothing to stop Iran from getting the bomb, nor will they do anything to prevent the spread of ISIS. [↑](#footnote-ref-38)
39. According to the Center for Nonproliferation Studies, "Moslem and Muslim are basically two different spellings for the same word”. But the seemingly arbitrary choice of spellings is a sensitive subject for many followers of Islam. Whereas for most English speakers, the two words are synonymous in meaning, the Arabic roots of the two words are very different. A Muslim in Arabic means “one who gives himself to God”, and is by definition, someone who adheres to Islam. By contrast, a Moslem in Arabic means “one who is evil and unjust” when the word is pronounced, as it is in English, Mozlem with a z. [↑](#footnote-ref-39)
40. Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:2 **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”. [↑](#footnote-ref-40)
41. Yalkut Shimoni, Yeshayahu (Isaiah) 60 [↑](#footnote-ref-41)
42. Ultimately, Paras will keep pushing to be a superpower and come into conflict with Russia. In the end, both nations will crumble in an ensuing war between them, which is the Edom vs. Paras war referenced in the Talmud. [↑](#footnote-ref-42)
43. Iran (Persia). [↑](#footnote-ref-43)
44. The Gemara in Yoma 10a is clear – at the End of Days, Edom (lead by US) will fight Paras (Persia, Iran). [↑](#footnote-ref-44)
45. The Maharal writes that Ishmael is included in Paras, because the attribute of Paras is *tyvvah* (lusts), as it is with Ishmael. Thus, Paras is really the power of Ishmael. [↑](#footnote-ref-45)
46. According to the ancient Midrash Pesikta Rabbati, there will *first* be a conflict between Edom and Paras, *followed* by an “alliance” between Edom and Ishmael (i.e., Edom and Paras, as Paras is Ishmael, according to the Maharal). Can you imagine the West, Russia, the Arabs, and the Persians on the same team? This is Gog u’Magog. [↑](#footnote-ref-46)
47. What were the root causes of the Flood? Rashi cites sexual immorality and idolatry. Following the Gemara in Sanhedrin, Rashi adds that “Hamas” or theft sealed the generation’s fate. [↑](#footnote-ref-47)
48. The Hebrew word Klal means both “law” and “collective”. In this sense, Klal means the whole collective of Israel. [↑](#footnote-ref-48)
49. Malbim [↑](#footnote-ref-49)
50. This passage demonstrates how difficult it was to process the resurrected appearance and body of Messiah. [↑](#footnote-ref-50)
51. Origen says this phrase; **ψηλαφάω** *pselaphao* demonstrates the *Teachings of Peter.* Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 560 [↑](#footnote-ref-51)
52. Sitting, judging and or study [↑](#footnote-ref-52)
53. Caneday, A. B. *Mark’s Provocative use of Scripture in Narration, “He Was with Wild Animals and Angels Ministered to Him.* Bulletin for Biblical Research 9 (1999) 19-36 [© Institute for Biblical Research] [↑](#footnote-ref-53)
54. Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden ; Boston: Brill, 2006. [↑](#footnote-ref-54)
55. Cf. Strong’s G2937 [↑](#footnote-ref-55)
56. Here we are speaking in general terms of the whole gambit of rabbinic materials handed (Mesorah) down from generation to generation. [↑](#footnote-ref-56)
57. Cf. Aboth 1:1, make a fence around the Torah! [↑](#footnote-ref-57)
58. Cf. Romans 1:1 [↑](#footnote-ref-58)
59. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p 95 [↑](#footnote-ref-59)
60. The phrase could read “like a voice to many Gentiles “We opine that the voice is many voices speaking to many Gentiles, which can only be the “voices” of the Hakhamim. We also note that in the Exodus passage above, the Hakhamim make time come to a stop with their teachings. They transport their talmidim into the spheres of the Divine Presence which is an atemporal place. [↑](#footnote-ref-60)
61. Steven D. Fraade, *Between Rewritten Bible and Allegorical Commentary: Philo's Interpretation of the Burning Bush.* Brill, Boston 2014. p.228 [↑](#footnote-ref-61)