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

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Nisan 29, 5782 / April 29-30, 2022** | **Seventh Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

His Excellency Adon Luqas Nelson

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessing 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 doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

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

We pray for His Honor Paqid Adon Tsuriel ben Abraham a righteous and faithful servant of G-d who as a consequence of having radiation after a tooth extraction H.H. has been left with a hole in his mandibula and now has to take antibiotics and other medicines., Mi Sheberach - He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon Tsuriel ben Abraham, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

**A Prayer for Israel**

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

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



**Thursday Evening April 28, 2022**

**Evening: Counting of the Omer Day 13**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirteen days of the Omer which are one week and six days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 13 | Chazan/Parnas #3 | Nisan 28 | 2:17-18 | Justice expressed/balanced with honesty/truth |

**Ephesians 2:17-18 And he** (Messiah) **came and handed down** (the Mesorah) **wholeness** (path to spiritual maturity) **to you** (Gentiles) **who were far away, and to those** (Jews) **who were near. For through him** (by his handing down the Mesorah) **we both, by one spirit** (the Nefesh Yehudi) **have access to the presence of the Father.**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Friday Evening April 29, 2022**

**Evening Counting of the Omer Day 14**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is fourteen days of the Omer which are two weeks.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 14 | Chazan/Moreh | Nisan 29 | 2:19-22 | Justice expressed with humility |

**Ephesians 2:19-22 Now therefore you** (Gentiles) **are no longer strangers and foreigners, but conjoined with the legal administration of Jewish life** (fellow citizens) **with the Tsadiqim,** (the Jewish Tsadiqim – righteous/generous) **and** (through your conversion to Judaism) **belong to the household of God,[[1]](#footnote-1) and are built upon the foundation of the emissaries** (apostles) **and prophets, Yeshua HaMashiach himself being the chief cornerstone, in whom the whole structure having being framed together, grows into a holy sanctuary** (of living stones) **in the LORD; in whom you also are built together as a dwelling place of God through the nefesh Yehudi.**

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Shabbat: “Atah O’over” – Sabbath “****You are Crossing Over”**

**& Shabbat Mevar’chim Ha Chodesh Iyar**

**(Proclamation of the New Moon for the Month of Iyar)**

**Sunday Evening the 1st of May 2022 – Monday Evening the 2nd of May 2022**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתָּה עֹבֵר** |  | **Saturday Afternoon** |
| **“****Atah Ober”** | Reader 1 – D’barim 9:1-3 | Reader 1 – D’barim 10:1-3 |
| **“****You are crossing over”** | Reader 2 – D’barim 9:4-6 | Reader 2 – D’barim 10:4-6 |
| **“Tú estás hoy para pasar ¨** | Reader 3 – D’barim 9:7-10 | Reader 3 – D’barim 10:7-9 |
| D’barim (Deut.) 9:1-29  BaMidbar (Num.) 28:9-15 | Reader 4 – D’barim 9:11-17 |  |
| Ashlamatah: Josh 1:10-18  Special: I Sam. 20:18 & 42 | Reader 5 – D’barim 9:18-21 | **Monday and Thursday Mornings** |
|  | Reader 6 – D’barim 9:22-25 | Reader 1 – D’barim 10:1-3 |
| Psalms: 118:1-29 | Reader 7 – D’barim 9:26-29 | Reader 2 – D’barim 10:4-6 |
| Mk 14:12-16: Luke 22:7-14 | Maftir: D’barim 9:26-29 | Reader 3 – D’barim 10:7-9 |

**Contents of the Torah Seder**

· Israel’s Victory Due to G-d – Deuteronomy 9:1-7

· Proof From History of Israel’s Rebellion – Deuteronomy 9:8-29

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.)** ‎‎**9:1-29**‎

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
| --- | --- |
| 1. Hear, O Israel: Today, you are crossing the Jordan to come in to possess nations greater and stronger than you, great cities, fortified up to the heavens. | 1. Hear, Israel: you are this day (about) to pass the Jordan to enter in and possess (the country of) nations greater and stronger than you, and cities many, and fortified to the height of heaven. |
| 2. A great and tall people, the children of the 'Anakim, whom you know and of whom you have heard said, "Who can stand against the children of 'Anak?!" | 2. A people (are they) strong and tall as the giants whom you know, and of whom you have heard (say), Who can stand before the sons of the giants? |
| 3. You shall know this day, that it is the Lord your God Who passes over before you as a consuming fire He will destroy them, and He will subdue them before you; and you shall drive out them and destroy them quickly, as the Lord spoke to you. | 3. Know, therefore, today that the LORD your God, whose glorious Shekinah goes before you, whose Word is a consuming fire, will destroy them and drive them out before you; so will you drive them out, and destroy them quickly, as the LORD your God has said to you. |
| 4. Do not say to yourself, when the Lord, your God, has repelled them from before you, saying, "Because of my righteousness, the Lord has brought me to possess this land," and [that] because of the wickedness of these nations, the Lord drives them out from before you. | 4. Speak not in your heart when the LORD your God has driven them away from before you saying, For the sake of my righteousness/generosity has the LORD brought me in to inherit this land; for on account of the sins of these people the LORD drives them out before you. |
| 5. Not because of your righteousness or because of the honesty of your heart, do you come to possess their land, but because of the wickedness of these nations, the Lord your God drives them out from before you, and in order to establish the matter that the Lord swore to your forefathers, Abraham, Isaac, and Jacob. | 5. Not for your righteousness/generosity, or the integrity of your heart, will you be brought in to possess their land, but for the sins of these people the LORD your God drives them away before you; and that the LORD may establish the word which He swore to Abraham, Izhak, and Jakob, your fathers. |
| 6. You shall know that, not because of your righteousness, the Lord, your God, gives you this land to possess it; for you are a stiff-necked people. | 6. Know, therefore, that it is not on account of your merit that the LORD your God gives you this glorious land to possess it; for a hard-necked people are you. |
| 7. Remember do not forget, how you angered the Lord, your God, in the desert; from the day that you went out of the land of Egypt, until you came to this place, you have been rebelling against the Lord. | 7. Be mindful and forget not how you have provoked unto anger, before the LORD in the wilderness, from the day that you went out of the land of Mizraim until you came to this place and have been perverse before the LORD. |
| 8. At Horeb, you angered the Lord, and the Lord was incensed with you to destroy you. | 8. (Even) at Horeb you provoked the LORD to anger, so that there was wrath before the LORD against you, to destroy you. |
| 9. When I ascended the mountain to receive the stone tablets, the tablets of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights; I neither ate bread nor drank water; | 9. When I had gone up to the mountain to receive the tables of marble, the tables of the covenant which the LORD had made with you, and I tarried on the mountain forty days and forty nights, I ate no bread, I drank no water; |
| 10. and the Lord gave me two stone tablets, inscribed by the finger of God, and on them was [inscribed] according to all the words that the Lord spoke with you on the mountain from the midst of the fire on the day of the assembly. | 10. and the LORD gave to me the two tables of marble inscribed by the finger of the LORD, and upon which was written according to all the words which the LORD spoke with you on the mount from the midst of the fire in the day of the assembling of the congregation. |
| 11. And it came to pass at the end of forty days and forty nights, that the Lord gave me two stone tablets, the tablets of the covenant. | 11. But at the end of the forty days and nights, when the LORD gave to me the two tables of marble, the tables of the covenant, |
| 12. And the Lord said to me, "Arise, descend quickly from here, for your people whom you have brought out of Egypt have become corrupt; they have quickly deviated from the way which I commanded them; they have made for themselves a molten image." | 12. the LORD said to me, Arise, go down quickly from here, for the people who are called by your name, whom I led forth from the land of Mizraim, have corrupted their way; {Onq., Nf. MT; they have soon gone aside from the way that I commanded them on Sinai, saying, Make not to you a likeness or image; for they have made for themselves a molten (form).} |
| 13. And the Lord spoke to me [further], saying, "I have seen this people, and behold, it is a stiff-necked people. | 13. And the LORD spoke to me saying, the sin of this people is revealed before Me, and behold this people is hard-necked: |
| 14. Leave Me alone, and I will destroy them and obliterate their name from beneath the heavens, and I will make you into a nation mightier and more numerous than they." | 14. desist from your prayer to Me, that I may destroy them, and blot out their name from under the heavens; and I will make of you a people stronger and greater than they. |
| 15. So I turned and came down from the mountain, and the mountain was burning with fire, and the two tablets of the covenant were on my two hands. | 15. And I prepared and went down from the mountain, and the mountain burned with fire; and the two tables of the covenant were upon my two hands. |
| 16. And I saw, and behold, you had sinned against the Lord, your God; you had made yourselves a molten calf; you had deviated quickly from the way which the Lord had commanded you. | 16. And I saw, and behold, you had sinned before the LORD your God; you had made for you a molten calf and had quickly declined from the way which the LORD had commanded to you. |
| 17. So I grasped the two tablets, cast them out of my two hands, and shattered them before your eyes. | 17. And taking the two tables, I cast them from my two hands and broke them; and you looked on while the tables were broken and the letters fled away. |
| 18. And I fell down before the Lord as before, forty days and forty nights; I neither ate bread nor drank water, because of all your sins you had committed, by doing evil in the eyes of the Lord to anger Him. | 18. But I prayed for mercy as at the first before the LORD; forty days and forty nights I ate no bread, nor drank water, for all your sin whereby you had sinned in doing what was evil before the LORD to provoke Him to anger. |
| 19. For I was frightened of the wrath and the fury that the Lord was angry with you to destroy you, and the Lord hearkened to me also at that time. | 19. At that time five destroying angels were sent from the LORD to destroy Israel, Wrath, Burning, Relentlessness, Destruction, and Indignation; but when Mosheh the Rabban of Israel heard, he went and made memorial of the great and glorious Name and called. And Abraham, Izhak, and Jakob arose from their tomb, and stood in prayer before the LORD; and forthwith three of them were restrained, and two of them, Wrath and Burning, remained. But Mosheh (yet) supplicated mercy and were also restrained; and he dug a grave in the land of Moab and buried them, in swearing by the great and tremendous Name; for so it is written: For I was afraid before the anger with which the LORD was angry with you to destroy you, and the LORD received my prayer at that time also. |
| 20. And with Aaron, the Lord was very furious, to destroy him; so, I prayed also for Aaron at that time. | 20. But against Aharon was there great displeasure before the LORD, (so that) He would destroy him; but I prayed for Aharon also at that time. |
| 21. And I took your sin the calf, which you had made, and I burned it with fire, and I crushed it, grinding it well, until it was fine dust, and I cast its dust into the brook that descends from the mountain. | 21. And your sin, the calf which you had made, I took, and burned it in fire, and crushed it well with crushing until I had bruised it into dust; and I threw the dust into the stream that descended from the mountain. |
| 22. And at Tav'erah, and at Massah, and at Kivroth Hata'avah, you provoked the Lord to anger. | 22. And at the place of Burning, and that of the Temptation, and at the Graves of Desire you provoked to anger before the LORD. |
| 23. And when the Lord sent you from Kadesh Barnea, saying, "Go up and possess the land I have given you," you defied the word of the Lord your God, and you did not believe Him, nor did you obey Him. | 23. And at the time when the LORD sent you from Rekem Giah, saying: Go up and take possession of the land which I have given you, then were you perverse with the Word of the LORD your God, and would not believe Him, nor be obedient to His Word. |
| 24. You have been rebelling against the Lord since the day I became acquainted with you. | 24. You have been perverse before the LORD from the day that I have known you. |
| 25. So I fell down before the Lord the forty days and the forty nights that I had fallen down; because the Lord had said to destroy you. | 25. And I bowed down in prayer before the LORD for the forty days and nights in which I was prostrate in supplication, because the LORD had said He was about to destroy you. |
| 26. And I prayed to the Lord and said, "O Lord God, do not destroy Your people and Your inheritance, which You have redeemed in Your greatness, and which You have brought out of Egypt with mighty hand. | 26. And I prayed before the LORD, and said: I implore mercy before You, O LORD God, that You will not destroy Your people and Your heritage which You have redeemed by Your power and led forth from Mizraim by the strength of Your mighty hand. |
| 27. Remember your servants, Abraham, Isaac, and Jacob; do not turn to the stubbornness of this people, to their wickedness, or to their sin. | 27. Remember Your servants Abraham, Izhak, and Jakob, nor regard You the hard heart of this people, nor their wickedness, nor their sin: |
| 28. Lest [the people of] the land from which you brought us out will say, 'Because of the Lord's inability to bring them to the land about which He spoke to them, and because of His hatred toward them, He has brought them out to slay them in the desert.' | 28. lest the inhabitants of the land from where You have led us say, that power failed before the LORD to bring them into the land of which You have told them, and that because You did hate them, therefore did You lead them out to kill them in the wilderness. |
| 29. But they are Your people and Your inheritance, which You brought out with Your great strength and with Your outstretched arm." | 29. But they are Your people and Your heritage, whom You did bring out by Your great power, and with Your uplifted arm. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline**

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 60-70.

**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 Comments on D’barim** ‎‎**9:1-29:**

**1 greater and mightier than you** You are mighty, but they are mightier than you.-[Sifrei on Deut.11:24]

**4 Do not say to yourself** -"My righteousness and the nations’ evil brought it about."

**5 Not because of your righteousness...do you come to possess...but (כִּי) for the wickedness of these nations** Here [the word] כִּי means “but.” [See Rashi on Deut. 7:17.]

**9 I remained on the mountain** Heb. וָאֵשֵׁב . The word יְשִׁיבָה means “staying” [i.e., I stayed on the mountain].-[Meg. 21a]

**10 tablets** [This word] is written לוּחֽת [in a singular form, and not, לוּחוֹת , to indicate that] both of them were identical.-[Tanchuma 10]

**18 And I fell down before the Lord, as before, forty days** As it says, “And now I will go up to the Lord, perhaps I will atone [for the golden calf]” (Exod. 32:20). At that ascent, I stayed there forty days; consequently, these ended on the twenty-ninth of Av, since he [Moses] ascended on the eighteenth of Tammuz. On the same day, God was reconciled with Israel, and He said to Moses, “Hew for yourself two tablets” (Exod. 34:1). He [Moses] remained there another forty days; consequently, these ended on Yom Kippur [the tenth of Tishri]. On that very day, the Holy One, blessed is He, was joyfully reconciled with Israel, and He said to Moses, “I have forgiven according to your words” (Num. 14:20). Therefore [Yom Kippur] was designated [as a day] for pardon and forgiveness. And from where do we know that [God] was reconciled [with Israel] in complete acceptance? Because it says referring to the forty [days] of the later tablets, “And I remained on the mountain as the first days” (Deut. 10:10). Just as the first [forty days] were with [God’s] good will, so too, the last [forty days] were with [God’s] good will. We may now deduce that the intermediate [forty days] were with [God’s] anger.-[Seder Olam, ch. 6]

**20 And with Aaron, the Lord was very furious** Because he listened to you.

**to destroy him** This refers to the destruction of [his] children. Similarly, it states, “And I destroyed his fruit [i.e., children] from above” (Amos 2:9). -[Pesikta Rabbathi, Acharei Moth]

**so I prayed also for Aaron** And my prayer succeeded to atone for half, thus [only] two [of his sons] died, and two remained [alive].

**21 grinding** Heb. טָחוּן . This is the present tense [of the verb], הָלוֹךְ וְכַלּוּת , “continuously destroying,” moulant in French, grinding.

**25 And I fell down [before the Lord the forty days... which I had fallen down]** These are the same [forty days] mentioned above (verse 18). And it is repeated here because now the content of his prayer is written, as it is stated [in the next verse], "O Lord God, do not destroy Your people, etc."

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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

**PIRQE ABOT**

**Pereq Dalet**

**Mishnah 4:10**

**By: Hakham Yitschaq ben Moshe Magriso**

**He used to say: Do not judge alone, for none may judge alone except One. And do not say, "Accept my opinion," since they have authority and not you.**

Rabbi Yishmael, son of Rabbi Yose, said earlier that a person should avoid being a judge. People will therefore say, “Why take on this troublesome duty only to lose the world? Instead of doing good, we will end up sinning!״ If everyone thought along these lines, no one would want to be a judge.

Therefore, in this Mishnah, Rabbi Yishmael qualifies his earlier statement, saying, "Do not judge alone." If you want to do a good deed and benefit the public (mezakeh eth ha-rabim) so that civilization will not break down, here is some good advice so that you will avoid anxiety.

It is true that according to law an expert judge (dayan mumcheh) is permitted to pass judgment alone. Still, it is not proper to do so, since the only one who has true authority to judge alone is God. It is impossible for God to be mistaken, while a human judge can make an error in a question of law and render an unlawful judgment.

Therefore, if you wish to pass judgment, do so as part of a tribunal of three, with two other judges at your side. By having two other experts at your side, you will be able to discuss all aspects of the case, and the true law will come to light. Besides avoiding a miscarriage of justice, you will have great reward for your efforts. Every judge who judges a case correctly (din emeth le-amito) is considered as a partner with God in the creation of the world.

Moreover, when you have two other judges at your side, you may have one opinion, while they have a different interpretation. In such a case, do not tell them, "Accept my opinion; it is superior to yours," thus compelling them to agree. If you do so, you will have gained nothing by having them at your side.

Rather, you should allow them free choice (bechirah) to seek out logical paths in their own line of thinking. Since they constitute the majority, you will be bound to follow their opinion. But when you do so, you will avoid a miscarriage of justice.

Torah Study (part 1)

By Rabbi Dr. Hillel ben David (Greg Killian)

**Introduction**

In this study I would like to study *Torah[[2]](#footnote-2) study*. I want to understand what our Sages understood about the study of the Torah. I am studying this because it seems that Torah study is the most important thing that a Jew can do.

The Midrash teaches that there is the work of the King of Kings to be constant in the study of the Torah:

Midrash **Tanchuma Yelammedenu for: Shemot (**Exodus**) 32:16** *And the tablets were the work of God*. R. Joshua the son of Levi declared: Every day a heavenly voice reverberates from Mount Horeb exclaiming: “Woe unto you creatures for neglecting (lit, insulting) the Torah,” **for whosoever is not constant in his study of the Torah is rebuked by the Holy** One**, blessed be He**, as it is said: *And the tablets were the work of God.* It is like a man who asks his friend: “What is this made of?” And he replies: “The very best silver.” **So it is with regard to the work of the King of Kings; be engaged in the study of the Torah**.

This work of the King of Kings allows us to move beyond this world, to reach into the heavenly realms. The study of the Torah is the only way we have of perceiving HaShem. Rabbi Michael L. Munk in, *The Wisdom in the Hebrew Alphabet*, tells us the following:

*“The number seven symbolizes the complete purpose of human existence, combining the spiritual level of the Sabbath with the physical effort of the week. Going beyond seven, the number eight symbolizes man’s ability to transcend the limitations of physical existence. Thus, with a gematria of eight,* ח*stands for that which is on a plane above nature, i.e., the metaphysical Divine. The study of the Torah and the practice of its commandments are the ways by which Israel can strive to exalt human spirituality towards the realm above the natural.”[[3]](#footnote-3)*

Not only is Torah study the work of the King of Kings, it is also the work of the Mashiach ben David. It is one of the clear ways we have recognizing the Mashiach when He comes, as we learn from the Rambam[[4]](#footnote-4) in his codification of *The Laws Concerning Mashiach*:

**4.** If a king will arise from the House of David who delves deeply into the study of the Torah and, like David his ancestor, observes its mitzvot[[5]](#footnote-5) as prescribed by the Written Law and the Oral Law; if he will compel all of Israel to walk in [the way of the Torah] and repair the breaches [in its observance]; and if he will fight the wars of G-d; we may, with assurance, consider him Mashiach.[[6]](#footnote-6)

True freedom comes from the study of the Torah, as we learn from the Mishna:

***Avot 6:2*** *BARAITHA2. R. JOSHUA B. LEVI SAID: EVERY DAY A BATH KOL GOES FORTH FROM MOUNT HOREB, AND MAKES PROCLAMATION AND SAYS: WOE UNTO MEN ON ACCOUNT OF [THEIR] CONTEMPT TOWARDS THE TORAH, FOR WHOEVER OCCUPIES HIMSELF NOT WITH THE [STUDY OF] TORAH IS CALLED: ‘[THE] REBUKED [ONE]’ AS IT IS SAID, AS A RING OF GOLD IN A SWINE’S SNOUT, SO IS A FAIR WOMAN THAT TURNETH AWAY FROM DISCRETION, AND IT SAYS, AND THE TABLES WERE THE WORK OF GOD, AND THE WRITING WAS THE WRITING OF GOD, GRAVEN UPON THE TABLES. READ NOT HARUTH [WHICH MEANS ‘GRAVEN’] BUT HERUTH [WHICH MEANS ‘FREEDOM’]. FOR THERE IS NO FREE MAN FOR THEE BUT HE THAT OCCUPIES HIMSELF WITH THE STUDY OF THE TORAH; AND WHOEVER REGULARLY OCCUPIES HIMSELF WITH THE STUDY OF THE TORAH, LO, HE IS EXALTED, AS IT IS SAID, AND FROM MATTANAH TO NAHALIEL; AND NAHALIEL TO BAMOTH.*

The Rambam teaches us that, “Every Jew is obligated to study Torah, whether he is poor or rich, healthy, or ill, young, or old. Even if one is destitute; or if he has familial obligations, he must still establish fixed times for Torah study, day, and night, as it says,[[7]](#footnote-7) ‘You shall toil in it day and night’”.[[8]](#footnote-8)

In addition to studying the Torah for himself, a man is obligated to teach his son the Torah as well. The Rambam codified this as well:

*Talmud* ***Torah 1:03*** *And he is obligated to hire a teacher to teach his son. He is not obligated to teach his fellow’s son for free, or except for free. If his father didn’t teach him, he is obligated to teach himself when he becomes aware, as it says: “you shall study them and guard them, to fulfill them”.[[9]](#footnote-9) Similarly, you find that study precedes action in every place, since study leads to action and action does not lead to study.*

When a father hires a teacher for his son, he is beginning the process to help his son select a Torah teacher who will be his teacher for the rest of his life. Without a teacher it is impossible to learn the Torah. For this reason, the Rambam and Mishna codifies the requirement:

***Pirke Avot 1:6*** *JOSHUA B. PERAHIAH USED TO SAY: APPOINT FOR THYSELF A TEACHER[[10]](#footnote-10) AND ACQUIRE FOR THYSELF A COMPANION[[11]](#footnote-11) AND JUDGE ALL MEN IN THE SCALE OF MERIT.*

The inference of the above Mishna is that not only should one make a teacher for himself, but it also implies that he himself should become a Torah teacher. Thus, we understand that to learn Torah means to teach Torah and to perform the mitzvot in order that we learn how to love HaShem. Without regular Torah learning it is impossible to fulfill the words of the Shema[[12]](#footnote-12) that we should “love HaShem our God with all of our heart, with all of our soul, and with all of our possessions”.

**The Shema**

We can get a feeling for how important Torah study is, by looking at the command of HaShem, in the Shema, which we are commanded to recite twice a day:

***Devarim (Deuteronomy) 6:4-9*** *Hear, O Israel: HaShem our God, HaShem is one: 5 And thou shalt love HaShem thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.*

There is no way, for parents, to teach Torah to our children except we learn Torah first.[[13]](#footnote-13) There is no way to speak the words of Torah “when we sit in our house and when we walk by the way”, except we study Torah first.

Can the time for the obligation of Torah study be quantified? It cannot. The time of each person’s obligation of Torah study is different and varies according to personal circumstances. Those with a strong desire and lots of time should use the time wisely. We have time because HaShem has given us what we need with undue effort and time. When one does not have a long commute, very little overtime, and non-physical labor, he can be sure that HaShem gave him these things in order that he should have more time to study Torah, teach Torah, and perform the mitzvot. We are not given free time to indulge in pleasures.

The principle, as set out by a number of authorities, is that one must study the Torah in the time that is ‘free’.[[14]](#footnote-14) As Rav Elchanan Wasserman[[15]](#footnote-15) writes, during the time that a person spends at work, there is no obligation to study Torah: The obligation of Torah study is incumbent during the time that a person is not at work.

Further, the Rambam codified[[16]](#footnote-16) that we are obligated to study the Torah *day and night*, just as the Shema commands. One can discern that he has fulfilled his obligation by simply reciting the Shema. Nevertheless, those who have more time should devote this additional time to the study of Torah.

I heard of a young African woman who was brought, by her friend, from her village to a small town in America. When she went to the apartment of her friend, she was absolutely bowled over by the fact that the apartment had “multiple sources of clean potable water *inside* the house”! In her village, she had to travel several miles, twice a day, to fetch water for her family from the river. Those of us who grew up with sinks in multiple rooms of the house have become jaded to the amount of time that we gain simply by having water already inside our house. We do not have to travel to get our water. This sobering story should give us pause to thank and praise HaShem for meeting our needs in such a wondrous way. We can demonstrate our gratitude by spending this precious time getting to know HaShem through Torah study.

A mourner is normally forbidden from studying the Torah because the study of Torah is a pleasurable experience. The mourner, however, is required to mourn, which is a time of sadness. Therefore, he should refrain from doing things which bring pleasure, including the study of the Torah. Now, if we are commanded to study Torah night and day, why is the mourner exempt? After all, a command of HaShem should not be taken lightly.

The Ramban[[17]](#footnote-17) answered simply: The mourner will say Shema during morning and evening prayers; this minimal recitation automatically fulfills the mitzva of learning Torah. Therefore, the mourner is not entirely exempt from the mitzva of Torah study because he needs to recite the Shema anyway.

Thus, we see that while the mourner must study, his obligation is minimal in order that his pleasure should be minimal.

From the mourner’s obligation, we should understand that Torah study was intended to be pleasurable. This does not mean that we do not have to labor and sweat over our study. On the contrary, the pleasure only comes after long arduous hours of toil in the Torah. Rashi comments on this toil:

**Rashi’s Commentary for: ‎**

**Vayiqra (Leviticus) 26:3 and observe My** commandments You shall toil in the study of Torah in order to observe and fulfill [the commandments (*Torath Kohanim* 26:2). This is similar to, “[Hear, O Israel, the statutes, and ordinances...] and learn them, and keep in mind to do them” (Deut. 5:1) **[i.e., learn the Torah in order to keep them in your** heart **and perform them]. -[*Sifthei Chachamim*]**

**Vayiqra (Leviticus) 26:14** **But if you do not listen to Me** **to toil in [the study of] Torah in order to** know **the exposition of the Sages [corresponding to verse 3].** I might think that this refers to fulfilling the commandments. When Scripture says, “and you do not perform all these commandments,” the fulfillment of commandments is [already] stated. So, what is the meaning of "if you do not listen to Me"? **To toil in [the study of] Torah.** And what is the meaning of "to Me"? This is speaking only about someone who knows his Master, and yet willfully rebels against Him (*Sanh.* 109a). Likewise, regarding Nimrod [whom Scripture calls], **“a powerful hunter *before the Lord* ” (Gen. 10:9), [it means that] he recognized God but intentionally rebelled against Him**; likewise, regarding the people of Sodom, [referred to as], “very evil and sinful *against the Lord* ” (Gen. 13:13)—[it means that] they recognized their Master but intentionally rebelled against Him.-[*Torath Kohanim* 26:18]

**and do not perform** **If you do not learn [the Torah], you will not perform.** Scripture hereby enumerates two transgressions [namely, (a) not learning the Torah and therefore (b) not fulfilling its commandments properly]. -[*Torath Kohanim* 26:18]

**Regular Study**

The Sages of the Mishna taught that we must set aside regular times for our Torah study. The halachah is that we should each fix regular times for Torah study, morning and evening; whether for a short or long time; whether in a class or with a learning partner or alone; whether studying Talmud or halachah or Jewish thought.

All these variables depend on a person’s time, interest and ability; but they are less important than that we fix a time and stick to it. The Mishna codifies this requirement:

***Pirke Avot 1:15****. SHAMMAI USED TO SAY: MAKE THY [STUDY OF THE] TORAH [A MATTER OF] ESTABLISHED [REGULARITY];[[18]](#footnote-18) SPEAK LITTLE BUT DO MUCH; AND RECEIVE ALL MEN WITH A PLEASANT COUNTENANCE.[[19]](#footnote-19)*

The Gemara teaches that one of the questions that a person is asked (after 120 years) when he arrives at the Heavenly Tribunal is:

***Shabbath 31a*** *Raba said, When man is led in for Judgment[[20]](#footnote-20) he is asked, Did you deal faithfully [i.e., with integrity], did you fix times for learning, did you engage in procreation, did you hope for salvation, did you engage in the dialectics of wisdom, did you understand one thing from another.*

Notice that the question is not about the quantity of one’s learning or even the quality thereof, but about the *regularity* of the learning.

Hakham Ibn Ezra taught that one cannot properly comprehend the Talmud, and therefore the Torah, if one does not know the sciences, for there are many passages in the Torah and the Talmud that are either incomprehensible or given to misinterpretation by one who has no prior knowledge of the sciences. Ibn Ezra thought that knowledge of the sciences was indispensable for a correct interpretation of Scripture. Thus, he opens his *Yesod Mora* with these words:

*“I begin by saying that aside from man’s supernal rational soul, a human being has no preeminence over a beast. The soul [...] was placed in the body to be shown the Lord’s work, to study the works of her master, and to observe His commandments. […] Now there are many sorts of knowledge, each one of which is helpful. All of wisdom’s categories are rungs in the ladder that leads to True Wisdom. […] Now one who possesses knowledge of the Massorah* *but has not studied any other wisdom is like a camel that carries a load of silk. It is of no use to the silk and the silk is of no use to it.”[[21]](#footnote-21)*

Therefore, knowledge of both a religious and a scientific kind were necessary for proper religious life.

Thus, we would expect that in addition to studying Torah, one should combine this study with the study of the sciences, at a regular time. To put it another way, studying the sciences in order to understand the Torah – IS Torah study!

The Rambam also reiterates the command that we should have an established, or fixed, time for Torah study, based on the understanding of Yehoshua 1:8.

*Talmud* ***Torah 1:08*** *Every Jewish man is obligated in Talmud Torah;[[22]](#footnote-22) whether poor or rich, whether healthy or afflicted; whether a young man or an old man whose strength is gone; even if he was a poor man taking his sustenance from charity and going door-to-door; even a family man is obligated to establish a time for Talmud Torah during the day and at night; as it says, “and you shall meditate upon it [Torah] day and night”.[[23]](#footnote-23)*

**The Minimum And Maximum Amount**

Our Sages[[24]](#footnote-24) teach that the minimum amount of Torah that we should study, no matter what, are *the words of the Shema*, which we recite / study twice a day. Both men and women are obligated to study Torah.[[25]](#footnote-25) We saw, earlier, that this minimum amount of study is incumbent even on the mourner.

***Menachoth 99b*** *GEMARA: It was taught: R. Jose says, Even if the old [Shewbread] was taken away in the morning and the new was set down in the evening there is no harm. How then am I to explain the verse, ‘Before me continually’? [It teaches that] the table should not remain overnight without bread.*

*R. Ammi said, From these words of R. Jose[[26]](#footnote-26) we learn that even though a man learns but one chapter in the morning and one chapter in the evening he has thereby fulfilled the precept of ‘This book of the law shall not depart out of thy mouth’.[[27]](#footnote-27)*

*R. Johanan said in the name of R. Simeon b. Yohai, Even though a man but reads the Shema’[[28]](#footnote-28) morning and evening he has thereby fulfilled the precept of ‘[This book of the law] shall not depart’. It is forbidden, however, to say this in the presence of ‘amme ha-arez.[[29]](#footnote-29) But Raba said, It is a meritorious act to say it in the presence of amme ha-arez.[[30]](#footnote-30)*

In this minimum act of studying the Torah, a person engages with The Word itself,[[31]](#footnote-31) *bonding himself with HaShem* to a greater degree than all other mitzvot (commandments).[[32]](#footnote-32)

Now that we know the minimum amount of required Torah study, we need to see what Our Sages teach is the maximum amount of time that we can spend in the study of the Torah.

The maximum amount of time we can devote to the study of the Torah in found in our morning prayers. In our Shacharit prayer we note that Torah study is one of several mitzvot which have no maximum amount:

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

Our Sages teach that since there is no maximum requirement, that we should use whatever time is available for our study rather than for our own pleasure. For those whose midda (measure) is the study of Torah, there is not enough time in the day for the study he wishes to do. His curiosity and desire drive his to study at every opportunity. These are the ones who constantly find Torah gems that light up their eyes and burn within them until they can share these delights with others.

**Ketubim: Psalm ‎118:1-29‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. **Give thanks to the Lord because He is good, for His kindness is eternal.** | 1. **Sing praise in the presence of the LORD, for He is good, for His goodness is forever.** |
| 2. Israel shall now say, "For His kindness is eternal." | 2. Let Israel now say, "For His goodness is forever." |
| 3. The house of Aaron shall now say, "For His kindness is eternal." | 3. Let the house of Aaron now say, "For His goodness is forever." |
| 4. Those who fear the Lord shall now say, "For His kindness is eternal." | 4. Let those who fear the LORD now say, "For His goodness is forever." |
| 5. From the straits I called God; God answered me with a vast expanse. | 5. Out of distress I called to Yah, Yah accepted my prayer in a broad place. |
| 6. The Lord is for me; I shall not fear. What can man do to me? | 6. The word of the LORD is my help, I will not fear, what will a son of man do to me? |
| 7. The Lord is for me with my helpers, and I shall see [revenge] in my enemies. | 7. The word of the LORD is helping me, and I will behold vengeance on my foes. |
| 8. It is better to take shelter in the Lord than to trust in man. | 8. It is better to trust in the word of the LORD than to rely on a son of man. |
| 9. It is better to take shelter in the Lord than to trust in princes. | 9. It is better to trust in the word of the LORD than to rely on rulers. |
| 10. All nations surrounded me; in the name of the Lord that I shall cut them off. | 10. All the Gentiles have surrounded me; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 11. They encircled me, yea they surrounded me; in the name of the Lord that I shall cut them off. | 11. They have encompassed me, indeed, surrounded me; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 12. They encircled me like bees; they were extinguished like a thorn fire; in the name of the Lord that I shall cut them off. | 12. They have encompassed me like hornets; they burned like fire in thorns; in the name of the word of the LORD I have put my trust, for I will tear them apart. |
| 13. You pushed me to fall, but the Lord helped me. | 13. But you have knocked me down to make me fall; and the word of the LORD has given me help. |
| 14. The might and the cutting power of God was my salvation. | 14. My strength and my praise are fearful against all the world; the LORD gave command by His word and has become my Redeemer. |
| 15. A voice of singing praises and salvation is in the tents of the righteous; the right hand of the Lord deals valiantly. | 15. The sound of praise and redemption is in the tents of the righteous/generous; the right hand of the LORD has done mightily. |
| 16. The right hand of the Lord is exalted; the right hand of the Lord deals valiantly. | 16. The right hand of the LORD is exalted; the right hand of the LORD has done mightily. |
| 17. I shall not die but I shall live and tell the deeds of God. | 17. I will not die, for I will live, and I will tell of the deeds of God. |
| 18. God has chastised me, but He has not delivered me to death. | 18. Truly has Yah punished me, but He did not hand me over to death. |
| 19. Open for me the gates of righteousness; I shall enter them and thank God. | 19. Open to me the entrances of the city of righteousness/generosity; I will enter them, I will praise Yah. |
| 20. This is the Lord's gate; the righteous will enter therein. | 20. This is the entrance of the sanctuary of the LORD; the righteous/generous will enter by it. |
| 21. I shall thank You because You answered me, and You were my salvation. | 21. I will give thanks in Your presence, for You have received my prayer, and become for me a Redeemer. |
| 22. **The stone that the builders rejected became a cornerstone.** | 22. **The child the builders abandoned was among the sons of Jesse; and he was worthy to be appointed king and ruler.** |
| 23. This was from the Lord; it is wondrous in our eyes. | 23. "This has come from the presence of the LORD," said the builders; "it is wonderful before us," said the sons of Jesse. |
| 24. This is the day that the Lord made; we shall exult and rejoice thereon. | 24. "This day the LORD has made," said the builders; "let us rejoice and be glad in it," said the sons of Jesse. |
| 25. Please, O Lord, save now! Please, O Lord, make prosperous now! | 25. "If it please You, O LORD, redeem us now," said the builders; "if it please You, O LORD, prosper us now," said Jesse and his wife. |
| 26. Blessed be he who has come in the name of the Lord; we have blessed you in the name of the Lord. | 26. "Blessed is he who comes in the name of the word of the LORD," said the builders; "they will bless you from the sanctuary of the LORD," said David. |
| 27. **The Lord is God, and He gave us light. Bind the sacrifice with ropes until [it is brought to] the corners of the altar.** | 27. **"God, the LORD, has given us light," said the tribes of the house of Judah; "bind the child for a festal sacrifice with chains until you sacrifice him, and sprinkle his blood on the horns of the altar," said Samuel the prophet.** |
| 28. You are my God, and I shall thank You; the God of my father, and I shall exalt You. | 28. "You are my God, and I will give thanks in Your presence; my God, I will praise you," said David. |
| 29. Give thanks to the Lord because He is good, for His kindness is eternal. | 29. Samuel answered and said, "Sing praise, assembly of Israel, give thanks in the presence of the LORD, for He is good, for His goodness is everlasting." |

**Rashi’s Commentary of Psalm 118:1-29**

**3 Not only have they committed no injustice** They are praiseworthy if all this is in them.

**they walked in His ways**Although they committed no injustice, their reward is incomplete unless they walked in His ways. And so he says (above 43:15): “Shun evil and do good.” Even though you shun evil, everything is not complete unless you do good. Midrash Aggadah.

**5 My prayers are that my ways should be established** Heb. אחלי . The “aleph” is a radical that is sometimes dropped, like the “aleph” in (Job 13:17): “and my speech (ואחותי) in your ears,” and the “aleph” of (II Kings 4:2): “a jug (אסוך) of oil.”

**My prayers** These prayers of mine are that my ways should be established Likewise (II Kings 5:3): “The supplications (אחלי) for my master should be that he go before the prophet who is in Samaria, etc.” The supplications of those who pray should be that he go before the prophet who is in Samaria, and it is an expression of wishes, souhait in French, as a person says, “If only I were a prophet and a sage.”

**11 In my heart I hid**I did not allow myself to forget it.

**16 I shall occupy myself** Heb. אשתעשע , I shall engage, like (Isa. 17:7): “man shall turn to his Maker”; (Exod. 5:9) “and let them not engage (ישעו) in useless things.”

**17 Bestow kindness upon Your servant** A thing with which I shall be able to live, through the bestowal of your kindness.

**18 hidden things from Your Torah** Hidden things in it, which are not explained therein.

**(from Your Torah)**Wonders from the explanations of your Torah which are not explained therein.

**19 I am a stranger in the land** for a short time.

**do not hide Your commandments from me** The hidden ones, so that I should be able to fulfill them, for if not now, when?

**20 is crushed** Heb. גרסה . My soul breaks because of longing, as (Lev. 2:14): “crushed kernels (גרשׂ) of the fresh ears.” Menachem (p. 183), however, associated “from longing” (לתאבה) with (Amos 6:8) “I destroy (מתאב) the pride of Jacob,” and both are an expression of breaking.

**22 Remove from me** Heb. גל , an expression of rolling, like (Gen. 29:10): “and he rolled (ויגל) the stone.”

**23 talked about me** Although the kings of the heathens scorn me because I engage in the Torah.

**Meditation from the Psalms**

**Psalm 118:1-29**

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

Radak[[33]](#footnote-33) indicates that this Psalm was written by David. According to Rashi,[[34]](#footnote-34) Our Sages of the Gemara suggest, as a Remez, that this Psalm has multiple authors:

***Pesachim 119a*** *R. Samuel b. Nahmani said in R. Jonathan’s name: I will give thanks unto Thee, for Thou hast answered me was said by David; The stone which the builders rejected is become the chief cornerstone; by Yishai [Jesse]; This is the Lord’s doing, by his brothers; This is the day which the Lord hath made by Samuel. We beseech ‘Thee, O Lord, save now! was said by his brothers: We beseech Thee, O Lord, make us now to prosper! by David; Blessed be he that cometh in the name of the Lord, by Jesse; We bless you out of the house of the Lord, by Samuel; The Lord is G-d, and hath given us light, by all of them; Order the festival procession with boughs, by Samuel; Thou art my G-d, and I will give thanks unto Thee, by David; Thou art my G-d, I will exalt Thee, by all of them.*

Even in the remez understanding, quoted by Rashi, we see that a significant part is ascribed to King David and his family, and the Prophet most closely associated with King David. This chapter of psalms pertains to the Days of the Messiah (Yemot HaMashiach). David prepared it for the Jews in exile to chant in the future. The days of Messiah are the days when we first begin to feel the closeness to HaShem that comes with a festival. Therefore, Chazal have likened the seventh millennium to a festival wherein one can cook, but only if he started the fire before the festival. In the same way, mitzvot that we started before the seventh millennium we will be able to complete. If we didn’t start a mitzva, then we cannot start it during the seventh millennium.

Radak detects two levels of meaning in the text of this psalm. On a personal level, these verses express David’s relief at the death of King Saul, who had pursued him relentlessly. As he ascended the throne, David envisioned the many wonderful improvements which he planned to make for the enhancement of his kingdom and for the welfare of his subjects.

On a national level, this composition reflects the joy which Israel will experience at the final redemption, when Israel will return to its former glory and will revive its noble traditions and institutions. Every segment of Jewish society will be affected by HaShem’s concern, and all will enthusiastically proclaim: His kindness endures forever!

Verses 5-9 of this psalm are included in the main portion of the Tashlich[[35]](#footnote-35) service.[[36]](#footnote-36)

Tehillim (Psalms) 118:27 is a key pasuk for **Isru Chag[[37]](#footnote-37)** - **אִסְרוּ** **חַג**‎,[[38]](#footnote-38) which refers to the day after each of the three pilgrimage festivals mentioned in the Torah: Pesach, Shavuot, and Succoth. Isru Chag acts as a transition between the holy and the mundane.[[39]](#footnote-39) *In Eretz Israel*,[[40]](#footnote-40) Isru Chag would be the eighth day of Pesach, the second day of Shavuot, and the ninth day of Succoth. *In the diaspora*, Isru Chag would be the ninth day of Pesach, the third day of Shavuot, and the tenth day of Succoth.

On Isru Chag most of the sacrifices that the pilgrims brought with them, for the pilgrimage festival, were offered because the festival offerings which as individual offerings could not be brought on the festival itself. On Pesach and Succoth, when there were intermediate days between the Festival days at the beginning and end, it was possible to bring these sacrifices on those days. Shavuot,[[41]](#footnote-41) however, is celebrated only for one day.[[42]](#footnote-42) The day following the festival was therefore set aside for the bringing of these sacrifices and this day, Isru chag, is consequently referred to as “**the day of offerings**”.[[43]](#footnote-43)

Isru Chag is the day the pilgrims who have gathered in Jerusalem for the three pilgrimage festivals[[44]](#footnote-44) traditionally depart from Jerusalem and head for home. The origins of the phrase ‘Isru Chag’ is from our chapter of Psalms for this week that is part of Hallel,[[45]](#footnote-45) which is said on festivals:

***Tehillim (Psalms) 118:27*** *G-d is HaShem, which hath shewed us light:* ***bind (Isru) the Festival (Chag) offering with cords****, even unto the horns of the altar.*

This verse, according to the Sages of the Gemara, should homiletically be understood to mean “Whosoever makes an addition to the festival by eating and drinking is regarded by the Tanach as though he had built an altar and offered thereon a sacrifice”, as we can see from the following Gemara: [[46]](#footnote-46)

***Succah 45b*** *R. Jeremiah citing R. Simeon b. Yohai, and R. Johanan citing R. Simeon of Mahoz[[47]](#footnote-47) who had it from R. Johanan of Makkuth stated, Whosoever makes an addition to the Festival by eating and drinking[[48]](#footnote-48) is regarded by Scripture as though he had builded an altar and offered thereon a sacrifice. For it is said, Make a binding for the Festival[[49]](#footnote-49) with fat cattle, even to the horns of the altar.*

The two most common interpretations of “a binding for the festival” are those cited by Rashi in his commentary to the Talmudic passage:

(1) A group of friends who assemble or “tie themselves together” for eating and drinking on the festival.

(2) The day after the festival, which is “tied” or appended to the festival by eating and drinking on that day as well.

After a festival, we don’t go directly from a joyous festival back into the mundane world. We need a day to “cool down” from the joy of the Holiday.[[50]](#footnote-50) Isru Chag is that day. “Isru Chag” literally means “bind or connect the festival”. That is, take the happiness and meaningfulness of the festival and bring it with you into the rest of the year.[[51]](#footnote-51) The idea of Isru Chag is that one draws some of the holiness of the festival celebration into the less spiritually elevated reality of everyday life. It enables us to transfer the lessons we learned during the festival into our everyday lives. Since feasting is one of the ways in which Jews celebrate festivals, it became customary to eat and drink a little something extra on Isru Chag to continue the feeling of celebration.

In Temple times, festive offerings were brought on Isru Chag of the Shavuot Festival. Isru Chag remains a semi-festive day, even today when there is no Temple.

**In Practice**

In practice, Isru Chag has little impact on most Jews. Some religious schools are closed on Isru Chag. We omit Tachanun[[52]](#footnote-52) and memorial prayers from our prayers. The Sephardic minhag is not to recite tachanun, lamnatze’ach,[[53]](#footnote-53) or tefillah liDavid[[54]](#footnote-54) from Rosh Chodesh Sivan until the 12th.[[55]](#footnote-55) Private fast are generally forbidden. An example of a private fast: An Ashkenazi couple who is to wed on Isru Chag will *not* observe the custom of fasting on the day they enter the chuppah.[[56]](#footnote-56)

One final lesson. Rav Elyashiv zatzal[[57]](#footnote-57) writes[[58]](#footnote-58) that on Isru Chag everyone should make sure that the infusion of spirituality that he or she had received during the Yom Tov continue to be tied to the rest of the year. This is the obligation of Isru Chag – the “binding of the holiday.”

Festivals are a time of intense spiritual connection with HaShem. The idea of Isru Chag is that one draws some of the holiness of the festival celebration into the less spiritually elevated reality of everyday life. Since feasting is one of the ways in which Jews celebrate festivals, it has become customary to eat and drink a little something extra on Isru Chag to continue the feeling of celebration.

David composed the present psalm in thanksgiving for the future acts of deliverance on behalf of the Jewish people. Thus, he both begins and ends it with “Give thanks to HaShem”.[[59]](#footnote-59) This conveys the importance of the present psalm and the things mentioned in it. This should also be our desire on Isru Chag, to give thanks to HaShem for His mighty acts of deliverance which we commemorate on the Chag.

Now, let’s explore another interesting pasuk in our chapter of Psalms.

***Tehillim (Psalms) 118:22******The stone* (even[[60]](#footnote-60) אבן) *which the builders rejected is become the chief corner-stone.***

The Ramal[[61]](#footnote-61) writes about our pasuk from Psalms 118: “The stone the builders despised has become the cornerstone.” The first word, stone (אבן), is an acronym formed by the words “Let us make man”.[[62]](#footnote-62) The Chida[[63]](#footnote-63) (18th Century Israel) says that this unwanted stone is a reference to Ruth, who many mistakenly assumed not to be Jewish because she was from Moab. Yet later in life, she is given a special seat in the Holy Temple built by her great-great-grandson, the King of Israel, Shlomo.

This verse refers to David, who was despised and rejected by his own father and brothers*.*

Targum ***Tehillim (Psalms) 118:22*** The *child* the builders *abandoned* was *among the sons of Jesse; and he was worthy to be appointed king and ruler*. 23. “This has come from *the presence of* the Lord,” *said the builders*; “it is wonderful *before* us”, *said the sons of Jesse*. 24. “This day the Lord has made”, *said the builders*; “let us rejoice and be glad in it”, *said the sons of Jesse*. 25. “If it please you, O Lord, redeem us now”, *said the builders*; “if it please you, O Lord, prosper *us* now”, *said Jesse and his wife*. 26. “Blessed is he who comes in the name of *the word of* the Lord”, *said the builders*; “they will bless you from the *sanctuary* of the Lord”, *said David*. 27. “G-d, the Lord, has given us light”, *said the tribes of the house of Judah*; **“bind *the child* for a festal *sacrifice* with chains until *you sacrifice him, and sprinkle his blood* on the horns of the altar”,** *said Samuel the prophet*. 28. “You are my G-d, and I will give thanks in your presence; my G-d, I will *praise* you”, *said David*. 29. *Samuel answered and said*, “*Sing praise, assembly of Israel*, give thanks in the presence of the Lord, for he is good, for his goodness is everlasting”.

They sent him out to watch the sheep in the hope that the unprotected youngster would perish in the wilds, mauled by a lion or a bear. When the prophet Samuel visited, searching for the son of Jesse who was fit to be anointed king, no one even thought of summoning David, who was out with the sheep. Ultimately, of course, David was chosen as king and as the founder of Israel's royal dynasty, thus becoming *the cornerstone* of the nation*.[[64]](#footnote-64)*

Similarly, Bath Sheba was initially rejected because people thought that David had committed adultery with her. In the end, she gave birth to Solomon, David's successor*.*[[65]](#footnote-65)

Israel is also called אבן, *stone*:

***Bereshit (Genesis) 49:24-25*** *But his bow abode firm, and the arms of his hands were made supple, by the hands of the Mighty One of Jacob, from thence, from the Shepherd, the* ***Stone*** *of Israel, 25 Even by the G-d of thy father, who shall help thee, and by the Almighty, who shall bless thee, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.*

Israel is the cornerstone of HaShem's design for the world. The world endures only by virtue of Israel's observance of HaShem's laws, a fact which has influenced all nations to appreciate and accept certain aspects of HaShem's commands. If not for the order and meaning which Israel has brought to the entire world, the world would long ago have sunk into chaos.

Ironically, the nations of the world never appreciated Israel's essential role in their survival. The *builders,* i.e., the rulers of the nations, despised the Jews; they demanded that the Jews be expelled or annihilated, claiming that they were parasites who made no contribution to the common good. But when the dawn of redemption arrives, all nations will realize that Israel is the *cornerstone* of the world.[[66]](#footnote-66)

Moving on, Psalm 118:22-23 are the other verses highlighted in the Nazarean Codicil, and each reference occurs in conjunction with the rejection of Yeshua by the majority of the people of his day. Yeshua refers to himself as the stone the builders rejected who becomes the cornerstone in Matt. 21:41, Mark 12:10-11, and Luke 20:17. Each of these quotations take place in the light of the parable of the tenant where Yeshua indicates that the religious leaders are rejecting him as the Messiah/King. Moreover, each time Yeshua introduces the quotation of Psalm 118:22-23 along the lines of the scriptures foretelling that this rejection would take place:

***Matityahu (Matthew) 21:42*** *Yeshua saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes?*

***Mordechai (Mark) 12:10*** *And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord’s doing, and it is marvelous in our eyes?*

***Luqas (Luke) 20:17*** *And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

It is clear that Yeshua before his death and resurrection understood the psalm as a prophetic statement regarding his particular work as the Messiah. And the religious leaders of his day are the “builders” who are rejecting him. However, he will ironically become the actual cornerstone of the building, and this is all what HaShem has purposed.

The application of Psalm 118:22-23 to Yeshua also occurs in post-resurrection contexts in the New Testament. In Acts 4:11, Peter says to the religious rulers of his day, “This Yeshua is the stone that was rejected by you, the builders, which has become the cornerstone.” Ephesians 2:20 states that the household of G-d is “built on the foundation of the apostles and prophets, Mashiach Yeshua himself being the cornerstone.” And in the context of Yeshua as the cornerstone of the church, 1 Pet. 2:7 says, “but for those who do not believe, ‘The stone that the builders rejected has become the cornerstone.’”

Thus, we learn that:

**Stone = David = Israel = Son of David** (Mashiach ben David) **= Yeshua** (Mashiach ben Yosef)

When you realize that *eben* – אבן, the Hebrew word for stone, "eben", is all about **connecting**. According to Rashi,[[67]](#footnote-67) the Hebrew word *stone* or *eben -* אבן,[[68]](#footnote-68) is a contraction of the words father[[69]](#footnote-69) (ab *–* אב) *and* son[[70]](#footnote-70) + (ben - בן). Both words share the letter beit - ב. This word shows what we all know that a son is an extension of his father. **Yaaqob’s hope for the Jewish people is that we connect from generation to generation – through the Torah.[[71]](#footnote-71)**

It is obvious that a cornerstone has no value except in a connected relationship with other stones. This suggests that the Son of David’s role, when referred to as a ‘cornerstone’ is to anchor a building composed of many stones. This makes a very impactful idea when put into the context of our chapter of Psalms:

***Tehillim (Psalms) 118:22******The stone* (even[[72]](#footnote-72) first use of אבן) *which the builders rejected is become the chief cornerstone.***

**Ashlamatah: Yehoshua (Joshua) 1:10-18**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. And it was after the death of Moses the servant of the Lord, that the Lord said to Joshua the son of ‎Nun, Moses' minister, saying: ‎ | 1. And after Moses the servant of the LORD died, the LORD said to Joshua the son of Nun, the ‎‎minister of Moses, saying: ‎ |
| 2. Moses my servant has died; and now arise **cross this Jordan**, you and all this nation, to the land ‎which I give the children of Israel. ‎ | 2. "Moses my servant is dead. And now arise, cross this Jordan, you ‎and all this people, to the land ‎that I am giving to them, to the sons of Israel. ‎ |
| 3. **Every place on which the soles of your feet will tread I have given to you, as I have spoken to ‎Moses. ‎** | 3. **Every place in ‎which the sole of your foot will step, I have given it to you according to what I ‎spoke with ‎Moses. ‎** |
| 4. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the ‎great sea westward shall be your boundary. | 4. From the wilderness and this Lebanon and unto the great river, the river Euphrates, all ‎the land of ‎the Hittites and unto the great sea toward the setting of the sun will be your territory. ‎ |
| 5. No man shall stand up before you all the days of your life; as I was with Moses, so shall I be with ‎you. I will not weaken My grasp on you, nor will I abandon you. ‎ | 5. No man will take a stand before you all the days of your life. As My Memra was at the aid of ‎‎Moses, so My Memra will be at your aid. I I will not forsake you, and I will not reject you. ‎ |
| 6. Be strong and have courage; for you will cause this nation to inherit the land that I have sworn to ‎their ancestors to give to them. ‎ | 6. Be ‎strong and be powerful, for you will make this people take possession of the land that I swore ‎to ‎their fathers to give to them. |
| 7. Just be strong and very courageous to observe and do in accordance with all of the Torah that ‎Moses My servant has commanded you. Do not stray therefrom right or left, in order that you ‎succeed wherever you go. | 7. Only be strong and be very powerful to be careful to act ‎according to all the Law that Moses My ‎servant commanded you. You will not turn from it to ‎the right and to the left, in order that you may ‎prosper in every place that you go. ‎ |
| 8. This book of the Torah shall not leave your mouth; you shall meditate therein day and night, in ‎order that you observe to do all that is written in it, for then will you succeed in all your ways and ‎then will you prosper. ‎ | 8. Let not this ‎book of the Law pass from your mouth, and you will be meditating on it day and ‎night, in order ‎that you may be careful to act according to everything that is written in it, for thus ‎you will ‎make your ways prosperous and thus you will succeed. ‎ |
| 9. Did I not command you, be strong and have courage, do not fear and do not be dismayed, for the ‎Lord your God is with you wherever you go. ‎**{P}** | 9. Have I not commanded you? Be ‎strong and be powerful. You will not fear, and you will not be ‎broken, for the Memra of the ‎LORD your God is at your aid in every place that you go." **{P}** |
| 10. And Joshua commanded the officers of the nation, saying: | 10. And Joshua commanded the ‎leaders of the people, saying: ‎ |
| 11. Go through the midst of the camp and command the nation saying: **Prepare provision for yourselves, for in another three days you will cross this Jordan** to come and inherit the land that the Lord your God is giving you to inherit. **{P}** | 11. "Pass in the midst of the camp and command the people, ‎saying: **'Prepare for yourselves ‎travelling supplies, for at the end of three days you are crossing ‎this Jordan** to enter to possess the ‎land that the LORD your God is giving to you to possess it.’ **{P}**‎ |
| 12. And to the Reubenites and the Gadites and the half tribe of Manasseh, Joshua said, saying: | 12. And to the tribe of Reuben and to the tribe of Gad and to the half tribe of Manasseh, Joshua ‎said, saying: |
| 13. Remember the word that Moses the servant of the Lord commanded you saying: The Lord your God is giving you rest and has given you this land. | 13. "Be mindful of the word that Moses the servant of the LORD commanded you, ‎saying: 'The LORD your God is giving rest to you and giving to you this land.' |
| 14. Your wives, your children, and your cattle shall settle in the land that Moses gave you on this side of the Jordan, and you, all the warriors, shall cross over armed before your brothers, and you shall help them. | 14. Your wives, ‎your children, and your cattle will dwell in the land that Moses gave to you across the Jordan. ‎And you will cross, armed, before your brothers, all the men of valour; and you will help them, ‎ |
| 15. Until the Lord gives your brothers rest as He has given you, and they too shall inherit the land that the Lord your God gives them. You will then return to the land of your inheritance which Moses the servant of the Lord gave you on this side of the Jordan towards the rising of the sun, and you will inherit it. | 15. until the LORD will give rest to your brothers as to you, and they will also possess the land ‎that the LORD your God is giving to them and you will return to the land of your possession, and ‎you will possess that which Moses the servant of the Lord gave to you across the Jordan toward the sunrise." |
| 16. **And they answered Joshua saying: All that you have commanded us we shall do and wherever you send us we shall go.** | 16. **And they ‎answered Joshua, saying: "Everything that you have commanded us, we will do; and every place ‎that you will send us, we will go.** |
| 17. **Just as we obeyed Moses in everything, so shall we obey you. Only that the Lord your God be with you as He was with Moses.** | 17. **As we accepted from Moses, so we will accept from you. Only ‎may the Memra of the LORD your God be at your aid as it was at the aid of Moses.'** |
| 18. **Every man that shall rebel against your words and will not listen to your commands in all that you order him shall be put to death. Only be strong and have courage.** **{P}** | 18. **Every man ‎who will rebel against your word and will not accept your words for everything that you will ‎command him, will be killed. Only be strong and powerful."‎** ‎**{P}** |
|  |  |

**Rashi’s Commentary on Yehoshua 1:9-18**

**1 And it was after the death of Moses** This is connected to the order of the Torah which ends with Moses’ passing, and this follows it.

**2 Moses My servant has died** If he were alive, I would prefer him. The Rabbis interpret this passage as a reference, not to Moses the leader, but to Moses the Lawgiver, concerning the 3,000 laws that were forgotten during the period of mourning for Moses. Joshua came and asked the Lord to repeat these laws to him. Said to him the Holy One, Blessed be He: Moses My servant has died, and the Torah is called by his name, implying to you that it is impossible [to convey them to you.] Go out and occupy them with martial activities.

**3 Every place on which [the soles of your feet] will tread** A similar statement to this was said to Moses, concerning which we learned in Sifrei: If this verse is to teach about the boundaries of Eretz Israel, the Scripture already states: From this desert and Lebanon etc., [clearly defining the boundaries of the Holy Land.] If so, why is it stated, ‘Every place where your foot will tread?’ Even outside of Eretz Israel. [I.e.] After you have conquered the land, all that you will conquer outside the land, will be holy and will be yours.

**4 From this desert and Lebanon** [I.e.] the Desert of Kadesh, the Desert of Zin [that is near Edom], which was in the southeastern corner, through which they entered the land, as it is stated: And behold, we are in Kadesh. Now, whence is it derived that it was in the southeast? For it is stated: And the south side shall be to you from the desert of Zin near Edom etc.

**to the great river, the Euphrates** This is its width from south to North.

**all the land of the Hittites** is included.

**to the great sea westward** Lengthwise from east to west.

**6 Be strong and have courage** in worldly pursuits, as the Scripture states: “For you will cause this nation to inherit the land.”

**7 Just be strong and very courageous** in Torah, as the Scripture states: “To observe and to do in accordance with all of the Torah.”

**8 This book of the Torah** The book of Deuteronomy was before him.

**And you shall meditate therein** והגית . Every expression of הגיון in the Scriptures refers to the heart, as it is stated: “And the meditation of my heart (והגיון לבי) before you.” Your heart will meditate (יהגה) fear.

**9 Did I not command you, be strong and have courage** in war; as it is stated: Do not fear and not be dismayed. Now, when did he command him? In Moses’ time, as it is stated: “And command Joshua, etc.”

**10 And Joshua commanded** on the day that the days of the weeping in the mourning of Moses were ended.

**11 Prepare provisions for yourselves** everything necessary for the way. He told them to prepare weapons for battle. For, if you say it refers to food and drink, were they not supplied by the manna which was in their vessels until Nissan 16? For so it is stated: “And the manna ceased on the morrow.”

**in another three days** [lit. in yet three days, i.e.] At the end of three days, when you will still be here three days, and afterwards you will cross.

**14 all the warriors** among you shall cross over armed.

**15 toward the rising of the sun** The eastern side of the Jordan.

**18 that shall rebel [against your words] defy your words.**

**Special Ashlamatah: 1 Samuel 20:18 & 42**

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

**Verbal Connections**

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

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

**Debarim (Deuteronomy) 9:1-29**

**Tehillim Psalms 118**

**Yehoshua (Joshua) 1:10-18**

**Mk 14:12-16, Lk 22:7-14**

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

Israel - ישראל, Strong’s number 03478.

Day - יום, Strong’s number 03117.

Go – בוא,Strong’s number 0935.

Nation - גוי, Strong’s number 01471.

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

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

Pass - עבר, Strong’s number 05674.

Jordan - ירדן, Strong’s number 03383.

Day - יום, Strong’s number 03117.

Go – בוא,Strong’s number 0935.

Possess - ירש, Strong’s number 03423.

**Debarim (Deuteronomy) 9:1** **Hear <08085> (8798)**, O **Israel <03478>**: Thou art to **pass over <05674> (8802)** **Jordan <03383>** this **day <03117>**, to **go in <0935> (8800)** to **possess <03423> (8800)** **nations <01471>** greater and mightier than thyself, cities great and fenced up to heaven,

**Tehillim Psalms 118:2** Let **Israel <03478>** now say, that his mercy endureth for ever.

**Tehillim Psalms 118:10** All **nations <01471>** compassed me about: but in the name of the LORD will I destroy them.

**Tehillim Psalms 118:19** Open to me the gates of righteousness: I will **go <0935> (8799)** into them, and I will praise the LORD:

**Tehillim Psalms 118:24** This is the **day <03117>** which the LORD hath made; we will rejoice and be glad in it.

**Yehoshua (Joshua) 1:11** **Pass <05674> (8798)** through the host, and command the people, saying, Prepare you victuals; for within three **days <03117>** ye shall **pass over <05674> (8802)** this **Jordan <03383>**, to **go in <0935> (8800)** to **possess <03423> (8800)** the land, which the LORD your God giveth you to possess it.

**Yehoshua (Joshua) 1:17** According as we **hearkened <08085> (8804)** unto Moses in all things, so will we **hearken <08085> (8799)** unto thee: only the LORD thy God be with thee, as he was with Moses.

**Hebrew**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 9:1-29** | **Psalms**  **118:1-29** | **Ashlamatah**  **Josh 1:10-18** |
| --- | --- | --- | --- | --- |
| **!b,a,** | stone | Deut. 9:9 Deut. 9:10 Deut. 9:11 | Ps. 118:22 |  |
| **!roh]a;** | Aaron | Deut. 9:20 | Ps. 118:3 |  |
| **~yhil{a/** | God | Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:10 Deut. 9:16 Deut. 9:23 | Ps. 118:28 | Jos. 1:11 Jos. 1:13 Jos. 1:15 Jos. 1:17 |
| **rm;a'** | think, say | Deut. 9:4 Deut. 9:12 Deut. 9:13 Deut. 9:23 Deut. 9:25 Deut. 9:26 Deut. 9:28 | Ps. 118:2 Ps. 118:3 Ps. 118:4 | Jos. 1:10 Jos. 1:11 Jos. 1:12 Jos. 1:13 Jos. 1:16 |
| **#r,a,** | land, earth, ground | Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:23 Deut. 9:28 |  | Jos. 1:11 Jos. 1:13 Jos. 1:14 Jos. 1:15 |
| **vae** | fire | Deut. 9:3 Deut. 9:10 Deut. 9:15 Deut. 9:21 | Ps. 118:12 |  |
| **aAB** | go, come | Deut. 9:1 Deut. 9:4 Deut. 9:5 Deut. 9:7 Deut. 9:28 | Ps. 118:19 Ps. 118:20 Ps. 118:26 | Jos. 1:11 |
| **yAG** | nations | Deut. 9:1 Deut. 9:4 Deut. 9:5 Deut. 9:14 | Ps. 118:10 |  |
| **rb'D'** | word | Deut. 9:5 Deut. 9:10 |  | Jos. 1:13 Jos. 1:18 |
| **rk;z"** | remember | Deut. 9:7 Deut. 9:27 |  | Jos. 1:13 |
| **lyIx;** | valor, valiantly |  | Ps. 118:15 Ps. 118:16 | Jos. 1:14 |
| **bAj** | good | Deut. 9:6 | Ps. 118:1 Ps. 118:8 Ps. 118:9 Ps. 118:29 |  |
| **hw"hoy>** | LORD | Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:8 Deut. 9:9 Deut. 9:10 Deut. 9:11 Deut. 9:12 Deut. 9:13 Deut. 9:16 Deut. 9:18 Deut. 9:19 Deut. 9:20 Deut. 9:22 Deut. 9:23 Deut. 9:24 Deut. 9:25 Deut. 9:26 Deut. 9:28 | Ps. 118:1 Ps. 118:4 Ps. 118:6 Ps. 118:7 Ps. 118:8 Ps. 118:9 Ps. 118:10 Ps. 118:11 Ps. 118:12 Ps. 118:13 Ps. 118:15 Ps. 118:16 Ps. 118:20 Ps. 118:23 Ps. 118:24 Ps. 118:25 Ps. 118:26 Ps. 118:27 Ps. 118:29 | Jos. 1:11 Jos. 1:13 Jos. 1:15 Jos. 1:17 |
| **~Ay** | today, day | Deut. 9:1 Deut. 9:3 Deut. 9:7 Deut. 9:9 Deut. 9:10 Deut. 9:11 Deut. 9:18 Deut. 9:24 Deut. 9:25 | Ps. 118:24 | Jos. 1:11 |
| **!Der>y:** | Jordan | Deut. 9:1 |  | Jos. 1:11 Jos. 1:14 Jos. 1:15 |
| **vr;y"** | dispossess, drive out | Deut. 9:1 Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:23 |  | Jos. 1:11 Jos. 1:15 |
| **bv;y"** | dwell | Deut. 9:9 |  | Jos. 1:14 |
| **laer'f.yI** | Israel | Deut. 9:1 | Ps. 118:2 |  |
| **tAm'** | kill | Deut. 9:28 | Ps. 118:17 | Jos. 1:18 |
| **hr'm'** | rebellious, rebels | Deut. 9:7 Deut. 9:23 Deut. 9:24 |  | Jos. 1:18 |
| **lp;n"** | fel down, prostrated | Deut. 9:18 Deut. 9:25 | Ps. 118:13 |  |
| **!t;n"** | give, gave, given giving | Deut. 9:6 Deut. 9:10 Deut. 9:11 Deut. 9:23 | Ps. 118:18 | Jos. 1:11 Jos. 1:13 Jos. 1:14 Jos. 1:15 |
| **db,[,** | servants, slaves | Deut. 9:27 |  | Jos. 1:13 Jos. 1:15 |
| **rb;['** | cross over, pass though | Deut. 9:1 Deut. 9:3 |  | Jos. 1:11 Jos. 1:14 |
| **rz:['** | help |  | Ps. 118:7 Ps. 118:13 | Jos. 1:14 |
| **!yI[;** | eyes | Deut. 9:17 Deut. 9:18 | Ps. 118:23 |  |
| **~[;** | people | Deut. 9:2 Deut. 9:6 Deut. 9:12 Deut. 9:13 Deut. 9:26 Deut. 9:27 Deut. 9:29 |  | Jos. 1:10 Jos. 1:11 |
| **hn'['** | answered |  | Ps. 118:5 Ps. 118:21 | Jos. 1:16 |
| **hf'['** | do, did, done, made, make | Deut. 9:12 Deut. 9:14 Deut. 9:16 Deut. 9:18 Deut. 9:21 | Ps. 118:6 Ps. 118:15 Ps. 118:16 Ps. 118:24 | Jos. 1:16 |
| **hP,** | commandment, command | Deut. 9:23 |  | Jos. 1:18 |
| **~ynIP'** | before, face | Deut. 9:2 Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:18 Deut. 9:19 Deut. 9:25 |  | Jos. 1:14 |
| **hWc** | commanded | Deut. 9:12 Deut. 9:16 |  | Jos. 1:10 Jos. 1:11 Jos. 1:13 Jos. 1:16 Jos. 1:18 |
| **lAq** | voice | Deut. 9:23 | Ps. 118:15 |  |
| **ha'r'** | see, seen, saw, preceive | Deut. 9:13 Deut. 9:16 | Ps. 118:7 |  |
| **~Wr** | tall, rise, exalt | Deut. 9:2 | Ps. 118:28 |  |
| **xl;v'** | send, sent | Deut. 9:23 |  | Jos. 1:16 |
| **~ve** | name | Deut. 9:14 | Ps. 118:10 Ps. 118:11 Ps. 118:12 Ps. 118:26 |  |
| **[m;v'** | hear, heard | Deut. 9:1 Deut. 9:2 Deut. 9:19 Deut. 9:23 Deut. 9:1 Deut. 9:2 Deut. 9:19 Deut. 9:23 |  | Jos. 1:17 Jos. 1:18 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deut. 9:1-29** | **Psalms**  **118:1-29** | **Ashlamatah**  **Josh 1:10-18** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 14:12-16** | **Tosefta of**  **Luke**  **Lk 22:7-14** |
| --- | --- | --- | --- | --- | --- | --- |
| ἄνθρωπος | man, men |  | Psa 118:6  Psa 118:8 | Jos 1:18 | Mk. 14:13 | Lk. 22:10 |
| ἀπέρχομαι | go forth, go |  |  | Jos 1:15 | Mk. 14:12 | Lk. 22:13 |
| ἀποστέλλω | send |  |  | Jos 1:16 | Mk. 14:13 | Lk. 22:8 |
| δύο | two | Deu 9:10 Deu 9:11  Deu 9:15  Deu 9:17 |  |  | Mk. 14:13 |  |
| εἰσέρχομαι | enter | Deu 9:1 | Ps118:19 | Jos 1:11 | Mk. 14:14 | Lk. 22:10 |
| ἔρχομαι | coming | Deu 9:7 | Ps118:26 |  | Mk. 14:16 | Lk. 22:7 |
| ἑτοιμάζω | prepare |  |  | Jos 1:11 | Mk. 14:12 Mk. 14:15 Mk. 14:16 | Lk. 22:8 Lk. 22:9 Lk. 22:12 Lk. 22:13 |
| ἡμέρα | today, day | Deut. 9:1 Deut. 9:3 Deut. 9:7 Deut. 9:9 Deut. 9:10 Deut. 9:11 Deut. 9:18 Deut. 9:24 Deut. 9:25 | Ps. 118:24 | Jos. 1:11 | Mk. 14:12 | Lk. 22:7 |
| ἰδού | behold | Deu 9:13 |  |  |  | Lk. 22:10 |
| λέγω | saying | Deut. 9:4 Deut. 9:12 Deut. 9:13 Deut. 9:23 Deut. 9:25 Deut. 9:26 Deut. 9:28 | Ps. 118:2 Ps. 118:3 Ps. 118:4 | Jos. 1:10 Jos. 1:11 Jos. 1:12 Jos. 1:13 Jos. 1:16 | Mk. 14:12 Mk. 14:13 | Lk. 22:11 |
| μέγας | great | Deu 9:1 Deu 9:2  Deu 9:14  Deu 9:26 Deu 9::29 |  |  | Mk. 14:15 | Lk. 22:12 |
| πόλις | city, cities | Deu 9:1 |  |  | Mk. 14:13 Mk. 14:16 | Lk. 22:10 |
| πορεύομαι | go |  |  | Jos 1:16 |  | Lk. 22:8 |
| ὕδωρ / ὕδατος | water | Deu 9:9  Deu 9:18 |  |  | Mk. 14:13 | Lk. 22:10 |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “9.1-29”**

**“Atah O’over” – “You are Crossing Over”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And the day of the feast of Hag HaMatzot** (Feast of Unleavened Bread) **came, on which it was necessary** for **the slaughter of the Pesach** (Passover Lamb)**. And he sent Hakham Tsefet and Hakham Yochanan, saying,[[73]](#footnote-73) “Go** and **prepare the Passover for us, so that we may eat** it**. So they said to him, “Where do you want us to prepare** it**?” And he said to them, “Behold,** when **you have entered into the city** (Yerushalayim)**, a man[[74]](#footnote-74) carrying a jar of water will meet you. Follow him into the house which he enters. And you will say to the master of the house, ‘The Rabbi** (Hakham) **says to you, “Where is the guest room where I may eat the Passover with my talmidim** (disciples)**?” ’ And he will show you a large furnished upstairs room. Make preparations there.” So they went** and **found** everything **just as he had told** (prophesied) **them, and they prepared the Passover. And when the hour came, he reclined at the table, and the Sheliachim with him.** | **And two days before Hag HaMatzot** (Feast of Unleavened Bread), **when they** (the Pharisees) **slaughtered the Peasch** (Passover Lamb), **his** (Yeshua’s) **Talmidim said to him, “where do you want us to go to prepare to eat the** Sadducees’ **Pesach?” And he** (Yeshua) **sent two of his Talmidim, and said to them, “Go into the city** (Yerushalayim)**. And you will meet a man [[75]](#footnote-75)carrying a jar of water. Follow him. And wherever he goes in, say[[76]](#footnote-76) to the housemaster, the Rabbi** (Hakham) **says, Where is the guest room where I may eat Pesach with my Talmidim? And he will show you a large upper room, having been spread and made ready. This is where you will prepare for us** (to eat Pesach).” **And his Talmidim went out, came into the city, and found everything as he had said** (or prophesied). **And they prepared the Pesach** (there). |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Deu 9.1-29 | Ps 118:1-29 | Josh 1:10-18 | Mordechai 14:12-16 | 1 Luqas 22:7-14 |

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

Two weeks ago, we had a problem with Mark 14:1, which we translated as: **“And now Pesach (Passover) the [feast of] Matzot (unleavened bread) was in two days.”** We remarked in our commentary then,*“we also have to confess that we have no perfect understanding of this phrase for the time being.”*

It seems that this week we have good news, and we are able to resolve this difficulty. The problem appears to be one of transposition whereby these “two days” should be transported to v.14 rather than being in v.1 – a probable scribal error, since whoever was the scribe failed to understand that there were two Passovers being celebrated at this time – the Sadducee Passover starting the 14th of Nisan and the Pharisee’s Passover on the end of the 14th of Nisan. This would allow the Master to celebrate one and be martyred on another.[[77]](#footnote-77)

Therefore, Mark 14:1 should have read: **“And now Pesach (Passover) the** feast of **Matzot** (unleavened bread) **was near.”** And this phrase “two days” should be read in conjunction with verse 12 to read: **“And two days before Hag HaMatzot** (Feast of Unleavened Bread)**, when they** (the Pharisees) **slaughtered the Pesach** (Passover lamb)**, his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to prepare to eat the** Sadducees’ **Pesach?””**

In order to give a better perspective of what we are proposing we will list the AV version paralleled to our rendition as follows:

| **Authorized Version** | **Our Rendition** |
| --- | --- |
| 1. After two days was *the feast of* the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft and put *him* to death. | 1. **And now Pesach** (Passover) **the** feast of **Matzot** (unleavened bread) **was near. And the Chief Priests and** their **scribes** (Heb. Soferim of the Sadducees – Heb. Tz’dukim) **sought, by cunning how they might take hold** and **kill him** (Yeshua).‎ |
| 12. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? | And **two days** **before Hag HaMatzot** (Feast of Unleavened Bread), **when they** (the Pharisees) **slaughtered ‎the Pesach** (Passover lamb), **his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to ‎prepare to eat the** Sadducees’ **Pesach?”‎** |

This correction then, makes for an easy and just account of the events that transpired at that time in a perfect chronological order.

**12. ¶ And two days before Hag HaMatzot** (Feast of Unleavened Bread)**, when they** (the Pharisees) **slaughtered the Pesach** (Passover lamb)**, his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to prepare to eat the** Sadducees’ **Pesach?”**

**13. And he** (Yeshua) **sent two of his Talmidim, and said to them, “Go into the city** (Yerushalayim)**. And you will meet a man carrying a pitcher of water. Follow him.**

**14. And wherever he goes in, say to the housemaster, the Rabbi** (Hakham) **says, Where is the guest room where I may eat Pesach with my Talmidim?**

**15. And he will show you a large upper room, having been spread and made ready. This is where you will prepare for us** (to eat Pesach)**.”**

**16. And his Talmidim went out and came into the city and found everything as he had said** (or prophesied)**. And they prepared the Pesach** (there)**.**

It is evident from these verses that the Master was a prophet. This being so, we must here indicate that a prophet is not allowed to change the Law or to abolish it permanently, however he can suspend or alter the Law on a rare occasion and **only** for a limited time. For example, the Law says that sacrifices can only be made in Jerusalem at the Temple, but Eliyahu made a sacrifice outside the city of Jerusalem only once.

This too, is here the case regarding the Master who chooses once in a lifetime to have the Passover on the day that the Sadducees celebrate it and die on the day that the Pharisees are killing their Passover offering (i.e. the lambs). This should not be understood as some do, G-d forbid, that the Master changed the correct time for eating the Passover! This temporary change only enabled him to eat a Passover and die in another. Nothing normative should be read into this!

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “****Bae-et Hahi Amar” – Sabbath “At that time (HaShem) said”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | Torah Reading: | Weekday Torah Reading: |
| **בָּעֵת הַהִוא אָמַר** |  | **Saturday Afternoon** |
| **“****Bae-et Hahi Amar”** | Reader 1 – D’barim 10:1-5 | Reader 1 – D’barim 11:10-12 |
| **“****At that time (HaShem) said”** | Reader 2 – D’barim 10:6-8 | Reader 2 – D’barim 11:13-15 |
| **“En aquel tiempo (Ha-Shem) me dijo:¨** | Reader 3 – D’barim 10:9-11 | Reader 3 – D’barim 10:16-18 |
| D’barim (Deut.) 10:1 – 11:9 | Reader 4 – D’barim 10:12-15 |  |
| Ashlamatah: I Kings 8:9-18 | Reader 5 – D’barim 10: 16-19 | **Monday and Thursday Mornings** |
|  | Reader 6 – D’barim 10:20-22 | Reader 1 – D’barim 11:10-12 |
| Psalms: 119:1-24 | Reader 7 – D’barim 11:1-9 | Reader 2 – D’barim 11:13-15 |
| Mk 14:17-21: Luke 22:21-23 | Maftir: B’Midbar 28:9-15 | Reader 3 – D’barim 10:16-18 |

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

**Saturday Evening April 30, 2022**

**Evening: Counting of the Omer Day 15**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is fifteen days of the Omer which are two weeks and one day.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 15 | Darshan/Masoret | Nisan 30 | 3:1-6 | Compassion united with Loving-kindness |

**Ephesians 3:1-6 For the sake**[**[74]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn74) **of the Gentiles**[**[75]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn75) **I Hakham Shaul, am the prisoner**[**[76]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn76)(for the cause) **of Yeshua HaMashiach, I know you have heard**[**[77]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn77) **of the administration**[**[78]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn78) **of God’s loving-kindness**[**[79]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn79) **which is given me for you: how the secret**[**[80]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn80)(So’od mystery of Messiah) **was handed down to me by its** (systematic) **unveiling,**[**[81]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn81) **as I have written briefly. Correspondingly, by reading this you can know**[**[82]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn82) **my insight into the secret** (So’od mystery) **of Messiah,**[**[83]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn83) **which was not made known to the sons of men**[**[84]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn84) **in other generations**[**[85]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn85) **as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret** (So’od mystery) **is that the Gentiles are to become**[**[86]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn86) **fellow heirs, members of the same body,** (i.e. of Messiah) **and partakers of the promise in Yeshua HaMashiach through** their acceptance of **the Mesorah.**



**Sunday Evening May 1, 2022**

**Evening: Counting of the Omer Day 16**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is sixteen days of the Omer which are two weeks and two days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 16 | Darshan/Chazan | Iyar 1 | 3:7-13 | Compassion united with Reverential Awe |

**Ephesians 3:7-13 Of this Mesorah I was made a servant**[**[87]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn87) **in accordance with the gift of God's loving-kindness,**[**[88]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn88) **which was given me**[**[89]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn89) **by the operation**[**[90]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn90) **of his virtuous power.**[**[91]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn91) **Though I am less than the least of all the Tsadiqim,**[**[92]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn92) **this loving-kindness was** (first) **given to me, to hand down**[**[93]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn93)(proclaim) **to the Gentiles the unsearchable**[**[94]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn94) **riches of Messiah. And to enlighten**[**[95]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn95) **all of them in the administration of the secret** (So’od – mystery) **hidden** (in the minds of the Hakhamim) **in the past** (for ages) **by God who created all things, so that through the Congregation**[**[96]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn96) **the wonderfully complex wisdom of God might now be made known by**[**[97]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn97) **the Rulers**[**[98]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn98) **and Authorities**[**[99]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn99)(of the Esnoga – Synagogue) **in the heavenlies.** All of **this was according to the eternal**[**[100]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn100) **purpose** (which runs throughout history) **that He has accomplished in Yeshua our Master is HaMashiach,**[**[101]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn101) **by being in union with him, we**[**[102]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn102) **have delight**[**[103]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn103) **and access**[**[104]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn104)(to the Father) **with confidence by his** (Messiah’s) **faithfulness** to God**.**[**[105]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn105) **Therefore, I require**[**[106]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn106) **of you** (Gentiles) **not to lose be discouraged in what I am suffering for you, which is your glory**.[[107]](https://www.betemunah.org/sederim/nisan2979.html#_ftn107)



**Monday Evening May 2, 2022**

**Evening: Counting of the Omer Day 17**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is seventeen days of the Omer which are two weeks and three days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 17 | Darshan | Iyar 2 | 3:14-19 | Tiferet (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |

**Ephesians 3:14-19 For this reason, I bow my knees**[**[108]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn108) **before the Father,**[**[109]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn109) (of our Master Yeshua HaMashiach)[**[110]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn110) **15 from whom every family**[**[111]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn111) **in the heavens and on earth receives its name** (exists)**,**[**[112]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn112) **that He would grant you, according to the wealth of His glory,**[**[113]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn113) **to be strengthened**[**[114]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn114) **with virtuous power**[**[115]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn115) **by His Ruach**[**[116]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn116)(breathing the Oral Torah/Mesorah) **in the inner man**[**[117]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn117)(soul – Neshamah)**, so that Messiah may take up residence in your hearts through** (your) **faithful obedience;** and that you**, being firmly rooted**[**[118]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn118) **in loving compassion, may have the strength**[**[119]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn119) **to comprehend,**[**[120]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn120) **with all the Tsadiqim what is the breadth and length and height and depth,**[**[121]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn121) **and to know the loving compassion of Messiah, which exceeds knowledge** (Da’at)**, that you may attain fullness of maturity** (perfection) **in God.**[**[122]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn122)



**Tuesday Evening May 3, 2022**

**Evening Counting of the Omer Day 18**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is eighteen days of the Omer which are two weeks and four days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 18 | Darshan/Parnas 1 | Iyar 3 | 3:20-21 | Compassion united with Confidence |

**Ephesians 3:20-21 Now to Him** (G-d) **Who by his virtuous power can do inexhaustibly more than we can ask**[**[123]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn123) **or think, according to the virtuous power working**[**[124]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn124) **within us, to Him** (G-d) **be glory**[**[125]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn125) **in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.**



**Wednesday Evening May 4, 2022**

**Evening: Counting of the Omer Day 19**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is nineteen days of the Omer which are two weeks and five days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 19 | Darshan/Parnas 2 | Iyar 4 | 4:1-3 | Compassion united with Sincerity |

**I therefore, the prisoner in the Master** (Yeshua HaMashiach)**, admonish**[**[126]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn126) **you that you walk**[**[127]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn127)in a manner **worthy of the vocation**[**[128]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn128) **to which you are called, with all humility**[**[129]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn129) **and gentleness, with patience, forbearing one another in loving-compassion,**[**[130]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn130) **striving to keep unity knowing**[**[131]**](https://www.betemunah.org/sederim/nisan2979.html#_ftn131) **the bond of shalom** (unity – peace).



**Thursday Evening May 5, 2022**

**Evening: Counting of the Omer Day 20**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is twenty days of the Omer which are two weeks and six days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 20 | Darshan/Parnas 3 | Iyar 5 | 4:4-6 | Compassion united with Truth/Honesty |

**There is one**[**[1]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn1) **body**[**[2]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn2) **and one soul** (spirit),[[3]](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn3) **even as you are called**[**[4]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn4) **in one hope**[**[5]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn5) **of your calling, one Master,**[**[6]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn6) **one assurance,**[**[7]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn7) **one** (initial)[[8]](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn8) **immersion, one G-d**[**[9]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn9) **and Father of all, who is above all and through**[**[10]**](file:///C:\Users\Gary's%20Beast\Documents\Haggai\5780\Iyar\iyar180.docx#_ftn10) **all and in you all.**

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

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

**Iyar 3, 5782/May 4, 2022 (Yom HaZikaron)**

**Iyar 4, 5782/May 5, 2022 (Yom HaAtzma’ut)**

**A picture containing text, clipart

Description automatically generated**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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

1. “Salvation” means joining the community. Therefore, “salvation” is communal rather than individual. While some find cultic insinuations here we find only the idea that the Gentiles have been inducted into the family (household) of G-d” as an allegory for becoming a part of the family per se. We also note that the Community of “Tsadiqim” is the household – habitation where G-d resides. The language of our pericope now turns towards the Temple of “living stones.” cf. 1 Peter 2:5 [↑](#footnote-ref-1)
2. Torah is commonly understood to refer to the first [five](file:///C:\Users\coryf\Downloads\five.html) books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Some use this term to apply to the whole Tanach (the so-called Old Testament). In its broadest sense, Torah refers to the whole written and [oral Torah](file:///C:\Users\coryf\Downloads\orallaw.html). [↑](#footnote-ref-2)
3. Maharal [↑](#footnote-ref-3)
4. Rabbi Moshe ben Maimon [↑](#footnote-ref-4)
5. Mitzvot – the commands, the deeds, of HaShem. [↑](#footnote-ref-5)
6. Chapters 11 & 12 of Hilchot Melachim from the Mishneh Torah of the Rambam. [↑](#footnote-ref-6)
7. Yehoshua (Joshua) 1:8 [↑](#footnote-ref-7)
8. Mishneh Torah, Laws of Torah Study 1:8-9 [↑](#footnote-ref-8)
9. Devarim (Deuteronomy) 5:1 [↑](#footnote-ref-9)
10. Explained as a master to supply one with knowledge already existing. [↑](#footnote-ref-10)
11. Explained as a companion for studying together, so that one may be able to note what the other misses, or to supply information not known to the other. [↑](#footnote-ref-11)
12. Devarim (Deuteronomy) 6:4ff [↑](#footnote-ref-12)
13. Rashi [↑](#footnote-ref-13)
14. see Mishnah Berurah 155:4 [↑](#footnote-ref-14)
15. Kovetz Shiurim, Vol. 2, no. 11 [↑](#footnote-ref-15)
16. Mishneh Torah, Laws of Torah Study 1:8 [↑](#footnote-ref-16)
17. Torat Ha'odom [↑](#footnote-ref-17)
18. Ideal conditions for study are fixity of purpose, regularity of habits and stability of temperament on the part of the student, as well as a habitual locale and students’ accessories of suitable and standard types. B. cites another rendering, viz., ‘Make thy (decisions in) Law consistent’. [↑](#footnote-ref-18)
19. This advice on the part of Shammai is the more noteworthy in view of his own impatient nature (as compared with Hillel's at any rate). [↑](#footnote-ref-19)
20. In the next world. [↑](#footnote-ref-20)
21. Yesod Mora 1995, 7. [↑](#footnote-ref-21)
22. Talmud Torah = Torah study. [↑](#footnote-ref-22)
23. Yehoshua (Joshua) 1:8 [↑](#footnote-ref-23)
24. The Torah contains no minimum requirement for Torah study. [↑](#footnote-ref-24)
25. Shulchan Aruch Harav3:6 [↑](#footnote-ref-25)
26. Who ruled that if the old Shewbread was on the table for some time in the morning and the new for some time in the evening, that can be said to be ‘continually’. [↑](#footnote-ref-26)
27. Yehoshua (Joshua) 1:8 [↑](#footnote-ref-27)
28. The passage commencing ‘Hear, O Israel’ (Devarim 6:4ff). [↑](#footnote-ref-28)
29. Plur. ‘of ‘am ha-arez, v. Glos. Such a pronouncement might deter the common people from educating their children in the study of the Torah, seeing that the Scriptural precept is fulfilled by the twice daily recital of the Shema’. [↑](#footnote-ref-29)
30. For they would argue thus: if merely for the recital of the Shema’ twice daily the reward is offered: ‘Then thou shalt make thy ways prosperous and then thou shalt have good success’ (Yehoshua ibid.), how great shall be the reward for those that devote their whole time to the study of the Torah! [↑](#footnote-ref-30)
31. Yochanan (John) 1:1 [↑](#footnote-ref-31)
32. Derech HaShem, Part 1, Chap. 4, no. 9 [↑](#footnote-ref-32)
33. I Shmuel (Samuel) 31:4 [↑](#footnote-ref-33)
34. Rashi’s Commentary on Psalms, by Mayer I. Gruber [↑](#footnote-ref-34)
35. Tashlich comes from the Hebrew word meaning "to cast," referring to the intent to cast away our sins via this meaningful and ancient Jewish custom common to both Ashkenazi and Sephardic communities. Tashlich is usually performed on the first day of Rosh Hashanah. [↑](#footnote-ref-35)
36. 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-36)
37. Literally “Bind the Festival”. [↑](#footnote-ref-37)
38. In the Jerusalem Talmud the day is known as bereih de-mo’ada (“the son of the festival”; TJ, Av. Zar. 1:1, 39b). [↑](#footnote-ref-38)
39. The concept of Isru Hag is explained in the Yerushalmi as being the day after the holiday that has a part of the holiday itself. [↑](#footnote-ref-39)
40. Lit. *The Land of Israel* [↑](#footnote-ref-40)
41. Shavuot is the festival that celebrates the integration of the physical and the spiritual. Three is the ability to connect, to combine two contrasting forces. One is alone. Two is division. Three is integration. Before there was a world there was just one dimension: **spiritual**. With the creation of the world came a new dimension, the **physical**. Presto, dichotomy appears. Then G-d revealed a third dimension: **Torah**. Through giving us the Torah, the guide to giving, achieving and connecting to G-d, which enabled us to fuse the physical and the spiritual. Such is the power of three: ***Shabbat 88a*** *A certain Galilean lectured before R. Hisda:Blessed be the Merciful One who gave a three-fold Torah to a three-fold people*(Kohanim, Levites and Israelites) *through a third[-born]*(Moses was the youngest of three children)*on the third day* (of preparation for this event)*in the third month* (Sivan)*.* [↑](#footnote-ref-41)
42. In the Land of Israel. [↑](#footnote-ref-42)
43. This paragraph is an edited excerpt from: The Book of Our Heritage: The Jewish Year and Its Days of Significance, Volume 2, by Eliyahu Ki Tov [↑](#footnote-ref-43)
44. The Shalosh Regalim. [↑](#footnote-ref-44)
45. Tehillim (Psalms) 113 – 118. [↑](#footnote-ref-45)
46. Shulchan Aruch 429:2, [↑](#footnote-ref-46)
47. A place in Israel not to be confused with Mahuza in Babylon. [↑](#footnote-ref-47)
48. Sc. enjoys himself with better food and drink on the Festival, or, alternatively, enjoys himself in this way on the day following the Festival. The alternative interpretation is the origin of the name *Isru hag* given to the day after a festival. [↑](#footnote-ref-48)
49. issur lahag [↑](#footnote-ref-49)
50. In a responsum to a community that had inquired as to the rationale behind the observance of Isru Chag, Rabbi Yosef Hayyim (1832 - 1909), known as the Ben Ish Chai, cited the famous Kabbalist Rabbi Isaac Luria (1534 - 1572), known as the ARI, to the effect that we [Jews] connect the day after the holiday to the holiday itself due to the remaining “light” of the holiday – in other words, so that the sanctity of the holiday will be extended. - Shu”t Torah Lishmah: Orach Chaim, Question 140 [↑](#footnote-ref-50)
51. Yerushalmi Avodah Zarah 1:5 [↑](#footnote-ref-51)
52. confession of sins [↑](#footnote-ref-52)
53. lamnatze’ach is the first significant word in Tehillim (Psalms) 67. [↑](#footnote-ref-53)
54. Tehillim (Psalms) chapter 145. [↑](#footnote-ref-54)
55. Yalkut Yosef Moadim page 445, Chazon Ovadia Yom Tov page 329. [↑](#footnote-ref-55)
56. A canopy beneath which Jewish marriage ceremonies are performed. [↑](#footnote-ref-56)
57. Early on, it was standard to refer to great Rabbis who had passed away with the appellation “Zal” - “zichronah livracha “May his/her/their memory be a blessing” (see here). Over time, people started using the appellation “Zatzal” - zecher tzadik livracha “May the memory of this tzaddik be a blessing” - when talking about great rabbis who have passed away. [↑](#footnote-ref-57)
58. Divrei Aggadah p. 458 [↑](#footnote-ref-58)
59. cf. v. 118:29 [↑](#footnote-ref-59)
60. Rabbi Breslover (Onkelos) interprets the word *even* (stone) as a contraction of the two words *av* (father) and *ben* (son). - Lemachar A’atir, p. 162. We can combine the explanations and say that the final *nun* of e*ven* denotes minimization, and thus, *Even*/**אב-**ן is a small *Av*/father/אב – meaning that the son, himself is a small father. Thus, the family is created: A big father gives birth to a small father and together, there is an ‘*Even’*. [↑](#footnote-ref-60)
61. Rabbi Moshe-Leib of Sossov (1745-4 Shvat 1807) was the leading disciple of Reb Shmelke of Nicholsburg. He also received from the Maggid of Mezritch and from Elimelech of Lyzhinsk. Subsequently a Rebbe in his own right with many followers, he was famous primarily for his love of his fellow Jews and his creative musical talent. His teachings are contained in the books, Likutei RaMal, Torat ReMaL Hashalem, and Chidushei RaMal. [↑](#footnote-ref-61)
62. Bereshit (Genesis) 1:26 [↑](#footnote-ref-62)
63. Rabbi Chaim Joseph David Azulai - Chida was one of the most fascinating and multi-faceted figures in Jewish history. Born in Jerusalem, to a Sephardic family, he became a scholar of the first rank and wrote classic works in halacha such as Shaar Yosef, Birkei Yosef and Machzik Beracha. He was associated with the kabbalist R. Shalom Sharabi and studied under R. Chaim Ibn Attar. [↑](#footnote-ref-63)
64. Rav Shmuel Laniado [↑](#footnote-ref-64)
65. Peh Echad; Chida [↑](#footnote-ref-65)
66. Radak [↑](#footnote-ref-66)
67. Rashi Bereshit (Genesis) 49:24 [↑](#footnote-ref-67)
68. Eben shetiyah – foundation stone, is the foundation of the world and was located in the Holy of Holies in the Temple. This is the stone that **connects** heaven and earth. [↑](#footnote-ref-68)
69. Think David HaMelech [↑](#footnote-ref-69)
70. Think Son of David (Mashiach). [↑](#footnote-ref-70)
71. Bereshit (Genesis) 48:15-16 [↑](#footnote-ref-71)
72. Rabbi Breslover (Onkelos) interprets the word *even* (stone) as a contraction of the two words *av* (father) and *ben* (son). - Lemachar A’atir, p. 162. [↑](#footnote-ref-72)
73. Verbal connection with Josh 10:12 [↑](#footnote-ref-73)
74. Verbal connection with Josh 10:14 [↑](#footnote-ref-74)
75. Verbal connection with Josh 10:14 [↑](#footnote-ref-75)
76. Verbal connection with Josh 10:12 [↑](#footnote-ref-76)
77. Cf. <http://www.betemunah.org/chronology.html> [↑](#footnote-ref-77)