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

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

|  |  |
| --- | --- |
| **Three- and 1/2-year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Elul 14, 5782 / September 9-10, 2022** | **Seventh Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

His Excellency Adon Luqas Nelson

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

**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** [**chozenppl@GMail.com**](mailto:chozenppl@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

**May Ha-Shem bestow 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!**

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

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

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

**A Prayer for Israel**

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

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

**“HaAzinu HaShamayim” - ” Give ear, O heavens”**

**&**

**5th Shabbat of Consolations**

|  |  |  |
| --- | --- | --- |
| **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, O heavens”** | Reader 2 – D’barim 32:7-12 | Reader 2 - D’barim 33:4-6 |
| **“Prestad atención, oh cielos,”** | Reader 3 – D’barim 32:13-18 | Reader 3 - D’barim 33:1-7 |
| D’barim (Deuteronomy) 32:1-52 | Reader 4 – D’barim 32:19-28 |  |
| Psalms 146:1 –147:20 | Reader 5 – D’barim 32:29-39 | **Monday & Thursday**  **Mornings** |
| Ashlamatah: Isaiah 1:2-9 + 16-27 | Reader 6 – D’barim 32:40-43 | Reader 1 - D’barim 33:1-3 |
| Special Ashlamatah: Isaiah 54:1-10 | Reader 7 – D’barim 32:44-52 | Reader 2 - D’barim 33:4-6 |
| N.C.: Mark 16:17-18; Lk. 10:17-20 | Maftir – D’barim 32:48-52  Isaiah 1:2-9 + 16-27 | Reader 3 - D’barim 33:1-7 |

**Summary of the Torah Seder – ‎ D’barim (Deuteronomy)** **32:1-52**

* + - * The Song of Moses – Deut. 32:1-44
        + Appeal to the Universe for Attention – Deut. 32:1-3
        + God’s Faithfulness and Israel’s Folly – Deut. 32:4-6
        + The Lesson of History – Deut,.32:7-14
        + Israel’s Ingratitude – Deut. 32:15-18
        + The Merited Punishment – Deut. 32:19-25
        + The Stay of God’s Vengeance – Deut. 32:26-33
        + The Lot of Israel’s Enemies – Deut. 32:34-42
        + Conclusion of the Song – Deut. 32:43
      * The Law is Israel’s Life – Deut. 32:45-47
      * Moses Ordered to Ascend Mt. Nebo – Deut. 32:48-52

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.)** ‎‎‎**32:1-52**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **Listen, O heavens**, and I will speak! And let the earth hear the words of my mouth! | 1. And when the last end of Mosheh the prophet was at hand, that he should be gathered from among the world, he said in his heart: I will not attest against this people with witnesses that taste of death in this world, behold, I attest against them with witnesses which do not taste of death in this world, and whose destination is to be renewed in the world to come. Isaiah the prophet, when he prophesied in the congregation of Israel, attributed hearing to the heavens, and attentiveness to the earth; because (in his case) earth was nearest and heaven more remote: **but Mosheh the prophet, when he now prophesied in the congregation of Israel, attributed hearing to the earth, and attentiveness to the heavens; because (in his case) heaven was nearest and earth more remote; for so it is written, Attend, you heavens, and I will speak; and hear, O earth, the words of my mouth.** |
| 2. My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass. | 2. My doctrine will smite the rebellious like heavy rain; but will be enjoyed with pleasantness by those who receive instruction, as the dew: my words will be like the down falling rain of the wind that breathes upon the grass in the month of Marcheshvan, and as the droppings of the latter rain which water the springing herbage of the earth in Nisan. |
| 3. When I call out the name of the Lord, ascribe greatness to our God. | 3. Woe to the wicked who make memorial of the Holy Name with blasphemies. Wherefore Mosheh, who was the Doctor of Israel, would not permit himself to pronounce the Holy Name until he had dedicated his mouth at the beginning of his hymn with eighty and five letters, making twenty and one words, and afterwards he spoke: In the Name of the LORD, I invoke you, O house of Israel, to ascribe glory and greatness before our God. |
| 4. The deeds of the [Mighty] Rock are perfect, for all His ways are just; a faithful God, without injustice He is righteous and upright. | 4. Mosheh the prophet said: When I ascended the mountain of Sinai, I beheld the LORD of all the worlds, the LORD, dividing the day into four portions; three hours employed in the Law, three with judgment, three in making marriage bonds between man and woman, and appointing to elevate or to abase, and three hours in the care of every created thing: for so it is written: The Mighty One whose works are perfect, for all His ways are judgment, a faithful God before whom no iniquity comes forth, pure and upright is He. |
| 5. Destruction is not His; it is His children's defect you crooked and twisted generation. | 5. The beloved children have corrupted their good works; a blemish is found upon them; a perverse generation which have altered their works; so, will the order of this world's judgment be altered upon them. |
| 6. Is this how you repay the Lord, you disgraceful, unwise people?! Is He not your Father, your Master? He has made you and established you. | 6. Can you indeed so requite the Name of the Word of the LORD, O foolish people, and receive the Law, yet not be made wise? Is He not your Father who bought you, who created you and established you? |
| 7. Remember the days of old; reflect upon the years of [other] generations. Ask your father, and he will tell you your elders, and they will inform you. | 7. Remember the days of old; consider the years of every generation; read the books of the Law, and they will teach you, and the books of the Prophets, and they will tell you. |
| 8. When the Most High gave nations their lot, when He separated the sons of man, **He set up the boundaries of peoples according to the number of the children of Israel.** | 8. When the Most High made allotment of the world unto the nations which proceeded from the sons of Noach, in the separation of the writings and languages of the children of men at the time of the division, He cast the lot among the seventy angels, the princes of the nations with whom is the revelation to oversee the city, even at that time **He established the limits of the nations according to the sum of the number of the seventy souls of Israel who went down into Mizraim.** |
| 9. Because the Lord's portion is His people Jacob, **the lotof His inheritance.** | 9. **And when the holy people fell to the lot of the LORD of all the world,** Michael opened his lips and said: Let the good portion of the Name of the LORD's Word be with Him. Gabriel opened his lips with thanksgivings, and said, Let the house of Jacob be the lot of His inheritance. |
| 10. He found them in a desert land, and in a desolate, howling wasteland. He encompassed them and bestowed understanding upon them; **He protected them as the pupil of His eye.** | 10. He found them dwelling in the wilderness, in the solitude, the place of howling demons and thorns, the place of thirsting; He overspread them with His seven glorious clouds; He taught them His Law; **He kept them as the Shekinah keeps the apple of His eye.** |
| 11. As an eagle awakens its nest, hovering over its fledglings, it spreads its wings, taking them and carrying them on its pinions. | 11. As an eagle stirs up and cares for his nest, and hovers over his young, so did His Shekinah stir up the tents of Israel, and the shadow of His Shekinah overspread them; and as an eagle outstretches his wings over his young ones, bares them and carries them upon his wings, so bare He them and carried them, and made them dwell upon the strong places of the land of Israel. |
| 12. [So] the Lord guided them alone, and there was no alien deity with Him. | 12. The Word of the LORD made them to dwell in His land, nor suffered any among them to be the followers of strange worship. |
| 13. He made them ride upon the high places of the earth, that they would eat the produce of the field. He let them suck honey from a rock, and oil from the mighty part of the crag. | 13. He made them to dwell in the strong places of the land of Israel and gave them to eat of the goodly produce of His field, and nourished them with the honey of its fruits which grow even upon the rocks with the oil of its olive trees, and from branches (growing) out of the rocks. |
| 14. The cream of cattle and the milk of sheep, with the fat of lambs and rams of Bashan and he goats, with kidneys of wheat, and it [the congregation of Israel] would drink the blood of grapes [which was] as the finest wine. | 14. He gave them rich butter of kine from the spoil of their kings, and the fat of the firstlings of the sheep from the prey of their sultans, with the choice rams and goats of the flocks of Mathnan. Mosheh the prophet said: If the people of Israel will observe the precepts of the Law, it is foretold that their wheat granary will be like the kidneys of oxen, and that from one bunch of grapes will come forth a kor of red wine. |
| 15. And Jeshurun became fat and rebelled; you grew fat, thick and rotund; [Israel] forsook the God Who made them and spurned the [Mighty] Rock of their salvation. | 15. But the house of Israel grew rich and wicked; they prospered much and possessed wealth, and forsook the worship of Elohim who created them, and provoked Him to anger who redeemed them. |
| 16. They provoked His zeal with alien worship; they made Him angry with abominations deeds. | 16. They moved Him to jealousy with strange worship, by their abominations they made Him angry. |
| 17. They sacrificed to demons, which have no power, deities they did not know, new things that only recently came, which your forefathers did not fear. | 17. They sacrificed to idols, resembling devils, in whom there is no profit, to idols which they had not known, new gods lately made, with which your fathers had nothing to do; |
| 18. You forgot the [Mighty] Rock Who bore you; you forgot the God Who delivered you. | 18. But the adorable Strong One who created you have you forgotten; of the word of Elohim who strengthened you so often have you been forgetful. |
| 19. And the Lord saw this and became angry, provoked by His sons and daughters. | 19. And when it was manifest before the LORD, He was wroth, provoked thereto by His beloved children who were called upon His Name son and daughters. |
| 20. And He said, "I will hide My face from them. I will see what their end will be, for they are a generation of changes; they are not [recognizable] as My children whom I have reared. | 20. And He said, I will take away from them the favour of My countenance; it will be seen what will be the end; for they are a perverse generation, children who have not faith. |
| 21. They have provoked My jealousy with a non-god, provoked My anger with their vanities. Thus, I will provoke their jealousy with a non-people, provoke their anger with a foolish nation. | 21. They have made Me jealous by that which is not God, they have angered Me by their vanities: I also will provoke them to jealousy by a people which has not been a people, by the foolish Babylonian people will I provoke them. |
| 22. For a fire blazed in My wrath and burned to the lowest depths. It consumed the land and its produce, setting aflame the foundations of mountains. | 22. For an east wind strong as fire will go out before Me, and blaze in the might of My anger, and burn to the lowest hell; it will consume the land with its produce and set the foundations of the mountains in flame. |
| 23. I will link evils upon them. I will use up My arrows on them. | 23. And when they dwell in Babel, they will serve their idols; for I have spoken in My Word to array calamities against them, the plague-arrows of My vengeance to destroy them, |
| 24. They will sprout hair from famine, attacked by demons, excised by Meriri. I will incite the teeth of livestock upon them, with the venom of creatures that slither in the dust. | 24. I will make them go into captivity in Media and Elam, in the captivity of Babel, the house of Agag who are like demons gaping with famine, and to corpses devoured by birds, and to stricken evil spirits of the noon, to Lillit and to spirits big with evil. And the Javanaee (Greeks) who bite with their teeth like wild beasts will I send against them and will shake them by the hand of the Syrians venomous as basilisks, the serpents of the dust. |
| 25. From outside, the sword will bereave, and terror from within; young men and maidens, suckling babes with venerable elders. | 25. A people who will come from beyond the land of Israel will consume them with the stroke of the sword, and those who are left in the land of Israel will I throw into the terror of death, in the chambers here and there where they sleep; their young men will perish, their maidens, their sucklings, with their men and their elders. |
| 26. I said that I would make an end of them, eradicate their remembrance from mankind. | 26. I have spoken in My Word to withhold from them My Holy Spirit; I will make them weak; as a man who reaps his field leaves but one upon the ground, so will I abolish their memory from the book of the genealogy of mankind; |
| 27. Were it not that the enemy's wrath was heaped up, lest their adversaries distort; lest they claim, "Our hand was triumphant! The Lord did none of this!" | 27. but for the wrath of the enemy, and that their oppressors would glorify themselves against Me, and say, Our hand has taken vengeance upon our adversaries, and all this has not been decreed by the LORD; |
| 28. For they are a nation devoid of counsel, and they have no understanding. | 28. for they are a people lost to good counsel and void of understanding. |
| 29. If they were wise, they would understand this; they would reflect upon their fate. | 29. O that they were intelligent in the Law, and that they understood what they will become in their latter end! |
| 30. How can one [person] pursue a thousand, and two put ten thousand to flight, unless their [Mighty] Rock has sold them out, and the Lord has given them over? | 30. How will one foe pursue a thousand of them, and two put ten thousand of them to flight, unless He who is their strength deliver them, and the LORD avenge them! |
| 31. For their rock is not like our [Mighty] Rock. Nevertheless, our enemies sit in judgment. | 31. For the idols of the Gentiles are not as He who is the Strength of Israel; for the Strength of Israel, when they have sinned, brings punishment upon them; but when they stretch forth their hands in prayer, He answers and delivers them. But the idols of the peoples of strange worships are of no use: but because we have provoked Him, and have not returned to His service, our adversaries are our witnesses and our judges. |
| 32. For their vine is of the vine of Sodom, and of the field of Gemorrah; their grapes are grapes of rosh, and they have bitter clusters. | 32. For the works of this people are like the works of the people of Sodom, and their evil counsels like those of the people of Amorah; their wicked thoughts are as serpents heads; bitter therefore to them is their punishment which makes desolate. |
| 33. Their wine is the bitterness of serpents, and the bitterness of the ruthless cobras. | 33. Behold as the bitterness of serpents when they come forth from their wines, so will be the bitter cup of the curse which they are to drink in the day of their punishment, and cruel as the head of asps. |
| 34. Is it not stored up with Me, sealed up **in My treasuries?** | 34. Are not their secret works all known before Me? Sealed and laid up Are they **in My treasury!** |
| 35. Vengeance is poised with Me, and it will pay at the time their foot stumbles. For the appointed day of their reckoning is near, and what is destined for them hastens. | 35. Vengeance lies before Me, and I will recompense them at the time when their foot will move to the captivity; for the day of their destruction is coming near, and the evil which is prepared for them makes haste. |
| 36. When the Lord will judge His people, and will reconsider His servants, when He sees that the power is increasing, and none is controlled or strengthened. | 36. For the Word of the LORD adjudges in His mercy the judgement of His people Israel, and for the evil He has appointed upon His servants there will be repentance before Him; for He knows that in the time when they have sinned the stroke of their enemies will be heavy upon them, and help have passed away from their hands, and the faithful will have failed with their good works and be scattered and forsaken. |
| 37. Then He will say, "Where is their deity, the rock in which they trusted, | 37. And the enemy will say, Where is the fear of Israel, their Strength in whom they confided, |
| 38. who ate the fat of their sacrifices and drank the wine of their libations? Let them arise and help you! Let them be your shelter! | 38. who ate the fat of their sacrifices, and drank the wine of their libations? Let Him now rise up and help you, let Him shield you by His Word. |
| 39. See now that it is I! I am the One, and there is no god like Me! I cause death and grant life. I strike, but I heal, and no one can rescue from My Hand! | 39. When the Word of the LORD will reveal Himself to redeem His people, He will say to all the nations: Behold now, that I am He who Am, and Was, and Will Be, and there is no other God beside Me: I, in My Word, kill and make alive; I smite the people of the Beth Israel, and I will heal them at the end of the days; and there will be none who can deliver them from My hand, Gog and his armies whom I have permitted to make war against them. |
| 40. For I raise up My hand to heaven, and say, 'As I live forever.' | 40. I have lifted My hand with an oath to heaven, and have said, As I exist, I will not abolish My oath forever. |
| 41. When I sharpen the blade of My sword, and My hand grasps judgment, I will bring vengeance upon My adversaries and repay those who hate Me. | 41. If I whet my sword, as lightning it will prevail in the judgment of My hand. I will return retribution on them who afflict My people and repay to their enemies the hire of their wickedness. I will make My arrows drunk with the blood of their slain, and the captivity of their hosts will be the punishment of My people's foes. |
| 42. I will intoxicate My arrows with blood, and My sword will consume flesh, from the blood of the slain and the captives, from the first breach of the enemy.' | 42. I will make My arrows drunk with their blood, and My sword will consume their flesh; with the blood of the destroyers of My people, their captives, and the chieftains of their hosts. |
| 43. Sing out praise, O you nations, for His people! For He will avenge the blood of His servants, inflict revenge upon His adversaries, and appease His land [and] His people. | 43. Rejoice, you nations, (and) you people of Beth Israel; for the blood of His servants which was shed, He has avenged. He has kept (in mind) and returned just vengeance upon His adversaries, and by His Word will He make Atonement for His land, and for His people. |
| 44. And Moses came and spoke all the words of this song into the ears of the people he and Hoshea the son of Nun. | 44. And Mosheh came from the tabernacle of the house of instruction, and spoke all the words of this hymn, in the hearing of the people, he and Jehoshua bar Nun. |
| 45. And Moses finished speaking all these words to all Israel. | 45. And Mosheh made an end of speaking all these words with all Israel, |
| 46. **And he said to them, "Set your hearts to all of the words which I bear witness for you this day, so that you may command your children to observe to do all the words of this Torah.** | 46. **and said to them: Apply your heart to all the words with which I bear witness to you this day, that you may dictate them to your children, so that they may observe and do all the words of this Law.** |
| 47. **For it is not an empty thing for you, for it is your life, and through this thing, you will lengthen your days upon the land to which you are crossing over the Jordan, to possess it. "** | 47. **For there is no vain word in the Law, unless to them who transgress it; for it is your life, and by this Word you will prolong days upon the land that you pass over Jordan to inherit.** |
| 48. And the Lord spoke to Moses on that very day, saying, | 48. And the LORD spoke with Mosheh **on the seventh of the month Adar,** on the same day, saying, |
| 49. Go up this Mount Avarim [to] Mount Nebo, which is in the land of Moab, that is facing Jericho, and see the Land of Canaan, which I am giving to the children of Israel as a possession, | 49. It was when the Word of the LORD had said to him, Go up to this mount Ibraee, the mountain of Nebo, and he thought in his heart, and said, Perhaps this up-going will be like that to Mount Sinai; and he said, I will go and sanctify the people; but the Word of the Lord said to him, Not so at all, but, Go up and view the land of Kenaan, which I have given to the children of Israel for an inheritance. |
| 50. And die on the mountain upon which you are climbing and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people. | 50. And you will sleep in the mountain to which you go up, and be gathered to your people, even you, as Aharon your brother has slept in the mountain of Omanos and has been gathered unto his people. Mosheh at once opened his mouth in prayer, and said, LORD of all the world, I entreat that I may not be as a man who had one only son, who being in captivity, he went and redeemed him with great price; he taught him wisdom and art, espoused him to a wife, planted for him a royal tower, built him a marriage house, prepared for him the bed, invited his companions, baked his bread, slew his victims, and mixed his wine; yet, when the time came for his son to make glad with his wife, and the guests were about to consecrate the feast; then was that man required to go to the house of judgment, before the king and be punished with the judgment of death; neither would he delay to execute his sentence that he might see the happiness of his son. So have I laboured for this people; I have led them by Your Word out of Mizraim and built for this people; I have taught them Your Law built for them the tabernacle to Your Name; but now that the time has come to pass the Jordan, I am punished with death! Let it please You to withhold from me this sentence until I have passed the Jordan, to see the good of Israel before I die. |
| 51. **Because you betrayed Me in the midst of the children of Israel at the waters of Merivath Kadesh, [in] the desert of Zin, [and] because you did not sanctify Me in the midst of the children of Israel.** | 51. The LORD of the world answered him, and said: **Because you did prevaricate with My Word In the midst of the children of Israel, at the Waters of Contention at Rekem in the desert of Zin, and did not sanctify Me among them;** |
| 52. For from afar, you will see the land, but you will not come there, to the land I am giving the children of Israel. | 52. therefore you may look over against it but will not enter into the land that I give unto the children of Israel. |

**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. 93-141.

**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 for: ‎** **D’barim (Deut.) 32:1-52**

**1 Listen, O heavens** that I am warning Israel, and you shall be witnesses in this matter, for I have already told Israel that you will be witnesses. And so is [the clause] “And let the earth hear” [to be similarly understood]. Now why did [Moses] call upon heaven and earth to be witnesses [for warning Israel]? Moses said: “I am [just] flesh and blood. Tomorrow I will die. If Israel says, ‘We never accepted the covenant,’ who will come and refute them?” Therefore, he called upon heaven and earth as witnesses for Israel—witnesses that endure forever. Furthermore, if they [Israel] act meritoriously, the witnesses will come and reward them: “The vine will give its fruit, the earth will yield its produce, and the heavens will give their dew” (Zech. 8:12). And if [Israel] acts sinfully, the hand of the witnesses will be upon them first [to inflict punishment upon them]: “And He will close off the heaven that there will be no rain, and the soil will not give its produce” (Deut. 11:17), and then [the verse continues]: "and you will perish quickly"—through [the attacks of] the nations.-[Sifrei 32:1]

**2 My lesson will drip like rain** This is the testimony that you shall testify, that in your presence, I declare, "The Torah (לִקְחִי) , which I gave to Israel, which provides life to the world, is just like this rain, which provides life to the world, [i.e.,] when the heavens drip down dew and rain.-[Sifrei 32:2]

**will drip** Heb. יַעֲרֽף , meaning, “dripping.” Similar to this [are the verses]: and “will drip (יִרְעֲפוּן) fatness” (Ps. 65:12), [where the root רעף is equivalent to ערף ]; “will drip (יַעַרְפוּ) dew” (Deut. 33:28).

**will flow like dew** with which everyone rejoices, [unlike] the rain [which occasionally] causes anguish to people, such as travelers, or one whose pit [into which he presses his grapes] is full of wine [which is spoiled by the rain].-[Sifrei 32:2]

**like storm winds** Heb. כִּשְׂעִירִם . This is an expression similar to, “storm (סְעָרָה) wind” [since ס and שׂ are interchangeable. Accordingly,] the Targum renders [ כִּשְׂעִירִם as]: כְּרוּחֵי מִטְרָא , “like winds [that bring] rain.” [The metaphor is explained as follows:] Just as these [stormy, rainy] winds maintain the plants and promote their growth, so too, the words of the Torah cause those who study them to grow.

**like raindrops** Heb. וְכִרְבִיבִים , drops of rain. It appears to me that [a raindrop] is called רְבִיב because it shoots (רוֹבֶה) down like an arrow, as Scripture states, “an archer רוֹבֶה קַשָּׁת ” (Gen. 21:20).

**vegetation** Erbediz [in Old French, like the English: herbage]. This is [the general term for] the mantle of the earth covered with vegetation. grass Heb. עֵשֶׂב . A single stalk is called עֵשֶׂב and each species is called עֵשֶׂב [while דֶּשֶׁא denotes vegetation in general].

**3 When I call out the name of the Lord** Here the word כִּי means “when”, just as [it also means “when” in the verse]: “When (כִּי) you come to the land...” (Lev. 23:10). [The meaning of our verse is therefore:] When I call out and make mention of the Lord’s name, you shall ascribe greatness to our God, and bless His name. From here, our Rabbis derived [the rule] that [the listeners] should respond: “Blessed be the Name of His glorious Kingdom [forever and ever]!” after [every] blessing [recited] in the Temple [instead of “Amen,” which is the response outside the Temple].-[Ta’anith 16b]

**4 The deeds of the [Mighty] Rock are perfect** Even though God is strong [like a rock], when He brings retribution upon those who transgress His will, He does not bring it in a flood [of anger], but [rather] with justice because “His deeds are perfect.”

**a faithful God** [Faithful] to reward the righteous their due in the world-to-come. And even though He defers their reward, in the end He will fulfill (לְאַמֵּן) His words.

**without injustice** Even to the wicked, God rewards them in this world for [any] meritorious deeds [they might have performed].-[Sifrei 32:4]

**He is righteous and upright** All acknowledge God’s judgment meted out to them to be just (צַדִּיק) , and therefore fitting and upright (יָשָׁר) for them. [That is, God is declared] just (צַדִּיק) by people, and He is upright (יָשָׁר) , and it is fitting to declare God as righteous.

**5 Destruction is not His** Heb. שִׁחֵת לוֹ לֹא , [to be understood] as the Targum renders it: חַבִּילוּ לְהוֹן לָא לֵיהּ , “Destruction is theirs, not His!”

**it is His children’s defect** They were God’s children, and the destruction they wrought is their blemish.

**it is His children’s defect** The destruction was His children’s blemish, not His blemish.

**crooked generation** Heb. דּוֹר עִקֵּשׁ וּפְתַלְתּֽל , a crooked and perverted [generation]. [The word עִקֵּשׁ is] similar [in meaning] to [the verse], “and pervert (יְעַקְשׁוּ) all honesty” (Micah 3:9). We find [a similar expression] in the language of the Mishnah: "a weasel... because its teeth are bent (עֲקוּמוּת) and crooked (עֲקוּשׁוּת) . -[Chul. 56a]

**and twisted** antortiliyez [in Old French, like the English “tortuous”], just as [in the manufacture of a candle,] the wick (פְּתִיל) is braided and [then it] is “twisted” around a [central] strand. The word פְתַלְתּֽל falls under the category of word stems that contain doubled letters [i.e., where the two last letters of the root are doubled], such as: “dark green (יְרַקְרַק) ... dark red (אֲדַמְדָם) ” (Lev. 13:49), “engulfed (סְחַרְחַר) ” (Psalms 38:11), and “round (סְגַלְגַל) ” (Targum Jonathan on I Kings 7:23, Ned. 66b).

**6 Is this how you repay the Lord** This should be read as a question: "[Why] are you doing such saddening things before God? He has the power to punish you, [nevertheless] He has bestowed all these favors upon you. [Is this the way you repay Him for those favors?]"-[Sifrei 32:6]

**you disgraceful... people** who have forgotten all that has been done for them.

**unwise** [because you do not] understand the outcome, since it is in God’s power to do them good or evil [according to their actions].-[Sifrei 32:6]

**Is He not your father, your Master?** [The word קָּנֶךָ means:] Who acquired (קָנָה) you; [alternatively it means:] Who nested you (קִנְנֶךָ) in a nest (קַן) of rocks and in a strong land; [alternatively it means:] Who has rectified you (תִּקְּנֶךָ) with every type of reparation (תַּקָּנָה) .

**He made you** A [special] nation among nations,

**and established you** After [making you a special nation, God established you] upon every kind of firm base and foundation (כַּן) [i.e., made you self-contained]: your kohanim are from among yourselves; your prophets are from among yourselves, and your kings are from among yourselves. [Indeed, you are like] a city from which all [resources] are [drawn].-[Sifrei 32:6]

**7 Remember the days of old** what God did to past generations who provoked Him to anger.

**reflect upon the years of [other] generations** [I.e.,] the generation of Enosh, whom [God] inundated with the waters of the ocean, and the generation of the Flood, whom [God] washed away. Another explanation is: [If] you have not set your attention to the past, then “reflect upon the years of generations,” i.e., to recognize the future, that He has the power to bestow good upon you and to give you as an inheritance the days of the Messiah and the world-to-come.-[Sifrei 32:6]

**Ask your father** These are the prophets, who are called “fathers,” as Scripture states regarding [Elisha’s crying out to] Elijah, **“My father, my father, the chariot of Israel!”** (II Kings 2:12).

**your elders** These are the Sages.-[Sifrei 32:7]

**and they will inform you** the events of the former times.

**8 When the Most High gave nations their lot** When the Holy One, Blessed is He, gave those who provoked Him to anger their portion, He flooded them and drowned them [i.e., that was their lot].

**when He separated the sons of man** When [God] scattered the Generation of the Dispersion [which built the tower of Babel], He had the power to remove them from the world [altogether], but He did not do so. Rather, “He set up the boundaries of peoples,” [i.e.,] He let them remain in existence and did not destroy them.

**according to the number of the children of Israel** [God let man remain in existence] for the sake of a [small] number of the children of Israel who were destined to descend from the children of Shem, and [the sake of] the number of the seventy souls of the children of Israel who went down to Egypt, He “set up the boundaries of peoples,” [i.e., He separated man into seventy nations with] seventy languages.

**9 Because the Lord’s portion is His people** And why did God go to all this effort [to save mankind]? “Because the Lord’s portion” was hidden within them [i.e., mankind] and was destined to come forth. And who is God’s portion? “His people.” And who is His people?

**Jacob, the lot of His inheritance** And he is the third among the Patriarchs. He is endowed with a threefold [parcel] of merits: The merit of his grandfather, the merit of his father, and his own merit—thus, totaling three, **like a rope (חֶבֶל) composed of three strands [twined together for added strength** (Sifrei 32:9)]. Thus, it was [only] Jacob and his sons who became God’s inheritance, not Ishmael, the son of Abraham, and not Esau, the son of Isaac.

**10 He found them in a desert land** God found them [i.e., Jacob’s sons] faithful to Him in a desert land, for they accepted His Torah, His sovereignty, and His yoke upon themselves—something that Ishmael and Esau did not do, as Scripture states, “The Lord... shone forth from Seir to them and appeared from Mount Paran” (Deut. 33:2). [The Sages (Sifrei Deut. 33:2, Tanchuma Beracha 4) explain this to mean: God first went to the children of Esau (Seir) and offered them the Torah, but they refused to accept it; then He went and offered it to the children of Ishmael (Paran), and they also refused. See Rashi on that verse.]

**and in a desolate, howling wasteland** An arid, desolate land, a place of howling (יְלֵל) jackals and ostriches. Yet even there, Israel followed their faith. They did not say to Moses, “How can we go out into the deserts, a place of drought and desolation?” The verse attests to this: “When you went after Me in the desert” (Jer. 2:2).

**He encompassed them** There [in the desert], [God] encompassed [Israel], surrounding them by [protective] clouds; He surrounded them with divisions in four directions, and He surrounded them with the underside of the mountain [Sinai], which He overturned [i.e., suspending it] over them like a tub [see Rashi on Exod. 19:17].-[Sifrei 32:10]

**and bestowed understanding upon them** There [God bestowed upon them] Torah and understanding.

**He protected them** from snakes, serpents, and scorpions, and from [hostile] nations.

**as the pupil of his eye** This refers to the black part of the eye, from which the light is reflected outward. Now, Onkelos renders יִמְצָאֵהוּ as: “He provided their needs,” that is, God provided Israel with all their needs in the desert. [The use of the word מָצָא is] similar to [its use in the verses], “[Will flock and cattle be slaughtered for them] to provide (וּמָצָא) them?” (Num. 11:22), and “The mountain is not enough (יִמָּצֵא) for us” (Josh. 17:16).

**He encompassed them** [Rendered by Onkelos:] "He made them encamp round about His Divine Presence"—the Tent of Meeting [where the Divine Presence rested] was in the middle [of the camp] and the four divisions [i.e., the tribal camps, surrounded it] from all four directions.

**11 As an eagle awakens its nest** He guided them [Israel] with mercy and compassion like an eagle, which is merciful towards its own fledglings and does not enter its nest suddenly. [Rather,] it beats and flaps its wings above its young between one tree and another, between one branch and another, in order that its young should awaken and have the strength to receive it.

**awakens its nest** [I.e.,] it awakens its fledglings.

**hovering over its fledglings** [The eagle] does not impose its [whole] body upon them. Rather, it hovers above them, touching them and yet not quite touching them. So too, is the Holy One, Blessed is He. [As in the verse:] “We did not find the Almighty great in power” (Job 37:23). When He came to give the Torah to Israel, He did not reveal Himself to them from one direction [thus concentrating His power at one point, as it were], but rather, from four directions, as Scripture states, “The Lord came from Sinai, and shone forth from Seir to them, and appeared from Mount Paran” (Deut. 33:2). [This accounts for three directions.] The fourth direction is referred to in [the verse], “God comes from Teman” (Hab. 3:3). -[Sifrei 32:11]

**spreading its wings, taking them** When it [the eagle] comes to move [its fledglings] from place to place, it does not pick them up with its feet, as do other birds. Other birds are afraid of the eagle, which soars very high and flies above them. For this reason, it [the other bird] carries them with its feet because of the eagle [above them]. The eagle, however, is afraid only of an arrow. Therefore, it carries its young on its wings, saying, “It is better that an arrow pierce me, rather than pierce my young.” So too, the Holy One, Blessed is He, [says]: “I carried you on eagles’ wings” (Exod. 19:4). [I.e.,] when the Egyptians pursued [the children of Israel] and overtook them at the [Red] Sea, they cast arrows and catapulted rocks [at Israel]. Immediately, “The angel of God moved... [behind them... and the pillar of cloud] came between the camp of Egypt [and the camp of Israel]” (Exod. 14:19-20) [for Israel’s protection].-[Mechilta 19:4] 12 [So]

**the Lord guided them alone** God guided them safely and alone in the desert.

**and there was no alien deity with him** Not one of the deities of the nations had the power to display its might and to wage war with them [i.e., with Israel]. Our Rabbis, however, explained [this whole verse] as referring to the future [i.e., “(So) the Lord will guide them....”] (Sifrei 32:12), and Onkelos renders [this verse] likewise. But I say that these are words of reproof. [Moses] called upon heaven and earth as witnesses, and this song [i.e., parashath Ha’azinu] would [also] be a witness, that eventually [Israel] would betray [God], and they would neither remember what God did for them in the past [generations], nor [would they bear in mind] what He was destined to do to them. Hence, this [verse] should be understood to refer to both [the past and the future]. And [therefore] this whole passage is apropos of [the phrase]: “Remember the days of old; reflect upon the years of [other] generations” (verse 7)—thus [God] did for them, and thus will He do for them in the future. [The passage is admonishing Israel:] They should have remembered all this.

**13 He made them ride upon the high places of the earth** This entire verse is to be understood as rendered by the Targum [i.e., referring to the Land of Israel].

**He made them ride [upon the high places]** [referring to] the Land of Israel, because it is higher than all other countries.-[Sifrei 32:13]

**that they would eat the produce of the field** These are the fruits of the Land of Israel which are quicker to bud (נוּב) and to ripen than any of the fruits of [other] countries.

**He let them suck honey from a rock** It once happened in [a place in Israel called] Sichni, that a man said to his son, “Bring me pressed figs from that barrel.” The son went [to the barrel, but instead of finding pressed figs,] he found honey flowing over its brim. The son retorted, “But this is [a barrel] of honey [not figs]!” His father responded, “Dig your hand deep into the barrel, and you will bring up pressed figs from it!” [Pressed figs are as hard as a rock. Thus, we have an illustration in the Land of Israel of “sucking honey from a rock.”]-[Sifrei 32:13]

**upon the high places of the earth** Heb. בָָּמֳותֵי . [This is] an expression denoting height.

**of the field** Heb. שָׂדָי , like שָׂדֶה , field.

**from the mighty part of the crag** meaning: The hard and strong part of a rock. [Rashi now proves that the word חַלְמִישׁ is in the construct state, thus rendered as “the might part of.”] When [חַלְמִישׁ] is not connected with the word that follows it [i.e., in the absolute state], it is vowelized: “ חַלָמִישׁ .” However, when it is connected to the word that follows it [i.e., in the construct state, as here], it is vowelized: חַלְמִישׁ

**and oil from the mighty part of the crag** This refers to the olives of [the place in Galilee called] Giscala.-[Sifrei 32:13]

**14 The cream of cattle and the milk of sheep** This took place in the days of Solomon, as Scripture states: "[And Solomon’s provision for one day consisted of...] ten fat cattle (בָּקָר) , and twenty cattle (בָּקָר) from the pasture, and one hundred sheep (צֽאן) " (I Kings 5:2-3). -[Sifrei 32:14]

**with the fat of lambs** This took place in the days of the Ten Tribes [i.e., the period of the Northern Kingdom in Israel], as Scripture states: “And who eat lambs (כָּרִים) from the flock” (Amos 6:4). -[Sifrei 32: 14]

**fat kidneys of wheat** This took place in the days of Solomon, as Scripture states: “And Solomon’s provision for one day consisted of [thirty kor of fine flour...]” (I Kings 5:2). -[Sifrei 32:14]

**and it [...] would drink the blood of grapes [...] as the finest wine** [This took place] in the days of the Ten Tribes [i.e., the period of the Northern Kingdom in Israel, as Scripture states]: “Who drink [wine] in wine-casks” (Amos 6:6). -[Sifrei 32:14]

**The cream of cattle** Heb. חֶמְאַת בָּקָר . This is the cream, which is scooped from the top of the milk.

**and the milk of sheep** Heb. וַחֲלֵב צֽאן , the milk of sheep. [The word for milk here is in the construct state. Accordingly,] when it is connected [to the word that follows it, as in our verse: “the milk of sheep,”] it is vowelized: חֲלֵב , as in “in the milk of (בַּחֲלֵב) its mother” (Deut. 14:21).

**lambs** Heb. כָּרִים , lambs.

**and rams** Heb. וְאֵילִים , [to be understood] according to its apparent meaning. [In certain contexts, the word אֵילִים refers to lambs, but since here the previous word (כָּרִים) means lambs, the word אֵילִים has its usual meaning, i.e., rams].

**rams of Bashan** [The rams bred in Bashan] were fat.

**kidneys of wheat** Wheat as fat as the fat of kidneys (כְּלָיוֹת) , and whose kernels are as large as kidneys.-[Sifrei 32:14]

**the blood of grapes** They would drink good wine, the flavor would be that of a wine of high esteem.

**[which was] as the finest wine** Heb. חָמֶר , wine in Aramaic. This is not a noun, but rather [an adjective], meaning: “superlative in taste,” vinos in Old French, good, strong, foaming. [In addition to the explanation of these verses (13-14) above,] one may alternatively understand these two verses according to the Targum of Onkelos: אַשְׁרִנוּן עַל תּוּקְפֵי אַרְעָא וְגוֹ' , “He made them dwell upon the strong places of the earth....” [See Onkelos for the full rendition.]

**15 you grew...thick** Heb. עָבִיתָ , an expression stemming from the word עוֹבִי , “thickness.”

**you grew...rotund** Heb. כָּשִׂיתָ , similar to the word כָּסִיתָ ["cover," since ס and שׂ are interchangeable]. This has the same meaning as in the verse, “For he has covered (כִסָּה) his face with his fat” (Job 15:27), like a person who is full of fat inside and whose flanks therefore have folds [of fat] outside. This is like [the continuation of that verse], “and he made folds of fat upon his flanks.” (Job 15:27). - [Sifrei 32:15]

**you grew... rotund** [The root form כסה or כשׂה ] can take on a simple conjugation meaning “to cover.” As [the verse], “But a prudent man covers (וְכֽסֶה) shame” (Prov. 12:16). However, if כָּשִׂיתָ had been written with a dagesh [in the “sin”], this would [represent the piel conjugation, i.e., making the verb transitive in form and thus] have the meaning: “You have covered someone [or something] else.” As in [the previously quoted verse], “For he has covered his face” (Job 15:27) [where the word “covered” is written as כִסָּה , with a dagesh in the “samech.” Thus here, since there is no dagesh in the “sin,” the verb is intransitive, and literally means: “You are covered with fat folds.”]

**and spurned the [Mighty] rock of their salvation** They disgraced and despised Him, as Scripture states, “[about twenty-five men] with their backs towards the Heichal of the Lord...” (Ezek.8:16). [The prophet Ezekiel was shown these treacherous men, who had their backs to the Temple in the west and were bowing down to the sun in the east. He was shown other abominable acts as well. However,] there can be no more despicable act than this.-[Sifrei 32:16]

**16 They provoked his zeal** Heb. יַקְנִאֻהוּ , they provoked His anger and His zeal (קִנְאָה) .

**with abominations** With abominable deeds, such as homosexuality and sorcery, which are described [by Scripture] as תּוֹעֵבָה , “abominations.”-[Sifrei 32:16]

**17 which have no power** Heb. לֹא אֱלֹהַּ . As the Targum renders it: “which have no power.” For if they had power, God’s jealousy would not have been doubled as it is now.-[see Sifrei 32:17]

**new things that only recently came** [These deities were so recent, that] even the heathen nations were not familiar with them. Indeed, if a heathen saw them, he would say, “This is a Jewish idol!”-[Sifrei 32:17]

**which your forefathers did not fear** Heb. לֹא שְׂעָרוּם . This means: Which your forefathers did not fear. [More literally, it means:] “Their hair (שֵׂעָר) did not stand up on end because of these deities.” It is the nature of a person’s hair to stand up out of fear. Thus [the word שְׂעָרוּם ] is explained in Sifrei (32:17). The word שְׂעָרוּם may also be explained as stemming from [the word שְׂעִירִים in the verse]: “And שְׂעִירִים will dance there” (Isa. 13:21), where שְׂעִירִים are demons. [Thus, our verse means:] “Your forefathers did not make such demons.”

**18 You forgot** Heb. תֶּשִׁי , you have forgotten. However, our Rabbis explained this word homiletically to mean: When God comes to bestow good upon you, you provoke Him to anger, and weaken (מַתִּישִׁין) His power, as it were, to do you good."-[Sifrei 32:18]

**the God Who delivered you** Heb. מְחֽלְלֶךָ . God Who brought you out of the womb. It has the same meaning as the verse, “[The voice of the Lord] makes hinds bring forth young (יְחוֹלֵל) ” (Ps.29:9), and “pangs (חִיל) like those of a woman in confinement” (Ps. 48:7).

**20 I will see what their end will be** [i.e., I will see] what will befall them in the end.

**for they are a generation of changes** i.e., they change My good will into anger.

**they are not [recognizable]... whom I have reared** Heb. אֵמֻן . My rearing [them] is not recognizable in them, for I taught them a good way, but they deviated from it. אֵמֻן is an expression related to “And he reared (אֽמֵן) [Hadassah]” (Esther 2:7), nourriture in French. Another explanation of אֵמֻן : It is an expression of אֱמוּנָה , faithfulness, which is how the Targum renders it [literally, “children who have no faithfulness”]. At Sinai, they said, “We will do and we will hear,” and a short while later, they broke their promise and made the golden calf!"-[Sifrei 32:20]

**21 have provoked my jealousy** They kindled My anger.

**with a non-god** With something that is not a god.

**with a non-people** With a nation that has no name, as Scripture states, “This land of the Chaldeans—this people was not” (Isa. 23:13). And regarding Esau, Scripture states, “You are very despised” (Obad. 1:2).

**I will... provoke their anger with a foolish nation** These are the heretics. So, Scripture states, “The fool (נָבָל) said in his heart, There is no God!” (Ps. 14:1). -[Sifrei 32:21]

**22 blazed** Heb. קָדְחָה , burned.

**and burned within you**, to the very foundation.

**It consumed the land and its produce** i.e., your land and its produce.

**setting aflame** Jerusalem, which has her foundations set upon the mountains, as Scripture states: “Jerusalem is surrounded by mountains” (Ps. 125:2). -[Sifrei 32:22]

**23 I will link evils upon them** Heb. אַסְפֶּה , I will link evil upon evil. [This expression is] similar to the verse, “join (סְפוּ) year upon year,” (Isa. 29:1) and “add (סְפוֹת) the punishment of the unintentional sins,” (Deut. 29:18) and, “Add (סְפוּ) your burnt-offerings to your sacrifices.” (Jer. 7:21). Another explanation: אַסְפֶּהmeans, I will consume. This is similar to the verse, “lest you be consumed (תִּסָּפֶּה) ” (Gen. 19:15) [thus, our verse here would mean: “I will use up all evils on them”].

**I will use up my arrows on them** I will finish up all My arrows on them [i.e., until there are no arrows left, as it were]. This curse, according to [the usual way] retribution [is expressed], is really a[n implied] blessing, namely: [God says,] "My arrows may come to an end, but Israel will not come to an end [i.e., they will never be annihilated].

**24 They will sprout hair from famine** Heb. מְזֵי רָעָב . Onkelos renders this as: “swollen from famine,” but I have no evidence from Scripture for this [translation]. In the name of Rabbi Moses Hadarshan of Toulouse, however, I heard that the expression מְזֵי רָעָב is equivalent to שְׂעִירֵי רָעָב , “hairy from famine,” for an emaciated person grows hair on his skin. מְזֵי is Aramaic for hair, as the term מַזְיָא [in the clause]: דַּהֲוָה מְהַפֵּךְ בְּמַזְיָא , meaning “turning over his hair.”-[Meg. 18a]

**attacked by demons** Heb. וּלְחֻמֵי רֶשֶׁף Demons fought (לחם) against them, as Scripture states: “and flying creatures (בְּנֵי רֶשֶׁף) fly upwards” (Job 5:7). These are demons.

**excised by Meriri** Heb. וְקֶטֶב מְרִירִי , and excision caused by a demon named מְרִירִי .

**excised by** Heb. קֶטֶב means excision, similar to, “I will decree the grave upon you (קָטָבְךָ) !” (Hos. 13:14) [In Hebrew, the word for decree is גְּזֵרָה , the root of which is גזר , to cut. Hence, its primary meaning is “to cut.” There are many such roots in Hebrew, in the Bible, the Mishnah, and the Targum. They all bear the first meaning of cutting, and the second meaning of a final, permanent decision or ruling. Among them are the following: פסק , חקק , גזר , צמת , חרץ , כרת , חלט .]

**the teeth of livestock** It indeed once happened that sheep were biting people to death.-[Sifrei 32:24]

**with the venom of creatures that slither in the dust** Heb. זֽחֲלֵי עָפָר , the venom of snakes, which crawl on their bellies on the dust.-[Sifrei 32:24] [They crawl] just as the water flows (זחל) upon the ground. The word זְחִילָה denotes the slithering action of water upon the dust [of the ground], and similarly, the way anything slithers and shuffles across the ground to move along [is described as זְחִילָה ].

**25 From outside, the sword will bereave** Outside the city, the sword of hostile troops will bereave them.

**and terror from within** When you flee, escaping from the sword, the inner recesses (חֲדָרִים) of your heart will pound within you out of terror, and you will gradually die from this.-[Sifrei 32:25] Another explanation [ וּמֵחֲדָרִים אֵימָה ]: Within your house, there will be the terror of [impending] fear of plague, as Scripture states, “For death has come up into our windows” (Jer. 9:20). Onkelos renders this in this way. Another explanation of "Outside, the sword will bereave"—[They will be killed by the sword] on account of what they did in the streets (חוּצוֹת) , as Scripture states, “Corresponding to the number of streets in Jerusalem, you set up altars to the shameful thing.” (Jer. 11:13) [And along the same lines,] וּמֵחֲדָרִים אֵימָה means: On account of that which they did in the innermost chambers of their houses, as Scripture states, “[Have you seen] what the elders of the house of Israel are doing in the darkness, each one in his paved chambers?” (Ezek. 8:12) -[Sifrei 32:25]

**26 I said that I would make an end of them** Heb. אַפְאֵיהֶם . I said in My heart, “I will make an end (אַפְאֶה) of them.” One may also explain אַפְאֵיהֶם to mean: I would make them as פֵּאָה [the corners of one’s field which are left as ownerless for the poor to collect]; i.e., I will cast them away as ownerless. We find a similarity to this [expression] in Ezra (Neh. 9:22), “And You gave them kingdoms and peoples, and You separated them as ownerless things לְפֵאָה .” Menachem [ben Saruk] (Machbereth pp. 29, 140) also classified it in this way. [Note that Nehemiah is officially part of the book of Ezra, as in San. 93b. Note also that Menachem’s interpretation is not identical with Rashi’s.] Others, however, explain the expression according to the rendition of the Targum: My wrath (אַף) will fall upon them [thereby assuming that the word אַפְאֵיהֶם stems from the root אף , anger]. But this is incorrect, for if this were so, our verse should have been written: אֲאַפְאֵיהֶם[with two alephs], one aleph to serve [as the pronominal prefix for “I will,”] and the other aleph as a root letter, like, “I will strengthen you (אֲאַזֶרְךָ) ” (Isa. 45:5); and, “I would encourage you (אֲאַמִּצְכֶם) with my mouth” (Job 16:5). Moreover, the aleph in the middle of the word אַפְאֵיהֶם is completely inappropriate there. [Thus, we can see that Onkelos, in rendering his translation here, could not have meant that the word is simply a form of the stem אף . So how does he justify this translation?] Onkelos rendered this expression in accordance with the explanation of the Baraitha [a Talmudic source not included in the canon of the Mishnah], which is taught in Sifrei (32:26), This Baraitha divides the word אַפְאֵיהֶם into three separate words, to read: אַף אֵי הֶם , which has the meaning, “I said in My anger (אַף) that I would make them as if they were naught,” so that those who behold them would say about them, “Where are they הֵם אַיֵּה ?”

**27 Were it not that the enemy’s wrath was heaped up** Heb. אָגוּר . Were it not that the enemy’s wrath was heaped up (אָגוּר) against them to destroy them, and if the enemy would succeed in overtaking them and destroying them, he would attribute the greatness to himself and to his deity, but he would not attribute the greatness to Me [says God]. This, then, is the meaning of...

**lest their adversaries distort** Heb. פֶּן יְנַכְּרוּ צָרֵימוֹ , lest they misconstrue the matter by attributing their might to an alien (נָכְרִי) , to whom the greatness does not belong. Lest they claim, Our hand was triumphant...!

**29 For** that nation is

**a nation devoid of counsel, and they have no understanding** for if they were wise people...

**they would understand this** namely: “How could one [person] pursue [a thousand...]?” (verse 30)

**they would reflect upon their fate** They would turn their attention towards thinking carefully about the end of Israel’s troubles [that the whole cause is God’s punishing Israel, rather than attributing Israel’s defeat to their own power].

**30 How could one [person]** of us

**pursue a thousand** of Israel?!"

**unless their [Mighty] Rock has sold them out, and the Lord has given them over** i.e., has sold them out, and given them over into our hands, delivrer in Old French [like the English: to deliver].

**31 For their rock is not like our [Mighty] Rock** The enemies should have understood all the above, that the Lord gave Israel over [to them], and that victory must not be attributed to them or to their deities. For until now, their deities have achieved nothing against our Rock. Because their rock is not like our Rock. The word צוּר in Scripture is always an expression meaning סֶלַע , rock.

**nevertheless, our enemies sit in judgment** Nevertheless, now our enemies are judging us. It must be then, that our Rock has given us over to them.

**32 For their vine is the vine of Sodom** [This verse is] connected to the above [verse 26. The continuity of these verses thus reads as follows:] "I said to Myself that I would make an end of them, eradicate their remembrance from mankind—because their deeds are those of Sodom and Amorah...".

**and the field of** Heb. וּמִשַּׁדְמוֹת , grain field. It is similar to the verse, “and the field (וּשְׁדֵמוֹת) will yield no food” (Hab. 3:17); and “in the field (בְּשַׁדְמוֹת) of Kidron” (II Kings 23:4).

**grapes of rosh** [The word רוֹשׁ ] means: A bitter herb. [This has been variantly translated as the cultured poppy, from which opium is extracted, colocynth, and hemlock. See Nature & Man in the Bible, by Yehuda Feliks.]

**and they have bitter clusters** A bitter drink, which is appropriate for them; their punishment corresponds to their deeds. Onkelos also renders this phrase likewise: “And the punishment of their deeds is like their bitterness.”

**33 Their wine is the bitterness of serpents** [Understand this] as the Targum renders it: כּֽס פּוּרְעֲנוּתְהוֹן הָא כְמָרַת תַּנִינַיָא , which means, “Indeed the cup of their drink of punishment is like the bitterness of serpents.”

**and the bitterness of [ruthless] cobras** is their cup. [The cobra] is ruthless when it bites; [thus, this verse is referring to] a ruthless enemy, who will come and seek out their retribution.

**34 Is it not stored up with Me** As the Targum renders it, “They think that I have forgotten their [evil] deeds, but these deeds are all locked away and preserved before Me.”

**Is it not [stored]** The fruit of their [bitter] vine and the [bitter] produce of their field are stored up with Me.

**35 Vengeance is poised with Me, and it will pay** Heb. וְשִׁלֵּם . The retribution of vengeance is with Me, prepared and held in readiness, and it will pay out punishment to them, according to their deeds. [That is to say,] Vengeance will pay the punishment they deserve. [Thus, the word וְשִׁלֵּם is to be understood as a verb.] However, some explain the word וְשִׁלֵּם as a noun, equivalent to וְשִׁלּוּם , and recompense, the same grammatical form as [the noun in the phrase], “And the [prophetic] word (וְהַדִּבֵּר) is not in them,” (Jer. 5:13) where the word is equivalent to וְהַדִּבּוּר [i.e., a noun]. And when will I pay them [their punishment]?

**at the time their foot stumbles** namely, when the merit of their forefathers expires, the merit upon which they are relying.

**For the appointed day [of their reckoning] is near** As soon as I desire to bring the day of their disaster upon them, this day is near and in readiness before Me, to be brought about by many agents.

**and what is destined for them hastens** And the things that are destined to come hasten [in coming].

**hastens** Heb. וְחָשׁ , as in the verse, “Let him hurry, hasten (יְחִישָׁה) ” (Isa. 5:19). Until here, Moses testified against them with words of reproof, that this Song should be a witness for Israel’s reproof, i.e., when punishment would come upon Israel, they would know that I told them about this from the very beginning. From here onwards, he testifies to Israel with words of comfort, about things that would come upon them at the conclusion of the retribution, like everything he stated earlier: “And it will be, when all these words happen to you—the blessing and the curse... then, the Lord, your God, will bring back your exiles...” (Deut. 30:1-3).

**36 When the Lord will judge His people** i.e., When God will exact judgment upon Israel by bringing upon them these aforementioned sufferings. Similar to this is the verse, “For through these He judges (יָדִין) peoples” (Job 36:31), i.e., He chastises peoples. The word כִּי here does not mean “because,” giving the reason for the preceding statements, but rather, it introduces a new passage [i.e., it means “when”], as in the verse, “When (כִּי) you come to the land” (Lev. 25:2). [The meaning of our verse is:] When these judgments will come upon them, and the Holy One, Blessed is He, will reconsider concerning His servants to return [to them] and to have mercy upon them....

**will reconsider** Heb. יִתְנֶחָם . [This word] denotes changing one’s mind, whether for good or for evil.

**when He will see that the power is growing** i.e., when God sees that the enemy’s power is becoming stronger and stronger against Israel, and none among them is controlled or strengthened.

**controlled** Heb. עָצוּר . One who is rescued by an officer (עוֹצֵר) or a ruler who would confine (יַעֲצוֹר) the people.

**or strengthened** Heb. עָזוּב , [One saved] by an עוֹזֵב , one who gives strength [to someone else]. An עוֹצֵר is a ruler who confines his people [within certain boundaries], so that they will not go out in scattered groups when they go to war against the enemy, mentenedor in Old French [like the English, maintain. Consequently:] עָצוּר [the passive noun from the root עצר ] means: One saved through the confinement (מַעֲצוֹר) of a ruler. עָזוּב Strengthened, like “and they fortified (וַיַּעַזְבוֹ) Jerusalem until the... wall” (Neh. 3:8); and “How is the city of praise not fortified (עֻזְּבָה) ” (Jer. 49:25). עָצוּר is mentenude in Old French, and עָזוּב is enforze, fortified.

**37 Then He will say** The Holy One, Blessed is He, will say about them [Israel]: “Where is their deity which they worshipped [now]?”

**the rock in which they trusted** [The word צוּר ] means: The rock. [This figuratively means: The rock under which] they used to shelter themselves from the sun and the cold. That is to say, [the deity] in which they had placed their trust to protect them against any harm.

**38 who ate the fat of their sacrifices** i.e., these deities would eat up [the fat] and would drink up the wine of their libations when they offered the sacrifices before them.

**Let them be your shelter!** Let that same rock [you worshipped] be a refuge and shelter (מִסְתּוֹר) for you.

**39 See now** Understand from the punishment that I brought upon you, from which no one can rescue you, and from the salvation with which I will save you, and that there is no one to stop Me, that

**It is I! I am the One** -"It is I" Who can bring someone down, and “I am the One” Who can lift someone up.

**and there is no god with Me!** [There is no deity] which can stand up against Me, to stop Me.

**with Me** resembling Me, like Me.

**and no one can save from My Hand** those who sin against Me.

**40 For I raise up My hand to heaven** For in My fury, I will raise up My hand to Myself, making an oath.

**and say, “As I live...”** This is the expression of an oath, like the verse, “’As I live,’ says the Lord, 'if not for that which you have spoken in My ears’” (Num. 14:28). So too, here in our verse [the meaning is]: "I swear, just as I live [forever]...".

**41 When I sharpen the blade of My sword** If I sharpen the blade of My sword, so that it will shine (בְּרַק) [The word בְּרַק , lightning, literally means shine or flash] (see Ezek. 21:15), flandor in Old French.

**and My hand grasps judgment** leaving the attribute of mercy [and applying the attribute of justice] on My enemies who harmed Israel, for “I was angry only a little, but they helped to do harm” (Zech. 1:15). Another explanation: My hand will grasp the attribute of justice, sustaining it and exacting vengeance with it.

**I will bring vengeance upon My adversaries** Our Rabbis learned in the Aggadah (Mechilta Shemoth 14:3): By virtue of the expression in the verse, “and grasp judgment in My hand,” we understand that the nature of a human being is not like that of the Holy One, Blessed is He. For it is the nature of a human to cast an arrow, but he is unable to retrieve it. The Holy One, blessed be He, however, shoots His arrows and He can indeed retrieve them, as if He were holding them in His hand. Now, lightning is His arrow, [alluded to here] by the phrase בְּרַק חַרְבִּי , literally “the lightning of My sword,” [and the verse continues,] “and grasping judgment in My hand.” here, “judgment” refers to retribution; justize in Old French.

**42 I will intoxicate My arrows with blood** of the enemy.

**and My sword will consume flesh** their flesh [i.e., of the enemy].

**from the blood of the slain and the captives** [All] this will happen to them, because of the sin of the blood of Israel’s slain, and of the captives they took from them.

**from the first breach of the enemy** From the very first breach the enemy made. For when the Holy One, Blessed is He, inflicts punishment upon the nations, He visits upon them their own sin and the sins of their ancestors, from the very first breach they made in Israel.-[Sifrei 32:42]

**43 Sing out praise, O you nations, for His people** At that time, the nations will praise Israel, saying: "You see, now, what the praise of this nation is! That they cleaved to the Holy One, Blessed is He, through all the sufferings that befell them, and they did not forsake Him! They appreciated His goodness and His praise!

**and He will avenge the blood of His servants** i.e., [God will avenge] the shedding of their blood, as the phrase literally means.

**inflict revenge upon His adversaries** for the robbery and the violence [which they perpetrated against Israel], like the matter that is stated, “Egypt will be a desolation and Edom as a desolate wilderness, for the violence against the children of Judah...” (Joel 4:19); and Scripture also states, “For the violence against your brother Jacob...” (Obad. 1:10).

**and appease His land and His people** And He will appease His land and His people for the distresses that they experienced, and that the enemy perpetrated against them.

**and appease** Heb. וְכִפֵּר , an expression of conciliation and appeasement, as in the verse, אֲכַפְּרָה פָּנָיו , which is rendered in the Targum as: “I will appease his anger” (Gen. 32:21).

**and appease His land** And what is His land? His people. When His nation is comforted, His land is also comforted. Thus, Scripture says, “O Lord, You have appeased Your land” (Ps. 85:2). How have You appeased Your land? [That same verse continues:] “You have returned the captivity of Jacob.” This [section] is explained in different ways in Sifrei. Rabbi Judah and Rabbi Nehemiah differed regarding its explanation: Rabbi Judah explains the whole section as referring to Israel, while Rabbi Nehemiah explains the whole section as referring to the other nations. [Now Rashi proceeds to explain this whole section according to the two approaches.] Rabbi Judah explains it as referring to Israel, as follows: From “I said that I would make an end of them,” until “The Lord did none of this!” [verses 26-27], as I have explained above. [Verse 28:] “For that nation is lacking counsel” means that Israel lacks My Torah, because the Torah provides Israel with sound counsel; “and they have no understanding” means that they do not reflect on how one individual of the nations could pursue one thousand of them, unless it is because their Rock had sold them over" (verse 30); “for their rock is not like our [Mighty] Rock” (verse 31). Everything is as I have explained it until the end. Rabbi Nehemiah explains the section as referring to the other nations, [as follows]: [Verse 28:] “For they are a nation devoid of counsel,” until “Nevertheless, our enemies sit in judgment” (verses 28-31), he explains as I explained. [32]

**For their vine is of the vine of Sodom** That of the nations,

**and of the field of Gemorrah...** And the nations do not give any thought to attribute the greatness to Me.

**their grapes are grapes of rosh** This is what Scripture says, “Were it not that the enemy’s wrath was heaped up (verse 27)” against Israel, to poison and embitter them, and therefore (verse 32), “they have bitter clusters,” and they will be forced to eat them because of what they did to My children. [33]

**their wine is the bitterness of serpents** ready to give them [the nations] to drink because of what they did to them [Israel]. [34]

**[Is it not] stored up with Me** i.e., this cup [of poison], as Scripture states, “For a cup is in the hand of the Lord [...which all the wicked of the world will...drink]” (Ps. 75:9). [35]

**at the time their foot trips** [i.e., when the nations’ foot trips] as Scripture says, “A foot will trample it,” [referring to the downfall of the wicked] (Isa. 26:6) [36]

**For the Lord will judge His people** when explaining the section according to this [Rabbi Nehemiah’s] explanation, [the word כִּי in the expression] כִּ י יָדִין does mean “because,” and the judgment spoken of here, does not refer to sufferings [of Israel], but rather, the verse means: Because God will plead the cause of Israel against those who have oppressed her, when “He sees that the [nations’] power is increasing...” [37]

**Then he will say, “Where is their Deity?”** The enemy will say, “Where is Israel’s God?” just as the wicked Titus said, when he rent the veil [of the Holy Temple] (see Gittin 56b), as Scripture states, “And my enemy will see [God’s righteousness], and shame will cover her, who says to me, 'Where is the Lord, your God?’” (Micah 7:10). [39]

**See now that it is I!** Then the Holy One, Blessed is He, will reveal His salvation and say: “Now you see that it is I! I am the One!” From Me the evil befell you, and from Me good will come upon you.

**and no one can rescue from My Hand** i.e., who will rescue you from the disaster I will bring upon you. [40]

**For I raise up My place to heaven** Heb. כִּי אֶשָּׂא אֶל שָׁמַיִם יָדִי . This is to be understood as, “I have raised up (נָשָׂאתִי) ,” My Divine Presence has always dwelt in the heaven, as the Targum renders it. And even if a weak one is above, and a strong one is below, the fear of the one above is upon the one below. How much more is this so, since the Mighty One is above, and the weak one is below?! [According to this explanation, the word] יָדִי means “the [dwelling] place of My Divine Presence,” as in the verse, “every man in his place (יָדוֹ) ” (Num. 2:17). [Continues God:] Now, it was within My power to punish you [nations] immediately, but I said, “As I live forever,” I will not hasten to exact punishment—there is time for this, because I live forever! I will exact the punishment [from the nations] in the latter generations. Furthermore, I have the power to exact punishment both from the living and the dead. A mortal king,who may die at any moment, hastens to avenge himself during his lifetime, because either he or his enemy may die, without seeing his punishment being meted out upon him, but I [says God,] live forever, so that if the enemy dies and I have not yet exacted punishment upon them, I will exact punishment from them when they are dead. [41]

**When I sharpen the blade of my sword** There are instances in Scripture where the word אִם is not used conditionally [i.e., it does not mean "if". Here, אִם means “when,” and thus, the verse means:] “When I sharpen the blade of My sword, and My hand grasps judgment...,” and all these remaining verses are as I have explained them above.

**44 He and Hoshea the son of Nun** It was the Sabbath upon which there were two leaders [because the office was being transferred to Joshua, i.e.,] authority was taken from one and given to the other.-[Sotah 13b] Moses appointed a meturgeman [literally, an interpreter, here a spokesman] for Joshua, [to relay to the public what Joshua said,] so that Joshua could expound [on the Torah] in Moses’ lifetime, so that Israel would not say [to Joshua], “During your teacher’s lifetime you did not dare to raise your head!”-[Sifrei 31:1] And why does Scripture here call him Hoshea [for his name had long since been changed to Joshua (see Numb. 13:16). To imply [lit., to say] that Joshua did not become haughty, for although he was given high status, he humbled himself as he was at the beginning [when he was still called Hoshea].-[Sifrei 32:44]

**46 Set your hearts** A person must direct his eyes, his heart, and his ears to the words of the Torah, for Scripture states (Ezek. 40:4),"Son of man, see with your eyes, and listen with your ears, and set your heart [upon all that I show you]" [namely, the plan of the Holy Temple]. **Now, here, we have an inference from major to minor: If in the case of the plan of the Holy Temple, which is visible to the eyes and which is measured with a measuring-rod, a person must direct his eyes, ears, and heart to understand, how much more so must he do so to understand the words of the Torah, which are likened to “mountains suspended by a hair” [i.e., numerous laws derived from a single word of the Torah]?!-[Sifrei 32:45]**

**47 For it is not an empty thing for you** You do not labor over it in vain, for a great reward is contingent upon it, for “it is your life” [that is, the reward is life itself]. Another explanation: There is not one empty [i.e., superfluous] word in the Torah which, if properly expounded upon, will not have a reward attached to it. You must know this, for [as an illustration:] our Rabbis teach, Scripture states, “And Lotan’s sister was Timna” (Gen. 36:22). [What, one might ask, is the purpose of telling us this? Furthermore, an earlier verse states,] “and Timna was a concubine [to Eliphaz the son of Esau]” (Gen. 36:12). [Is it necessary for the Torah to state this at all? But our Rabbis explain, as follows:] Because Timna said, “If I am unworthy to become Eliphaz’s wife, I hope, at least, to become his concubine!” So why does Scripture enter into all these details [of her birth and marriage]? To teach us the greatness of Abraham, that rulers and kings yearned to cleave to his seed. [Lotan was a prince of Seir; thus, the verse tells us that Timna was of noble ancestry; and yet, she preferred to be a mere concubine to Eliphaz, Abraham’s great grandson, rather than become a princess in her own nation.]-[Sifrei 32:46]

**48 And the Lord spoke to Moses on that very day** Heb. בְּעֶצֶם הַיּוֹם הַזֶּה . In three places Scripture employs the phrase: בְּעֶצֶם הַיּוֹם הַזֶּה [which has the meaning, “at the strongest light of the day”]. First, regarding Noah, Scripture states, “On that very day (בְּעֶצֶם הַיּוֹם הַזֶּה) Noah entered [... the ark]” (Gen. 7:13), which means in the glare of full daylight. Noah’s contemporaries said: "We swear by such and such, that if we notice him about to enter the ark, we will not let him proceed! Moreover, we will take axes and hatchets and split open the ark!" So, the Holy One, Blessed is He, said: “I will have Noah enter at midday, and let anyone who has the power to prevent it, come and prevent it!” Second, regarding Egypt, Scripture states, “On that very day, the Lord brought [the children of Israel] out [of the land of Egypt]” (Exod. 12:51). The Egyptians said: "We swear by such and such, that if we notice them about to leave, we will stop them! And not only that, but we will take swords and other weapons, and kill them!" So, the Holy One, Blessed is He, said: “I will bring them out in the middle of the day, and let anyone who has power to prevent it, come and prevent it!” Likewise, here, regarding Moses’ death, Scripture states, “on that very day (בְּעֶצֶם הַיּוֹם הַזֶּה) .” The children of Israel said, "We swear by such and such, that if we notice Moses [ascending the mountain to die], we will not let him do so! The man who brought us out of Egypt, divided the Red Sea for us, brought the manna down for us, made flocks of quails fly over to us, brought up the well for us, and gave us the Torah—we will not let him!" Thereupon, the Holy One, Blessed is He, said: “I will have Moses ascend the mountain [to his resting place] in the middle of the day!”-[Sifrei 32:47]

**50 Just as your brother Aaron died** [God said to Moses:] "Die with the same death that you witnessed and longed for, that Moses removed Aaron’s first [i.e., upper] garment and dressed Eleazar [Aaron’s son] with it. Then, Moses did the same with the second garment, and the third. Aaron then saw his son in his glory [of his new office]. Moses then said to him: “Aaron my brother! Go up onto the couch,” and Aaron went up. “Stretch out your hands,” and Aaron stretched [out his hands]. “Stretch out your legs,” and Aaron stretched [out his legs]. “Close your eyes,” and Aaron closed [his eyes]; “Close your mouth,” and Aaron closed [his mouth], and he passed away. Thereupon, Moses said, “Fortunate is the one who dies a death like this!”-[Sifrei 32:49]

**51 Because you betrayed Me** You caused the people to rebel against Me.

**because you did not sanctify Me** [Says God to Israel:] You caused Me not to be sanctified [see Yalkut, end of Ha’azinu]: I said to you “Speak to the rock” [to provide you with water in the desert (see Num. 20:8)], but instead, they hit the rock, and so, they had to hit it twice [in order to extract water]. Had they, however, spoken to it [as I told them], so that the rock would have given forth water without being hit, the Name of Heaven would have been sanctified, for the Israelites would have said, **"If the rock, which is subject neither to reward nor punishment, for if it acts meritoriously [i.e., fulfills God’s will,] it receives no reward, and if it sins [i.e., not fulfilling God’s will,] it is not punished, and yet [without any of these incentives] the rock fulfills the command of its Creator [by producing water when spoken to], how much more so should we [who do have the incentives of reward and punishment fulfill our Creator’s will]!**

**52 from afar** Heb. כִּי מִנֶּגֶד from afar.

**you will see [the Land]** For if you do not see the Land now, you will no longer see it in your lifetime.

**but you will not come there** But I know that the Land is dear to you. That is why I say to you, "Go up [the mountain] and see [it]!"

**Ketubim: Psalms** ‎**146-147**‎

| **RASHI** | **TARGUM** |
| --- | --- |
| 146:1. Hallelujah! My soul, praise the Lord. | 1. Hallelujah! Praise the name of the LORD, O my soul. |
| 2. I shall praise the Lord in my life; I shall sing to the Lord as long as I exist. | 2. I will sing praise, O LORD, in my lifetime, I will make music to my God while I exist. |
| 3. Do not trust in princes, in the son of men, who has no salvation. | 3. You will not place your trust in rulers, in a son of man who has no redemption. |
| 4. His spirit leaves, he returns to his soil; on that day, his thoughts are lost. | 4. His spirit will go away; he will return to his dust; on that day his plans perish. |
| 5. Praiseworthy is he in whose help is the God of Jacob; his hope is in the Lord his God. | 5. Happy is he whose help is the God of Jacob, whose hope is in the LORD his God. |
| 6. Who made heaven and earth, the sea and all that is in them, Who keeps truth forever. | 6. Who made heaven and earth, the sea and all that is in them, who keeps truth forever. |
| 7. Who performs justice for the oppressed, Who gives bread to the hungry; the Lord sets loose the bound. | 7. Who brings judgment for the oppressed, who gives food to the hungry; the LORD, who sets the prisoners free. |
| 8. **The Lord gives sight to the blind; the Lord straightens the bent; the Lord loves the righteous.** | 8. **The LORD gives sight to foreigners, who are likened to the blind; the LORD lifts up those who are bowed down, the LORD loves the righteous/generous.** |
| **9. The Lord guards the strangers; He strengthens the orphan and the widow, and He perverts the way of the wicked.** | **9. The LORD protects the proselyte; he will support the widow and orphan, but will confound the way of the wicked.** |
| 10. The Lord will reign forever! Your God, O Zion, to all generations. Hallelujah! | 10. The LORD will reign forever; your God, O Zion, for all generations. Hallelujah! |
|  |  |
| 147:1. Hallelujah! For it is good to sing to our God; because He is pleasant, praise is fitting for Him. | 1. Hallelujah! For it is good to make music in the presence of our God, for it is pleasant, praise is comely. |
| 2. **The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.** | 2. **The LORD is the builder of Jerusalem; He will gather the exiles of Jerusalem.** |
| 3. Who heals the brokenhearted and binds up their wounds. | 3. Who heals the broken hearted and applies bandages to their hurts. |
| 4. He counts the number of the stars; He calls them all by name. | 4. He numbers the sum of the stars, calling them all by name. |
| 5. Our Lord is great and has much strength; His understanding cannot be calculated. | 5. Great is our lord and abundant in power; there is no sum of His intelligence. |
| 6. The Lord strengthens the humble; He humbles the wicked to the ground. | 6. The LORD supports the meek, he humbles the wicked to the ground. |
| 7. Shout to the Lord with thanks; sing praises to our God with a lyre. | 7. Sing praise in the presence of the LORD with thanksgiving; make music in the presence of our God with the harp. |
| 8. Who covers the heavens with clouds, Who prepares rain for the earth, Who causes the mountains to sprout grass. | 8. Who covers the heavens with clouds, who prepares rain for the earth, who makes grass grow on the mountains. |
| 9. He gives the animal its food, to the young ravens which call out. | 9. He gives to the beast its food, to the young of the raven that cry out. |
| 10. He does not desire the might of the horse, nor does He take pleasure in the legs of man. | 10. He will not desire the strength of those who ride on horses; He will take no pleasure in the thighs of swift men. |
| 11. **The Lord desires those who fear Him, those who hope for His kindness.** | 11. **The LORD takes pleasure in those that fear Him, who wait long for His goodness.** |
| 12. O Jerusalem, praise the Lord; extol Your God, O Zion. | 12. Praise, O Jerusalem, the LORD, praise your God, O Zion. |
| 13. For He strengthened the bars of your gates; He blessed your children within you. | 13. For He has strengthened the bars of your gates, He has blessed your sons in your midst. |
| 14. Within your borders He makes peace; with the best of the wheat, He will sate you. | 14. Who has set peace at your border, He will satisfy you with the fat of wheat. |
| 15. He sends His commandment to the earth; His word runs swiftly. | 15. Who sends His word to the earth, with speed His speech will run. |
| 16. He gives snow like wool; He scatters hoarfrost like ashes. | 16. Who gives snow as white as wool, He will scatter frost like ash. |
| 17. He hurls His ice like crumbs; before His cold, who can stand? | 17. Who casts His hail parceled out as crumbs; who is able to stand before His cold? |
| 18. He sends His word and melts them; He blows His wind; water runs. | 18. He will send the east wind of His wrath and melt them; he will make His wind blow and waters flow. |
| 19. **He tells His words to Jacob, His statutes, and His judgments to Israel.** | **19. Who tells the words of Torah to Jacob, His statutes, and judgments to Israel.** |
| 20. **He did not do so to any nation, and they did not know the judgments. Hallelujah!** | **20. He has not acted so with every people; he did not tell them His judgments. Hallelujah!** |
|  |  |

**Rashi’s Commentary on Psalm** ‎**146 - 147**

**2 as long as I exist** Heb. בעודי .

**4 his thoughts** Heb. עשתונותיו his thoughts.

**5 Praiseworthy is he in whose help is the God of Jacob**, for the Holy One, blessed be He, promised him (Gen. 28:15): “Behold I am with you, and I shall guard You, etc., and I shall return you.” Now why is He praiseworthy? Because He made heaven and earth and the sea, and since all is His, He has the power to guard him on the sea and on dry land; but a mortal king, although he watches him on dry land, cannot watch him on the sea.

**6 Who keeps truth forever** To the end of many generations, He fulfills and keeps the truth of His promise.

**9 strengthens** Heb. יעודד , an expression of strength.

**10 The Lord will reign forever** **He will perpetuate His kingdom (governance) with the redemption of His children.**

**Chapter 147**

**1 For it is good to sing** For it is good to sing to Him.

**9 its food** Heb. לחמה , lit. its bread.

**to the young ravens** Our Sages explained that he [the raven] is cruel to his offspring, and the Holy One, blessed be He, has pity on them and prepares for them gnats from their excrement, which enter their mouths.

**10 He does not desire the might of the horse** [i.e.,] the Holy One, blessed be He.

**nor does He take pleasure in the legs of man** nor does He want the swiftness of the running of the legs of man.

**14 the best of the wheat** Heb. חלב , lit. fat. The best, fat wheat kernels.

**16 hoarfrost** Heb. כפור , jelede in Old French.

**17 He hurls His ice like crumbs** The water congeals and becomes crumbs. [According to] Midrash Aggadah:

**like crumbs** Everything [is] according to the burden of the people: the poor man according to his lack of clothing, He is lenient with him. Who can stand that he should not become chilled from His cold?

**18 He sends His word** and melts them those crumbs.

**He blows His wind** The west wind, to get rid of the ice, and water runs.

**Meditation from the Psalms**

**Psalms ‎‎146:1-10 & 147:1-20**

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

**Psalms chapter 146** is a hymn of hope and encouragement for the oppressed Jews in exile.[[1]](#footnote-1) The Psalmist feared that the travails and suffering of the exile might make the wandering Jews forget to praise G-d under all circumstances. Therefore, speaking for all the exiles, the Psalmist declares, *Praise G-d! Praise HaShem, O my Soul! I will praise HaShem while 1 live, I will hymn to my G-d while I exist*.[[2]](#footnote-2)

Moreover, the exiles might come to feel dependent upon the good graces of the powers who tolerate the presence of Jews in their lands. Therefore, the Psalmist warns, *Do not rely on nobles, nor on a human being who holds no salvation*.[[3]](#footnote-3)

Indeed, this is the main lesson of exile, to teach Israel to rely on none but the Almighty; whose hope is placed in HaShem, his G-d.[[4]](#footnote-4)

In the merit of their strong faith in Hashem, the exiles will be redeemed and returned permanently to the Land of Israel, where they will pay homage to no ruler other than HaShem, the Eternal: *HaShem, shall reign forever, Your G-d, O Zion; from generation to generation. Praise G-d*![[5]](#footnote-5)

The psalmist who wrote this psalm did not leave a hint about himself except to tell us that those who are downtrodden in exile need to recognize that he has a pure and lofty soul and for this he should continuously praise G-d.[[6]](#footnote-6) Nevertheless, Alshich sees clues to suggest that this psalm was composed by King David.[[7]](#footnote-7)

The preceding psalm concludes: HaShem shall reign forever, He is Your G-d, O Zion, from generation to generation. Praise HaShem! **Psalms chapter 147** takes up this theme and demonstrates G-d’s personal concern for Zion and Jerusalem, the world’s holiest site, from whence Israel’s future redemption will emanate.

The Builder of Jerusalem is HaShem, He will gather in the outcasts of Israel.[[8]](#footnote-8) Just as the Holy One, Blessed is He, was crowned with praises and songs, so is Jerusalem destined to be rebuilt with praises and songs.[[9]](#footnote-9) The songs will be sung by the exiles who had been cast out of Jerusalem. Midrash Tanchuma[[10]](#footnote-10) cites a tradition that Jerusalem will not be rebuilt until all the Jewish exiles are gathered there.

***Midrash Tanhuma-Yelammedenu Bereshit (Genesis) 8:16*** *R. Samuel the son of Nahmani stated: There is an aggadic tradition which states that Jerusalem will not be rebuilt until the dispersed of Israel are gathered together. However, if one should tell you: The exiles are already gathered together and Jerusalem still hath not been rebuilt, believe him not, for it is written: The Lord doth build up Jerusalem, and after that Scripture says: He gathered together the dispersed of Israel.[[11]](#footnote-11)*

*Israel said to the Holy One, blessed be He: Master of the universe, has not Jerusalem already been rebuilt and destroyed?18 And He replied: It was destroyed and you were exiled from it, because of your sins, but in the future I will rebuild it and it will never be destroyed again, as it is said: When the Lord hath built up Zion ... He hath appeared in His glory.[[12]](#footnote-12)*

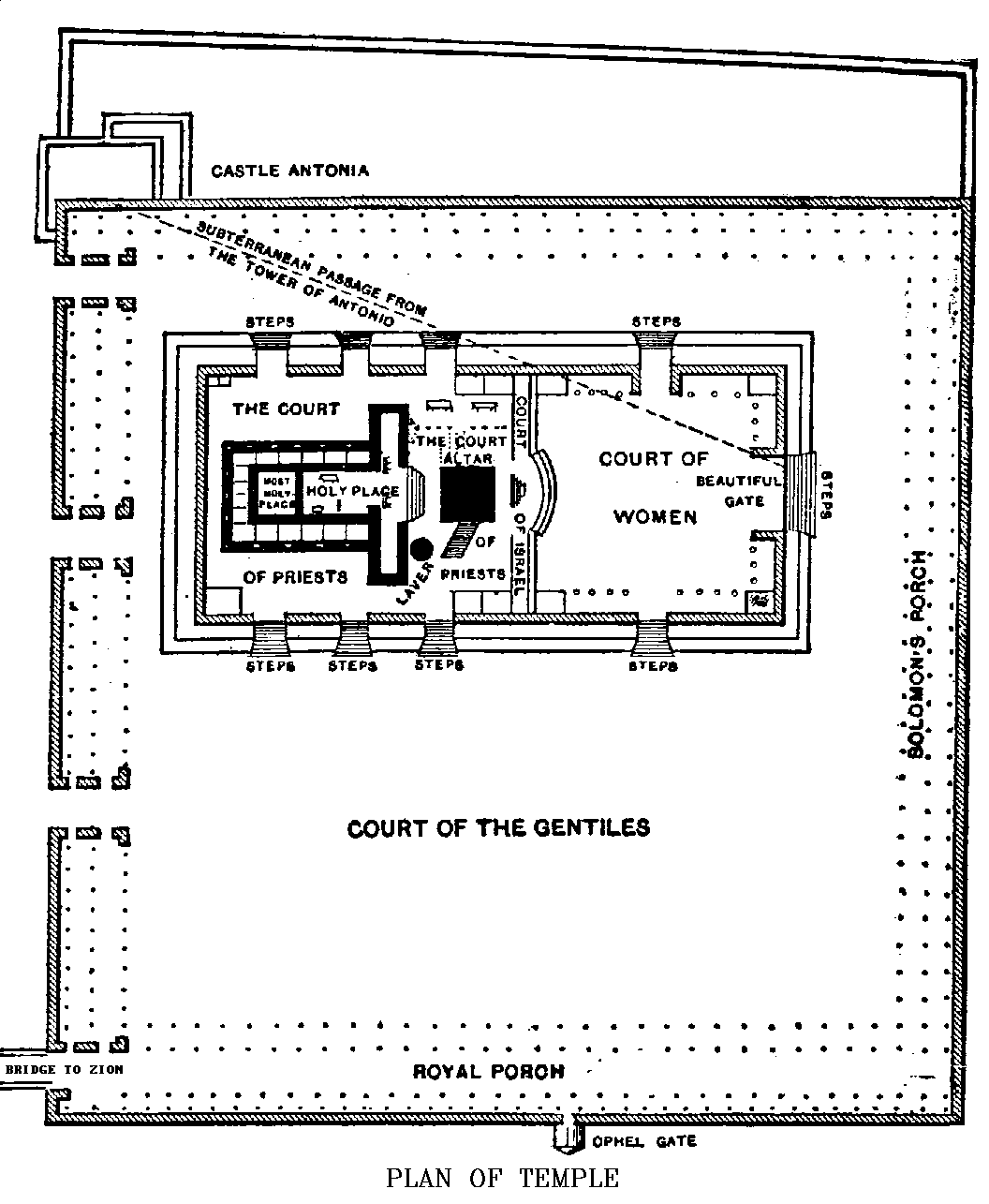
Despite the fact that our generation enjoys the privilege of witnessing the physical reconstruction of Jerusalem, the city remains far from complete restoration to its former grandeur. Jerusalem is destined to be a spiritual center whose inhabitants harmoniously strive to offer praise to HaShem.[[13]](#footnote-13)

When Israel recognizes G-d’s overflowing blessings in Jerusalem, Jews will appreciate the unique treatment they enjoy at the hand of the Almighty. They will comprehend the teachings of the Torah with unprecedented clarity, and they will gain an unequaled appreciation of G-d’s deeds, for: He did not do so for any nation, such judgments, they know them not. Praise G-d![[14]](#footnote-14)

This psalm takes up the theme of the preceding psalm as it demonstrates G-d’s personal concern for Jerusalem from which the future redemption will emanate.[[15]](#footnote-15) Me’am Lo’ez ascribes this psalm to King David though it has no internal authorship.

I would like to look a little closer at a seminal pasuk in this chapter of Psalms:

***Tehillim (Psalms) 147:2*** *HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*

Let’s begin by examining the Temple and Jerusalem – The eternal contact point to the Torah, of the Jewish soul.

Jerusalem represents the center of the center, the focal point of Eretz Israel: “All roads lead to Jerusalem.”

Anatomically, Jerusalem represents the heart. Just as pilgrims entered through one door and exited out a different door, so also does blood enter through one chamber (and valve) and exit through a different chamber (and valve). Just as blood represents the life[[16]](#footnote-16) to the heart, so also do the people represent life in the Temple. Just as the Temple has many doors and many chambers, so also does the Temple have many gates and many chambers.

The heart is in the center of the body that is between the belt and the shoulders. It is centered left to right, top to bottom, and front to back in the area normally covered by the shirt or blouse.

A picture containing text, vector graphics

Description automatically generatedThe heart has two basics pumps. One pumps blood through the lungs, and one pumps to the rest of the body. This pictures the ‘pumping’ of life from the Jerusalem above (to the lungs) and the circulating of that life to the Jerusalem below.

Torah is also the heart of the world, and the quintessential depiction of the Torah is the Luchot which are depicted as a heart.

A stone with writing on it

Description automatically generated with low confidence

The word “Jerusalem” is a combination of two Hebrew words: *Yireh* and *Salem*. *Yireh*, fear, is what Avraham called this place when he was binding Isaac. *Salem*, the place of peace, is what Melchizedek called this place when he met Avraham after the first major war. HaShem would not give offence to either Abraham or Shem; He united the two names and called the city by the name of Jerusalem.[[17]](#footnote-17)

***Bereshit (Genesis) 22:14*** *And Abraham called the name of that place HaShem-Yireh: as it is said [to] this day, in the mount of HaShem it shall be seen.*

***Bereshit (Genesis) 14:18-20*** *And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high G-d. And he blessed him, and said, Blessed [be] Abram of the most high G-d, possessor of heaven and earth: And blessed be the most high G-d, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

This first use of the “Jerusalem” then suggests that Jerusalem is our contact with HaShem and His Word. Jerusalem is thus the eternal contact point of the Jewish soul with the Torah.

The prophet confirmed this understanding:

***Micah 4:2*** *And many nations shall come, and say, Come, and let us go up to the mountain of HaShem, and to the house of the G-d of Yaaqov; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of HaShem from Jerusalem.*

King David faced a modern decision: Where to put Israel’s capital?

He had ruled the tribe of Judah for seven years, from Hebron, when finally, the ten northern tribes came down and anointed David king over all Israel. With sacred oil yet clinging inside his beard, King David led the people straight from Hebron to Jerusalem. Why leave the tomb of Avraham for the fortress of the Jebusites? David had geographical reasons for singing, “Beautiful for situation, the joy of the whole earth, is mount Zion.” First, Jerusalem unites Israel. Second, Jerusalem controls the Judean Plateau. Third, Jerusalem depends on the Judean Plateau for support.

While Hebron could unite only Judah, Jerusalem could unite all the tribes.[[18]](#footnote-18) Notice that Jerusalem sits smack on the Israeli Mason-Dixon Line: With Judah to her south and the Ten Northern Tribes to her north, she commands a neutral center. So, all Israel went up with King David to Jerusalem, a city none of them owned.

King David invited everyone along to watch, but who attacked? Only the king’s men. The king did the job with his own crew. David set up a royal city no tribe had owned, no tribe had conquered, and where every tribe was the king’s guest:

***2 Shmuel (Samuel) 5:6-10*** *And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. 7 Nevertheless David took the strong hold of Zion: the same is the city of David. 8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David’s soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. 9 So David dwelt in the fort and called it the city of David. And David built roundabout from Millo and inward. 10 And David went on, and grew great, and HaShem G-d of hosts was with him.*

Years later, King David brought a plague on Israel by counting his soldiers. The plague was halted with a sacrifice on the threshing floor that would become the Temple.[[19]](#footnote-19) The Temple mount was purchased by David HaMelech, for fifty shekels*,* to stay the judgment of his census.

***II Shmuel (Samuel) 24:18-24*** *And Gad came that day to David, and said unto him, Go up, rear an altar unto HaShem in the threshing floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as HaShem commanded. And Araunah looked and saw the king and his servants coming on toward him: and Araunah went out and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing floor of thee, to build an altar unto HaShem, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what [seemeth] good unto him: behold, [here be] oxen for burnt sacrifice, and threshing instruments and [other] instruments of the oxen for wood. All these [things] did Araunah, [as] a king, give unto the king. And Araunah said unto the king, HaShem thy G-d accept thee. And the king said unto Araunah, Nay; but I will surely buy [it] of thee at a price: neither will I offer burnt offerings unto HaShem my G-d of that which doth cost me nothing. So, David bought the threshing floor and the oxen for fifty shekels of silver.*

David’s first act, after purchasing the threshing floor, is to build an altar. This is the site where King Solomon would build the Temple.

In the Oral Torah we also find various names for the Temple. In the Midrash Rabbah the Temple is called a “**neck**“:

***Midrash Rabbah - Genesis XCIII:12*** *AND HE FELL UPON HIS BROTHER BENJAMIN’S NECKS (XLV, 14). Did Benjamin then have two necks? In fact, said R. Eleazar, he foresaw through the Holy Spirit that two Temples would be built in Benjamin‘s portion, and both would be destroyed. AND BENJAMIN WEPT UPON HIS NECK: he saw that the Tabernacle of Shiloh would be built in Yosef HaTzaddik’s portion and would be destroyed.*

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

(As a side note, Rambam suggests that the 3 phrases in Bereshit 33:12 refer to HaShem’s relationship to the three Temples.)

The Midrash also explains the Torah when it tells us that the Temple is equated to the neck:

***Midrash Rabbah - Genesis XCIII:6*** *Here that it is on account of a man, the beloved of the eyes, the one who gives hospitality to the Holy One, blessed be He-as it says, Of Benjamin he said: The beloved of the Lord shall dwell in safety by Him; He covereth him all the day, and He dwelleth between his shoulders (Deut. XXXIII, 12) --how much the more so!’*

***Devarim (Deuteronomy) 33:12*** *Of Benjamin he said, The beloved of HaShem shall dwell in safety by him; shall cover him all the day long, and he shall dwell between his shoulders.*

The Temple was built within the portion of land allocated to Benjamin. The neck, which is between the shoulders, alludes, therefore, to the Temple.

One of the major trade routes, the route from Beersheba to Damascus, went through Hebron, Jerusalem, and Shechem, and, crossing the Jordan at Bethshean, followed the river to the Sea of Galilee, thence running northeastward to Damascus. This trade route suggests that the center of Israel was a major connection between trading centers. Thus, Jerusalem was strategic for trade.

One cannot separate the Land from the Torah. Without eretz Israel there is no Torah, and without the Torah there is no eretz Israel. All attempts to separate the two can only end in failure. The nation, armed with the wisdom of such experiences, clings to its Torah, and continues on its way. In the first case, that of the metei midbar,[[20]](#footnote-20) the nation continued on its way in the direction of the Promised Land; in the second case, after Betar, wandering stick in hand, into the exile. And the mistake, once it takes the form of a lesson to be learned from, is no longer frightening; the mourning itself contains something encouraging. Yes, Israel knows no day so glorious as Tu B'Av.

***Berachoth 5a*** *It has been taught: R. Simeon b. Yohai says: The Holy One, blessed be He, gave Israel three precious gifts, and all of them were given only through sufferings. These are: The Torah, the Land of Israel, and the world to come. Whence do we know this of the Torah? Because it is said: Happy is the man whom Thou chastenest, O Lord, and teachest him out of Thy law. Whence of the Land of Israel? Because it is written: As a man chasteneth his son, so the Lord thy G-d chasteneth thee, and after that it is written: For the Lord, thy G-d bringeth thee into a good land. Whence of the world to come? Because it is written: For the commandment is a lamp, and the teaching is light, and reproofs of sufferings are the way of life.*

Our pasuk (verse) says:

***Tehillim (Psalms) 147:2*** *HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*

The ingathering of the exiles, consisting as it does of the complete return of all the exiles, is regarded as belonging to the messianic age. The Talmud states that "the day of the Ingathering of the Exiles (kibbutz galiyot) is as great as the day on which heaven and earth were created"[[21]](#footnote-21) Rashi to Debarim (Deuteronomy) 30:3 says, "Great is the day of the In-gathering of the Exiles and it will come about with difficulty as though God Himself will be obliged to grasp each one actually in his hand, each one from his place".

kibbutz galiyot occurs, and it is the official name given to the tenth blessing of the daily Amidah. "Why is kibbutz galiyot mentioned after the blessing of the years", and the messianic aspect is reflected in the passage which follows, "When the Ingathering of the Exiles takes place judgment will be visited on the wicked". Basing itself on Isaiah 27:13 the formula is: "Sound the great shofar for our freedom and raise the ensign to gather our exiles and gather us from the four corners of the earth to our land", and concludes, "Blessed art thou, HaShem, who gatherest the dispersed of Thy people Israel". The theme is repeated both in the prayer for the New Moon and in the Musaf Amida for the festivals.

The process begins, with the ingathering of Klal Israel, with Yehezekel’s words:

***Yehezekel (Ezekiel) 20:33-34*** *I will bring you from the nations and gather you from the countries where you have been scattered--with a mighty hand and an outstretched arm and with outpoured wrath. I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.*

**Question:** What will come ﬁrst, the קִבּוּץ גָּלֻיּוֹת - kibbutz galiyot,[[22]](#footnote-22) the ingathering of the exiles or the rebuilding of the Holy Temple?

**Answer:** There is a difference of opinion between the Zohar and the Midrash, over which will take place ﬁrst. The difference is based on differing interpretations of a verse in Psalms (147:2), “G-d will rebuild Jerusalem, He will gather in the dispersed of Israel.” The Zohar interprets this verse in the order it is written: ﬁrst G-d will rebuild Jerusalem, and then He will gather in the dispersed. However, the Midrash Tanchuma (and other sources) explain differently. G-d will rebuild Jerusalem, having already gathered in the dispersed of Israel.

Halachically, Maimonides rules according to the Zohar. In Hilchot Melachim, Maimonides writes a description of the Messianic era, in which he writes: “He will rebuild the Holy Temple in its place and gather in the dispersed in Israel.” However, the Lubavitcher Rebbe refers to the principle that “These and these are the words of a living G-d.” In other words, whenever contradictions are found between sayings of our sages, each one is expressing a different truth, and they are not mutually exclusive.

The two opinions can be reconciled as follows: First there will be an ingathering of exiles, as per the Midrash, and then the rebuilding of the Temple. However, the initial ingathering will not be complete. The process will be ﬁnalized only after the building of the Temple, according to the view of the Zohar.

The Lubavitcher Rebbe explains a lesson in Divine service that this teaches us. “The beginning of our Divine service is to collect the sparks of holiness of one’s soul that have been dispersed in foreign, distant places. Only then can we complete the task of building the Holy Temple in the external world. However, so long as we have not perfected ourselves, we cannot achieve complete perfection in the external world.

“However, although the general rule is that we ﬁrst perfect ourselves and then attempt to ‘ﬁx’ others,[[23]](#footnote-23) there are at times special cases, when the service of building the Temple takes precedence over self-perfection (ingathering of exiles). When, by Divine Providence, one is given the opportunity to perfect something outside of himself, this is an indication that it is his task to perfect it, even though he himself is not yet perfect.”[[24]](#footnote-24)

Now, let’s examine the ingathering of the exiles from a more mystical perspective.

In an introduction to Sefer HaChinuch, the author singles out six mitzvot[[25]](#footnote-25) that one is obligated to fulfill on a constant basis. These mitzvot, he writes, should not be absent from a person’s consciousness for even one second of his life. The six constant mitzvot are:

* Faith in Hashem
* The prohibition against idolatry
* **HaShem’s Oneness**
* Loving HaShem
* Fearing HaShem
* Do not stray after your eyes and your heart

If the idea of HaShem’s oneness must be with us constantly, then we understand that it is extremely important. One classic example of reminding ourselves about the oneness of HaShem is found in the shema.[[26]](#footnote-26) The shema forms a central part of our prayers. The opening pasuk says, “Hear O Israel, the Lord our God, the Lord is One (echad - אֶחָד)”. One might also paraphrase the next pasuk as, “You will pursue *oneness*,[[27]](#footnote-27) with all your heart, with all your life and with all your strength.”[[28]](#footnote-28) “The proclamation of oneness that we declare each day in saying, shema Israel, needs to be understood as it truly is. The meaning of “Adonai is one” is not that He is the only God, negating other gods (though this, too, is true!), but the meaning is deeper than that: There is nothing else but HaShem.

The number thirteen is among the holiest of the numbers because it is closely associated with HaShem. To help us understand the relationship between HaShem and His oneness, HaShem gave us the Hebrew language. Part of this language is the fact that each letter not only has intrinsic meaning, but each letter also has a numeric value, as we learned in our study of the Hebrew letters. We have learned that the numerical value of the Hebrew letters that form echad (אחד) and love (אהבה), whose meaning is one, has the gematria of thirteen.

The faculty employed by the shema for making oneness is hearing. To help us understand the making of many into one, HaShem gave us the sense of hearing. If we understand what it means to hear, we can understand what it means to declare HaShem’s oneness. Hearing is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus, we would say that hearing is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into one (idea). Ears hear things inside of oneself. The way we hear is one sound at a time. By the time we hear the second sound, the first sound is just a memory. And so, it goes with each subsequent sound. We then combine the sounds to make syllables inside our head. Our brain then assembles the syllables into words and the words into sentences. The sentences are assembled into paragraphs and the paragraphs are assembled into the final picture. By the time we have assembled the whole picture, there is no more sound. All of the sounds are just a memory. Since sounds must be assembled by the hearer, hearing is very much a subjective art. Hearing depends on the person and his background. No two persons build the same picture from the words of a speaker. We hear in the darkness. Sound characterizes this world, the world of movement. In this world we struggle to develop the art of hearing. Those who wrestle with the Gemara are trying to reconstruct the fractured pieces of this world. For this reason, the Babylonian Talmud often says, “Come and hear”. The Talmud wants us to take the broken pieces and reconstruct them in the same way that we reconstruct another person’s speech.

We see this in the Al Chet prayers we do on Yom Kippurim where we list all the sins that any Jew may have done during the year, and we pray as though they are our personal sins. And they are our personal sins because we stand before HaShem as a community, not as an individual. On the days of judgment of Rosh HaShana and Yom Kippurim we sit among our people,[[29]](#footnote-29) we do not stand alone. We gather for judgment to be judged as a community. Yom Kippur represents the oneness of time, space, and consciousness. As such, it is a day when our essence has real potential to be revealed. It is a day when we have the ability, more than ever, to transcend material limitations and connect with the essence of who we are.

Pesach with all of its requirements, is the quintessential demonstration of oneness. We are required to work with a single lamb that is one year old. Now lambs, by nature are a herding animal which wants to stay in its flock. This lamb is to be roasted, not boiled, so that all of the pieces stay together. None of its bones may be broken. It must be eaten with matza and maror which are all made into a single sandwich. Those who eat it must be enrolled before the slaughter of the animal. They must eat the lamb together in one house at one meal. We conclude the seder with the question, “Who knows One”?

Everywhere you look in Judaism, this message is conveyed in the language of ritual, in the language of ethics, and in the rhythms of life. Echad, one, is the oneness of harmony: not a oneness which negates plurality (and which plurality therefore obscures), but a oneness that employs plurality as the implement of unity. To help visualize this idea, think of music. When an orchestra makes music, they all sound a single note which they join to other notes. Though each note is just noise, the end result soothes and moves the soul. It is no longer just noise, it is music! As we look at other examples of oneness, keep this idea of plurality in mind, as the Ramchal teaches, “without the perspective of parts, there can be no oneness.”[[30]](#footnote-30) The definition of oneness depends on parts.

G-d purposely created the world in six days with ten sayings in order to teach us that this world is composed of parts, yet they are all part of HaShem’s oneness. He expects us to look behind the disparate parts and see how they form a world which is in Him. This is one of the significant parts of the ingathering of the exiles. He expects us to note that until we are gathered many of the mitzvot cannot be performed. Until we are gathered, we do not show His oneness.

What is the end result of the ingathering? At a superficial level, we have a lot of Jews living in Israel. A deeper look would also suggest that we are looking at a picture of oneness. From the opening words of the shema we understand that there is nothing besides the Oneness of HaShem. That idea means that all of creation must be working towards oneness. Think about that for a moment. Now look around and notice how many things seem to want to join in order to be one. This is most obvious in marriage where we seek to become ‘one flesh’.[[31]](#footnote-31) But this same concept extends to a family which wants to be together. In a lesser way we want to be joined to a chavurah,[[32]](#footnote-32) a community, a city, a state, and a country. "Better death", teaches the Talmud, "than a life without others".[[33]](#footnote-33) In fact, klal Israel is often likened to a single body, composed of people who function like the different organs of an individual person. The leaders of each generation are called roshim / heads because they function in the same elevated role of importance as the head does to the rest of the body. There are others who look ahead at the best interests of the people and determine policy. They are called the “eyes of the congregation”. Similarly, some function as the heart, and indeed like other parts of the body. When bound together, all Jews function synergistically, like the organ systems of a person working together in concert.

Beyond a family, we see that gravity wants everything to be a part of the earth. Looking beyond the earth, we see that all of the stars and planets are drawn together by gravity. Scientists are aware of this oneness to a certain extent. For example, they are searching for a ‘Grand Unifying Theory’.[[34]](#footnote-34) Their studies of physics have shown that there must be a mathematical way to unify the three forces that they have discovered, into a single force. To further complete this perspective, physicists are searching for a *theory of everything* (TOE or ToE), final theory, ultimate theory, or master theory is a hypothetical single, all-encompassing, coherent theoretical framework of physics that fully explains and links together all physical aspects of the universe. Finding a TOE is one of the major unsolved problems in physics.

Other manifestations of oneness as it is found in our world include hearing, energy, and probably everything in our world (if I could only understand).

We see that man is made from the dust of the earth and we will one day return to dust. Jews further this concept with a minyan which is the joining of ten men into a congregation fit for prayer. This joining is expanded in the Esnoga where we might find multiple minyanim. Each Esnoga joins with other Esnogas for charitable works. In all of the examples above, the goal is that man not be alone. Everything in creation is tob, is beneficial. The only thing in creation condemned as lo tob, not good, is human loneliness.[[35]](#footnote-35)

The ingathering of the exiles makes klal Israel a single people physically. We also want to see them ‘stand as one man’[[36]](#footnote-36) like they did at Mt. Sinai in the days of Moshe. It is for this reason that the ten commandments are formulated in the singular, as if speaking to one person. In effect, HaShem was speaking to a single individual, the collective of klal Israel. The people had encamped at the mountain united in purpose. Having become like a single person, with all the different organs and parts working well together, they were ready to receive the Torah, elevated through their connection to Moshe.

We are one with the poor, the oppressed, the pariah, the sick, the homeless, the helpless, the hungry. His suffering is my suffering. His plight is my plight. His destiny is my destiny; therefore, I am commanded to meet his needs with an open hand. My extra money is *his money* given to me in trust.

Our world is composed of parts, but we are supposed to begin seeing that the parts are really all part of a larger Oneness. This idea is brought vividly home by our experience with our bodies. When we view others, we see arms and legs and body and head – we see parts. When we ‘see’ ourselves, we see only one, we see ‘ourselves’ as a single entity. Even though we have different faculties within our brains, such as: imagination, rational thought, thoughtfulness, etc., nevertheless we do not view our brains as made up as parts. Our concept of ourselves is oneness.

Our pasuk (verse) says:

***Tehillim (Psalms) 147:2*** *HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*

It is my prayer that you have a glimpse into the world of oneness which will be brought about through the ingathering of the exiles.

**Ashlamatah: Yeshayahu (Isaiah) 1:2-9 + 16-27**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1.¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. | 1. The prophecy of Isaiah the son of Arnoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the ‎days of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah. |
| 2. **Hear, O heavens, and give ear, O earth,** for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me. | 2. **Hear, O heavens which shook when I gave My Law to My ‎people, and give ear, O earth which reeled before My Word;** for the LORD speaks: "The house of Israel is My people, I called them ‎sons. I cherished and glorified them, but they have rebelled against My Memra. |
| 3. An ox knows his owner and a donkey his master's crib; Israel does not know; my people do not consider. | 3. The ox knows its owner, and the ‎ass its master's crib; but Israel does not teach to know the fear of Me, My people does not ‎understand, to return to My Law." |
| 4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook the Lord; they provoked the Holy One of Israel; they drew backwards. | 4. Woe, because they were called a holy people, and ‎sinned; a chosen congregation have multiplied sins; they were named as a beloved seed and ‎they acted wickedly, and it was said of them, "Cherished sons” and they corrupted their ways! ‎They have forsaken the service of the LORD, they have despised the fear of the Holy One of ‎Israel, because of their wicked deeds they are turned about and backwards. |
| 5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise. | 5. They do not ‎understand so as to say, "Why are we still smitten?" They continue to sin. They do not say, ‎‎"For what reason is every head sick and every heart mournful?" |
| 6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil. | 6. From the remnant of the ‎people even to the heads there is not among them one that is perfect in My fear. All of them are ‎disobedient and rebellious; they defile themselves with sins as a dripping wound. They do not ‎forsake their arrogance and they do not desire repentance, and they have no merits to protect ‎them. ‎ ‎ |
| 7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers. | 7. Your country lies desolate; your cities are burned with fire; in your very presence the Gentiles ‎take possession of your land; and because of your sins it is removed from you and given to ‎aliens. |
| 8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city. | 8. And the congregation of Zion is left like a booth in a vineyard after they have picked ‎it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a ‎city which is besieged. |
| 9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." **{P}** | 9. Had the abounding goodness of the LORD of hosts not left us a ‎remnant in His mercies, then our sins would have been with us, so that as the men of Sodom ‎we should have perished, and as the inhabitants of Gomorrah we should have been destroyed. |
| 10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah! | 10. Listen to the Word of the LORD, you rulers whose deeds are [as] evil as those of the rulers of ‎Sodom! Give ear to the Law of our God, you people whose deeds resemble those of the people ‎of Gomorrah! |
| 11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and he goats I do not want. | 11. There is no pleasure before Me in the multitude of your holy sacrifices, ‎says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or ‎lambs or kids; in such things there is no pleasure before Me. |
| 12. When you come to appear before Me, who requested this of you, to trample My courts? | 12. When you come to be seen ‎before Me, who requires this from your hand, that you should come? Do not trample My ‎courts! |
| 13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly. | 13. Do not continue to bring an offering which is stolen; it is a despised oblation ‎before Me. At New Moons and Sabbaths, you gather in assembly without forsaking your sins, so ‎that your prayers might be accepted in the time of your assemblies. |
| 14. **Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them].** | 14. **Your New Moons and ‎your appointed feasts My Memra despises; they are before Me as something despicable; I have ‎forgiven much.** |
| 15. **And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood.** | 15. **And when the priests spread forth their hands to pray for you, I take up ‎the face of My Shekhinah from you; even though you pray much concerning yourselves, there ‎is no pleasure before Me to accept your prayers; because your hands are full of innocent blood. ‎** |
| 16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil. | 16. Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from ‎before My Memra; cease to do evil. |
| 17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. **{S}** | 17. Learn to do good; seek judgment, acquit him that is ‎robbed, judge the case of the fatherless, act on the complaint of the widow. |
| 18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool. | 18. Then, when ‎yot return to the Law, you will beseech before Me, and I will carry out your request, says the ‎LORD: though your sins are scarlet like dyed cloth, they will be white like snow; though they are ‎red like crimson, they will become like pure wool. |
| 19. If you be willing and obey, you shall eat the best of the land. | 19. If you are willing and attend to My ‎Memra, you will eat of the good of the land; |
| 20. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord spoke. **{P}** | 20. but if you refuse and do not attend to My ‎Memra, by the adversary's sword you will be killed; for by the Memra of the LORD it has been ‎so decreed.‎ |
| 21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers. | 21. How the faithful city's deeds ha ve turned to become as [those of] a harlot, she that was full of ‎those who perform judgment! Truth was done in her, and now they are killers of souls. |
| 22. Your silver has become dross; your wine is diluted with water. | 22. Your silver has become dross, your wine mixed with water. |
| 23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. **{S}** | 23. Your princes are rebellious and ‎companions of thieves. All of them love to accept a bribe, saying-a man to his neighbour-assist ‎me in my case, so that I will repay you in your case. They do not defend the fatherless and the‎complaint of the widow does not come before them. |
| 24. "Therefore," says the Master, the LORD of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes. | 24. Therefore the Lord of the world says, ‎the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but ‎woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary. |
| 25. And I will return My hand upon you and purge away your dross as with lye and remove all your sin. | 25. And I will ‎turn the stroke of My might upon you, and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners. ‎‎ |
| 26. **And I will restore your judges as at first and your counselors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City.** | 26. **And I will appoint-in you true judges, steadfast as at the first, and your counsellors as at the beginning. Afterward you shall be called ‎the city of truth, the faithful city.** |
| 27. **Zion shall be redeemed through justice and her penitent through righteousness/generosity.** | 27. **Zion will be redeemed when judgment is performed in her, and the ones who have performed the ‎Law will return to her in righteousness/ generosity.** |
| 28. And destruction shall come over rebels and sinners together, and those who forsake the Lord shall perish. | 28. But rebels and sinners will be shattered together, and those who have forsaken the Law of the ‎LORD will be consumed. |
| 29. For they shall be ashamed of the elms that you desired, and you shall be humiliated because of the gardens that you chose. | 29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for ‎your gardens of the idols in which you assemble. |
| 30. For you shall be like an elm whose leaves are wilting, and like a garden that has no water. | 30. For you will be like a terebinth when its leaves fall, and like a channelled garden ‎without water. |
| 31. And the[ir] strength shall become as tow, and its perpetrator as a spark, and both of them shall burn together, with no one to extinguish [the fire]. **{P}** | 31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when ‎they are brought near to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and ‎there will be no pity for them. ‎ |

**Rashi’s Commentary for:** **Yeshayahu (Isaiah) 1:2-9, 16-27**

**1 the vision of Isaiah the son of Amoz** Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

**which he saw concerning Judah and Jerusalem** Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus, you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So, we learned in the Baraitha of the Mechilta (Exod. 15:9,10): “In the year of King Uzziah’s death” (6:1) is the beginning of the Book, but there is no early and late in the order [i.e., the order of the chapters is no indication of the chronological order. (Others read: There is no early and late in the Book Parshandatha.] The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: “Whom shall I send and who will go for us?” And I said, “Here I am, send me” (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, “the prophecy of such and such a nation.” Here too, Scripture writes: “which he saw concerning Judah and Jerusalem.” Since they are harsh reproofs, he calls them “chazon,” which is the harshest of the ten expressions by which prophecy is called, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), “A harsh prophecy (חָזוּת) was told to me.”

**in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.** These four kings he buried, [i.e., he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

**2 Hear, O heavens, and give ear, O earth And Moses said, “Give ear, O heavens,...and may the earth hear” (Deut. 32:1).** Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled “Ha’azinu” in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, ‘When we were called to this testimony in Moses’ time, when he said, (Deut. 30:19) “I call heaven and earth to witness against you,” we heard with an expression of giving ear,’ and the earth would testify, ‘I was called with an expression of hearing,’ hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

**for the Lord has spoken** That you should be witnesses in this matter when I warned them in Moses’ time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? “Give ear, O heavens and I will speak” (ibid. 32:1). [So, this was taught] in Mechilta (Bo 12).

**3 his owner** Heb. קֽנֵהוּ [is] like מְתַקְּנוֹ , the one who affixes him to the ploughshare for ploughing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, “Israel will be your name” (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): “Let each one go and worship his idols.” Even after I took them out of Egypt and fed them the manna and called them, “My people, the children of Israel,” they did not consider even as a donkey. Another explanation is:

**An ox knows its owner** An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plough today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

**does not know** i.e., did not want to know; they knew but trod with their heels, and my people did not take heart to consider.

**4 Woe** Every instance of הוֹי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, “Alas!” There are, however, several, which are an expression of a cry, the vocative voice, e.g., “Ho, ho, flee from the land of the north” (Zech. 2:10), which the Targum renders, אַכְלוּ , an expression of announcing.

**Woe** There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, “for you are a holy people” (Deut. 7:6), turned into a people with iniquity.

**a people heavy with iniquity** The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כֶבֶד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עָוֹן , iniquity.

**evildoing seed** And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

**they provoked** Heb. נִאֲצוּ , they angered.

**they drew backwards** [The root נְזִירָה ,] wherever it appears, is only an expression of separation. Similarly, Scripture states: “And they shall separate (וְיִנָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2), “the one separated (נְזִיר) from his brothers” (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

**5 Why are you beaten...** A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, ‘For this I have been punished. I will not repeat it again.’ Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

**6 soundness** An expression of perfection, sound without pain.

**wounds** Heb. פֶּצַע , i.e., a wound of a sword.

**contusions** Heb. חַבּוּרָה , an expression of a bruise. [Some editions read:] Other bruises.

**and lacerated sores** Jonathan renders: מְרַסְסָא , lacerated and crushed.

**and lacerated sores** demarcejjre, in O.F., and in the language of the Talmud, we find, “he bumped (טַרְיֵה) his head” (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist, and wet, always oozing [muyte in O.F.].

**they have not been sprinkled** These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) “Sulphur shall be sprinkled (יְזֽרֶה) on his dwelling.” Menahem explained it as an expression of healing, as in (Jeremiah 30:13): “No one pronounced your judgment for healing (לְמָזוֹר) .”

**neither was it softened with oil** Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, “They were not softened with oil,” for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, “From the sole of the foot until the head,” from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

**they have not been sprinkled...** i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

**7 in your presence, strangers devour it** Before your eyes, your enemies will devour it.

**and desolate of you as a heritage turned over to strangers**, which is desolate of its owners. Jonathan renders in this manner.

**8 And the daughter of Zion shall be left devoid of its inhabitants,** for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

**like a lodge in a cucumber field** As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, b ut cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בָּתַר דְאַבְעָיוּהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): “There are three gatherings (אַבְעָיוֹת) a day.”

**like a besieged city** Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan’s translation.

**9 Had not the Lord of Hosts left us a remnant** by His own volition and with His mercy, not because of our merits.

**we would soon be like Sodom** All of us would be destroyed.

**10 rulers of Sodom** Princes whose deeds are like those of Sodom. From here, [the Rabbis] deduced that a person should not open his mouth to Satan.

**11 I am sated with the burnt offerings of rams** This is similar to: “Lest he have too much of you and hate you,” (Proverbs 25:18).

**fattened cattle** Fattened cattle and sheep.

I do not want Since you transgress My Torah, the sacrifice of the wicked is an abomination [from Prov. 21:27].

**12 who requested this of you, to trample My courts** to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

**13 You shall bring no more vain meal-offerings** I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

**New moons and Sabbaths, calling, convocations, I cannot...** and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

**15 And when you spread out your hands,** I will hide My eyes from you because your hands are full of blood.

**blood** Murder.

**16 Wash, cleanse yourselves** Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived from רָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** **Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].**

**cease to do evil** Desist from your evil deeds.

**to do evil** Heb. הרע , like לְהָרֵעַ , to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מֵהָרֵעַ , desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה , stopping, [e.g.,] “and he failed to make (לַעֲשׂוֹת) the Pesach” (Num. 9:13); “until he stopped counting (לִסְפּֽר) ” (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

**17 Learn** It is punctuated ‘raphe,’ weak, without a dagesh. This is from the form לָמֽד , learn to do good. One who teaches himself is of the ‘kal’ form. Therefore, its imperative plural is voweled with a ‘chirik’ like אִמְרוּ , שִׁמְעוּ , but one who teaches others is of the form of the ‘heavy conjugation’ (pi’el) with a ‘dagesh,’ and if one comes to command a number of people, the word is voweled לַמְּדוּ . And so, דִּרְשׁוּ , from the form דְרשׁ , but אַשְּׁרוּ in which the ‘shin’ has a ‘dagesh,’ is from the ‘heavy conjugation,’ and from the form אַשֵּׁר ; therefore, the imperative plural is voweled with a ‘patach’ like בַּשְּׂרוּ , סַפְּרוּ , דַּבְּרוּ .

**strengthen the robbed** Heb. חָמוֹץ אַשְּׁרוּ . This is a Mishnaic term, אֲשַׁרְנוּהִי , “we have verified it” (Ketuboth 21a); “if I had strength (אֲיַשֵּׁר) ” (Gittin 30b); “May your strength be strengthened (יִישַׁר) ” (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) “My foot held its path (בֲּאֲשׁוּרוֹ) ”; (Prov. 23:19) “And go (וְאַשֵׁר) in the way of your heart.”

**(perform justice** So-and-so is innocent and so-and-so is guilty.

**plead the case of the widow** Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.)

**the robbed** Heb. חָמוֹץ , similar to (Ps. 71:4) “from the hand of the unrighteous and the robber (וּמְחַמֵּץ) .”

**18 Come now, let us debate together,** I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

**If your sins prove to be like crimson** Stained before Me like crimson red, I will make them as white as snow.

**says the Lord** [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) “By the word of the Lord they would camp (יַחֲנוּ) ,” also a future form. Another explanation is: Come now, let us debate. What is written above this? “Cease to do evil; learn to do good.” And after you return to Me, come now, and let us debate together, to notify Me, “We have done what is incumbent upon us; You do what is incumbent upon You;” and I say, “If your sins prove to be like crimson, they will become white as snow...”

**as crimson dye** Heb. תּוֹלָע , lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תּוֹלָע .

**20 for the mouth of the Lord spoke** Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”

**21 a harlot** Astray from her God.

**city which was faithful and full of justice,** and righteousness would lodge therein, but now murderers.

**full of justice** Heb. מְלֵאֲתִי מִשְׁפָּט [equivalent to מְלֵאַתמִשְׁפָּט , the ‘yud’ being superfluous,] as in (Lamentations 1:1) רַבָּתִי עָם , “great in population” [equivalent to רַבַּתעָם ].

**in which righteousness would lodge** The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d’Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] **Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאֲתִי .**

**and now murderers** They killed Uriah; they killed Zechariah.

**22 Your silver has become dross** They would make copper coins and plate them with silver, in order to cheat with them.

**your wine is diluted with water** Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means ‘mixed,’ although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): “Of laughter I said, it makes one mad (מְהוֹלָל) ” to mean that it is confused or mixed up.

**23 rebellious** Deviating from the straight path.

**and runs after payments** This word is similar to the Talmudic תַּשְׁלוּמִין . Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

**and the quarrel of the widow does not come to them** The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, “the orphan they do not judge, and the quarrel of the widow does not come to them” at all.

**24 says the Master** Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

**the Mighty One of Israel** the strength of Israel.

**Oh** Heb. הוי . An expression of preparation and announcement, and similar to this is (Zech. 2:10): “Ho, ho, (הוי הוי) flee from the land of the north.” And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

**25 And I will return My hand upon you** One blow after another, until the transgressors have been completely destroyed.

**as with lye** This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): “and pure (בַּר) of heart,” since it cleanses the garment of its stains.

**your dross** mentioned above, as: “Your silver has become dross”; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

**all your tin** The tin mixed with silver, that is to say, the wicked among you. בְדִיל is called estejjn [etain] in O.F. [tin].

**26 as at first I will appoint for you pious judges.**

**City of Righteousness** As in the beginning, righteousness/generosity will lodge therein.

**27 shall be redeemed through justice** Since there will be in it people who practice justice.

**shall be redeemed** from her iniquities.

**and her penitent** those penitent among them.

**through righteousness** through those who make themselves righteous through justice and through righteousness that are in her midst [or,] among them.)

**28 And destruction shall come upon rebels...** For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

**rebels** Rebels and sectarians and those who worship idols.

**and sinners** Apostates guilty of other sins.

**29 of the elms** Heb. מֵאֵלִים , an expression derived from אֵלָה , a species of tree called olme in O.F. [orme in modern French, an elm].

**that you desired to worship idols under them,** similar to what is stated (Hosea 4:13): “Under the oak and the aspen, and the elm, for its shade is good.”

**because of the gardens** There they would worship idols, as it is stated (infra 66:17): “Those who prepare themselves and purify themselves for the gardens.”

**30 whose leaves wilt** Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts, and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה , for no ‘nun’ is found in that expression, but נבל [is an expression of something that becomes fatigued, and its strength is curtailed, from the root of] נָבֽל תִּבּֽל (Exod. 18: 18), which Onkelos renders: You will surely be exhausted.

**that has no water to water its seeds;** to the thing with which they sin, he compares their punishment.

**31 the[ir] strength with which they take from the poor** by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

**and its perpetrator** The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

**as a spark** Heb. וּפֽעֲלוֹ לְנִיצוֹץ , estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְעוֹבַד יְדֵיהוֹן , and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וּפָעֳלוּ with a ‘kamatz-chatuf,’ a hurried ‘kamatz,’ and it would be explained as an expression of work. Now, that it is voweled with a ‘cholam,’ it is an expression of a worker, or perpetrator.

**with no one to extinguish** Jonathan renders: And no one will pity them.

**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 wrothful 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.

**Abarbanel On**

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

**Pereq 2, Mishnah 2**

Rabban Gamliel, the son of Rabbi Yehudah ha-Nasi. said: The study of Torah together with a worldly occupation is a fine thing, because the labor [required by] the two of them [together] causes sin to be forgotten; and any study of Torah which is without labor will ultimately be futile and cause sin. All those involved in communal work should be involved for the sake of Heaven, for the merit of their fathers will help them and their righteousness will stand forever; [God will say,] "As for you, I will give you reward as though you had done it. "Be wary of the authorities, because they only draw a person near for their own needs; they appear to be friends as long as they are deriving benefit, but they do not stand by a man in his hour of need. He used to say: Make your will like His will so that He should make His will like your will; nullify your will before His so that He may nullify the will of others before your will.

Abarbanel prefaces his commentary to this *Mishnah* with a brief histo­rical note. He points out that there were three *Tannaim* called Rabban Gamliel. The first was Rabban Gamliel the Elder, the son of Rabban Shimon and the grandson of Hillel. The second was Rabban Gamliel. the colleague of Rabbi Yehoshua; he was a grandson of Gamliel the Elder. The third was the sage of our *Mishnah,* who was the son of Rabbi Yehudah ha-Nasi. the redactor of the Mishnah. That being so, asks Abarbanel. how could this Rabban Gamliel be included in the Mishnah, which was redacted and closed during his father's lifetime? He proposes two possible explanations. The first is that the statements recorded here in Rabban Gamliel's name were made before his father died and the latter included them in the Mishnah, albeit without the title "Rabban," which was reserved for presidents of the Sanhedrin of Hillel's lineage. After Rabbi Yehudah ha-Nasi died and Gamliel was elevated to the presidency, the honorific "Rabban" was added. The second explanation is that although Rabbi Yehudah ha-Nasi redacted and sealed the Mishnah, additions were made later, and this is one of them. Abarbanel cites other examples of this phenomenon.

Rambam, as well as other commentators, opines that the term *“de­rekh eretz”* (worldly occupation) in our Mishnah implies crafts and manual labor and the thrust is that it is a fine thing to study Torah and engage in a craft in order to sustain oneself. The rationale behind this is the premise that if a person studies Torah he will know what is permitted and what is forbidden in the marketplace and by working for a living will not have to cheat other people to find sustenance. Thus, sin will be forgotten.

On the subject of working for the community, Rambam proposes that a person engaged in communal affairs is often anguished in that his activities prevent him from performing other *mitzvot.* Thus, Rabban Gamliel offers encouragement by assuring him that the other *mitzvot* that he intended to observe will be counted as if he had actually performed them if his communal service is for the sake of Heaven. Abarbanel is ready to accept this interpretation of Rambam, albeit without enthusiasm.

He then proceeds to interpret this *Mishnah* in his own manner by first posing a number of problems. He questions the propriety of using the word; “Yafah” - beautiful, or fine - in referring to a way of life that includes Torah. Rabban Gamliel should have said, "It is a must." How can the study of Torah be described as beautiful or fine? The Torah was intended to teach us how to function spiritually and what is incumbent upon the Jew to do.

Secondly, Rabban Gamliel uses the words, "causes sin to be forgot­ten" which has a negative tone. Why not underscore the positive aspect of the Torah and *derekh eretz?* Furthermore, we are not concerned about *forgetting* sin; we are interested in eliminating it.

Another question: The sage rules that Torah which is not accom­panied with a worldly occupation will ultimately be futile. On what authority does he base this advice? Were all the Talmudic rabbi’s tradesmen or craftsmen? Many were not; they were dedicated solely and exclusively to the study of Torah. Rabban Gamliel's own father is a good example of this.

Rabban Gamliel of our Mishnah shocks us when he contends that Torah study that is not combined with labor will lead to sin. Is it conceivable that Torah study - with or without labor - can lead to sinfulness?

Then again, Rabban Gamliel when speaking about being active in the community *says"!* will give you reward" (as the Hebrew reads literally without our square brackets). What license did the Rabban Gamliel have to give or withhold reward? What human being can claim the power to do so? Is this not an effrontery against God?

Another problem that confronted Abarbanel: Rabban Gamliel ex­horts us to be cautious of the ruling authorities, the government. However, he does not specify whether that means that one should seek their close friendship or that one should distance himself from them. "Be wary ... " can bear both meanings.

Yet, another problem: The sage entreats us to make our will like His will. If he meant God's will why did he not specify, "Make your will like God's will". Since the word "God" does not appear in the entire *Mishnah,* how are you to know to whom the word "His" is referring?

Finally: Rabban Gamliel teaches us four things, yet it is only in the last of them that the formula, "He used to say," is employed.

To resolve all these difficulties, Abarbanel first draws our attention to the fact that Rabban Gamliel is commenting on the principle of his father, Rabbi, in the previous *Mishnah,* i.e., that all that a Jew needs in life is to dedicate himself to the study of Torah. Philosophy and logic have no role to play in choosing the right path. Rabban Gamliel. who apparently was more pragmatic, came to modify his father's position.

It is true that the study of Torah is a *sine qua non* for true perfection. However, for the purpose of leadership and the welfare of society, it is a fine thing if the study of Torah is combined with *derekh eretz.* Abarbanel points out that in this context the term, *derekh eretz,* does *not* mean crafts or manual labor, but rather political wisdom and an understanding of ethics and how to implement them. He argues that this is the true meaning of the term and points out that the term “Melakha” (labor) can also mean the same thing. This is what Rabban Gamliel meant when he said it is a fine thing to combine Torah study and *derekh eretz.* He deliberately did not say that it is obligatory. Indeed, it is wise to submit to a rigid discipline of Torah study when that is necessary and to temper it with the existentialism of life itself. In this fusion of idealism, sin cannot penetrate.

Abarbanel then goes off somewhat on a tangent when he speaks about, "All Torah study which is not combined with *melakhah* must inevitably fail." The word “Melakha” is commonly understood to mean "labor", but Abarbanel interprets it in a novel fashion. A teacher of Torah will only succeed if he employs a methodology - which can change in accordance with the times and the type of student involved - which will arouse the students' interest in the subject matter. If he does not employ a psychological approach, the students will find him boring and his efforts to instruct will fail. Thus, Abarbanel identifies *derekh eretz* with *melakhah* and because of their similar inference he applies it, amongst other things, to the teaching profession.

He reminds us that the ancient rabbis of the Talmud were accus­tomed to bring humor into their discussions in order to stimulate the interest of the students so that their study should not be in vain. **The wrong of *bitul Torah* - which Abarbanel apparently understands as futile Torah - is a grave one. Nothing can compare to its gravity. This, as we have seen, can be caused by teaching Torah without *derekh eretz,* i.e., without the appropriate methodology.** Thus, when Rabban Gamliel says that the study of Torah can lead to sin, he means that the absence of proper methodology can lead to a spiritual catastrophe.

Abarbanel also cites the interpretation of Me'iri who comes up with a novel idea. When one wishes to admonish another for some error of behavior, let him do so in a quiet, serene, and sympathetic manner. If he does so with anger and vitriolic language, the accused will feel himself cornered and will fight back by saying, "Who are you to tell me that I am doing wrong? Are you perfect without blemish?" The entire effort of chastisement will then be in vain. To corroborate his premise Me'iri quotes a passage from the Talmud (Ta'anit 7a) in which attention is drawn to an apparent contradiction in the Torah. "My doctrine shall drop as the *rain;* Myspeech shall distill as the *dew"* (Deuteronomy 32:2). Which shall it be, *dew* or *rain?* It cannot be both at the same time. The rabbis, therefore, conclude that a scholar who corrects a sinner in harsh terms is compared to one who looks upon the words of the Torah as heavy rain and his chastisement will be counter-produc­tive. However, a scholar who approaches a sinner with sympathy and respect is comparable to the use of the words of the Torah as soft, mild dew. According to this interpretation. the term derekh *eretz* means "respect," or "good manners," which is quite close to Abarbanel's use of the term. Abarbanel fully accepts Me'iri's idea as analogous to his own since it applies to the teaching of Torah as well as to chastise­ment. He adds, however, that it is difficult to see the text of this *Mishnah* as a source for Me'iri's thought. In this way, Abarbanel resolves the first four difficulties that he encountered in his analysis of this Mishnah.

Abarbanel also quotes Me'iri who does not spare any words and is most emphatic and blunt when he says that if *derekh eretz,* in any version or by any interpretation, is an essential component for a model religious life, let there be no mistake that it is equally essential that in all seemingly secular activities the influence of Torah must be felt. One cannot opt for either Torah or *derekh eretz* and consciously ignore the other. They either go hand-in-hand or they both fail

Abarbanel then proceeds to focus on the true significance of Torah and *derekh eretz.* There are people who volunteer in community pro­jects. They donate of their means and time to the improvement of various community functions. This is noble on their part and com­mendable; this is true derekn *eretz.* **However, a danger lurks that can counteract the good that the volunteer does, if the motive for his interest in helping others is a selfish one - if he expects the community to idolize him for his efforts. Such behavior is *derekh eretz* without Torah.** This type of communal worker should realize that while his labors on behalf of the community are necessary and commendable, the community has its intrinsic merits - they are, after all, the children of Abraham, Isaac and Jacob and a host of other luminaries - that would have assured its survival without his contributions. Even in times of the most severe crises, the Children of Israel always looked to God for their continued existence.

If so, one has the logical right to ask: If the good Lord, in His infinite beneficence, will surely take care of the community, what need is there for me to involve myself in social and charitable affairs? It is on this point, Abarbanel asserts, that Rabban Gamliel assures us with the words, "I will credit you with great rewards as if you accomplished it all." In other words, it is God who is speaking and saying, "Although I do not need your help to sustain My people, yet if you will give some input I will consider it as if you were the one to have accomplished it." In Abarbanel's opinion, the previous mention of "for the sake of Hea­ven" is a reference to God, and the pronoun “I” refers back to it.

In view of the fact that Rabban Gamliel offers us advice on how to relate to political authorities by counselling us to be cautious of the ruling class, Abarbanel teaches us a lesson in the psychology of the attitude of the ruler towards his subjects. We should remember that Don Isaac Abarbanel moved in the circles of the Spanish political hierarchy during the reign of King Ferdinand and Queen Isabella and also served the kings of Portugal and Naples at different times as an ambassador/emissary.

In the first place, a Jew who is actively involved in political affairs must always demonstrate what it is to be a Torah Jew and he should be the paradigm of Torah behavior. This is the only way he can assure himself of avoiding discrimination - if that is at all possible. It will give him self-confidence in that he senses the presence of God at his side, and it is his source of hope that he can avoid any hostility on the part of the politicians. Otherwise, he is in great danger.

Abarbanel reinforces this line of thinking by bringing in an analogy to Rambam's description of the effect that the winds have over the ocean *(Moreh Nevukhim* IX:3). When the winds are violently turbulent no one at sea is sure of his life. Ships are tossed about like matchsticks and catastrophe is inevitable. When the winds are calm, the ocean is peaceful and delightful. Everything is dependent upon the winds. So, it is with kings and princes. It is at their whim that the masses are either persecuted and destroyed or peaceful and prosperous.

This is even more applicable to ministers who serve the king. They are at the mercy of his every whim and so must be extremely meticu­lous in carrying out their duties. They should not rely on the king's forgiveness if they make a mistake, Similarly, a minister should not rely on the king's affection for him and oppress others or steal from them. Kings love no one. This is what is meant by "they do not stand by a man in his hour of need."

Another piece of advice: A person who is influential in high govern­ment circles should maintain a low profile and should not extol his influential position to the community because he will be considered a threat to the image and popularity of the men in power. They will then cut him down to preserve their own position. Although he may believe that he is in solid with his political superiors, they will have no hesitation in destroying him if it is to their benefit.

To put it succinctly: The best hope that the Jew can have in his struggle for survival even when involved with the highest echelons of government is to depend upon God and follow His Torah. "Nullify your will before His will," so that He will nullify the will of your enemies. God's will is absolute and not given to change; in man the power of will is governed by a plethora of outside influences. The Jew is asked to nullify his own unstable will in favor of God's immovable will.

Abarbanel suggests an alternative interpretation for "Nullify your will..." He connects it with the previous dictum "Be wary of the autho­rities ... " and suggests that "his will" refers to the king's will. The meaning then is: Be careful in your dealing with the king, and if you want to survive in your high office, nullify your will before his, so that he will nullify the will of your competitors for his favors.

With reference to the last of the problems we started out with - the formula "He used to say" - Abarbanel takes the path of least resistance and proposes that that aphorism was taught by Rabban Gamliel at a different time, unrelated to the rest of our *Mishnah,* but Rabbi, who arranged the order of the *Mishnayot* (or whoever added this Mishnah, see above). saw fit to include it in PirqeAbot *and* put it together with the rest of Rabban Gamliel's dicta, setting it apart with the formula, "He used to say."

**Miscellaneous Interpretations**

**Rashbatz:** The accepted meaning of the term, *derekh eretz* is "norms of society." According to a greater number of commentators, it means in the present context, "worldly occupation." Everyone must seek his livelihood and should not depend upon some divine act which will miraculously provide him with it. Even if one is engrossed entirely in Torah, if he has no source of income he will resort to theft, deceit, and the desecration of the Sabbath. Also, he will associate with criminals to gain favors from them. Simultaneously, Torah study is the most effective antidote to sin because long hours of study weaken a person's physical condition, and a man in a weakened physical condition is not very likely to sin. Thus, according to Rashbatz, the first part of our *Mishnah* will read as follows: The combination of Torah and a productive occupation will prevent you from trans­gressing and will help you to avoid resorting to unethical and criminal behavior.

In the latter part of Rabban Gamliel's pronouncements, "Be wary of the authorities ... " Rashbatz finds a blatant redundancy. In an earlier Mishnah (Chapter I, Mishnah9) Shemayah advised, "Do not become intimate with the authorities." What was the purpose of Rabban Gamliel repeating a similar proposal? Rashbatz replies that Shemayah was cautioning the scholar not to accept a responsible rabbinical position by government appointment. In fact, he should have no official contact with the authorities. Rabban Gamliel in our *Mishnah* is urging the scholar to involve himself with the authorities so that he can have influence upon them in matters concerning his community. Rashbatz points out that in the Scroll of Esther (10:3) we are told, "For Mordecai, the Jew was the second in rank after the King Ahasuerus". Also, the Talmud is replete with stories about the relationship between Rabbi Yehudah ha-Nasi and the Roman emperor, Antoninus.

However, Rashbatz has sufficient political sense to caution the scholar not to trust the authorities because their only interest is to exploit him.

**Rabbenu Yonah** has an interesting view on "For the merits of their fathers will help them, and their righteousness will stand forever ... 'I will give you reward as though you had done it'." He envisions the case of an active communal worker who generates a lot of enthusiasm to give and help the needy. Then, he com­plains. "Why do I need all this worry and anxiety when, after all is said and done, the one whom I persuaded to give will receive the reward because it is his money; I will receive nothing." This line of thinking must be avoided because there are two rewards awaiting the fund-raiser. Firstly, he was partially instrumental in achieving a community goal. This self-satisfaction should mean something to him. Secondly, God promises that He will acknowledge his partial efforts as if it was a complete, singular achievement.

In his treatise on the last part of our *Mishnah,* Rabbenu Yonah addresses himself to "But they do not stand by a man in his hour of need." Theologically speaking, it is futile to depend upon the good will of kings and men in authority. They are not masters of their destinies nor are their actions completely independent of God's will and plan. In other words, when the king acts favorably to you, it is because God decreed it; and if the king acts willfully, it is only because God so desires.

**Midrash Shemuel:** Life's priorities vary in different people. There are those whose daily occupation and its rewards constitute the main thrusts of their lives. Interest in Torah is minimal. With respect to these people, Rabban Gamliel maintains that Torah together with an occupation is a fine arrangement in that it is better than no Torah at all. There are others who give equal time to Torah and their worldly occupation. This situation is better than the first because the more time a man spends on Torah study, the less time he has to transgress. Finally, there are people whose major interests lies in Torah study and who devote very little time to their worldly occupation. This last category was what Rabban Gamliel was referring to when he said. "Any study of Torah without labor will ultimately be futile and cause sin." In other words, the stress is on the word Torah.

On the other hand. one may be tempted to go further and argue that if the desired model of living is to devote most of the time to Torah and less to personal interests, one may logically go a step further and say, "I will spend all of my time in the pursuit of Torah." Rabban Gamliel describes that attitude as stupid, because the person will have no means of sustaining himself and out of sheer necessity will resort to a life of corruption.

Midrash Shemuel now confronts the community employer. His duties are to supervise the smooth operation of all communal affairs; a social worker could be included in this category. He is paid from the community chest according to the importance of his work. Midrash Shemuel spells it out in clear terms: Do not exaggerate your duties so that you will receive a greater remuneration. No matter how essential your work may be, and no matter how effective you are. you must never forget that your efforts are only partly responsible for any success achie­ved. The merit of their fathers stands to help the members of the community. Thus. half of the salary should suffice.

But God upholds these communal workers with two promises: Firstly, what you will be lacking in material gains, you will benefit from the spiritual satisfac­tion in the work you are doing. Secondly, God will look upon your efforts as though you were responsible for the complete success.

We are accorded several other approaches to our *Mishnah.* On the subject of, "Any study of Torah without labor will ultimately be futile and cause sin," Midrash Shemuel interprets the word “Melakhah” (work) to mean the performance of mitzvot, that is to say, one who studies Torah for the honors and respect that will be accrue to him, not for the purpose of knowing what is wrong and what is right. will be berated. **What is even more tragic is the fact that when one is ignorant of Torah and commits a sin, it is considered an error; if he studied Torah and learned what a Torah life should be. but has no intention of observing the *mitzvot,* his is a case of wanton sin.**

With respect to Rabban Gamliel's maxim that those who occupy themselves with the affairs of the community should do so only for the sake of Heaven, Midrash Shemuel is quite aware of the anxieties of a communal worker. Often, members of a community can be very brutal and meticulously search out the faults of a community worker and persecute him if they so desire. The employee will then say to himself, "Why do I need this treacherous work? With such employers how can I carry out my mission successfully?" To give this person some assurance, God says, **"You be serious in your work and do it for the sake of Heaven and you will be safe from criticism and hounding. I will also consider your efforts as the cause of the success that you will enjoy. And if you will assert that you cannot engage in this field of endeavor because it will deny you the time that you can spend in Torah and *mitzvot,* I promise you that I will regard your timetable as if you had studied Torah and performed *mitzvot."***

Relative to the pronouncement in the *Mishnah,* "Make your will like His so that He should make His will like your will," Midrash Shemuel analyzes the psychology of the Jew. **A person must be determined to manifest his loyalty to God by acts of righteousness so that God will manifest His love for the Jew by acts of benevolence.** Intrinsically, everyone wants to do only good. What per­manent benefits does he gain by sinning? The difficulty is that he has to struggle with the evil inclination and not always does he emerge victorious. In the words of the sages, "It is the sour yeast in the dough" that brings him down. In other words, he has the will but not the action. So it is with God. Basically, He would prefer to shower down his beneficence upon men, but He is prevented from doing so. Man sins, transgresses, defies God and is undeserving of God's blessings. God, too, has the will to do good, but is prevented from doing so by man. In that light we can understand the *Mishnah.* **If you desire that God overlook all impediments and act according to His *will,* then you should ignore your evil inclination and exercise your basic will to do good.**

In his compilation, Midrash Shemuel calls our attention to an anonymous commentary which treats the dictum of our *Mishnah,* "They appear to be friends as long as they are deriving benefit ... " Jewish communal leaders are often misled by the notion that is prudent to ingratiate themselves with the civil authorities on two grounds. Firstly, they will gain personal recognition which will enhance their image in the community. This is a delusion because while the favor is still fresh in their minds, the authorities will only "appear to be friends." Secondly, there are those who believe that a bribe to those who are in power is a good investment for future needs. Who can tell when the community may need their sympathy? **The truth is that once the governing power becomes accustomed to special considerations by the community, it will make more and more demands on it.**

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

**Debarim (Deuteronomy) 32:1-52**

**Tehillim (Psalms 146 & 147**

**Yeshayahu (Isaiah) 1:2-9 + 16-27**

**Mk 16:17-18, Lk 10:17-20**

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

Heavens - שמים, Strong’s number 08064.

Earth - ארץ, Strong’s number 0776.

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

Ear - אזן, Strong’s number 0238.

Heavens - שמים, Strong’s number 08064.

Speak / Spoken - דבר, Strong’s number 01696.

Hear - שמע, Strong’s number 08085.

Earth - ארץ, Strong’s number 0776.

Mouth - פה, Strong’s number 06310.

**Debarim (Deuteronomy) 32:1** Give **ear <0238> (8685)**, O ye **heavens <08064>**, and I will **speak <01696>** **(8762)**; and **hear <08085> (8799)**, O **earth <0776>**, the words of my **mouth <06310>**.

**Tehillim (Psalms 146:6** Which made **heaven <08064>**, and **earth <0776>**, the sea, and all that therein is: which keepeth truth for ever:

**Yeshayahu (Isaiah) 1:2 Hear <08085> (8798)**, O **heavens <08064>**, and give **ear <0238> (8685)**, O **earth <0776>**: for the LORD hath **spoken <01696> (8765)**, I have nourished and brought up children, and they have rebelled against me.

**Yeshayahu (Isaiah) 1:20** But if ye refuse and rebel, ye shall be devoured with the sword: for the **mouth <06310>** of the LORD hath **spoken <01696> (8765)** it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 32:1-52** | **Psalms**  **146:1 –147:20** | **Ashlamatah**  **Is 1:2-9 + 16-27** |
| --- | --- | --- | --- | --- |
| !Ada' | Lord |  | Ps. 147:5 | Isa. 1:24 |
| ~d'a' | Adam | Deut. 32:8 | Ps. 146:3 |  |
| **hm'd'a]** | **land, ground** | **Deut. 32:43 Deut. 32:47** | **Ps. 146:4** | **Isa. 1:7** |
| bh;a' | loves |  | Ps. 146:8 | Isa. 1:23 |
| !z;a' | give, ear, hear | Deut. 32:1 |  | Isa. 1:2 |
| byEao | enemy | Deut. 32:27 Deut. 32:31 Deut. 32:42 |  | Isa. 1:24 |
| vyai | man | Deut. 32:25 | Ps. 147:10 |  |
| lk;a' | eat, ate | Deut. 32:13 Deut. 32:22 Deut. 32:38 Deut. 32:42 |  | Isa. 1:7 Isa. 1:19 Isa. 1:20 |
| lae | God | Deut. 32:4 Deut. 32:12 Deut. 32:18 Deut. 32:21 | Ps. 146:5 |  |
| ~yhil{a/ | God | Deut. 32:3 Deut. 32:17 Deut. 32:37 Deut. 32:39 | Ps. 146:2 Ps. 146:5 Ps. 146:10 Ps. 147:1 Ps. 147:7 Ps. 147:12 |  |
| hn"m'l.a; | widow |  | Ps. 146:9 | Isa. 1:17 Isa. 1:23 |
| rm;a' | tell, speak, say, spoke | Deut. 32:7 Deut. 32:20 Deut. 32:26 Deut. 32:27 Deut. 32:37 Deut. 32:40 Deut. 32:46 Deut. 32:48 |  | Isa. 1:18 |
| hr'm.ai | speech | Deut. 32:2 | Ps. 147:15 |  |
| **#r,a,** | **earth, land, ground, country** | **Deut. 32:1 Deut. 32:10 Deut. 32:13 Deut. 32:22 Deut. 32:49 Deut. 32:52** | **Ps. 146:6 Ps. 147:6 Ps. 147:8 Ps. 147:15** | **Isa. 1:2 Isa. 1:7 Isa. 1:19** |
| vae | fire | Deut. 32:22 |  | Isa. 1:7 |
| hm'heB. | beasts | Deut. 32:24 | Ps. 147:9 |  |
| aAB | arrivals, go, come | Deut. 32:17 Deut. 32:44 Deut. 32:52 |  | Isa 1:23 |
| !yBi | consider | Deut. 32:7 Deut. 32:10 Deut. 32:29 |  | Isa. 1:3 |
| **!Be** | **chidren, son** | **Deut. 32:5 Deut. 32:8 Deut. 32:14 Deut. 32:19 Deut. 32:20 Deut. 32:44 Deut. 32:46 Deut. 32:49 Deut. 32:51 Deut. 32:52** | **Ps. 146:3 Ps. 147:9 Ps. 147:13** | **Isa. 1:2 Isa. 1:4** |
| tB; | daughters | Deut. 32:19 |  | Isa. 1:8 |
| **yAG** | **nations** | **Deut. 32:8 Deut. 32:21 Deut. 32:28 Deut. 32:43** | **Ps. 147:20** | **Isa. 1:4** |
| rBeDI | speak | Deut. 32:1 Deut. 32:44 Deut. 32:45 Deut. 32:48 |  | Isa. 1:2 Isa. 1:20 |
| rb'D' | words | Deut. 32:44 Deut. 32:45 Deut. 32:46 Deut. 32:47 | Ps. 147:15 Ps. 147:18 Ps. 147:19 |  |
| rAD | generation | Deut. 32:5 Deut. 32:7 Deut. 32:20 | Ps. 146:10 |  |
| %r,D, | ways | Deut. 32:4 | Ps. 146:9 |  |
| rh; | mountains | Deut. 32:22 Deut. 32:49 Deut. 32:50 | Ps. 147:8 |  |
| rWz | foreign, strange | Deut. 32:16 |  | Isa. 1:4 Isa. 1:7 |
| vb;x' | bind up |  | Ps. 147:3 | Isa. 1:6 |
| hJ'xi | wheat | Deut. 32:14 | Ps. 147:14 |  |
| yx; | live | Deut. 32:40 Deut. 32:47 | Ps. 146:2 |  |
| bl,x, | choicest, fat, finest | Deut. 32:14 Deut. 32:38 | Ps. 147:14 |  |
| br,x, | sword | Deut. 32:25 Deut. 32:41 Deut. 32:42 |  | Isa. 1:20 |
| dy" | hand | Deut. 32:27 Deut. 32:36 Deut. 32:39 Deut. 32:40 Deut. 32:41 |  | Isa. 1:25 |
| **[dy** | **know, known** | **Deut. 32:17** | **Ps. 147:20** | **Isa 1:3** |
| **hw"hoy>** | **LORD** | **Deut. 32:3 Deut. 32:6 Deut. 32:9 Deut. 32:12 Deut. 32:19 Deut. 32:27 Deut. 32:30 Deut. 32:36 Deut. 32:48** | **Ps. 146:1 Ps. 146:2 Ps. 146:5 Ps. 146:7 Ps. 146:8 Ps. 146:9 Ps. 146:10 Ps. 147:2 Ps. 147:6 Ps. 147:7 Ps. 147:11 Ps. 147:12** | **Isa. 1:2 Isa. 1:4 Isa. 1:9 Isa. 1:18 Isa. 1:20 Isa. 1:24** |
| ~Ay | days | Deut. 32:7 Deut. 32:35 Deut. 32:46 Deut. 32:47 Deut. 32:48 | Ps. 146:4 |  |
| bqo[]y: | Jacob | Deut. 32:9 | Ps. 146:5 Ps. 147:19 |  |
| **laer'f.yI** | **Israel** | **Deut. 32:8 Deut. 32:45 Deut. 32:49 Deut. 32:51 Deut. 32:52** | **Ps. 147:2 Ps. 147:19** | **Isa. 1:3 Isa. 1:4 Isa. 1:24** |
| ~Aty" | fatherless, orphan |  | Ps. 146:9 | Isa. 1:17 Isa. 1:23 |
| !WK | establish, prepares | Deut. 32:6 | Ps. 147:8 |  |
| bb'le | hearts | Deut. 32:46 |  | Isa. 1:5 |
| aleWl | not | Deut. 32:27 |  | Isa. 1:9 |
| rj'm' | rain | Deut. 32:2 | Ps. 147:8 |  |
| **~yIm;** | **waters** | **Deut. 32:51** | **Ps. 147:18** | **Isa. 1:22** |
| rP's.mi | number | Deut. 32:8 | Ps. 147:4 Ps. 147:5 |  |
| **jP'v.mi** | **justice, judgment** | **Deut. 32:4 Deut. 32:41** | **Ps. 146:7 Ps. 147:19 Ps. 147:20** | **Isa. 1:17 Isa. 1:21 Isa. 1:27** |
| #a;n" | spurned | Deut. 32:19 |  | Isa. 1:4 |
| dg;n" | show | Deut. 32:7 | Ps. 147:19 |  |
| lzn | distill, flow | Deut. 32:2 | Ps. 147:18 |  |
| ~x;n" | compassion | Deut. 32:36 |  | Isa. 1:24 |
| rc;n" | kept, guard | Deut. 32:10 |  | Isa. 1:8 |
| ~q;n" | avenge | Deut. 32:43 |  | Isa. 1:24 |
| !t;n" | give, gave, given | Deut. 32:49 Deut. 32:52 | Ps. 146:7 Ps. 147:9 Ps. 147:16 |  |
| ~dos. | Sodom | Deut. 32:32 |  | Isa. 1:9 |
| dW[ | testify, relieves, lifts up | Deut. 32:46 | Ps. 146:9 Ps. 147:6 |  |
| ~l'A[ | old, forever | Deut. 32:7 Deut. 32:40 | Ps. 146:6 Ps. 146:10 |  |
| bz:[' | free, forsaken | Deut. 32:36 |  | Isa. 1:4 |
| !yI[; | eye | Deut. 32:10 |  | Isa. 1:16 |
| ~[; | people | Deut. 32:6 Deut. 32:8 Deut. 32:9 Deut. 32:21 Deut. 32:36 Deut. 32:43 Deut. 32:44 Deut. 32:50 |  | Isa. 1:3 Isa. 1:4 |
| hr'mo[] | Gomorrrah | Deut. 32:32 |  | Isa. 1:9 |
| hf'[' | made, make, did, do, done | Deut. 32:6 Deut. 32:15 Deut. 32:46 | Ps. 146:6 Ps. 146:7 Ps. 147:20 |  |
| hP, | mouth | Deut. 32:1 |  | Isa. 1:20 |
| ~ynIP' | face, before | Deut. 32:20 Deut. 32:49 | Ps. 147:17 |  |
| qyDIc; | righteous | Deut. 32:4 | Ps. 146:8 |  |
| !AYci | Zion |  | Ps. 146:10 Ps. 147:12 | Isa. 1:8 Isa. 1:27 |
| rm,c, | wool |  | Ps. 147:16 | Isa. 1:18 |
| rc; | adversaries | Deut. 32:27 Deut. 32:41 Deut. 32:43 |  | Isa. 1:24 |
| hn'q' | bought | Deut. 32:6 |  | Isa. 1:3 |
| ar'q' | proclaim, call | Deut. 32:3 | Ps. 147:4 Ps. 147:9 | Isa. 1:26 |
| varo | head | Deut. 32:42 |  | Isa. 1:5 Isa. 1:6 |
| lg<r, | foot, feet | Deut. 32:35 |  | Isa. 1:6 |
| @d;r' | chase | Deut. 32:30 |  | Isa. 1:23 |
| ~Wr | high, rise | Deut. 32:27 |  | Isa. 1:2 |
| ap'r' | heal | Deut. 32:39 | Ps. 147:3 |  |
| **bWv** | **return, turn, render** | **Deut. 32:41 Deut. 32:43** | **Ps. 146:4** | **Isa. 1:25 Isa. 1:26 Isa. 1:27** |
| ~Wf | put, place, set | Deut. 32:46 | Ps. 147:14 |  |
| tx;v' | corrupt | Deut. 32:5 |  | Isa. 1:4 |
| gl,v, | snow |  | Ps. 147:16 | Isa. 1:18 |
| xl;v' | send, sent | Deut. 32:24 | Ps. 147:15 Ps. 147:18 |  |
| ~ve | name | Deut. 32:3 | Ps. 147:4 |  |
| ~yIm;v' | heavens | Deut. 32:1 Deut. 32:40 | Ps. 146:6 Ps. 147:8 | Isa. 1:2 |
| !m,v, | oil | Deut. 32:13 |  | Isa. 1:6 |
| [m;v' | hear, heard | Deut. 32:1 |  | Isa. 1:2 Isa. 1:19 |
| rm;v' | careful, guard, keep | Deut. 32:46 | Ps. 146:6 Ps. 146:9 |  |
| !WbT' | understanding | Deut. 32:28 | Ps. 147:5 |  |

**Greek:**

| **Greek** | **English** | **Torah**  **Deut. 32:1-52** | **Psalms**  **146:1 –147:20** | **Ashlamatah**  **Is 1:2-9 + 16-27** | **Mark, 1-2 Peter**  **& Jude**  **Mk 16:17-18** | **Luke**  **Lk 10:17-20** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀδικέω | wronged |  | Psa 146:7 | Isa 1:17 |  | Lk. 10:19 |
| αἴρω | lift | Deu 32:40 |  |  | Mk. 16:18 |  |
| ἀστραπή | lightning | Deu 32:41 |  |  |  | Lk. 10:18 |
| δαιμόνιον | demons | Deu 32:17 |  |  | Mk. 16:17 | Lk. 10:17 |
| δίδωμι | give, gave, given | Deut. 32:49 Deut. 32:52 | Ps. 146:7 Ps. 147:9 Ps. 147:16 |  |  | Lk. 10:19 |
| ἐπιτίθημι | put, place |  |  | Isa 1:6 | Mk. 16:18 |  |
| ἔπω | said | Deu 32:20 Deu 32:26  Deu 32:27  Deu 32:37  Deu 32:46 |  |  |  | Lk. 10:18 |
| ἐχθρός | enemy | Deut. 32:27 Deut. 32:31 Deut. 32:42 |  | Isa. 1:24 |  | Lk. 10:19 |
| ἰδού | behold | Deu 32:34 |  |  |  | Lk. 10:19 |
| καινός | new | Deu 32:17 |  |  | Mk. 16:17 |  |
| κύριος | LORD | Deut. 32:3 Deut. 32:6 Deut. 32:9 Deut. 32:12 Deut. 32:19 Deut. 32:27 Deut. 32:30 Deut. 32:36 Deut. 32:48 | Ps. 146:1 Ps. 146:2 Ps. 146:5 Ps. 146:7 Ps. 146:8 Ps. 146:9 Ps. 146:10 Ps. 147:2 Ps. 147:6 Ps. 147:7 Ps. 147:11 Ps. 147:12 | Isa. 1:2 Isa. 1:4 Isa. 1:9 Isa. 1:18 Isa. 1:20 Isa. 1:24 |  | Lk. 10:17 |
| λαλέω | spoke, saying | Deu 32:1 Deu 32:44  Deu 32:45  Deu 32:48 |  | Isa 1:2 Isa 1:20 | Mk. 16:17 |  |
| λέγω | says, speak | Deut. 32:7 Deut. 32:20 Deut. 32:26 Deut. 32:27 Deut. 32:37 Deut. 32:40 Deut. 32:46 Deut. 32:48 |  | Isa. 1:18 |  | Lk. 10:17 |
| **ὄνομα** | **name** | **Deut. 32:3** | **Ps. 147:4** |  | **Mk. 16:17** | **Lk. 10:17 Lk. 10:20** |
| **οὐρανός** | **heavens** | **Deut. 32:1 Deut. 32:40** | **Ps. 146:6 Ps. 147:8** | **Isa. 1:2** |  | **Lk. 10:18 Lk. 10:20** |
| πίνω / πίω | drink, drank | Deu 32:14 Deu 32:38 |  |  | Mk. 16:18 |  |
| πνεῦμα | breath, spirit |  | Psa 146:4 Psa 147:18 |  |  | Lk. 10:20 |
| πούς | foot, feet | Deut. 32:35 |  | Isa. 1:6 |  |  |
| σώζω | delivered |  |  | Isa 1:27 |  |  |
| χείρ | hand | Deut. 32:27 Deut. 32:36 Deut. 32:39 Deut. 32:40 Deut. 32:41 |  | Isa. 1:25 | Mk. 16:18 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “32:1 — 52”**

**“HaAzinu HaShamayim” “Give Ear You Heavens”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)** | **School of Hakham Tsefet’s Peshat Mordechai (Mk)** |
| **And the seventy** (talmidim) **returned with joy saying, “master, even the demons are obedient to us through your authority!" But he said to them, "I saw the adversary falling from the heavens like lightning. Behold, I have given you the authority to tread on snakes and scorpions, and over all the abilities of the enemy, and nothing will harm you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice because your names are inscribed in the heavens."** | **But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak in new languages,**[[37]](#footnote-37) **they will elevate serpents** (Hakhamim). **And if they drink anything deadly they will not be hurt; they** (the Hakhamim) **will press their hands on the weak and will be praiseworthy.**[[38]](#footnote-38) |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| \*Dt 32:1-52 | Ps 146.1- 147.20 | Is 1:2-9 + 16-27 | Mk 16:17-18 | Lk 10:17-20 |

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

**Beresheet (Genesis) 11:1** ﻿Everyone on earth had the same language and the same words. ﻿2﻿And as they migrated from the east, they came upon a valley in the land of Shinar and settled there. ﻿3﻿They said to one another, “Come, let us make bricks and burn them hard” —Brick served them as stone, and bitumen served them as mortar.—﻿ 4﻿And they said, “Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.” ﻿5﻿The Lord came down to look at the city and tower that the sons of man had built,[[39]](#footnote-39)

The singularity of “speech” and “language” here depicts unanimous opposition against G-d. Another translation of this passage reads, “Their speech was directed against the Sole One of the universe.”[[40]](#footnote-40) The varied “nations” spoke one to another saying, “let us make brick.”[[41]](#footnote-41) The Sages of blessed memory teach us that all “seventy nations” plotted against the “Sole One”[[42]](#footnote-42) of the universe i.e., G-d. The “sons of man” from Beresheet (Genesis) 11:5 are the sons of the “ungrateful man” who said, “the woman You gave me to be with.”[[43]](#footnote-43) The ingratitude of humanity, Beresheet (Genesis) 11 had reached man’s intellect whereby he desired to demonstrate his contempt for G-d and His sovereignty over the earth.

**But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak new languages…**

How is it that the Talmidim (the faithful obedient) will speak “new languages”? Firstly, we must assert that the confusion of languages in the narrative of Beresheet (Genesis) chapter 11 makes “speaking in new languages” requisite if the Mesorah is to be proclaimed to the “entire world.” Because the talmidim are commissioned to spread the Mesorah of Messiah to the “entire world,” the talmidim of the Master must talk in new languages. Because G-d “confused the “tongues/languages” of the nations, the talmidim need to have the skills of the Meturgeman who is able to translate and interpret the Torah into languages of the Gentiles. I find it noteworthy that the obtuse attitude of the ungrateful wanted singularity. G-d’s initial commission to Adam was to be fruitful and multiply, **fill the earth**.[[44]](#footnote-44) Because the ungrateful inhabitants of Babel did not want to “fill the earth” in opposition to G-d’s command, G-d confounded their language.

Yeshua’s commission, “Go to the entire world and proclaim my Mesorah everywhere” is similar to the initial mitzvah of G-d “fill the earth.” Before there can be a proclamation of the Master’s Mesorah there must be a mastery of that Mesorah. This can only be achieved when we have Hakhamim that teach the Mesorah of the Master in relation to the Torah. This Relation to the Torah readings must also be within the appropriate “time” of their reading schedule. In other words, the Torah must be read at it’s specifically designated time. It appears that the most accurate Torah reading schedule is the Triennial Torah reading cycle. Therefore, Hakhamim understanding the times and seasons are to be elevated. Consequently, it is only the Triennial Torah reading cycle with its accompanying readings, which makes this truth clear.

***D’barim 32:8*** *When the Most High gave nations their lot, when He separated the sons of man, He set up the boundaries of peoples according to the number of the children of Israel.*

**they will elevate serpents (Hakhamim)…**

Why do we translate the above portion of the passage as such? Because the “Hakham” is to be as wise as the “serpent” (cf. Mat 10:16). Or I might further that the Hakham must be “wiser” than the serpent of Gan Eden. Regardless of mental conception of negativity, the serpent often represents healing. It is these “serpents,” “Hakhamim” that will press their hands on the weak (younger talmidim), making them “praiseworthy.”[[45]](#footnote-45) The “pressing of hands” is the Jewish system of ordination, “Semikha”. “Ordination” produces elevation of status, thereby elevating the weak to a “praiseworthy” position. The serpent as a symbol of healing perfectly fits the notion of the Hakhamim laying hands on the weak and they (their disciples) becoming praiseworthy. Consequently, the “sign” **σημεῖον** *semeion* is making talmidim to “stand”[[46]](#footnote-46) rather than a plethora of serpents, poisons and sickly people being “cured.” The cure for all the evils of the world is the Torah, Oral Torah (Mesorah of the Master) from the mouth of the Hakhamim.

**these signs will accompany the faithfully obedient…**

These “signs” are not the result of Prophetic/Apostolic/Charismatic skill or ability. Nor, are these “signs” the product of “miracle workers” who wish to foster charismatic agendas. These **σημεῖον** *semeion* are the result of **faithful obedience** to the Torah and relative mitzvot. I will add that the talmid of Yeshua must also adhere to the Mesorah of the Master as taught by Nazarean Hakhamim as well as keep specific Torah mandated mitzvoth. The “casting out” or “sending away” demons most likely are spirits, which are vehemently, opposed to the Mesorah of the Master. With the acceptance of the Master’s Mesorah, these “spirits” depart.

**Peroration**

The “signs” of our Markan passages focus on “faithful obedience” and maturity (Hakhamim). The weak (younger talmidim) must submit to the teachings of the Nazarean Hakhamim. To refuse to adhere to the Mesorah of the Messiah as taught by the Nazarean Hakhamim is tantamount to blasphemy and open rebellion (witchcraft). Antinomian doctrines nowadays have permeated every level of Yeshua’s talmidim. This antinomian attitude is rooted in the idea of singularity. Rather than belong to a Nazarean community. Many “Lone Rangers” have cast off the yoke of the Mesorah believing only in “faith” and “grace” with no real understanding of what these terms actually mean. Just as no one knew the identity of the Lone Range except Tonto, we have talmidim without real identities because they have abandoned the Hakhamim. We saw Hakham Tsefet temporarily abandoning the Master a few weeks ago. However, in his great wisdom Hakham Tsefet knew how to promptly repent, return to G-d and submit to his master. It is time to repent and turn to G-d, submit to the authority of the Hakhamim and become praiseworthy in G-d’s sight. It is time to seek the Hakhamim with signs following rather than seeking signs, lying serpents and poisonous drinks as pseudo-proofs of authenticity.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat #6 of Consolation/Strengthening**

**Shabbat: “V’Zot HaB’rakha” – “And this is the blessing”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְזֹאת הַבְּרָכָה** |  |  |
| **“V’Zot HaB’rakha”** | Reader 1 – D’barim 33:1-7 | Reader 1 – B’resheet 1:1-5 |
| **“And this is the blessing”** | Reader 2 – D’barim 33:8-12 | Reader 2 – B’resheet 1:6-8 |
| **“Y ésta es la bendición”** | Reader 3 – D’barim 33:13-17 | Reader 3 – B’resheet 1:1-8 |
| D’barim (Deuteronomy) 33:1 – 34:12 &  B’resheet (Genesis) 1:1-5 | Reader 4 – D’barim 33:18-21 |  |
| Ashlamatah: Joshua 1:1-9 | Reader 5 – D’barim 33:22-29 |  |
| Special Ashlamatah: Isaiah 60:1-22 | Reader 6 – D’barim 34:1-6 | Reader 1 – B’resheet 1:1-5 |
| Psalms 148:1 -150:5 | Reader 7 – D’barim 34:7-12 | Reader 2 – B’resheet 1:6-8 |
| N.C.: Mark 16:19-20; Lk 24:44-53 | Maftir: B’Resheet 1:1-5 | Reader 3 – B’resheet 1:1-8 |
|  | Joshua 1:1-9 |  |

**A picture containing text, clipart

Description automatically generated**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments, questions, or suggestions to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. see Radak [↑](#footnote-ref-1)
2. vs.1,2 [↑](#footnote-ref-2)
3. v. 3 [↑](#footnote-ref-3)
4. v.5 [↑](#footnote-ref-4)
5. v. 10 [↑](#footnote-ref-5)
6. Radak as quoted by *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-6)
7. Ibid. [↑](#footnote-ref-7)
8. v. 2 [↑](#footnote-ref-8)
9. Midrash Shocher Tov [↑](#footnote-ref-9)
10. Midrash Tanchuma (Noach) [↑](#footnote-ref-10)
11. Tehillim (Psalms) 147:2 [↑](#footnote-ref-11)
12. Tehillim (Psalms) 102:17 [↑](#footnote-ref-12)
13. An integral part of rebuilding Jerusalem is reinstituting Jewish, Torah-based leadership for the nation. This is not a separate prophecy or a different topic. It is the ultimate fulfillment of the rebuilding of Jerusalem. Even with the proper society living safely in walls of the city, Jerusalem is incomplete until we have fitting leadership! In fact, we say this every day in the blessing for Jerusalem: And to Jerusalem your city, return…And restore (your servant) David’s chair to her speedily. Even though the very next blessing is dedicated entirely to the Davidic dynasty, Chazal saw it fit to include it also in the blessing for Jerusalem, as the culmination of the process of rebuilding Jerusalem! [↑](#footnote-ref-13)
14. v. 20 [↑](#footnote-ref-14)
15. Ibid. [↑](#footnote-ref-15)
16. Bereshit (Genesis) 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. [↑](#footnote-ref-16)
17. Louis Ginzberg, Legends of the Jews, JPS 1961; volume 1, 285 [↑](#footnote-ref-17)
18. In commenting upon Psalm 122:3, “Jerusalem, which is built as a city that is compact together,” the Talmud states that being “compact together” means “the city that unites all Jews in companionship”. [↑](#footnote-ref-18)
19. The Temple as a threshing floor is also a place of marital intimacy as we see in Ruth encounter with Boaz on the threshing floor. [↑](#footnote-ref-19)
20. "Dead of the Desert" [↑](#footnote-ref-20)
21. Pesachim 88a [↑](#footnote-ref-21)
22. Ibid [↑](#footnote-ref-22)
23. Baba Metzia 107b [↑](#footnote-ref-23)
24. Zohar Chayei Sarah 134a. Brachot 49a, see Rashi. Midrash Tanchuma, 58, 11. Yalkut Shimoni, Tehillim, remez 888. Hilchot Melachim, 11:3. Torat Menachem 5747, vol. 1, p. 530. Ibid, 5743, vol. 1, p. 508. Ibid, 5748, vol. 1, p. 487 [↑](#footnote-ref-24)
25. Commandments [↑](#footnote-ref-25)
26. Debarim (Deuteronomy 6:4ff [↑](#footnote-ref-26)
27. The gematria of echad (one) - אחד is thirteen. The gematria of ahavah (love) - אהבה is thirteen. Therefore, if we are commanded to ‘love’ HaShem, them we are also to have in mind His echad – oneness. If we are to love Him, then we are to make Him One. [↑](#footnote-ref-27)
28. Bereshit (Genesis) 6:5 And thou shalt love HaShem thy God with all thy heart, and with all thy soul, and with all thy might. [↑](#footnote-ref-28)
29. II Melachim (Kings) 4:13ff Elisha asks the woman from Shunam if he can offer to mention her to “the King” in exchange for her kindness and hospitality toward him. It was Rosh Hashana, and the woman answered: “I sit among my people.” She didn’t want to be mentioned or judged separately. As long as she was included with her community, she was judged with them, and therefore merited a favorable verdict with them as well. [↑](#footnote-ref-29)
30. *Daat Tevunot*, siman 42 [↑](#footnote-ref-30)
31. Bereshit (Genesis) 2:24 [↑](#footnote-ref-31)
32. A chavurah or **chavurah** (חבורה Hebrew: "fellowship", plural chavurot) is a small group of like-minded Jews who assemble for the purposes of facilitating Shabbat and holiday prayer services, sharing communal experiences such as lifecycle events, or Jewish learning. [↑](#footnote-ref-32)
33. Taanit 23a Raba said: Hence the saying, Either companionship or death. [↑](#footnote-ref-33)
34. A Grand Unified Theory (GUT) is a model in particle physics in which, at high energy, the three-gauge interactions of the Standard Model which define the electromagnetic, weak, and strong interactions, or forces, are merged into one single force. [↑](#footnote-ref-34)
35. Bereshit (Genesis) 2:18 [↑](#footnote-ref-35)
36. Shemot (Exodus) 19:2 And Israel encamped there: [using the singular form, denoting that they encamped there] as one man with one heart. (Rashi) [↑](#footnote-ref-36)
37. *glōssa* ‘tongue,’ meaning here ‘language.’ Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark. Originally published*: *A translator's handbook on the Gospel of Mark*, 1961. UBS handbook series; Helps for translators (512). New York: United Bible Societies. Here we would suggest that because the address was to "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” that many different languages would be needed to accomplish the Messianic missionary needed to be like the members of the Sanhedrin and the METURGEMAN (interpreter/translator) who was able to speak multiple languages. <http://www.jewishencyclopedia.com/articles/10742-meturgeman> [↑](#footnote-ref-37)
38. **καλῶς** *kalos* of moral quality (opp. **αἰσχρός** I AndrosIsis, Kyme 32) *good, noble, praiseworthy,* Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press. [↑](#footnote-ref-38)
39. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 11:1). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-39)
40. Cf. Rashi Bersheet 11:1 [↑](#footnote-ref-40)
41. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 52 [↑](#footnote-ref-41)
42. Rashi’s translation of B’resheet (Genesis) 11:1 [↑](#footnote-ref-42)
43. Cf Beresheet (Genesis) 3:12 [↑](#footnote-ref-43)
44. Cf. Beresheet (Genesis) 1:28 [↑](#footnote-ref-44)
45. **καλῶς** *kalos* of moral quality (opp. **αἰσχρός** I AndrosIsis, Kyme 32) *good, noble,* ***praiseworthy****,* Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press. [↑](#footnote-ref-45)
46. Cf. Abot 1:1 [↑](#footnote-ref-46)