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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Iyar 06, 5775 – April 24/25, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. Apr 24 2015 – Candles at 8:09 PMSat. Apr 25 2015 – Habdalah 9:08 PM | **Austin & Conroe, TX, U.S.**Fri. Apr 24 2015 – Candles at 7:46 PMSat. Apr 25 2015 – Habdalah 8:42 PM | **Brisbane, Australia**Fri. Apr 24 2015 – Candles at 5:05 PMSat. Apr 25 2015 – Habdalah 5:57 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Apr 24 2015 – Candles at 8:03 PMSat. Apr 25 2015 – Habdalah 9:02 PM | **Manila & Cebu, Philippines**Fri. Apr 24 2015 – Candles at 5:53 PMSat. Apr 25 2015 – Habdalah 6:44 PM | **Miami, FL, U.S.**Fri. Apr 24 2015 – Candles at 7;30 PMSat. Apr 25 2015 – Habdalah 8:24 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Apr 24 2015 – Candles at 7:19 PMSat. Apr 25 2015 – Habdalah 8:19 PM | **Olympia, WA, U.S.**Fri. Apr 24 2015 – Candles at 7:55 PMSat. Apr 25 2015 – Habdalah 9:04 PM | **Port Orange, FL, U.S.**Fri. Apr 24 2015 – Candles at 7:38 PMSat. Apr 25 2015 – Habdalah 8:33 PM |
| **San Antonio, TX, U.S.**Fri. Apr 24 2015 – Candles at 7:48 PMSat. Apr 25 2015 – Habdalah 8:44 PM | **Sheboygan & Manitowoc, WI, US**Fri. Apr 24 2015 – Candles at 7:27 PMSat. Apr 25 2015 – Habdalah 8:33 PM | **Singapore, Singapore** Fri. Apr 24 2015 – Candles at 6:49 PMSat. Apr 25 2015 – Habdalah 7:39 PM |
| **St. Louis, MO, U.S.**Fri. Apr 24 2015 – Candles at 7:29 PMSat. Apr 25 2015 – Habdalah 8:30 PM | **Tacoma, WA, U.S.**Fri. Apr 24 2015 – Candles at 7:53 PMSat. Apr 25 2015 – Habdalah 9:03 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

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

**Shabbat “Sh’ma Yisrael” - “Hear, O Israel”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁמַע, יִשְׂרָאֵל** |  | **Saturday Afternoon** |
| **“Sh’ma Yisrael”** | Reader 1 – D’barim 6:4-9 | Reader 1 – D’barim 7:12-14 |
| **“Hear, O Israel”** | Reader 2 – D’barim 6:10-12 | Reader 2 – D’barim 7:14-16 |
| **“Escucha, O Israel”** | Reader 3 – D’barim 6:13-15 | Reader 3 – D’barim 7:12-16 |
|  | Reader 4 – D’barim 6:16-19 |  |
| D’barim (Deut.) 6:4 – 7:11 | Reader 5 – D’barim 6:20-25 | **Monday & Thursday****Mornings** |
| Psalm 116:1 – 117:2  | Reader 6 – D’barim 7:1-5 | Reader 1 – D’barim 7:12-14 |
| Ashlamatah: Zech 14:9-11, 16-21 | Reader 7 – D’barim 7:6-11 | Reader 2 – D’barim 7:14-16 |
|  |  Maftir – D’barim 7:9-11 | Reader 3 – D’barim 7:12-16 |
| N.C.: Mark 14:26-31;Lk 22:31-34; Rm 9:19-33 |  Zechariah 14:9-11, 16-21  |   |



**Friday Evening April 24, 2015**

**Evening: Counting of the Omer Day 21**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 21 | Darshan/Moreh | Iyar 6 | 4:7-10 | Compassion united with Humility |

**But to every one of us is given loving-kindness** (chesed) **according to the measure of the gift of Messiah.[[1]](#footnote-1) Therefore, He** (God) **says, "When he ascended[[2]](#footnote-2) up on high, [[3]](#footnote-3) he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**." (Ps. 68:18).

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

**(Moses’ Second Discourse)**

* The Shema – Deuteronomy 6:4-9
* Peril of Forgetting – Deuteronomy 6:10-19
* The Exodus – An Object Lesson – Deuteronomy 6:20-25
* The Ten Words and the Shem Demands Avoidance of Intermarriage, and the Destruction of all Idolatrous Worship in the Promised Land – Deuteronomy 7:1-5
* Reason for Previous Commands – Deuteronomy 7:6-11

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) ‎‎6:4 – 7:11**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 4. **Hear, O Israel: The Lord is our God; the Lord is one.** | 4. It was, when the time came that our father Ya’aqob should be gathered out of the world, he was anxious lest there might be an idolater among his sons. He called them, and questioned them, Is there such perversity in your hearts? They answered, all of them together, and said to him: **HEAR, ISRAEL OUR FATHER: THE LORD OUR GOD IS ONE LORD!** **Ya’aqob made response, and said, Blessed be His Glorious Name forever and ever.**JERUSALEM: When the end had come to our father Ya’aqob, that he should be taken up from the world, he called the twelve tribes, his sons, and gathered them round his couch. Then Ya’aqob our father rose up, and said to them, Do you worship any idol that Terah the father of Abraham worshipped? Do you worship any idol that Laban (the brother of his mother) worshipped? Or worship you the God of Ya’aqob? The twelve tribes answered together, with fullness of heart, and said, **Hear now, Israel our father: The LORD our God is one LORD. Ya’aqob responded and said, May His Great Name be blessed for ever!**  |
| 5. And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means. | 5. Mosheh the prophet said to the people of the house of Israel, **Follow after the true worship of your fathers, that you may love the LORD your God with each disposition of your hearts, and also that He may accept your souls, and the (dedicated) service of all your wealth;** |
| 6. **And these words, which I command you this day, shall be upon your heart.** | 6. **and let these words which I command you this day be written upon the tables of your hearts**. |
| 7. And you shall teach them to your sons and speak of them when you sit in your house, and when you walk on the way, and when you lie down and when you rise up. | 7. And you will unfold them to your children, and meditate upon them when you are sitting in your houses, at the time when you are occupied in secret chambers, or in journeying by the way; at evening when you lie down, and at morning when you arise. |
| 8. And you shall bind them for a sign upon your hand, and they shall be for ornaments between your eyes. | 8. And you will bind them as written signs upon your left hand, and they will be for tephillin upon your forehead over your eyes. |
| 9. And you shall inscribe them upon the doorposts of your house and upon your gates. | 9. And you will write them upon the pillars, and affix them in three places, against the cupboard, upon the posts of your house, and on the right hand of your gate, in your going out. |
| 10. And it will be, when the Lord, your God, brings you to the land He swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, great and good cities that you did not build, | 10. And when the LORD your God has brought you into the land which he promised to Abraham, Yitshak, and Jakob, your fathers, to give you cities great and goodly which you did not toil in building, |
| 11. and houses full of all good things that you did not fill, and hewn cisterns that you did not hew, vineyards and olive trees that you did not plant, **and you will eat and be satisfied.** | 11. houses also, filled with all good, which you did not occupy in filling, and hewn cisterns in hewing which you did not labour, vineyards and olives with planting which you did not weary; **and when you have eaten. and are satisfied,** |
| 12. **Beware, lest you forget the Lord, Who brought you out of the land of Egypt, out of the house of bondage.** | 12. **beware lest you forget the fear of the LORD your God, who delivered and led you out free from the land of Mizraim, from the house of the affliction of slaves;** |
| 13. You shall fear the Lord, your God, worship Him, and swear by His name. | 13. but fear the LORD your God, and worship before Him, and swear by the Name of the Word of the LORD in truth. |
| 14. Do not go after other gods, of the gods of the peoples who are around you. | 14. You will not go after the idols of the Gentiles, the idols of the peoples who are round about you: |
| 15. For the Lord, your God, is a zealous God among you, lest the wrath of the Lord, your God, be kindled against you, and destroy you off the face of the earth. | 15. for the LORD our God is a jealous God, and an Avenger, whose Shekinah dwells in the midst of you; lest the anger of the LORD your God be kindled against you, and He quickly destroy you from the face of the earth. |
| 16. You shall not try the Lord, your God, as you tried Him in Massah. | 16. Sons of Israel, my people, be warned not to tempt the LORD your God as you tempted Him in the ten temptations; |
| 17. Diligently keep the commandments of the Lord, your God, and His testimonies. and His statutes, which He has commanded you. | 17. keeping keep the commandments of the LORD your God, and His testimonies and statutes which He has commanded you; |
| 18. And you shall do what is proper and good in the eyes of the Lord, in order that it may be well with you, and that you may come and possess the good land which the Lord swore to your forefathers, | 18. and do what is good and right before the LORD that it may be well with you, and you may go in, and possess by inheritance the good land which the LORD covenanted to your fathers; |
| 19. to drive out all your enemies from before you, as the Lord has spoken. | 19. that He may drive out all your enemies before you, as the LORD has said. |
| 20. **If your son asks you in time to come, saying, "What are the testimonies, the statutes, and the ordinances, which the Lord our God has commanded you?"** | 20. **When your son, in time to come, will ask you, saying, What are the testimonies, statutes, and judgments which the LORD our God has commanded you?** |
| 21. You shall say to your son, "We were slaves to Pharaoh in Egypt, and the Lord took us out of Egypt with a strong hand. | 21. then will you say to your sons, We were servants to Pharoh in Mizraim, |
| 22. And the Lord gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. | 22. and the Word of the LORD brought us out of Mizraim with a mighty hand; and the Word of the LORD wrought signs, great wonders, and sore plagues on Mizraim and on Pharoh and all the men of his house, which our eyes beheld; |
| 23. And he brought us out of there, in order that He might bring us and give us the land which He swore to our fathers. | 23. but us He led forth free to bring us in and give us the land which He swore to our fathers. |
| 24. And the Lord commanded us to perform all these statutes, to fear the Lord, our God, for our good all the days, to keep us alive, as of this day. | 24. And the LORD commanded us to perform all these statutes, that we may fear the LORD our God for good to us in all days, that He may preserve us alive as at the time of this day; |
| 25. And it will be for our merit that we keep to observe all these commandments before the Lord, our God, as He has commanded us." | 25. and (the reward of) righteousness/generosity will be reserved for us in the world to come, if we keep all these commandments to perform them before the LORD our God, as He has commanded us. |
|  |  |
| 1. When the Lord, your God, brings you into the land to to which you are coming to possess it, He will cast away many nations from before you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivvites, and the Jebusites, seven nations more numerous and powerful that you.  | 1. When the LORD your God will bring you into the land to which you will come to possess it, and He will make many peoples to go out from before you, the Hittites, Girgashites, Amorites, Kenaanites, Perizites, Hivites, and Jebusites, seven nations more numerous and strong than you. |
| 2. And the Lord, your God, will deliver them to you, and you shall smite them. You shall utterly destroy them; neither shall you make a covenant with them, nor be gracious to them. | 2. and the LORD your God will deliver them up before you, then will you blot them out and utterly consume them by the curse of the LORD. You will strike no covenant with them, nor have pity upon them. |
| 3. **You shall not intermarry with them; you shall not give your daughter to his son, and you shall not take his daughter for your son.** | 3. **You will not intermarry with them; your daughters you will not give to their sons, nor take their daughters for your sons; for whosoever marries with them is as if he made marriage with their idols.** |
| 4. **For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the Lord will be kindled against you, and He will quickly destroy you.** | 4. **For their daughters will lead your sons away from My worship to serve the idols of the Gentiles; so will the anger of the LORD be kindled against you, and He will destroy you suddenly.** |
| 5. But so shall you do to them: You shall demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire. | 5. But this will you do to them: you will destroy their altars, break their statues in pieces, cut down their groves for worship, and burn the images of their idols with fire. |
| 6. For you are a holy people to the Lord, your God: the Lord your God has chosen you to be His treasured people, out of all the peoples upon the face of the earth. | 6. For you will be a holy people before the LORD your God, as the LORD your God has taken pleasure in you, that you may be a people more beloved before Him than all the peoples who are on the face of the earth. |
| 7. Not because you are more numerous than any people did the Lord delight in you and choose you, for you are the least of all the peoples. | 7. Not because you were more excellent than all other peoples has the LORD had pleasure in you and chosen you, but because you were poor in spirit, and more humble than all the nations. |
| 8. But because of the Lord's love for you, and because He keeps the oath He swore to your forefathers, the Lord took you out with a strong hand and redeemed you from the house of bondage, from the hand of Pharaoh, the king of Egypt. | 8. Therefore, because the LORD had mercy on you, and would keep the covenant He had sworn with your fathers, He led you out free with a mighty hand, and redeemed you from the house of the affliction of slaves, from the hand of Pharoh king of Mizraim. |
| 9. **Know, therefore, that the Lord, your God He is God, the faithful God**, Who keeps the covenant and loving kindness with those who love Him and keep His commandments to a thousand generations. | 9. **Know therefore that the LORD your God is a Judge**, **(Heb. Ki ADONAI Elohekha Hu** **HaElohim)** strong and faithful, keeping covenant and mercy with them who love Him and keep His commandments unto a thousand generations, |
| 10. And He repays those who hate Him, to their face, to cause them to perish; He will not delay the one who hates Him, but he will repay him to his face. | 10. and who repays to them who hate Him the reward of their good works in this world, to destroy them (for their evil works) in the world to come; neither delays He (to reward) His enemies, but while they are alive in this world He pays them their recompense.JERUSALEM: And he repays them who hate Him for their little deeds of good which are in their hands in this world, to destroy them in the world to come; nor does He delay to render to them that hate Him the reward of the slight works that are in their hands in this world. |
| 11. You shall therefore, observe the commandments, the statutes, and the ordinances, which I command you this day to do.  | 11. Observe therefore the mandates, the statutes, and judgments which I command you, to perform them. |
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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 16: Deuteronomy – II – Faith & Optimism**

By: Rabbi Yitzchaq Behar Argueti

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 260-314.

**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 (Deuteronomy) ‎‎6:4 – 7:11**

**4 The Lord is our God; the Lord is one** The Lord, who is now our God and not the God of the other nations - He will be [declared] in the future “the one God,” as it is said: **“For then I will convert the peoples to a pure language that all of them call in the name of the Lord”** (Zeph. 3:9), and it is [also] said: **“On that day will the Lord be one and His name one”** (Zech. 14:9). (see Sifrei)

**5 And you shall love [the Lord] Perform His commandments out of love. The one who acts out of love cannot be compared to the one who acts out of fear. If one serves his master out of fear, when the master sets a great burden upon him, this servant will leave him and go away [whereas if out of love he will serve him even under great burden]** (Sifrei 6:5).

**with all your heart** Heb. בְּכָל־לְבָבְךָ [The double “veth” in לְבָבְךָ , instead of the usual form לִבְּךָ suggests:] Love Him with your two inclinations [the good and the evil]. (Sifrei ; Ber. 54a) Another explanation; “with all your heart,” is that your heart should not be divided [i.e., at variance] with the Omnipresent (Sifrei).

**and with all your soul** Even if He takes your soul (Sifrei ; Ber. 54a, 61a).

**and with all your means** Heb. וּבְכָל־ מְאֽדֶךָ , **with all your possessions. There are people whose possessions are more precious to them than their own bodies. Therefore, it says, “and with all your means.”** (Sifrei) Another explanation of וּבְכָל־ מְאֽדֶךָ is: You shall love God with whatever measure (מִדָּה) He metes out to you, whether it be the measure of good or the measure of retribution. Thus also did David say: “**I will lift up the cup of salvations** [and I will call upon the name of the Lord]” (Ps. 116:12-13); “I found trouble and grief [and I called out in the name of the Lord]” (Ps. 116:3-4).

**6 And these words... shall be** What is this “love” [referred to in the previous verse]? It is that these words [the mitzvoth] shall be upon your heart, and through this, you will come to recognize the Holy One, blessed be He, and will [consequently] cling to His ways. (Sifrei 6:6)

**which I command you this day** **they should not appear to you as an antiquated edict** (דְּיוּטַגְמָא) which no one cares about, but as a new one, which everyone hastens to read. The word דְּיוּטַגְמָא means: a royal edict which comes in writing.(Sifrei)

**7 And you will teach them** Heb. וְשִׁנַּנְתָּם . **This is an expression of sharpness**, meaning that these words should be sharply impressed in your mouth, so that if a person asks you something, you will not have to hesitate about it, but you will tell him immediately. (Sifrei ; Kidd. 30a)

**to your sons** **These are your disciples.** We find everywhere that disciples are termed “sons,” as it is said: “You are children to the Lord your God” (Deut. 14:1), and it says: “The disciples [lit. sons] of the prophets who were in Bethel” (II Kings 2:3). So too, we find that Hezekiah taught Torah to all Israel and called them children, as it is said: “My sons, now do not forget” (II Chron. 29:11). **And just as disciples are called “children,” as it is said “You are children to the Lord your God” so too, the teacher is called “father,”** as it is said [that Elisha referred to his teacher Elijah by the words] **“My father, my father, the chariot of Israel...”** (II Kings 2:12) (Sifrei 6:7).

**and speak of them** That your principal topic of conversation should be only about them; make them the main topic, not the secondary one. (Sifrei)

**and when you lie down** Now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if one lies down in the middle of the day. Therefore it states; “and when you rise up”; now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if you arise in the middle of the night! It says therefore, “When you sit in your house, and when you walk on the way.” **The Torah is thus speaking of the usual manner of conduct: The [usual] time of lying down and the [usual] time of rising up. (Sifrei)**

**8 And you shall bind them for a sign upon your hand** These are the tefillin of the arm.

**and they shall be for ornaments between your eyes** לְטֽטָפֽת . These are the tefillin of the head, and because of the number of the Scriptural sections contained in them [namely four], they are טֽטָפֽת - totafoth, for טַט - tat in Coptic means “two,” פַּת - path in Afriki (Phrygian) [also] means “two.” (San. 4b)

**9 the doorposts of your house** The word is מְזֻזוֹת [and not, מְזוּזוֹת , i.e., without the letter “vav”] to indicate that there is need for only one מְזוּזָה - mezuzah per door.

**and upon your gates** This ["gates"] is to include the gates of courtyards, the gates of provinces, and the gates of cities [in that they also require a mezuzah]. (Yoma 11a)

**11 hewn** Since it [the Land of Israel] was a stony and rocky place, the term “hewn” is appropriate [regarding the cisterns there].

**12 out of the house of bondage** Heb. מִבֵּית עֲבָדִים , lit. out of the house of slaves. As the Targum [Onkelos] renders: out of the house of slavery, i.e., out of the place where you were slaves [and “not the house that belonged to slaves.”]

**13 and swear by His name** If you possess all the attributes mentioned here, that you fear His name and serve Him, then you may swear by His Name, for if you fear His name, you will be cautious with your oath, but if [you do] not, you must not swear [by His name].

**14 of the gods of the peoples who are around you** The same applies to the gods of those peoples who are distant [from you], but, because you see those who are around you erring after them, it was necessary to warn you especially about them [i.e., the gods of the people close to you].

**16 In Massah** When they went out of Egypt, when they tested Him concerning water, as it is said [that they asked], “Is the Lord among us or not?” (Exodus 17:7) [Hence “Massah” means test.]

**18 what is proper and good** This refers to compromising, **acting beyond the strict demands of the law.**

**19 [To drive out all your enemies...] as [the Lord] has spoken** And where did He speak? When He said, “and I will confuse all the people....” (Exod. 23:27)

**20 If your son asks you in time to come** Heb. מָחָר . [The word] מָחָר [which usually means “tomorrow”] may [also] mean "at a later time."

**Chapter 7**

**1 He will cast away** Heb. וְנָשַׁל . This is an expression meaning casting away, and causing to fly. Similarly is (Deut. 19:5), “and the iron [axe blade] will cause to fly [from the tree].”

**2 nor be gracious to them** Heb. וְלֹא תְחָנֵּם This means, you must not show them any grace (חֵן) . It is forbidden for a person to say, “How handsome is this heathen!” Another explanation: Do not grant them a settlement (חֲניִָּה) in the land. (Avodah Zarah 20a)

**4 For he will turn away your son from following Me** i.e., the heathen’s son, if he marries your daughter, will turn away your [grand]son whom your daughter will bear to him, from following Me. This teaches us that your daughter’s son, born of a heathen man, is called “your son,” but your son’s son, born of a heathen woman, is not called “your son,” but “her son.” For Scripture [first says, “Do not give your daughter to his son, and do not take his daughter for your son.” Then it follows with “For he will turn away your son....” However], referring to “do not take his daughter,” it does not say “For she will turn away your son...” [because he is considered her son, not yours (Kid. 68b).

**5 their altars** Heb. מִזְבְּחֽתֵיהֶם [A מִזְבֵּח is a structure] built up [of several stones].

**and... their monuments** Heb. וּמַצֵּבֽתָם [A מַצֵּבָה is a structure made] of one stone.

**their asherim trees** Trees that are worshipped (Avodah Zarah 48a).

**and... their graven images** [These are] images (i.e., idols).

**7 Not because you were [more] numerous** [This is to be understood] according to its simple meaning. But its midrashic explanation [understanding וְלֹא מֵרֻבְּכֶם as “not because you are great”] is: Because you do not boast about yourselves when I shower good upon you. This is why I delighted in you [says God].

**For you are the least [of all the peoples]** You humble yourselves as, e.g., Abraham, who said, “For I am dust and ashes” (Gen. 18:27), and Moses and Aaron, who said, “but of what [significance] are we?” (Exod. 16:7) Unlike Nebuchadnezzar, who said, “I will liken myself to the Most High,” (Isa. 14:14), and Sennacherib, who said, (Isa. 36:20), “Who are they among all the gods of the lands [who saved their land from my hand]?” and Hiram, who said, “I am a god, I have sat in a seat of God” (Ezek. 28:2). (Chul. 89a)

**for you are the least** Heb. כִּי־אַתֶּם הַמְעַט Here כִּי is an expression of “because.”

**8 But because of the Lord’s love** Heb. כִּי מֵאַהֲבַת ה' Here, [however,] כִּי is an expression of “but.” [Thus, the verses read] Not because you were more numerous... did the Lord delight in you, but because of the Lord’s love for you.

**and because He keeps the oath** Heb. וּמִשָּׁמְרוֹ means, “and because of His keeping the oath” [not “and from His keeping the oath”].

**9 to a thousand generations** But earlier, (verse 5:10) it says: “To thousands [of generations].” [Why the difference?] Here, where it is adjacent to “those who keep His commandments,” it says: “to a thousand generations” [because it is referring to those who obey God out of fear] but previously, where it is adjacent to those who love Him, it says: “for thousands [of generations].” (Sotah 31a)

**with those who love Him** **Those who perform [the commandments] out of love**.

**and keep His commandments** Those who perform [the commandments] out of fear.

**10 And He repays those who hate Him to their face** During his life-time, He pays him his good reward, in order to cause him to be lost from the World to Come.

**11 this day to do them** But in the future, in the World to Come, you will receive their reward (Eruvin 22a).

**Ketubim: Psalm ‎116:1 – 117:2‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. I wished that the Lord would hear my voice [in] my supplications. | 1. I love, for the LORD will hear my voice, my prayer. |
| 2. For He extended His ear to me, and I shall call out in my days. | 2. For He has inclined His ear to me, and I call to Him throughout my days. |
| 3. [When] bands of death surrounded me and the boundaries of the grave befell me, and I found trouble and grief, | 3. The sicknesses of death surrounded me, and the pains of Sheol found me; pain and sorrow I will find. |
| 4. And I called out in the name of the Lord, "Please, O Lord, save my soul! | 4. And in the name of the LORD I will call out: Please, O LORD, save my soul. |
| 5. The Lord is gracious and righteous, and our God is merciful. | 5. The LORD is gracious and righteous/generous, and our God is merciful. |
| 6. The Lord protects the simple; when I was poor, He saved me. | 6. The LORD observes enticements; I became poor, and it was meet to redeem me. |
| 7. Return, my soul, to your rest, for the Lord has dealt bountifully with you. | 7. Return, O my soul, to your place of rest, for the word of the LORD has repaid you with good. |
| 8. For You have rescued my soul from death, my eye from tears, and my foot from stumbling. | 8. For You have delivered my soul from being killed, my eyes from tears, my feet from stumbling. |
| 9. I shall walk before the Lord in the lands of the living. | 9. I will walk before the LORD in the land of the living. |
| 10. I believed so that I spoke; I humble myself exceedingly. | 10. I have believed, therefore I will speak; in the assembly of the righteous/generous I have sung much praise. |
| 11. I said in my haste, "All men are liars." | 11. I said when I fled, "All the sons of men are liars." |
| 12. How can I repay the Lord for all His favors upon me? | 12. How will I repay in the presence of the LORD all His kind favors that are shown to me? |
| 13. I shall lift up **a cup of salvations**, and I shall call out in the name of the Lord. | 13. **The cup of redemption** I will carry in the age to come, and I will call on the name of the LORD. |
| 14. I shall pay my vows to the Lord now in the presence of all His people. | 14. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people. |
| 15. Difficult in the eyes of the Lord is the death of His pious ones. | 15. Honorable in the presence of the LORD is the death that is sent to His pious ones. |
| 16. Please, O Lord, for I am Your servant; I am Your servant the son of Your maidservant; You have loosed my thongs. | 16. Please, O LORD; for I am Your servant; I am Your servant, the son of Your handmaiden, You have loosened my bonds. |
| 17. To You I shall slaughter a thanksgiving offering, and I shall call out in the name of the Lord. | 17. To You I will sacrifice the sacrifice of slaughter, and call out in the name of the LORD. |
| 18. I shall pay my vows to the Lord now in the presence of all His people, | 18. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people. |
| 19. In the courtyards of the house of the Lord, in your midst, O Jerusalem. Hallelujah! | 19. In the courts of the sanctuary of our God, in your midst, O Jerusalem. Hallelujah! |
|  |  |
| 1. **Praise the Lord, all nations, laud Him, all peoples**. | 1. **Praise the LORD, all you Gentiles; praise Him, all you nations.** |
| 2. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah! | 2. For He has increased His goodness towards us; and the truth of the LORD is forever. Hallelujah! |
|  |  |

**Rashi’s Commentary on** **Psalm ‎116:1 – 117:2‎**

**I wished that the Lord would hear my voice** So did David say after Saul’s demise, when he became king, “Return, my soul, to your resting place, for the Lord has bestowed kindness upon you.” And to You, my Master, I pine, for You extricated my soul from death.

**I wished that the Lord would hear** Heb. אהבתי, I wished (תאבתי) that God would hear my voice.

**2** **and I shall call out in my days** In the days of my distress I shall call Him, and in the days of my redemption I shall praise Him.

**3** **bands of death** Heb. חבלי, bands of enemies who sought to kill me. [The expressions] חבלי מות, חבלי שאוֹל, are all an expression of bands, like (I Sam. 10:5): “a band of (חבל) prophets.”

**9** **in the lands of the living** The land of Israel, for my enemies and my pursuers chased me out of it in the days of Saul, and against their will, I returned.

**10** **I believed so that I spoke** I believed the words of Ziba which he spoke about Mephibosheth, so that I should say (II Sam. 16:4), “Behold, all that belongs to Mephibosheth is yours.” Then I humbled myself exceedingly. I had spoken harshly, and I submitted myself to you [Mephibosheth].

**11** **I said in my haste** to flee from before Absalom.

**“All men are liars”** Heb. כזב, [meaning that one] betrays his friend, for I saw my son betray me and seek my life, and [I saw] all Israel repay me with evil for good; therefore, I believed Ziba and said that Mephibosheth also lies and betrays me. Every expression of כָּזָב is purely an expression of lack of trust that they trusted in him; falenze in Old French, betrayal, deceit, like (Isa. 58:11): “whose water does not fail (יכזבו).” Others interpret it:

**I said in my haste** at the Rock of the Divisions, when Saul and his men were encircling me and my men, to seize me, and there it says (I Sam. 23:26): “and David was hastening to get away.”

**“All men are liars”** Even the prophet Samuel, who is faithful as a prophet, even he is a deceiver, for he anointed me king.

**13** **I shall lift up a cup of salvations** I shall bring the libations for the thanksgiving offerings that I vowed, as he says, “To You I shall slaughter a thanksgiving offering,” and on that cup I shall call out about this salvation, for the Levite does not recite a song unless over the wine [libations].

**14** **in the presence of all His people** Heb. נגדה, in the presence of (נגד) all His people.

**15** **Difficult in the eyes of the Lord** The Holy One, blessed be He, showed me that it is a difficult thing and heavy in His eyes to kill His pious ones.

**the death** המותה, the death (המות), [the final “hey” being superfluous] like (Gen. 39:11, 12): “into the house (הביתה)...outside (החוצה).”

**16** **Your servant the son of Your maidservant** There is no comparison between the training of a slave who was bought in the market and one who was born to a maidservant in the house.

**You loosed my thongs** You untied from my neck the bars and the thongs.

**17** **thanksgiving** Sacrifices of thanksgiving for the miracles that You performed for me.

**18** **my vows** The sacrifices that I vowed.

**19** **in your midst** Heb. בתוככי, like בְּתוֹכֵךְ.

**Chapter 117**

**2** **For His kindness has overwhelmed us** That is to say: and surely we [must praise Him], for His kindness has overwhelmed us.

**and the truth of the Lord is eternal** For He kept His promise that He promised the Patriarchs.

**Meditation on Psalms ‎116:1 – 117:2‎**

**By HEm Rabbi Dr. Hillel ben David**

When David was fleeing from Saul, he felt forlorn and abandoned. Forsaken by family and friends, David proclaimed, I love Him, for HaShem hears[[4]](#footnote-4) my voice, my supplications.[[5]](#footnote-5) Despite the constant harassment he suffered at Saul’s hands, David was sincerely disturbed by the news of Saul’s death. When the bearer of these tidings proudly boasted of having slain David’s ‘enemy’, Saul, David ordered the man executed for having dared to send his hand to destroy the anointed (Messiah) of HaShem.[[6]](#footnote-6) Yet, since Saul’s death brought a measure of relief to David, he composed this hymn, Psalms chapter 116, of praise to God.[[7]](#footnote-7)

The Psalmist foresaw that Israel would also feel completely alone in exile. The nations taunt them, “Your prayers and pleas are worthless, because God has turned a deaf ear to you”. Therefore, this psalm was composed to encourage the downcast exiles with the assurance that indeed, HaShem hears my voice, my supplications.

The Talmud[[8]](#footnote-8) explains that this psalm describes the day of Final Judgment at the time of Techiyat HaMetim - תחית המתים, the Resurrection of the Dead. The בינונים, the average people, who are neither completely righteous nor completely wicked, will be saved from hell because God will hear their cries, and He will forgive them. In gratitude, they will sing, “I love Him, for HaShem hears my voice, my supplications.”

Psalms chapter 117 is composed of only two verses, is the shortest chapter in all of Scripture. Radak explains that its brevity symbolizes the simplicity of the world order which will prevail after the advent of the Messiah.

Today the world is composed of countless groups which are divided by differences in religion, politics, economics, race and nationality. In the future, however, there will be but two groups: the Children of Israel who will scrupulously follow all six hundred and thirteen precepts of the Torah and the remainder of mankind who will faithfully fulfill the Torah’s seven Noachide laws. The first verse of psalm 117 speaks of the gentiles, who will eventually recognize God; the second verse describes Israel, who has always recognized Him.[[9]](#footnote-9)

Ibn Ezra ascribes authorship of this psalm to David.

As we learned in our last commentary on the Psalms, these two chapters of Psalms are sung at the Seder *after the meal*. This teaches us that this chapter relates to the messianic redemption. It is during the days of Mashiach[[10]](#footnote-10) that Techiyat HaMetim takes place.

Since our psalms speak of the last judgment, we should spend a bit of time examining this subject.

After we die, there will be a judgment. In this court, there will be all the components we find in an earthly court. In fact, the earthly court is modeled after the heavenly court.

In the heavenly court you will be the defendant. As a defendant, you will stand at the end of your life with all of your sins and all of your mitzvot, your good deeds. Your sins will be weighed against your mitzvot to see if, in the end, you accomplished the mission that HaShem gave you. Additionally, HaShem will also take into account corrections, the troubles you experience in this world that you have already experienced because of your transgressions. These corrections typically take the form of misfortunes and infirmities.

The defense attorney will be a malak, an angel, who looks and acts like you did when you defended others in this world. In effect, you will also be the defense attorney.[[11]](#footnote-11)

The prosecuting attorney will be a malak who looks and acts like you did when you prosecuted others in this world. In effect, you will also be the prosecuting attorney.

The judge will be a malak who looks and acts like you did when you judged others in this world. In effect, you will also be the judge.

In the heavenly court you will be confronted with who you really are. There will be no doubt in your mind that the proceedings were entirely fair and just, because they will be conducted exactly as you would have conducted them. The only difference is that their effects will be on you instead of on someone else.

If you stand in the judgment of the heavenly court, you are already in an unfavorable position. In other words, if you could avoid being arrested and charged with a crime, then your chances of escaping an unfavorable judgment are much better then if you have already been arrested and taken to court.

Obviously if you have committed a sin, there is an expectation that you will be arrested and taken to the court for judgment. The question is: How does one avoid arrest and trial if he has in fact committed a transgression?

HaShem has a provision in his court system for a transgressor to avoid being arrested and standing in the judgment. That provision is called teshuva, repentance. Teshuva is the ability that HaShem has given a person to change who he really is. If one performs teshuva properly, then one has actually changed who he is. Thus when the malak with the arrest warrant is sent to arrest you; he will be unable to find you because you no longer exist. The one who committed the sin has been transformed into one who would never have committed that sin. This is the power of Teshuva.

Bear in mind that Teshuva is a two way street, as is everything in HaShem’s world. If one can repent for a misdeed, then one can also repent for a mitzva, a good deed. For example, if after performing some meritorious act like giving food to a hungry man, you find out that the food was exchanged for strong drink, and you regret giving the food, then you will also wipe out that mitzva by transforming yourself into one who would never have given the food. Thus this mitzva would be removed from your slate in the judgment. One must be very careful to repent only for misdeeds, never for mitzvot, good deeds.

One should keep this courtroom scene in his mind as he goes about his life in this world. When he is called upon to defend others, he should put his heart and soul into the defense in exactly the same way as he would if he were the one accused of the crime. This means that we should do everything we can to expose the mitigating factors that lead others into sin. We do not want to defend sin, but rather we want to defend good people who occasionally sin. We must constantly be on the lookout for the good that comes from others.

We should also be careful how we judge others. No matter how bad the circumstances may appear, we need to construct, in our minds, a scenario that accounts for all the actions, in a favorable way. This is contrary to human nature. Usually, we seek to convict others rather than acquit them. If we keep in mind that we will one day be in the heavenly court, then we can begin to realize how important it is to judge others as favorably as we possibly can. Thus when we stand in the heavenly court, we will be judged fairly.

Finally, we should keep the courtroom scene firmly in the forefront of our minds when we prosecute others in this world. Whenever we find ourselves accusing others of a sin, we should bear in mind that the enthusiasm with which we accuse others, will be used against us in the heavenly court. We should accuse only when there is no other way to correct an injustice. Our accusations should be factual and should seek to also mention any mitigating factors. Our accusation should lack enthusiasm, as we truly should not want others to be prosecuted for their sins. In short, we should accuse others in the same way that we would want ourselves to be accused.

**Judging the living and the dead.**

On Rosh HaShana, we read in the Machzor, the prayer book for the festival, that HaShem will judge the living and the dead, on Rosh HaShana. Let me repeat myself: HaShem will judge the living and the dead *every year* on Rosh HaShana.

***1 Tsefet (Peter) 4:5*** *Who shall give account to him that is ready to judge the quick and the dead.*

***Zohar Chadash, fol. 19, 1*** *“In the first day of the new year the holy blessed God sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened.”*

***Revelation 20:12*** *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

It is easy to understand how the living will be judged. Their deeds of the previous year will stand before them in the judgment. The judgment of the dead is a little more difficult to understand. How can the dead be judged every year? What is the point of rehashing the same things that were hashed out last year?

The judgment of the living and the dead follows the same pattern.

The living are judged not only for the deeds that they have performed in the last year, but they are also judged for the good deeds that others performed ***because of their actions***. For example, a parent who teaches his children to love HaShem and to keep His commands will receive reward every time that child performs the deeds that his parents taught him. In the same way, a man will receive reward for the deeds of his Talmidim, his students, when they do the deeds that their teacher taught them. Those who wrote books that influenced others to perform mitzvot will also be judged every year on Rosh HaShana.

The wicked are judged in exactly the save way. The wickedness that they put into the world will be judged every year on Rosh HaShana. If they taught their children to perform deeds of wickedness, then they will receive a part of the punishment for the sins that were committed by those children, during the year. If those children taught their children the deeds they learned from their father, then those sins will also have a punishment that will be earned on Rosh HaShana.

If the living are judged every year on Rosh HaShana in this way, then we can begin to understand how the dead can be judged every year. Whatever good or evil they put into the world by their words or deeds, will be judged on Rosh HaShana. So, even though they themselves are no longer doing deeds in this world, their descendants, Talmidim, friends, acquaintances, and every one they have touched, have been doing the deeds that we put into the world. These are the deeds that bring judgment to the dead, every year.

We must, therefore, be very careful about what we put into the world. Our mistakes and transgression can be amplified and reverberate down through time, and the corresponding punishments can be incurred year by year. Correspondingly, we must do everything in our power to put righteousness into the world. Because these deeds will also reverberate through time and accumulate merit for us in the Olam HaBa.

**Redemption Before Judgment**

The Mosaic covenant and the “new” covenant are both linked to the Egyptian and final redemptions:

***Bereans (Hebrews) 8:7-13*** *For if there had been nothing wrong with that first covenant, no place would have been sought for another. But God found fault with the people and said: “The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more.” By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and aging will soon disappear.*

In this last passage, notice what the Prophet says will be the differences between the Egyptian redemption and the Messianic redemption:

***Yeshayahu (Isaiah) 52:1-15*** *Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor, O Jerusalem, the holy city. The uncircumcised and defiled will not enter you again. Shake off your dust; rise up, sit enthroned, O Jerusalem. Free yourself from the chains on your neck, O captive Daughter of Zion. For this is what HaShem says: “You were sold for nothing, and without money you will be redeemed.” For this is what the Sovereign HaShem says: “At first my people went down to Egypt to live; lately, Assyria has oppressed them. “And now what do I have here?” declares HaShem. “For my people have been taken away for nothing, and those who rule them mock,” declares HaShem. “And all day long my name is constantly blasphemed. Therefore my people will know my name; therefore in that day they will know that it is I who foretold it. Yes, it is I.” How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, “Your God reigns!” Listen! Your watchmen lift up their voices; together they shout for joy. When HaShem returns to Zion, they will see it with their own eyes. Burst into songs of joy together, you ruins of Jerusalem, for HaShem has comforted his people, he has redeemed Jerusalem. HaShem will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God. Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of HaShem. But you will not leave in haste or go in flight; for HaShem will go before you, the God of Israel will be your rear guard. See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--So will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.*

Two things will not happen again, says the Prophet Yeshayahu (Isaiah) in chapter 52:

**1.** In the final redemption they will go out without hurry.

**2.** They, and their Messiah, will not be so liked by their former masters.

In fact, says the Prophet, the Mashiach will be despised, even down trotted, by the Nations. Israel, too, will have the same fortune[[12]](#footnote-12).

So let us remember and be aware – There is no hurry. Even if we live at the beginning of redemption, who knows how long it will take for him to reveal himself in full?

Our sages teach that just as the first redemption was in Nisan so will the final redemption be in Nisan. This is the opinion of Rabbi Yehoshua.

Rabbi Eliezer, however, taught that although the initial redemption was in Nissan, the final redemption will be in Tishrei.

Both of these opinions are correct. When Moshe first came to Pharaoh, his words only served to anger Pharaoh and to cause him to make the servitude all the harsher, refusing to give the Israelites straw for their bricks. Moshe then returned to his father-in-law Yitro in Midian and remained there six months. He then returned to Egypt and began to bring the Ten Plagues on the Egyptians.

There is a tradition that the Ten Plagues lasted a full year during which time the Israelites were free from their harsh tasks. From all this, we see that when Moshe appeared before Pharaoh the first time, it was Tishrei. Since he then spent six months in Midian, the Ten Plagues began in Nissan.

This is the significance of Rabbi Eliezer’s teaching. He maintains that in the final redemption the redeemer will also appear in Tishrei. This will be the beginning of the redemption. The redeemer will then disappear, only to reveal himself again in Nisan. This will be the time of the complete redemption.

Regarding this, it is written:

***Micah 7:15*** *As in the days when you left Egypt, I will show wondrous things.*

The redemption from Egypt took place on two days, first when Moshe initially appeared before Pharaoh and second, when he led the Israelites out of Egypt. The final redemption will also be like this.

What *month* will bring our redemption?

***Rosh Hashanah 11a*** *It has been taught: R. Eliezer says: In Tishri the world was created; in Tishri the Patriarchs[[13]](#footnote-13) were born; in Tishri the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited;[[14]](#footnote-14) on New Year Yosef went forth from prison; on New Year the bondage of our ancestors in Egypt ceased;[[15]](#footnote-15) in Nisan they were redeemed and in Nisan they will be redeemed in the time to come. R. Joshua says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited; on New Year Yosef went forth from prison; on New Year the bondage of our ancestors ceased in Egypt; and in Nisan they will be redeemed in time to come.*

In Nisan, Mashiach redeemed us with outstretched arms. In Tishri, the final redemption will be wrought:

***Rosh Hashanah 11b*** *On New Year the bondage of our ancestors ceased in Egypt’. It is written in one place, and I will bring you out from under the burdens of the Egyptians,[[16]](#footnote-16) and it is written in another place, I removed his shoulder from the burden.[[17]](#footnote-17) ‘In Nisan they were delivered’, as Scripture recounts. ‘In Tishri they will be delivered in time to come’. This is learnt from the two occurrences of the word ‘horn’. It is written in one place, Blow the horn on the new moon,[[18]](#footnote-18) and it is written in another place, In that day a great horn shall be blown.[[19]](#footnote-19) ‘R. Joshua says, In Nisan they were delivered, in Nisan they will be delivered in the time to come’. Whence do we know this? — Scripture calls [the Passover] ‘a night of watchings’,[[20]](#footnote-20) [which means], a night, which has been continuously watched for from the six days of the creation. What says the other to this? — [He says it means], a night which is under constant protection against evil spirits.[[21]](#footnote-21)*

Yom Teruah, also called Rosh Hashanah, begins on the first day of the seventh month. This is the day that our final redemption will begin.

Our Redemption did not occur in limbo, without a mental change. Just before the redemption, the scripture says:

***Shemot (Exodus) 12:21-28*** *Then Moshe summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. When HaShem goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down. “Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that HaShem will give you as he promised, observe this ceremony. And when your children ask you, ‘What does this ceremony mean to you?’ Then tell them, ‘It is the Passover sacrifice to HaShem, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped. Then the Children of Israel went and did {so;} just as HaShem had commanded Moshe and Aaron, so they did.*

 “And the Children of Israel went and did **AS** HaShem has commanded Moshe and Aaron, so did they do” (12, 28) – Say our sages: Here they repented from their idols completely. Teshuva, hence, had brought redemption.

And that is not incidental, says Rabbi Eliezer. Repentance should always precede Redemption. One cannot come without the other. And when do we repent? On Rosh HaShana. Therefore: “In Nisan was their first redemption, but in Tishri will the final redemption be”.

On the other hand, the fact that HaShem split the time shows that He controls the time that He knows when the right time has arrived. Says Rabbi Yehoshua: The redemption will come not by repentance but when the time is ripe”. In Nisan they have been redeemed, and in Nisan they will be redeemed again. There is an exact analogy between the two ‘redemptions’. Both are time- dependent.

What hour will bring our redemption? Well, our redemption from Egypt took place at midnight:

***Shemot (Exodus) 12:29-33*** *At midnight HaShem struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moshe and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship HaShem as you have requested. Take your flocks and herds, as you have said, and go. And also bless me.” The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!”*

Now our Sages have said that the *night* speaks of an exile. So *midnight* suggests the middle of a long exile.

**Bamidbar – In The Wilderness**

The Torah teaches us that in the days when Moshe led us out of Mitzrayim, HaShem did not take us on a direct path to the Promised Land:

***Shemot (Exodus) 13:17*** *And it came to pass, when Pharaoh had let the people go, that God led them not [through] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:*

Thus we see that we traveled through the wilderness in order to reach The Promised Land.

What makes this interesting is that the Jews who fled Europe during the shoah, generally fled to America. Now America, at this time, did not have the great Yeshivot that were common in Eastern Europe. All of the Sages of the Jewish people were, in general, in Europe. America was called, by many Jews, “The Wilderness” because it lacked Torah Sages and Torah institutions. As I see it, HaShem sent His Sages to the American wilderness to plant Torah, on their way to The Promised Land.

Now, I would like to look at the timing for the Messianic redemption. It seems fascinating that we have so much information related to the timing, yet very few spell it out. I would like to present the material without trying to say that the redemption will occur on such and such and date in such and such a year. My goal is merely to examine the evidence and let every man draw his own conclusion.

The Redemption of Israel will take place at the end of the sixth millennium just as the fall of Adam took place at the end of the sixth day. It is well known that the days of creation have an exact correlation with the millenniums of man’s time in this world:

***Tehillim (Psalms) 90:4*** *For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.*

***2 Tsefet (Peter) 3:8*** *But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.*

The Vilna Gaon echoed this understanding:

*Know that each day of creation alludes to a thousand years of our existence, and every little detail that occurred on these days will have its corresponding event happen at the proportionate time during its millennium.[[22]](#footnote-22)*

**Rosh HaShana**

In Judaism, the day of judgment happens every year on Rosh HaShana; therefore, the belief in a last day of judgment for all mankind is disputed. Some rabbis hold that there will be such a day following the resurrection of the dead. Others hold that there is no need for that because of Rosh HaShana. Yet others hold that this accounting and judgment happens when one dies. Other rabbis hold that the last judgment only applies to the gentile nations and not the Jewish people.

***Rosh HaShana 16a*** *MISHNAH. AT FOUR SEASONS [DIVINE] JUDGMENT IS PASSED ON THE WORLD:[[23]](#footnote-23) AT PASSOVER IN RESPECT OF PRODUCE; AT PENTECOST IN RESPECT OF FRUIT; AT NEW YEAR ALL CREATURES PASS BEFORE HIM [GOD] LIKE CHILDREN OF MARON,[[24]](#footnote-24) AS IT SAYS, ‘HE THAT FASHIONETH THE HEART OF THEM ALL, THAT CONSIDERETH ALL THEIR DOINGS’;[[25]](#footnote-25) AND ON TABERNACLES JUDGMENT IS PASSED IN RESPECT OF RAIN.*

The Musaf prayer on Rosh HaShana contains three special sections:

1. **Malchuyot** (Verses of Kingship): attesting to God’s past, present and future and ultimate Kingship;
2. **Zichronot** (Verses of Remembrance): **dealing with God’s attribute of remembering all the deeds of mankind, good and bad, and his examination of them all on this Day of Judgment**;
3. **Shofarot** (Verses of Shofar): discussing God’s Revelation through the shofar blasts at Mount Sinai, and His future Revelation through the shofar that heralds the advent of the Messianic King.

Let us make our actions, every day, the actions worthy of a favorable judgment. Let us be mindful of the Egyptians who were facing the judgment of the first plague on the same day we are reading this psalm. David, as he penned these chapters of Psalms, was mindful of the judgment of our Torah portion:

***Debarim (Deuteronomy) 7:9****Know therefore that HaShem thy God, He is God; the faithful God, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;* ***10****and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.* ***11****Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.*

**Ashlamatah: Zech. 14:9-11, 16-21‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Behold! A day of the Lord is coming, and your plunder shall be shared within you.  | 1. Behold, the day will come from the LORD when the house of Israel will divide the possessions of the nations in your midst, O Jerusalem. |
| 2. And I will gather all the nations to Jerusalem to wage war; and the city shall be captured, and the houses shall be plundered, and the women shall be ravished, and half the city shall go forth into exile-and the rest of the people shall not be cut off from the city. | 2. And I will gather all the nations to Jerusalem to do battle, and the city will be conquered and the houses plundered and the women ravished,and half of the city will go forth into captivity, but the remainder of the people will not cease from the city. |
| 3. And the Lord shall go forth and wage war with those nations, like the day he waged war on the day of the battle. | 3. And the LORD will reveal himself and will do battle with those nations as in the day when He did battle by the Red Sea.  |
| 4. And on that day His feet shall stand on the Mount of Olives, which is before Jerusalem from the east. And the Mount of Olives shall split in the midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south. | 4. And at that time He will reveal Himself in His might upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives will be split in two to the east and to the west by a very great valley; and half of the mountain will be torn away to the north and half of it to the south. |
| 5. And you shall flee to the valley of the mountains, for the valley of the mountains shall reach Azal. And you shall flee as you fled because of the earthquake, in the days of Uzziah the King of Judah. And the Lord,my God, shall come; all holy ones with you. | 5. And the valley of the mountains will be stopped up, for the valley of the mountains will extend to Azal; and you will flee just as you fled before the earthquake which came in the days of Uzziah king of the tribe of the house of Judah; and the LORD my God will reveal Himself, and all His holy ones with Him. |
| 6. And it shall come to pass on that day that there shall be no light, only disappearing light and thick darkness. | 6. And it will come to pass at that time. there will not be light, but cold and ice.  |
| 7. And it shall be one day that shall be known to the Lord, neither day nor night; and it shall come to pass that at eventide it shall be light. | 7. And it will be one day - it is known before the LORD - not like the light of day, and not like the darkness of night; and it will come to pass, at evening there will be light.  |
| 8. And it shall come to pass on that day that spring water shall come forth from Jerusalem; half of it to the eastern sea, and half of it to the western sea; in summer and in winter it shall be. | 8. And it will come to pass at that time, spring waters will issue from Jerusalem, half of them to the eastern sea and half of them to the western sea; they will issue in summer and in winter.  |
| 9. **And the Lord shall become King over all the earth; on that day shall the Lord be one, and His name one.** | 9. **And the kingdom of the LORD will be revealed upon all the inhabitants of the earth; at that time they will serve before the LORD with one accord. For His name is established in the world, there is none apart from Him.**  |
| 10. The whole earth shall be changed to be like a plain, from the hill of Rimmon in the south of Jerusalem; but it [Jerusalem] will be elevated high and remain in its old place; from the gate of Benjamin to the place of the first gate, until the corner gate, and from the tower of Hananel until the king's wine-cellars. | 10. He will turn the whole land into a plain from Geba to Rimmon, south of Jerusalem; and (Jerusalem) will increase and will be inhabited in its place from the Gate of the tribe of Benjamin to the site of the former gate, to the Gate of the Corners, and (from) the Hippicus Tower to the king's pits.  |
| 11. And they shall dwell therein, and there shall be no more destruction; but Jerusalem shall dwell in safety. **{S}** | 11. And they will live in it, and there will be no more killing, and Jerusalem will dwell in security.  |
| 12. And this shall be the plague wherewith the Lord will smite all the nations who besieged Jerusalem; his flesh will waste away while he still stands on his feet; his eyes will waste away in their sockets, and his tongue shall waste away in his mouth. | 12. And this will be the plague with which the LORD will smite all the nations which assemble and come against Jerusalem: their flesh will be dissolved while they stand upon their feet, and their eyes will dissolve in their sockets, and their tongue will dissolve in their mouth.  |
| 13. And it will come to pass on that day that there will be great consternation, sent by the Lord upon them; each one shall seize the hand of the other, and his hand shall rise up against the hand of the other. | 13. And it will come to pass at that time, there will be a great deadly upheaval from the LORD among them and they will each lay hold upon the hand of his companion, and his hand will be torn away with the hand of his companion.  |
| 14. Yea, even Judah will fight against Jerusalem! And the wealth of all the nations round about-gold and silver and apparel-will be gathered in very great abundance. | 14. And even the people of the house of Judah will the nations bring by force to wage war against Jerusalem, and they will amass the goods of all the nations round about, gold and silver and clothes in great abundance.  |
| 15. And so will be the plague of the horses, the mules, the camels, the donkeys, and all the animals that are in those camps, similar to this plague. | 15. And the plague upon the horse, mule, camel and ass, and every beast which may be in those camps: will be like this plague.  |
| 16. And it will come to pass that everyone left of the nations who came up against Jerusalem will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Tabernacles. | 16. **And it will come to pass, everyone who is left of all the nations which assemble and come against Jerusalem will go up year by year to worship before the King of the ages, the LORD of hosts, and to keep the festival of Tabernacles.**  |
| 17. And it shall be that whoever of all the families of the earth does not go up to Jerusalem to prostrate himself to the King, the Lord of Hosts-upon them there shall be no rain. | 17. And it will come to pass, if any of the families of the nations of the earth will not go up to Jerusalem to worship before the King of the ages, the LORD of hosts, there will not be rain upon them. |
| 18. And if the family of Egypt does not go up and does not come, it shall not [rain] upon them. The plague [on Egypt] will be [the same as] that with which the Lord will plague the nations who do not go up to celebrate the festival of Tabernacles. | 18. **And if the kingdom of Egypt will not go up or be present, then the Nile will not rise for them, but upon them will be the plague with which the LORD will smite all the nations which will not go up to keep the festival of Tabernacles.**  |
| 19. Such will be the punishment of Egypt and the punishment of all the nations who do not go up to celebrate the festival of Tabernacles. | 19. **This shall be the retribution upon the Egyptians and the retribution upon all the nations which will not go up to keep the festival of Tabernacles.**  |
| 20. On that day there will be upon the bells of the horses, "holy to the Lord"; and the pots in the House of the Lord will be like the sprinkling bowls before the altar. | 20. At that time there will be upon the blanket of the horse, "Holiness before the LORD", and the pots in the Sanctuary of the LORD will be numerous as the bowls before the altar.  |
| 21. Yea, every pot in Jerusalem and in Judah will be holy to the Lord of Hosts, and all who sacrifice will come and take of them and cook in them; and there will no longer be a trafficker in the House of the Lord of Hosts on that day. **{P}** | 21. And every pot in Jerusalem and in Judah will be holiness before the LORD of hosts, and all who offer sacrifice will come and take from them and boil in them; and there will never again be a trader in the Sanctuary of the LORD of hosts at that time. |
|  |  |

**Rashi’s Commentary on Zech. 14:9-11, 16-21‎‎**

**9** **shall the Lord be one** For all the nations will abandon their vanities and acknowledge Him, that He is one, and [that] no strange deity is with Him.

**and His name one** That His name will be mentioned by everyone.

**10** **The whole earth shall be changed** The whole earth will be changed to be like a plain. The mountains will be lowered, and the whole world will be a plain; and Jerusalem will be a mountain, so that it should appear higher than everything [else in the world].

**from the hill of Rimmon** We learned in Tosefta of Sotah (11:14): South of Jerusalem is a plain, and the hill of Rimmon is rocks and clods. Rather, so is [the] interpretation [of this phrase]: From the hill of Rimmon, which is a mountainous place from there [the mountains of the world] will begin to be changed, to [be] a plain; and they will be like the south of Jerusalem, which is a plain.

**but it will be elevated high** Since its entire environs are a plain, it will appear high.

**and remain in its old place** in its place

**until the corner gate, and from the tower of Hananel** which will also be in its place; and from there will extend the length of the city.

**until the king’s wine-cellars** Jonathan renders: the pits off the king, fosec in Old French. [This is] like [a word in] Baba Kamma 50b, “trenches and caves.” And so, all wine cellars in Scripture are expressions of trenches, referring to the pit that is before the wine press, into which the wine flows. And the Midrash Aggadah (Pesikta d’Rav Kahana p. 143a; Song Rabbah 7:4, cf. Mattenoth Kehunnah, Radal) [identifies] the pits of the king with the ocean: that Jerusalem will reach the end of the whole world, the pits dug out by the supreme King of kings.

**11** **and there shall be no more destruction** The city will no longer be in ruins.

**16** **the festival of Tabernacle** As our Sages explained in tractate Avodah Zarah (3a): **I have an easy commandment named Sukkah, as is stated in the first halachic discussion.**

**17** **rain** **Actual rain to cause the produce of their land to grow. Now, what reason did He have for decreeing upon them the withholding of rain? That the commandments of the festival are based on the rains: the four species of the lulav and the water libation are to appease God for water. Since the festival of Tabernacles is the time of the rains of the year, no rain will fall on those who entertain doubts concerning the festival of Tabernacles. This is learned in the Tosefta of Sukkah** (4:7).

**18** **And if the family of Egypt does not go up** and they do not require rain, for the Nile comes up and waters it [i.e., the land of Egypt].

**it shall not [rain] upon them** Their rain will not be upon them; i.e., the Nile will not water them, and so did Jonathan render: The Nile will not ascend upon them.

**the plague will be** **The plague of famine.**

**with which the Lord will plague** **This will be the punishment of Egypt and the punishment of all the nations, as He states. "upon them there will be no rain."**

**20** **there will be upon the bells of the horses** On the bells that are hung on the horse for beauty between its eyes (Pesachim 50a). Those, too, will be consecrated to make service vessels: sprinkling basins for the blood and pots to cook the flesh of the many sacrifices.

**Yea, every pot... will be** All those that are used to remove the ashes, they too will be of gold and of silver, like the sprinkling basins that are before the altar.

**the bells of the horses** tentinonc in Old French.

**21** **and there will no longer be a trafficker** **They will not require trafficking, as in (Isa. 23:8): “whose traffickers were the honored of the earth.”** Another explanation: There is no poor man here.

**PIRQE ABOT**

**Pereq Dalet**

**Mishnah 4:8**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Yose said: Everyone who honors the Torah, his body is honored over [all] creatures. And everyone who dishonors the Torah, his body is dishonored more than [all] creatures.**

Rabbi Yose explains how important it is to honor the Torah. When a person honors the Torah, his very body is honored more than all other creatures. The honor of the Torah lies in three things.

1. One must venerate the Torah and study it diligently. When a person studies, he should make sure that his body, his hands, and his clothing are all clean. He should also see that the seat upon which he sits when he studies is clean, with no filth of any kind present.

This demonstrates the error of those who leave their homes in the morning, and begin to recite the introductory Psalms (zemiroth) as they walk to synagogue. They should realize that instead of doing a virtuous deed (mitzvah), they are committing a sin (averah). Filth is often found in the public streets, and in such places it is forbidden to recite words of Torah or scripture. One must be very careful in this respect.

Honoring the Torah also includes studying it with fear and awe, as if one were addressing a king.

1. One shows honor to the Torah by honoring Torah scholars (Talmidei Hakhamim).

When God commanded the Israelites to make the Holy Ark, into which the Tablets containing the Ten Commandments would be placed, He instructed that it be constructed of three nested boxes. Two of these boxes were made of gold, while the third one was made of wood. The wooden box was nested inside the outer gold one, and the inner gold box was nested inside the wooden one. Thus, the wooden box was covered on the inside and the outside with gold (Exodus 25:11).

We thus see that even though the wooden box was not particularly valuable, it was encased on all sides with precious metal. It is as if the wood was the main part (ikkar) and the gold was secondary (tafel).

This teaches us that when you see a Torah scholar who is poor, you must still honor him out of respect for the Torah. When it comes to Torah scholars, we do not distinguish between rich and poor; honor is due them because of their knowledge of Torah. [Thus, the wooden box was honored no less (actually more) than the two golden boxes.]

The Israelites had to give honor to the ark (aron) because it contained the Tablets (luchoth) which were the essence of the Torah. This is true even though the Tablets could be removed, and were not an integral part of the Ark. One must then certainly honor a Torah scholar, who has Torah in his mind, since the Torah is an integral part of his being, which cannot be removed.

1. It is imperative to honor the Torah scroll (sefer Torah), placing it in an appropriate ark (hekhal) in an honored place. One may not expectorate in the presence of the Ark, nor lie down in its presence, nor turn one's back to it. One must show the same respect to the Torah that was shown to the Tablets of the Ten Commandments, since the essence of the commandments on the Tablets is also in the Torah scroll. When one is in the presence of the Torah scroll, one must stand in fear and awe, since it is God's trustworthy witness (ed ne'eman) before the entire world.

The same is true of other sacred books. When they are carried from place to place, it should be with respect (derekh kavod), just as the royal vestments are carried.

It is with regard to these three types of honor that the master said, ***"He who honors the Torah will himself be honored by his fellow man."*** Conversely, one who takes the honor of the Torah lightly, and does not follow the guidelines cited above, will be severely punished. Therefore, one should do everything in his power to honor the Torah in every possible manner.

Rabbi Yose's words are actually a commentary on Rabbi Tzaddok's earlier statement, ***"Do not make [words of Torah] a crown with which to make yourself great, and do not make them a shovel with which to dig"*** (4:8). A person should not gain personal profit from the Torah. Rather, he should accept it as the fruit of his study.

Rabbi Yose says that Rabbi Tzaddok's teaching was only valid in earlier generations, when the Torah was very highly esteemed. In those times, when people saw a Torah scholar engaged in a lowly trade, he was not shown disrespect. Quite the contrary, people honored him all the more for his piety in not wishing to depend on others' gifts for his livelihood. We find in the Talmud many renowned scholars who were cobblers, wood cutters, water carriers and the like. They engaged in a trade so as not to have to depend on the public.

In later times, however, if people would see a Torah scholar engaged in a lowly trade, they would cease to respect him and thus lose respect for the Torah itself. It therefore became forbidden for a Torah scholar to engage in work; he is compelled to depend on the public to support him, so that he will be able to pursue his studies full time.

The master therefore says, ***“Whoever honors the Torah, he himself will be honored by his fellow man.”*** If a scholar's intention is to honor the Torah and avail himself of public support, he is not using the Torah for selfish purposes, but rather his intent is to uphold the respect of the Torah (kevod HaTorah). He knows that if he engaged in a trade, he would have to give up his study of Torah. In such a case, he receives reward for his decision, and he is honored in the eyes of the public.

But if a person dishonors the Torah, then he himself is dishonored. If a person is a "foolish pietist" (chasid shoteh) and undertakes a trade so as not to depend on the public, he is forced to be lax in his Torah studies, and the public loses respect of him and the Torah. Instead of this being considered a virtue, he is punished for it.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 6:4 – 7:11**

**Tehillim (Psalms) 116 – 117**

**Zechariah 14:9-11, 16-21**

**Mk 14:26-31, Lk 22:31-34, Rm 9:19-33**

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

LORD - יְהוָה, Strong’s number 03068.

Hear / Heard - שְׁמַע, Strong’s nuumber 08085.

God - אלהים, Strong’s number 0430.

Love - אהב, Strong’s number 0167.

Soul - , Strong’s number 05315.

Might / Greatly - מאד, Strong’s number 03966.

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

LORD - יְהוָה, Strong’s number 03068.

One - אֶחָד, Strong’s number 0259.

**Debarim (Deuteronomy) 6:4** **Hear <08085> (8798)**, O Israel: The **LORD <03068>** our **God <0430>** is **one <0259>** **LORD <03068>**: 5 And thou shalt **love <0157> (8804)** the **LORD <03068>** thy **God <0430>** with all thine heart, and with all thy **soul <05315>**, and with all thy **might <03966>**.

**Tehillim (Psalms) 116:1** I **love <0157> (8804)** the **LORD <03068>**, because he hath **heard <08085> (8799)** my voice and my supplications.

**Tehillim (Psalms) 116:4** Then called I upon the name of the **LORD <03068>**; O **LORD <03068>**, I beseech thee, deliver my **soul <05315>**.

**Tehillim (Psalms) 116:5** Gracious is the **LORD <03068>**, and righteous; yea, our **God <0430>** is merciful.

**Tehillim (Psalms) 116:10** I believed, therefore have I spoken: I was **greatly <03966>** afflicted:

**Zechariah 14:9** And the **LORD <03068>** shall be king over all the earth: in that **day <03117>** shall there be **one <0259>** **LORD <03068>**, and his name **one <0259>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 6:4 – 7:11** | **Psalms****Ps 116 - 117** | **Ashlamatah****Zech 14:9-11, 16-21** |
| --- | --- | --- | --- | --- |
| **bhea'** | love | Deut. 6:5Deut. 7:8Deut. 7:9 | Ps. 116:1 |  |
| **dx'a,** | one | Deut. 6:4 |  | Zech. 14:9 |
| **~yhil{a/** | GOD | Deut. 6:4Deut. 6:5Deut. 6:10Deut. 6:13Deut. 6:14Deut. 6:15Deut. 6:16Deut. 6:17Deut. 6:20Deut. 6:24Deut. 6:25Deut. 7:1Deut. 7:2Deut. 7:4Deut. 7:6Deut. 7:9 | Ps. 116:5 |  |
| **!m;a'** | faithful, believed | Deut. 7:9 | Ps. 116:10 |  |
| **rm;a'** | saying | Deut. 6:20Deut. 6:21 | Ps. 116:11 |  |
| **#r,a,** | land, earth, ground | Deut. 6:10Deut. 6:12Deut. 6:18Deut. 6:23 | Ps. 116:9 | Zech. 14:9Zech. 14:10Zech. 14:17 |
| **rv,a]** | which, who | Deut. 6:6Deut. 6:10Deut. 6:11Deut. 6:12Deut. 6:14Deut. 6:17Deut. 6:18Deut. 6:20Deut. 6:23Deut. 7:1Deut. 7:6Deut. 7:8 |  | Zech. 14:17Zech. 14:18Zech. 14:19 |
|  **aAB** | come, go, bring, take | Deut. 6:10Deut. 6:18Deut. 6:23Deut. 7:1 |  | Zech. 14:16Zech. 14:18Zech. 14:21 |
| **tyIB;** | house | Deut. 6:7Deut. 6:9Deut. 6:11Deut. 6:12Deut. 6:22Deut. 7:8 | Ps. 116:19 | Zech. 14:20Zech. 14:21 |
| **!Be**  | sons | Deut. 6:7Deut. 6:20Deut. 6:21Deut. 7:3Deut. 7:4 | Ps. 116:16 |  |
| **yAG** | nations | Deut. 7:1 | Ps. 117:1 | Zech. 14:16Zech. 14:18Zech. 14:19 |
| **rb;D'** | talk | Deut. 6:7Deut. 6:19 | Ps. 116:10 |  |
| **hy"h'** | come  | Deut. 6:10 |  | Zech. 14:16 |
| **%l;h'** | walk | Deut. 6:7Deut. 6:14 | Ps. 116:9 |  |
| **xb;z"** | offer |  | Ps. 116:17 | Zech. 14:21 |
| **hz<** | this | Deut. 6:25 |  | Zech. 14:19 |
| **hwhy**  | LORD | Deut. 6:4Deut. 6:5Deut. 6:10Deut. 6:12Deut. 6:13Deut. 6:15Deut. 6:16Deut. 6:17Deut. 6:18Deut. 6:19Deut. 6:20Deut. 6:21Deut. 6:22Deut. 6:24Deut. 6:25Deut. 7:1Deut. 7:2Deut. 7:4Deut. 7:6Deut. 7:7Deut. 7:8Deut. 7:9 | Ps. 116:1Ps. 116:4Ps. 116:5Ps. 116:6Ps. 116:7Ps. 116:9Ps. 116:12Ps. 116:13Ps. 116:14Ps. 116:15Ps. 116:16Ps. 116:17Ps. 116:18Ps. 116:19Ps. 117:1Ps. 117:2 | Zech. 14:9Zech. 14:16Zech. 14:17Zech. 14:18Zech. 14:20Zech. 14:21 |
|  **~Ay** | day, today | Deut. 6:6Deut. 6:24Deut. 7:11 | Ps. 116:2 | Zech. 14:9Zech. 14:20Zech. 14:21 |
| **~il;v'Wry>** | Jerusalem |  | Ps. 116:19 | Zech. 14:10Zech. 14:11Zech. 14:16Zech. 14:17Zech. 14:21 |
| **bv;y"** | sit, sat, set | Deut. 6:7 |  | Zech. 14:10Zech. 14:11 |
| **yKi** | when, that | Deut. 6:10Deut. 6:20Deut. 6:25Deut. 7:1Deut. 7:7Deut. 7:8 | Ps. 116:1Ps. 116:2Ps. 116:10Ps. 116:16 |  |
|  **lKo** | all, every, entire whole | Deut. 6:5Deut. 6:11Deut. 6:19Deut. 6:22Deut. 6:24Deut. 6:25Deut. 7:6Deut. 7:7 | Ps. 116:11Ps. 116:12Ps. 116:14Ps. 116:18Ps. 117:1 | Zech. 14:9Zech. 14:10Zech. 14:16Zech. 14:19Zech. 14:21 |
| **aol** | no, not, none | Deut. 7:2Deut. 7:3Deut. 7:7 |  | Zech. 14:11Zech. 14:17Zech. 14:18Zech. 14:21 |
| **xq;l'** | take | Deut. 7:3 |  | Zech. 14:21 |
| **daom.** | might | Deut. 6:5 | Ps. 116:10 |  |
| **hm'** | what | Deut. 6:20 | Ps. 116:12 |  |
| **x;Bez>mi**  | altars | Deut. 7:5 |  | Zech. 14:20 |
| **%l,m,** | king | Deut. 7:8 |  | Zech. 14:9Zech. 14:10Zech. 14:16Zech. 14:17 |
| **~yIr'c.mi**  | Egypt | Deut. 6:12Deut. 6:21Deut. 6:22Deut. 7:8 |  | Zech. 14:18Zech. 14:19 |
| **vp,n<** | soul | Deut. 6:5 | Ps. 116:4Ps. 116:7Ps. 116:8 |  |
| **db,[,** | slavery, servant | Deut. 6:12Deut. 6:21Deut. 7:8 | Ps. 116:16 |  |
| **!yI[;** | forehead, eye | Deut. 6:8Deut. 6:18Deut. 6:22 | Ps. 116:8Ps. 116:15 |  |
|  **l[;** | off, upon | Deut. 6:15 | Ps. 116:12Ps. 117:2 | Zech. 14:9Zech. 14:16 |
| **~ynIP'**  | face, before | Deut. 6:15Deut. 6:19Deut. 6:25Deut. 7:1Deut. 7:2Deut. 7:6Deut. 7:10 | Ps. 116:9 | Zech. 14:20 |
| **~ve**  | name | Deut. 6:13 | Ps. 116:4Ps. 116:13Ps. 116:17 | Zech. 14:9 |
| **[m;v'** | hear,  | Deut. 6:4 | Ps. 116:1 |  |
| **rm;v'** | watch | Deut. 6:12Deut. 6:17Deut. 6:25Deut. 7:8Deut. 7:9Deut. 7:11 | Ps. 116:6 |  |
| **r[;v;** | gates | Deut. 6:9 |  | Zech. 14:10 |
| **ds,x,** | Loving-kindness | Deut. 7:9 | Ps. 117:2 |  |
| **ynI[]n"K.** | Canaanites | Deut. 7:1 |  | Zech. 14:21 |
| **~[;** | peoples | Deut. 6:14Deut. 7:6Deut. 7:7 | Ps. 116:14Ps. 116:18 |  |
| **~lev'** | repay, pay | Deut. 7:10 | Ps. 116:14Ps. 116:18 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Deu 6:4 – 7:11** | **Psalms****Psa 116 - 117** | **Ashlamatah****Zech 14:9-11, 16-21** | **Peshat****Mk/Jude/Pet****Mk 14:26-31** | **Remes 1****Luke****Lk 22:31-34** | **Remes 2****Acts/Romans****Rm 9:19-33** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀλέκτωρ** | rooster |  |  |  | Mk. 14:30 | Lk. 22:34 |  |
| **ἄνθρωπος** | man, men |  | Psa 116:11  |  |  |  | Rom. 9:20 |
| **ἀπαρνέομαι** | deny |  |  |  | Mk. 14:30Mk. 14:31 | Lk. 22:34 |  |
| **γῆ** | land, earth, ground | Deut. 6:10Deut. 6:12Deut. 6:18Deut. 6:23 |  | Zech. 14:9Zech. 14:10Zech. 14:17 |  |  | Rom. 9:28 |
| **γράφω** | write | Deu 6:9 |  |  | Mk. 14:27 |  | Rom. 9:33 |
| **ἔθνος** | nation | Deut. 7:1 | Ps. 117:1 | Zech. 14:16Zech. 14:18Zech. 14:19 |  |  | Rom. 9:24Rom. 9:30 |
| **ἔλεος** | mercy | Deu 7:9  | Psa 117:2  |  |  |  | Rom. 9:23 |
| **ἐπιστρέφω** | return |  | Psa 116:7 |  |  | Lk. 22:32 |  |
| **ἔχω** | have |  |  |  |  | Lk. 22:31 | Rom. 9:21 |
| **ζάω** | live | Deu 6:24 |  |  |  |  | Rom. 9:26 |
| **θάνατος** | death |  | Psa 116:3 Psa 116:8Psa 116:15 |  |  | Lk. 22:33 |  |
| **θεός** | GOD | Deut. 6:4Deut. 6:5Deut. 6:10Deut. 6:13Deut. 6:14Deut. 6:15Deut. 6:16Deut. 6:17Deut. 6:20Deut. 6:24Deut. 6:25Deut. 7:1Deut. 7:2Deut. 7:4Deut. 7:6Deut. 7:9 | Ps. 116:5 |  |  |  | Rom. 9:20Rom. 9:22Rom. 9:26 |
| **ἰδού** | behold |  |  |  |  | Lk. 22:31 | Rom. 9:33 |
| **κύριος** | LORD | Deut. 6:4Deut. 6:5Deut. 6:10Deut. 6:12Deut. 6:13Deut. 6:15Deut. 6:16Deut. 6:17Deut. 6:18Deut. 6:19Deut. 6:20Deut. 6:21Deut. 6:22Deut. 6:24Deut. 6:25Deut. 7:1Deut. 7:2Deut. 7:4Deut. 7:6Deut. 7:7Deut. 7:8Deut. 7:9 | Ps. 116:1Ps. 116:4Ps. 116:5Ps. 116:6Ps. 116:7Ps. 116:9Ps. 116:12Ps. 116:13Ps. 116:14Ps. 116:15Ps. 116:16Ps. 116:17Ps. 116:18Ps. 116:19Ps. 117:1Ps. 117:2 | Zech. 14:9Zech. 14:16Zech. 14:17Zech. 14:18Zech. 14:20Zech. 14:21 |  | Lk. 22:33 | Rom. 9:28Rom. 9:29 |
| **λαλέω** | speak | Deu 6:7 Deu 6:19 | Psa 116:10 |  | Mk. 14:31 |  |  |
| **λαός** | people | Deut. 6:14Deut. 7:6Deut. 7:7 | Ps. 116:14Ps. 116:18 |  |  |  | Rom. 9:25Rom. 9:26 |
| **λέγω** | saying | Deut. 6:20Deut. 6:21 |  |  | Mk. 14:27Mk. 14:30Mk. 14:31 | Lk. 22:33Lk. 22:34 | Rom. 9:19Rom. 9:20Rom. 9:25Rom. 9:26Rom. 9:30 |
| **νόμος** | law | Deu 6:25  |  |  |  |  | Rom. 9:31 |
| **ὅς / ἥ / ὅ** | which, who | Deut. 6:6Deut. 6:10Deut. 6:11Deut. 6:12Deut. 6:14Deut. 6:17Deut. 6:18Deut. 6:20Deut. 6:23Deut. 7:1Deut. 7:6Deut. 7:8 |  | Zech. 14:17Zech. 14:18Zech. 14:19 |  |  | Rom. 9:21Rom. 9:23Rom. 9:24 |
| **πᾶς** | every, all, whole, entire | Deut. 6:5Deut. 6:11Deut. 6:19Deut. 6:22Deut. 6:24Deut. 6:25Deut. 7:6Deut. 7:7 | Ps. 116:11Ps. 116:12Ps. 116:14Ps. 116:18Ps. 117:1 | Zech. 14:9Zech. 14:10Zech. 14:16Zech. 14:19Zech. 14:21 | Mk. 14:27Mk. 14:29Mk. 14:31 |  |  |
| **πατάσσω** | strike | Deu 7:2  |  | Zec 14:18  | Mk. 14:27 |  |  |
| **Πέτρος** | rock |  |  |  | Mk. 14:29 | Lk. 22:34 |  |
| **πιστεύω** | Faithfully-obey |  | Psa 116:10  |  |  |  | Rom. 9:33 |
| **πίστις** | Faithful-obedience |  |  |  |  | Lk. 22:32 | Rom. 9:30Rom. 9:32 |
| **ποιέω** | do, make | Deu 6:18Deu 6:24Deu 6:25 Deu 7:5Deu 7:11 |  |  |  |  | Rom. 9:20Rom. 9:21Rom. 9:28 |
| **πολύς /πολλός** | many, much | Deu 7:1  |  |  |  |  | Rom. 9:22 |
| **πορεύομαι** | going | Deu 6:7Deu 6:14  |  |  |  | Lk. 22:33 |  |
| **σήμερον** | today | Deu 6:6Deu 6:24Deu 7:11  |  |  | Mk. 14:30 | Lk. 22:34 |  |
| **σκανδαλίζω** | fall awayscandalize |  |  |  | Mk. 14:27Mk. 14:29 |  |  |
| **σώζω** | deliver |  | Psa 116:6 |  |  |  | Rom. 9:27 |
| **τόπος** | place |  |  | Zec 14:10 |  |  | Rom. 9:26 |
| **τρίς** | three |  |  |  | Mk. 14:30 | Lk. 22:34 |  |
| **υἱός** | sons | Deut. 6:7Deut. 6:20Deut. 6:21Deut. 7:3Deut. 7:4 | Ps. 116:16 |  |  |  | Rom. 9:26Rom. 9:27 |
| **φωνέω** | crows |  |  |  | Mk. 14:30 | Lk. 22:34 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “6:4 — 7:11”**

**“Sh’ma Yisrael” - “Hear, O Yisrael”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s** **Peshat****Mordechai (Mk)** Mishnah **א:א** |
| “**Tsefet, Tsefet, behold, Satan has demanded** permission[[26]](#footnote-26) **to sift you like wheat**,[[27]](#footnote-27) **but I have prayed for you, that your faithful obedience may not fail. And** **you,** **once you have repented** (Teshubah -turned back**, strengthen your brothers.”** **But he said to him,** “**Master, I am ready to go with you both to prison and to death!” And he said, “I tell you,** Hakham **Tsefet, the Temple crier** **will not call out today until you have denied three times** that you **know me!”** | **And when they had sung the** final **Psalms** of the Pesach Seder (The Hallel),[[28]](#footnote-28) **they went out to Har Zeytim** (Mount of Olives). **And Yeshua said to them** (his talmidim), **all of you will find an occasion to be offended[[29]](#footnote-29)** (scandalized) **because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones"** (Zech 13:7).[[30]](#footnote-30) **But after I am raised, I will go before you into the Galil.** **But Tsefet said to him, although all will find an occasion to be offended** (scandalized)**, I will not.** **And Yeshua said to him, Amen ve amen I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times.** **But he** (Tsefet) **spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They** (the rest of the talmidim) **also said the same.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **In light of this evidence what will** (can) **you say** (argue)? **How can He** (God) **find fault[[31]](#footnote-31) in those who stand against His will** (since He created them that way)**? How is it that you, a mere man** (Gentile)[[32]](#footnote-32) **thinks that he has the right to talk back** (argue with) to **God? Will the object being formed** (molded)[[33]](#footnote-33) **ask the Maker** (God) **“why have you made me this way?” Does the Potter not have authority over the clay? Can he not make from one lump[[34]](#footnote-34) vessels of honor** (great value – special treasures) **and vessels of dishonor** (vessels of lesser honor or value)?[[35]](#footnote-35) **If God so desires He can display His virtuous power creating a vessel for the purpose of destruction[[36]](#footnote-36) and so that He can make us intimately aware of the extreme value[[37]](#footnote-37) of those things which reflect His loving-kindness in the vessels prepared to receive His image. He called us, the Jewish people** **out from among the nations.[[38]](#footnote-38)** **It is as He said in Hosea, “I will sow her for me in the land. I will have pity on *Lo-Ruchamah*** (Unpitied); **I will say to *Lo-'Ammi***(Not-My-People), **'You are my people'; and they will say, 'You are my God.'"**(Hosea 2:25) “**Yet the number of the children of Israel will be as the sand of the sea, which cannot be measured nor numbered; and it will come to pass that, instead of that which was said unto them: 'You are not My people', it will be said unto them: 'You are the children of the living God'”** (Hosea 2:1/1:10). **Isaiah cries out concerning Israel, “For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with justice.”** (Isa 10:22)**.** “**For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land”** (Isa 10:23). And just as Isaiah foretold, “**Unless the LORD of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah”** (Isa 1:9). **What then is our declaration? The Gentiles pursuing justice** (righteous/generosity) **took hold with force, but not without** first **following** (practicing) **righteous/generosity and faithful obedience to** (the Torah and halakhot) **that justice.[[39]](#footnote-39) But, the B’ne Yisrael failed to attain righteous/generosity when they did not search out the Torah’s instructions** from their Hakhamim. **This is because humans attempts to** please God **apart from faithful obedience** (to the Torah) **causes – is a stumbling block just as it is written, “Therefore thus says the Lord GOD: Behold, I lay in Zion for a foundation a stone, a tried stone, a costly corner-stone of sure foundation; he that is faithfully obedient will not be disappointed”[[40]](#footnote-40)** (Isa 28:16). |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 6:4 – 7:11 | Ps 116 – 117 | Zech 14:9-11, 16-21 | Mordechai 14:26-31 | 1 Luqas 22:31-34 | Rom 9:19-33 |

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

**Will our master teach us about G-d’s loving-kindness towards the Gentiles who possess the Nefesh Yehudi?**

The irony of this week’s material is most amazing. “And when they had sung the final Psalms of the Pesach Seder (The Hallel),” should be understood to read that they sang Psalms 116—118 and 136 the grand Hallel.

**The Eternal Graciousness of G-d**

**Psalm 136**

1 Give thanks to the L-rd because He is good, for His kindness is eternal. 2 Give thanks to the G-d of the angels, for His kindness is eternal. 3 Give thanks to the Lord of lords, for His kindness is eternal. 4 To Him Who performs great wonders alone, for His kindness is eternal. 5 To Him Who made the heavens with understanding, for His kindness is eternal. 6 To Him Who spread out the earth over the water, for His kindness is eternal. 7 To Him Who made great luminaries, for His kindness is eternal. 8 The sun to rule by day, for His kindness is eternal. 9 The moon and stars to rule at night, for His kindness is eternal. 10 To Him Who smote the Egyptians with their firstborn, for His kindness is eternal. 11And He took Israel from their midst, for His kindness is eternal. 12 With a strong hand and with an outstretched arm, for His kindness is eternal. (Jewish Publication Society)

This Psalm is the final Psalm of the Passover Ceremony. This Psalm is referred to as the “Grand Hallel.” Its theme is the loving-kindness of G-d towards Yisrael. However, Jewish commentators on this particular Psalm reveal that there is more to the loving-kindness of G-d that meets the eye.

***For He is Good****. An aspect of His goodness is that He punishes man for his sins each according to his own level of prosperity. The rich man may lose an expensive bull while the pauper will be deprived of a crust of bread.[[41]](#footnote-41)*

***Ki L’Olam Chasdo. For enduring forever is His kindness****. Homiletically, this can be rendered: His kindness is to the world. Man’s kindness can be prompted by selfish motives, but G-d acts for the sake of the world.[[42]](#footnote-42)*

The eternal Graciousness of G-d must be viewed from the cosmic and eternal measure of His plan. Humanity tends to see things from the vantage point of the earthly mundane perspective. While Eretz Yisrael is His focal point, G-d will not neglect the rest of His creation.

**Coming Diaspora**

Since we Jews have been delivered from Mitzrayim, why have we been sentenced to live in this Diaspora for nearly two millennia?

***they went out to Har Zeytim (Mount of Olives)***

This place, the Mount of Olives seems to be one of Yeshua’s favorite locations for revealing future events.[[43]](#footnote-43)

The previous pericope of Mordechai allows us to use the hermeneutic principle of contiguity for further elucidation of our present materials.

**Mar 14:22** And Yeshua received bread (the afikomen) and said Ha-Motsi and broke it, and he gave to them and said, receive this, it is *analogous of* my *Jewish* body *politic*.

**Mar 14:27** And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones" (Zech 13:7).

The “broken body” and “flock” becomes analogous of the Jewish people, which will soon be sent to the farthest and most remote ends of the earth. This “Diaspora” is necessary to effect a repair for the atrocities committed by the gentiles in their own lands. When blood is spilled on the land, tikkun is requisite.[[44]](#footnote-44) Here we will use the hermeneutic law of **Ḳal va-ḥomer[[45]](#footnote-45)** toshow that if the spilling of blood contaminates Eretz Yisrael, **how much the more** the spilling of blood in Gentile lands also contaminates the whole earth. Therefore, the earth (i.e, the lands of the Gentiles) needs the reparation of Jewish presence and Halakhah to effect that Tikkun, since G-d is not only the G-d of Israel but also G-d of the whole earth (Psalms 24:1).

The Ramban[[46]](#footnote-46) translates D’varim 35:33 “Do not cause unfaithfulness to the land.” He then goes on to explain that “unfaithfulness” is doing the opposite of the Torah and becoming involved in sins of idolatry, bloodshed and sexual immorality. When the land is contaminated in the above-mentioned ways, the Shekinah of G-d will not dwell in that land. The effected Tikkun for the lands where murder has gone unpunished returns the Divine Presence to that land. In light of His Eminence Rabbi Dr. Hillel ben David’s thesis on the “[Brain](http://www.betemunah.org/brain.html),” we would expect that the greater dispersion of the Jews will be to the Occident or western world (which is damaged in greater measure than the eastern part of the world).

Thus, we must expect the Diaspora of the Jewish people to effect a greater measure of tikun for Gentile “unfaithfulness” in the western world. This idea of “faithfulness” is fostered by our present pericope.

**Mar 14:27, 30-31** And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. But Tsefet said to him, Although all will find an occasion to be offended, I will not. And Yeshua said to him, Truly I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times. But he (Tsefet) spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They (the rest of the talmidim) also said the same.

Yeshua predicts the “unfaithfulness” of the Talmidim this present evening before the Temple crier can make two time announcements. Hakham Tsefet, in remembering the details of that evening has incorporated them into our present pericope with good reason. Herein we find a positive connection to our Torah Seder.

**D’varim 7:3** You will not intermarry with them; you will not give your daughter to his son, and you will not take his daughter for your son. 4 For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the LORD will be kindled against you, and He will quickly destroy you. 5 But so will you do to them: You will demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire. (Rashi)

Hakham Tsefet verbalizes the appropriate “faithfulness” we should have towards G-d and His Messiah. Hakham Tsefet is cautioning his audience to beware of their level of association with the Gentiles where they will be sent. Hakham Tsefet can use his own “unfaithfulness” to teach a lesson for those about to enter the Diaspora. Scholars are quick to castigate the talmidim in their comments about “true disciples who deny themselves.”[[47]](#footnote-47) However, we believe it is evident enough that Hakham Tsefet is demonstrating the loving-kindness of G-d that is extended to us even when we fail.

Healy translates verse 26 “All of you will have your faith shaken.”[[48]](#footnote-48) If we then translate Mary Healy’s “faith” (Hebrew: “Emunah”) into “faithfulness” the picture becomes very clear. Each of the talmidim would have their “faithfulness shaken.” Healy further explains the Greek word **σκανδαλίζω** *skandalizo* to mean, “Fall away.”[[49]](#footnote-49) In other words, Yeshua is telling his talmidim that their perceived “faithfulness” will be shaken. We often have a false view of our “faithfulness,” which must be tested and shaken to validate our measure of faithful obedience.

A lexical note here is apropos. Sometimes translators do extremely difficult and painful gymnastics when trying to translate a Greek or Hebrew word into English. The Greek word **σκανδαλίζω** *skandalizo* has a very English equivalent – in fact almost a transliteration of the Greek – SCANDALIZED! Therefore, verse 26 should be correctly translated “All of you will have your faithful obedience **scandalized”**.

When the “shepherd of my community,” of Zechariah 13:7, a reference to Messiah,[[50]](#footnote-50) when **smitten**, it follows that the “sheep” of that community are dispersed. Thus the pericope of Mordechai makes a direct verbal connection with the Torah Seder now.

**D’varim 7:2**. And the Lord, your God, will deliver them to you, and you will **smite** them. You will utterly destroy them; neither will you make a covenant with them, nor be gracious to them.

The community of G-d is driven into Diaspora by the directive of **“smiting”** the shepherd of G-d’s community. However, this dispersion is not without the promise of a return. The verse: “*O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock will scatter, and I will return My hand upon the little one*s,” can also be translated to mean that G-d will return authority of the priesthood to the firstborn in Israel (my little ones) by the means of the Hakhamim and Bate Din. In other words, we can see that there will be a paradigm shift in power and authority when the shepherd is smitten and the flock is driven into Diaspora.

While Rashi does not see the Zekharya passage as a reference to Yisrael, Yeshua clearly does. This should not be understood as the two sages contradicting each other, but rather that Rashi is giving us the historical (Peshat/Literal) context of this verse of Zekharya while Yeshua is looking at one of its many prophetical (Remes/Drash/So’od) fulfillments of this verse. Yeshua sees this as a reference to the scattering of his talmidim when he will be arrested and crucified. The Master points to the fact that the talmidim would be scattered in the immediate sense and the Jewish people in the eventual sense of the Diaspora post 70 c.e.

The Markan account of the talmidim’s failure to maintain their association with the Messiah is one of discretion. We saw this type of discretion in the pericope where Yeshua does not directly name Yehuda Ish Keriyoth as the one who would hand him over to the Kohen Gadol. Likewise, Hakham Tsefet singles himself out as the main perpetrator of unfaithfulness. Scholars have suggested that this is Mordechai’s attempt to belittle Hakham Tsefet,[[51]](#footnote-51) which we **must** totally reject.

However, Rashi equates the “little ones” with the governmental powers of the Gentile Kings and their officers. Of course, this is most fascinating because the powers of the Gentiles are subject to the authority of the prophetic voice of the Jewish sages, when we (Jewish people) live by the Governance of G-d according to His Torah. (cf. Jonah 3:1—10) And, this is the reason for the dispersion of the B’ne Yisrael throughout the Diaspora – i.e. to effect Tikun upon the lands of the Gentiles throughout the whole world.

If we rebel and find it grievous to carry out with much joy and gladness the assignment of effecting Tikun upon the lands of the Gentiles and thoroughly instructing them in the Torah, then G-d will send us bitter persecution like the acidic and corrosive juices inside the belly of a whale. Let us choose **faithful obedience** and the good life before us.

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

**Textual Analysis**

This week’s pericope of Romans is a proverbial minefield. Yet, when we take the time to read it slowly and with our Jewish minds open to the truth, we see that Hakham Shaul is perfectly relating to the Torah Seder and associated materials along with the Peshat pericope of Mordechai.

**Mere man:**

Hakham Shaul uses the phrase **“mere man”** as a signal that he is speaking to Gentiles who undoubtedly have no fear of G-d. This may be because they are steeped in their worship of the Grecian Pantheon, or no one has taught them otherwise. Nevertheless, we see that Hakham Shaul intends a negative statement when he reduces the addressee to the level of a **mere man** as opposed to **the Royal Anashim** of the Jewish people.

Now as we look at the way that Hakham Shaul unfolded his Remes (allegory) we note that there is a distinction between the pure and the mundane, namely, that which is of higher “spiritual” value and that which is of lesser value. Yet, G-d is able to do this from a single “lump” of clay. This would then mean that the B’ne Yisrael are selected and chosen from the endless stream of Adam’s seed. Yet we can also relate to Abraham who has two seeds from his loins. Thus, G-d selected from humanity a special and chosen people whom He refers to as His “special treasure.” One of those seeds is of the highest value and the other of lesser value. The Greek word **πλοῦτον** means **extreme value**.[[52]](#footnote-52) Not only does **πλοῦτον** mean extreme value it also relates to an **overabundance**. This we will see below.

We must also be reminded of the opening phrase of the Zohar, “Like a rose among the thorns.”[[53]](#footnote-53) We must be placed among the thorns so that we will remain separated from the Gentiles.

Now we can also note that all vessels have differing value. There are those who have greater notability and others with less. Each vessel is chosen for a specific purpose and task. Last week we saw that Paro was “**raised up, to show you My** (God’s) **power, so that My name** (authority) **may be proclaimed in all the earth.”** As such, G-d establishes and uses each vessel for His Divine purpose.

Now a question that may come to mind is, if the B’ne Yisrael are the special chosen treasure of G-d why did G-d create Gentiles in the first place? Hakham Shaul answers this question in saying, “**so that He can make us intimately aware of the extreme value of those things which reflect His loving-kindness in the vessels prepared to receive His image”** i.e. the Jewish people. The vessels of lesser value, i.e. Gentiles show the value and purpose of the Jewish people who have as a chief occupation declaring the unity (Shema) of G-d.

We have discussed in other places that idea that we are able to retain the Shekinah here in the mundane to a measure. The tools that we use are the same tools that the heavenly hosts use when they recite “Holy, Holy, Holy.” This praise for the Divine will not allow His Shekinah to fully depart. Likewise we assist the Heavenly Host when we recite those words in our prayer services. Thus in declaring the unity of G-d, the Jewish people guarantee the Presence of the Divine. As such, the Gentiles are able to live lives of considerable indebtedness to the Jewish people. Were it not for the presence of the Jewish people in the cosmos the detestable forces of the fallen light-bearer would have already decimated it.

**Plasma – The Antidote**

The Greek word **πλάσμα** carries the connotation that something is molded by education and training. Will the thing being molded say to the molder what are you making, or why have you made me like this?

The Remes allegory is that of a talmid speaking to his Mentor and Hakham. Will he blatantly and disapprovingly say to his master, “what are you trying to do to me?” Now this also means that the Sage can look into the lump of clay and see the form of the talmid. These vessels are prepared to receive the Master’s image and reflect his righteous/generosity. Every talmid wants to be a vessel of honor. There is nothing wrong with this mentality. The thing to be noted is that it costs the soul greatly to be a vessel of honor. The vessel must put all of his or her work into being that vessel and nothing else. If one is to be a Torah Scholar, he must eat, drink and sleep thinking mostly of the Torah. The Torah allows for a natural life and we are not speaking of ascetic lifestyles here.

**Lo-'Ammi**

We will not try to restate what is already well known concerning the Exile and return of the B’ne Yisrael. Nor will we try to elaborate on the lost tribes and their return. We here will only take a brief look at what we feel is relative to Hakham Shaul’s remarks and view.

**But, the B’ne Yisrael failed to attain righteous/generosity when they did not search out the Torah’s instructions** from their Hakhamim. **This is because human attempts to** please God **apart from faithful obedience** (to the Torah as taught by the Hakhamim) **causes – is a stumbling block** to all Yisrael.

Only when the B’ne Yisrael fails to “cleave to G-d” are they failures. And how does the Rambam suggest that the B’ne Yisrael cleave to G-d? Through clinging to the Sages and their teachings.

Firstly, recent Jewish history is accessible everywhere. But, it is particularly relevant that in recent history we the Jewish people have wrestled with assimilation. At the turn of the century, we segregated and assimilated to a considerable degree. Thus, we could look at the Jewish people and hardly distinguish them from their Gentile neighbors. In a paraphrase the Jewish people who “reformed” were saying that they wanted to be Gentiles. This decision to assimilate cost the Jewish people six-million Jewish souls. Allegorically speaking the souls to be born into Jewish families were forced to be deposited in gentiles bodies per se. This, the wish of reform was coming true. However, when the Jewish soul was placed into a gentile vessel the soul within began to rage and cry out, I AM JEWISH!!! And I do not eat pork!!! Thus among the Gentiles there emerges a great number of converts who cannot explain why they have such a strong desire to learn Torah and be Jewish.

“Lo-ammi (Not-My-People), You are my people.” This verse deals with truth generally over looked. The Jewish souls deposited within the Gentile vessels see themselves initially as “Not My People.” But G-d’s words when spoken restore all that was lost. G-d brings tikun in saying “YOU ARE MY PEOPLE” and the Nefesh Yehudi is fully restored and returns by saying “YOU ARE MY G-D!” In other words, when something needs repair G-d simply calls it by its true name and it is restored to its intended state. Superficially, these people appeared not to be “My people.” But, on a deeper plane G-d knows that they “are His (my) people.” Or, resident within those vessels is a spark of the Divine in the form of the Nefesh Yehudi.

**He called us, the Jewish people out from among the nations**

Romans 9:24 usually reads, “He also called, not from among Jews only, but also from among Nations/Gentiles.” However, let us look at the truth of the statement. Firstly, we see that He called, not only to those in Judah but also those among the Nations. Now it is evident that He called us, The Jewish People out from among the nations where we have been scattered. Do not think in terms of scattered as you see someone sowing grass. G-d does not haphazardly sow seed. He strategically places seed in the most appropriate place. Thus, we are not just sown to the wind per se. We have mentioned above in the Peshat commentary that one of the reasons that we have been sent into exile is for the sake of redeeming the earth. Yet we must ask ourselves another question. Is this the only reason we are scattered among the Nations? The two cited Prophets give us a view of the bigger picture.

Firstly, only a remnant did return from the first exile. Secondly, we have seen a great return but still it is only a remnant. And, from a remnant the seed has been sown among the Nations. How do the Prophets respond? “**For though your people, O Israel, may be like the sand of the sea.”** Now we see why the seed must be sown on foreign soil. So that we could multiply like the sands of the sea and the stars of the heavens. What if we were to redeem every Jewish Neshamah from among the Nations?

How many Gentiles would be left behind?

**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!”**

**Counting of the Omer**

**Saturday Evening April 25, 2015**

**Evening: Counting of the Omer Day 22**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 22 | Parnas 1/Masoret | Iyar 7 | 4:11-14 | Confidence united with Loving-kindness |

**And truly** he (Messiah) **gave some to be[[54]](#footnote-54) Masoretim[[55]](#footnote-55)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshan/Magid),[[56]](#footnote-56) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[57]](#footnote-57) - (Moreh/Meturgeman)**,for the perfecting** (making stand)[[58]](#footnote-58) **of the saints/Tsadiqim[[59]](#footnote-59), for the work of the ministry, for the building up of the congregation of Messiah.And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[60]](#footnote-60) to a royal man/woman of complete maturity,[[61]](#footnote-61) to the measure of the stature of the fullness[[62]](#footnote-62) of Messiah** (of becoming in complete unity with Messiah)**;so that we no longer may be infants, tossed to and fro and carried about by every wind[[63]](#footnote-63)** (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.[[64]](#footnote-64)**

**Counting of the Omer**

**Sunday Evening April 26, 2015**

**Evening: Counting of the Omer Day 23**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 23 | Parnas 1/Chazan | Iyar 8 | 4:15-16 | Confidence united with Reverential Awe |

**But that you, teaching the Torah with loving-compassion**, **may grow up** (mature) **in every way** being **in union with him who is the head** (chief)[[65]](#footnote-65), **even Messiah** and his Hakhamim; **from whom the whole congregation** (body)**, fitted together[[66]](#footnote-66) and being united by the support of every joint, each member working properly in their measure to produce the growth of the congregation** (body) **to the building** up **of itself in loving-compassion** (ahavah – charity).[[67]](#footnote-67)

**Counting of the Omer**

**Monday Evening April 27, 2015**

**Evening: Counting of the Omer Day 24**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 24 | Parnas 1/Darshan | Iyar 9 | 4:17-19 | Confidence united with Compassion |

**Now I say this, and testify in the Master, that from now on you cannot walk[[68]](#footnote-68) as** (some) **other Gentiles do** (walk**), devoid of truth** (Torah) **in their mind,[[69]](#footnote-69) having a** mental **disposition full of darkness,[[70]](#footnote-70) alienated[[71]](#footnote-71)** (cut off) **from the life of God,[[72]](#footnote-72) their ignorance is due to an unyielding obstinacy of mind.[[73]](#footnote-73) For they, being desensitized, have given themselves up to apostasy,[[74]](#footnote-74) to every kind of impurity**.[[75]](#footnote-75)

**Counting of the Omer**

**Tuesday Evening April 28, 2015**

**Evening: Counting of the Omer Day 25**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 25 | Parnas 1 | Iyar 10 | 4:20-24 | Confidence[[76]](#footnote-76) |

**Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,[[77]](#footnote-77) assuming you have paid attention to our teachings[[78]](#footnote-78) about him.**[[79]](#footnote-79) **Just as this instruction is the truth in** (the Torah[[80]](#footnote-80) concerning) **Yeshua.[[81]](#footnote-81) For you ought to put off[[82]](#footnote-82) the old man,[[83]](#footnote-83)** (your previous way of living) **which is destroyed by deceitful passions, and be renewed[[84]](#footnote-84) in the spirit of your mind.[[85]](#footnote-85) And you should put on the Nefesh Yehudi** (new man)**,[[86]](#footnote-86) having been created after God’s likeness in righteousness/generosity and true holiness.**

**Counting of the Omer**

**Wednesday Evening April 29 2015**

**Evening: Counting of the Omer Day 26**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 26 | Parnas[[87]](#footnote-87) 1/Parnas 2 | Iyar 11 | 4:25-27 | Confidence united with sincerity |

**Ephesians 4:25-27 Therefore putting away falsehood,[[88]](#footnote-88) let each man speak[[89]](#footnote-89) honestly** (in sincerity) **with his neighbor,[[90]](#footnote-90) for we are one, and members of one congregation.[[91]](#footnote-91) Be angry,[[92]](#footnote-92) and do not sin. Do not let the sun go down upon your anger,[[93]](#footnote-93) neither give place to the adversary** (devil)**.[[94]](#footnote-94)**

**Counting of the Omer**

**Thursday Evening April 30 2015**

**Evening: Counting of the Omer Day 27**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 27 | Parnas 1/Parnas 3 | Iyar 12 | 4:28 | Confidence united with truth |

Let him who **stole[[95]](#footnote-95) steal no more, but rather let him labor,[[96]](#footnote-96) doing honest** (beneficial) **work with his own hands so that he may have something to share[[97]](#footnote-97) with anyone who is in need.[[98]](#footnote-98)**

**Next Shabbat:**

**Shabbat “Atah O’oved HaYom” - “You will cross over today”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתָּה עֹבֵר הַיּוֹם** |  | **Saturday Afternoon** |
| **“Atah O’oved HaYom”** | Reader 1 – D’barim 7:12-16 | Reader 1 – D’barim 9:1-3 |
| **“You will cross over today”** | Reader 2 – D’barim 7:17-21 | Reader 2 – D’barim 9:4-6 |
| **“Hoy vas a cruzar”** | Reader 3 – D’barim 7:22-26 | Reader 3 – D’barim 9:7-9 |
|  | Reader 4 – D’barim 8:1-3 |  |
| D’barim (Deut.) 7:12 – 8:20 | Reader 5 – D’barim 8:4-6 | **Monday & Thursday****Mornings** |
| Psalm 118:1- 29 | Reader 6 – D’barim 8:7-10 | Reader 1 – D’barim 9:1-3 |
| Ashlamatah: Is. 54:10-11 + 55:6-13 | Reader 7 – D’barim 8:11-20 | Reader 2 – D’barim 9:4-6 |
| P. Abot 4:9 |  Maftir – D’barim 8:16-20 | Reader 3 – D’barim 9:7-9 |
| N.C.: Mark 14:32-42;Lk 22:39-46; Rm 1-21 |  Isaiah. 54:10-11 + 55:6-13  |   |

**Coming Semi-Festivals:**

**Second Chance Passover**

**Iyar 14, 5775 - Sunday evening May the 3rd, 2015**

**For more information please see:**

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

**Lag BaOmer – 33rd Day of the Counting of the Omer**

**Iyar 18, 5775 – Thursday May the 7th, 2015**

**For more information please see:**

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

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |
| --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | **|****|****|****|****|****|****HEAVENLIES****Or** **HEAVENLY****PLACES****|****|****|****|****|****|****|** |
|  | **Keter**(Crown) – ColourlessMinistry: Invisible Divine Will in the Messiah |  |
| **Binah**(Understanding) - GrayVirtue: Simchah (Joy)Ministry: 2nd of the bench of threeAPOSTLE |  | **Chochmah**(Wisdom) - BlackVirtue: Emunah (Faithful Obedience)Ministry: Chief Hakham 1st of the bench of threeAPOSTLE |
|  | **Da'at**(Knowledge) - WhiteVirtue: Yichud (Unity)Ministry: 3rd of the bench of threeAPOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** |
| **Gevurah** (Strength/Might) – Scarlet RedVirtue: Yir’ah (Fear of G-d)Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed** (Greatness/Mercy) – Royal BlueVirtue: Ahavah (love)Ministry: Masoret [Catechist/Evangelist] | **|****|****|****|****|****|****|****|****|****|****|****|****|****EARTHLY****Or** **EARTHLY****PLACES****|****|****|****|****|****|****|****|****|****|****|****|****|****|** |
|  | **Tiferet**(Beauty) - YellowVirtue: Rachamim (Compassion)Ministry: Darshan or Magid [Prophet] |  |
| **Hod**(Glory) - OrangeVirtue: Temimut (Sincerity)Ministry: Parnas [Pastor] |  | **Netzach**(Victory) – Emerald GreenVirtue: Bitahon (Confidence)Ministry: Parnas [Pastor] |
|  | **Yesod**(Foundation) - VioletVirtue: Emet (Truth/Honesty)Ministry: Parnas [Pastor] (Female – hidden) |  |
|  | **Shekhinah / Malkhut**(Presence) – PurpleVirtue: HumilityMinistry: Meturgeman/Moreh/Zaqen [Teacher/Elder] |  |

1. cf. Rom 8:32 [↑](#footnote-ref-1)
2. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-2)
3. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-3)
4. This is our verbal tally with the Torah seder: Hear / Heard - שְׁמַע, Strong’s number 08085. [↑](#footnote-ref-4)
5. Verse 1 [↑](#footnote-ref-5)
6. II Shmuel (Samuel) 1:14 [↑](#footnote-ref-6)
7. Rashi [↑](#footnote-ref-7)
8. Rosh HaShanah 16b-17a [↑](#footnote-ref-8)
9. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-9)
10. Yemot HaMashiach - Malachi 3:19 [↑](#footnote-ref-10)
11. This section is based on Pirke Avot 4:11 - The simple meaning of this teaching is that the fulfillment of a *mitzva* creates an angel that will act as an advocate for the person in his final judgment. Nevertheless, the fact that the Mishnah uses the expression “acquires” rather than “creates” implies something deeper. In addition to the angel created by each mitzva he performs, a person acquires One advocate; the One -the Holy One, Blessed Be He-- becomes an advocate for him. For every *mitzva* a person performs, regardless of his intent, connects him to G-d. [↑](#footnote-ref-11)
12. Ralbag, there [↑](#footnote-ref-12)
13. Abraham and Yaaqov. [↑](#footnote-ref-13)
14. I.e., remembered on high. [↑](#footnote-ref-14)
15. Six months before the redemption. [↑](#footnote-ref-15)
16. Shemot (Exodus) 6:6. [↑](#footnote-ref-16)
17. Tehillim (Psalms) 81:7 in reference to Yosef. [↑](#footnote-ref-17)
18. Ibid. 4. [↑](#footnote-ref-18)
19. Yeshayahu (Isaiah) 27:13. [↑](#footnote-ref-19)
20. Shemot (Exodus) 12:42. [↑](#footnote-ref-20)
21. I.e., on this night they are not allowed to roam as on other nights. [↑](#footnote-ref-21)
22. Biur HaGra, Safra D’Tzniusa, Chapter Five [↑](#footnote-ref-22)
23. In accordance with its actions during the preceding year. By the ‘world’ here is probably meant only the people of Israel [↑](#footnote-ref-23)
24. The general sense of this obscure expression is ‘one by one’, ‘in single file’. Its precise meaning is discussed in the Gemara infra p. 18a q.v. [↑](#footnote-ref-24)
25. Tehillim (Psalms) 33:15. [↑](#footnote-ref-25)
26. Cf. New American Standard Lk. 22:31 [↑](#footnote-ref-26)
27. Note the subtle hint at “sifting” This shows us that we should be looking towards Shavuot where the barley is sifted to the point that it will not stick to a man’s hand. [↑](#footnote-ref-27)
28. Psalms 115-118, 136 (The Great Hallel) [↑](#footnote-ref-28)
29. This word is used in the Mishnah to describe offence. Cf. m. Ber. 4:2 4:2 R. Nehunia b. Haqanah would pray a short prayer upon entering the study house and upon leaving. They said to him, “What is the nature of this prayer?” He said to them, “Upon entering I pray that **I will cause no offense**. “And upon my exit I give thanks for my portion [in life].” Neusner, J. (1988). The Mishnah: A new translation (7). New Haven, CT: Yale University Press. [↑](#footnote-ref-29)
30. Rashi’s translation [↑](#footnote-ref-30)
31. **μέμφομαι** *find fault with, blame, accuse.* Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 257 [↑](#footnote-ref-31)
32. It would appear from the way Hakham Shaul speaks that he is addressing Gentiles rather than his Jewish brethren. This phrase “**ὦ ἄνθρωπε**” shows that there is a lack of “Yirat Shamayim” (fear of Heaven) and brazen disrespect for authority. [↑](#footnote-ref-32)
33. **πλάσμα –** *plasma*, can have the meaning of forming and moulding by education. Here we are in mind of Torah education. [↑](#footnote-ref-33)
34. The notion of a “lump” relates to our place in the Lectionary, specifically our relation to Pesach. [↑](#footnote-ref-34)
35. **τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν**  [↑](#footnote-ref-35)
36. It is possible to translate this phrase “vessel of violence.” [↑](#footnote-ref-36)
37. **πλοῦτος –** a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318 [↑](#footnote-ref-37)
38. From among the Nations where we have been scattered. In Hakham Shaul’s time, some of the “lost tribes” had been called out of the Nations per se. His statement can be seen as historic and is also prophetic for the time when those with the Nefesh Yehudi will be called to return. [↑](#footnote-ref-38)
39. For this translation, see Zerwick, Maximilian. *A Grammatical Analysis of the Greek New Testament*. Translated by Mary Grosvenor. 5th Revised edition. Rome: Biblical Institute Press, 1996. p. 481 [↑](#footnote-ref-39)
40. Or do not expect it immediately and or “he who trusts will not rush here and there.” [↑](#footnote-ref-40)
41. Mesorah Heritage Foundation (2001). *The Book of Psalms, With Interlinear Translation*. (R. M. Davis, Ed.) Mesorah Publications LTD. p. 381 [↑](#footnote-ref-41)
42. Ibid [↑](#footnote-ref-42)
43. Cf. Mordechai (Mark) 13:1-3 where Yeshua prophetically speaks of final things and Jerusalem’s, the Temple’s destruction. [↑](#footnote-ref-43)
44. Cf. **B’Midbar 35:33-36** Note: Rashi’s comments to this verse - **33 And you will not corrupt** Heb. ולֹא-תַחֲנִיפוּ, you will not cause it to be wicked, as the Targum [Onkelos] renders, לֹא תְחַיְבוּן, you will not make sinful." [↑](#footnote-ref-44)
45. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. [↑](#footnote-ref-45)
46. My use of the Ramban here is restricted to P’shat hermeneutic and the simplistic interpretation of his translation. [↑](#footnote-ref-46)
47. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary.* Peabody: Hendrickson Publishers. p. 289 Moloney’s castigation refers to Mark 8:34-38 where Yeshua tells us that the talmid must deny himself. However, it seems evident that Hakham Tsefet is demonstrating that even the choiocest of talmidim are capable of unfaithfulness. While we often try to think of the model talmid we must understand that Yeshua the Master, like the Torah sets the standard. This is the goal for which we aim. Edwards makes mention of their “conciet.” Again, I believe that dispite their failure they wanted to reassure themselves that they would not fall. This may be “conceit,”but this is not their intent. Nor, is this the intent of Hakham Tsefet in his presentation of this material. However, I will concur with Edwards statement that Hakham Tsefet wants us to know “how quickly the most noble convictions can wilt before a serious onslaught.” Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. [↑](#footnote-ref-47)
48. Healy, M. (2008). *The Gospel of Mark* (Catholic Commentary on Sacred Scripture ed.). Grand Rapids, MI: Baker Academic. p. 287 [↑](#footnote-ref-48)
49. Ibid. p. 288 This seems to be one of the preferred translations of **σκανδαλίζω** *skandalizo* {skan-dal-id'-zo}. Moloney also uses this thought for **σκανδαλίζω** *skandalizo*. Cf. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary.* Peabody: Hendrickson Publishers. p. 287, Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 428 [↑](#footnote-ref-49)
50. Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave: A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 1451 [↑](#footnote-ref-50)
51. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 668 [↑](#footnote-ref-51)
52. **πλοῦτος –** a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318 [↑](#footnote-ref-52)
53. Our paraphrase [↑](#footnote-ref-53)
54. What has been deemed as the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-54)
55. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant”﻿ into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-55)
56. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-56)
57. cf. 1 Corinthians 12:10 [↑](#footnote-ref-57)
58. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-58)
59. cf. Abot 1:1 [↑](#footnote-ref-59)
60. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-60)
61. **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “For Christ is the end of the law for righteousness to everyone who believes.” This verse, should be correctly translated as … **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-61)
62. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-62)
63. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּח, πνεῦμα –** *pneuma* does not perfectly match **רוּח.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-63)
64. The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception. [↑](#footnote-ref-64)
65. Messiah as the “head” (chief) is both source and goal of any Congregation. As noted above… **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-65)
66. Hakham Shaul’s language vacillates between a physical body and its joints and an Edifice i.e. Temple of Living Stones. Here the idea of building and polishing built stones. It also has the connotation of making a mosaic. This establishes a Congregation’s relationship with each other and with Messiah.

The context (vv. 7–10, 11–16) shows that the participles συναρμολογούμενον and συμβιβαζόμενον﻿﻿ are designed to emphasize strongly the interplay of the different ministries and tasks within the body: “from whom the whole body—as one which is fitted and held together by each link which serves to support it—corresponding to the activity appropriate to each part achieves growth of the body to the building up of itself in love.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:856 [↑](#footnote-ref-66)
67. Here we connect the joint meaning of the Hebrew **אהבה** – *ahavah* and the Greek word **ἀγάπη** – *agape.* The resultant translation then becomes “loving-compassion” in a charitable environment.  [↑](#footnote-ref-67)
68. **περιπατέω** – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim. [↑](#footnote-ref-68)
69. **ματαιότης** – *mataiotes*  mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom. [↑](#footnote-ref-69)
70. Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim. [↑](#footnote-ref-70)
71. **ἀπαλλοτριόω** – *apallotriou* has the sense of being “hostile.” [↑](#footnote-ref-71)
72. Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** – *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. Here we can see the gravity of moral purposelessness. There are those people who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us a s standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omni Presence of G-d? Their new “awareness” was the sentience of the state of being **כָּרַת** – *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the earth that would now pursue them as a food source. The human mind/soul is preprogramed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible. [↑](#footnote-ref-72)
73. This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature.* [↑](#footnote-ref-73)
74. This is the result of being “cut off” from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans. 1:490 [↑](#footnote-ref-74)
75. In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are “unclean,” G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” Hakham Shaul’s view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d. [↑](#footnote-ref-75)
76. Hakham Shaul, now deals with confidence. He discusses the confidence the Gentile converts need for their new walk. [↑](#footnote-ref-76)
77. Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim. Barth translates v20… “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498 [↑](#footnote-ref-77)
78. We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action. [↑](#footnote-ref-78)
79. Some translations translate the clause εἴγε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul’s gentle reminder that they have learned the “mysteries of Messiah by Hakham Shaul’s mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 594-5 [↑](#footnote-ref-79)
80. Cf. John 17:17 [↑](#footnote-ref-80)
81. **Truth in** (concerning) **Yeshua,** refers to understanding the Mesorah. The phrase “in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So’od meaning here is that those who are “in Messiah/Yeshua” are under his control, i.e. sphere. Our use of “sphere” is in a matter of speaking the equivalent to the Hebrew “mazel” (constellation). The can be better understood when we realize that the phrase “sphere” refers to the angels who are the engine of the universe. We now see that all the angels as “spheres” are under the “sphere” of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation. [↑](#footnote-ref-81)
82. “Putting off “or “casting off” is a once and for all, definite concluding action. The three imperatives, “put off, renew and put on are dependent on the verb “taught/teaching” which we have translated “**you have paid attention to our teachings.**” Therefore, the “putting off,” “renewal” and “putting on” are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these “teaching’s,” as “hearing” and “learning” possessing a “mystical sense.” Barth, while quoting Dibelius does not accept his thesis. We find that the “teaching,” hearing” and “learning” forwarded to the Ephesians is very “mystical” as a Remes/So’od in accordance with Rabbinic hermeneutics. Barth’s comments are also noteworthy concerning the “academic” nature of the “teachings” Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and “ethical.” This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth’s comment on the fact that the “instruction” parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the “parallel.” This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533 [↑](#footnote-ref-82)
83. The “old man” is a man whose mind is filled with darkness and death. The “new man” is filled with the light of Messiah and peace/life. We can also see the discretionary way Hakham Shaul speaks of the Gentile life that they lived before conversion. There are a great number of ideas concerning the idea of the “old” and “new man.” The simplest answer to the “old man” in Ephesians is the notion of “putting off” the former Gentile lifestyle and mindset. This is accomplished by being “renewed in the spirit of the mind.” This language is metaphorical or poetic and non-literal. As noted above the “putting off” is a part of the teachings the Ephesians received by Hakham Shaul in the academic setting he brought when he was with them. [↑](#footnote-ref-83)
84. This action is a mental process of continual renewal. For the former gentile this is a continual progressive process. [↑](#footnote-ref-84)
85. The *ruach/pneuma* refers to the five levels of the *neshama*/soul. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser har* (evil inclination), it is a vital part of human existence. Hakham Shaul’s “putting off” is a reference to controlling human impulses and desires. The destruction of “deceitful passions” carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the “mind.” Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing. [↑](#footnote-ref-85)
86. The metaphor of “putting off” and “putting on” contains the Jewish imagery of conversion. [↑](#footnote-ref-86)
87. The term “Parnas” in Hebrew means Shepherd/Pastor but not necessarily as these titles are understood in Protestant or Catholic Christianity. [↑](#footnote-ref-87)
88. Hakham Shaul now deals with “**confidence united with sincerity**” in that he shows how the creature is created in the image of G-d. The creature now conducts life after the manner of G-d’s manifestation in the world, i.e. the Torah. Consequently, we see the shift towards “din” justice. G-d conceals Himself in the ten lights. However, while we say that He is concealed He is also revealed. Or we should say, that He reveals what can be known of Him in the lights of Messiah. Therefore, Hakham Shaul will begin to reveal what can be known in these lower lights. Parnas 1 and 2 united bring balance to the congregation. We have an honest sense of compassion. When the 2nd Parnas is involved we have the honesty which must be expressed in relationships. Therefore, it is noteworthy that Hakham Shaul begins dealing with relationships revealed in the congregation of Messiah. The atmosphere created by the union of the 1st and 2nd Parnas is one where mutual space brings tranquility and peace. The 2nd Parnas presents the Torah in such as ways so as to match the capacity of the recipient. The 2nd Parnas finds expression in helping others. As we will note below the present pericope is directly related to the Bedtime Shema. We can also see the acceptance of our duty as outlined in the Modeh Ani related to the 2nd Parnas. The Hebrew title for the sphere that the 2nd Parnas occupies is called ***Hod***. Modeh Ani is etymologically related to Hod showing that we must submit to the balance of the 2nd Parnas. [↑](#footnote-ref-88)
89. The three Parnasim (pastors) represent three levels of communication, *ethos*, *pathos* and *logos*. The most effective speaker is *ethos*, the 2nd Parnas. As a matter of fact, the present pericope (**4:25-27**) is a perfect description of the 2nd Parnas. [↑](#footnote-ref-89)
90. Hakham Shaul begins a triad of reference to the Mitzvoth (commandments). He begins with “prohibition” moving to the mitzvah and then to motivation. Here he deals with social order. When the structure of Ephesians is scrutinized closely, one will note that the opening passages begin with the origins of the soul per se. In the latter chapters of Ephesians we see conduct being emphasized. Our “heavenly origins” must ensue into earthly works. Hakham Shaul makes this evident to his readers in these final verses. Thielman notes the parallel between Zechariah 8:16 and the present verse. (Zech. 8:16) ***'These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates***.’ Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 311 [↑](#footnote-ref-90)
91. Hakham Shaul’s prohibition teaches the Gentile converts that they are now members of the same congregation. This is his way of stressing a different type of behavior. [↑](#footnote-ref-91)
92. The left side is always accustoming to *din*/justice. Therefore, there is always a thrust forward or upward. The 2nd Parnas is an energized 1st Parnas. Be angry - **ὀργίζω** – *orgizo* from **ὀργή** – *orge.* In ὀργή there is actualized the true or false insight of man which impels him to decisive deeds. **Oργή** – *orge* can lean towards revenge and punishment. It receives this characteristic from the Chazan. Therefore, Hakham Shaul has to corral this officer and ministry. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. [↑](#footnote-ref-92)
93. Here is a subtle reference to the evening/bedtime Shema. The second section of the Bedtime Shema is **Ribono Shel Olam Hareni Mochel Ve'solei'ach.** This part of the Shema calls us to pardon and forgive anyone who may have sinned against our person. By following this practice, we avoid allowing the ***“sun to go down on our anger.”*** [↑](#footnote-ref-93)
94. By reciting the Bedtime Shema, we find forgiveness, repentance and protection from the enemy at night. We entrust our soul to HaShem. The Bedtime Shema is deeply esoteric and confronts abstract exhibitions of the adversary. The expressed character of the 2nd Parnas deals with the adversary and adversity in ways that accept hardships as an opportunity to change and transform adversity into G-dly momentum. The 2nd Parnas calls for each of us to master his own soul and share that mastery with others in a harmonious space free of conflict and adversity. [↑](#footnote-ref-94)
95. Philo uses **κλέπτω** – *klepto* to describe the “kidnapper” or one who enslaves other by means of purchasing those in need. His scheme brings other under his submission. He himself does not do honest work with his own hands. Therefore, as Hakham Shaul suggests, let him do honest work with his **OWN** hands and **SHARE** with the community rather than enslave others. Thielman, agrees with this idea suggesting that this is not the agrarian laborer being addressed. He suggests that the upper class is “stealing” from the laborer by demanding heavy labor for little or no money. This would keep the laborer in constant need. This practice would be equal to kidnapping and slavery. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 315 [↑](#footnote-ref-95)
96. The connection of the thief to the community must be addressed. The thief can no longer steal for a living he must be put to work. However, the community must address his needs as well. The two qualities **confidence** and **truth/honesty** when applied to the community create an atmosphere where communal trust can transpire. This cannot happen when you have someone in the community that is a thief. This analogy of the thief and the congregation is very apropos when we see the two ministries of Parnas 1 and 3 united. The first Parnas represents energetic initiative and stamina. The thief lacks energetic initiative and his resolve for stamina is thievery. Thievery requires no stamina at all. The daily labor of construction requires true stamina. The third Pastor is the channel for all the energies of the previous officers. She can deal with characteristics that no other officers can. The first Pastor/Parnas addresses the attribute of laziness associated with the thief. The third pastor brings the thief in connection with the community. When this happens, the “thief” can no longer steal from his “brothers.” He must now work and labor as an integral part of the community. This is how the bondservant is addressed in the Jewish community. He is judged and brought before his kinsman for redemption. He is then taught the economy of the Jewish community. When he has learned firsthand through his kinsman/redeemer to correctly interact with the community, he can re-enter the community. The compassion and nature of the third pastor makes all of this possible. [↑](#footnote-ref-96)
97. The true character of the thief is one who will not share what he has. On one level, we see that the thief takes from someone who has. On another level, the thief will not share. This was the greatest crime of Sodom and Gomorrah. [↑](#footnote-ref-97)
98. This statement shows that there must be structure to society. This perfectly matches that ministry of the 3rd Parnas who would have been involved in distributing necessary resources from the Congregation. If, as Hoehner suggests that the agrarian laborer struggled in times when there was no labor, the community would have been capable of supporting these cases. However, this would require giving by all the Congregation who had something to give. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 624-5 [↑](#footnote-ref-98)