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| **Esnoga Bet Emunah****1101 Surrey Trace SE,****Tumwater, WA 98501****United States of America****© 2012**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Shebat 18, 5772 – Feb. 10/11, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Feb 10 2012 – Candles at 5:57 PMSat. Feb 11 2012 – Havdalah 6:52 PM | **Brisbane, Australia**Fri. Feb 10 2012 – Candles at 6:19 PMSat. Feb 11 2012 – Havdalah 7:13 PM | **Bucharest, Romania**Fri. Feb 10 2012 – Candles at 5:18 PMSat. Feb 11 2012 – Havdalah 6:22 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Feb 10 2012 – Candles at 6:00 PMSat. Feb 11 2012 – Havdalah 6:58 PM | **Jakarta, Indonesia**Fri. Feb 10 2012 – Candles at 5:59 PMSat. Feb 11 2012 – Havdalah 6:49 PM | **Manila & Cebu, Philippines**Fri. Feb 10 2012 – Candles at 5:40 PMSat. Feb 11 2012 – Havdalah 6:31 PM |
| **Miami, FL, U.S.**Fri. Feb 10 2012 – Candles at 5:52 PMSat. Feb 11 2012 – Havdalah 6:46 PM | **Olympia, WA, U.S.**Fri. Feb 10 2012 – Candles at 5:09 PMSat. Feb 11 2012 – Havdalah 6:16 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Feb 10 2012 – Candles at 5:11 PMSat. Feb 11 2012 – Havdalah 6:09 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Feb 10 2012 – Candles at 4:55 PMSat. Feb 11 2012 – Havdalah 5:59 PM | **Singapore, Singapore** Fri. Feb 10 2012 – Candles at 7:03 PMSat. Feb 11 2012 – Havdalah 7:53 PM | **St. Louis, MO, U.S.**Fri. Feb 10 2012 – Candles at 5:14 PMSat. Feb 11 2012 – Havdalah 6:14 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

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

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**This Torah Seder Commentary is dedicated to Her Honour Giberet Dr. Elisheba bat Sarah on occasion of her birthday. We wish her a Yom Huledet Sameach! – a most wonderful Happy Birthday! May she be granted from above, long life, very good health, much happiness and the opportunity to perform many and wonderful deeds of loving-kindness together with all the women of valour in Yisrael, amen ve amen!**

**Shabbat: “Atem Nitsavim HaYom”**

**(“You are standing today”)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתֶּם נִצָּבִים הַיּוֹם** |  |  |
| **“Atem Nitsavim HaYom”** | Reader 1 – D’barim 29:9-14 | Reader 1 – Shemot 30:1-3 |
| **“You are standing today”** | Reader 2 – D’barim 29:15-28 | Reader 2 – Shemot 30:4-6 |
| **“Vosotros estáis hoy delante”** | Reader 3 – D’barim 30:1-10 | Reader 3 – Shemot 30:7-10 |
|  | Reader 4 – D’barim 30:11-20 |  |
| D’barim (Deut.) 29:9 - 31:30 | Reader 5 – D’barim 31:1-13 |  |
| Ashlamatah: Josh 24:1-8, 12-13 | Reader 6 – D’barim 31:14-24 | Reader 1 – Shemot 30:1-3 |
| Psalm 143-144 | Reader 7 – D’barim 31:25-30 | Reader 2 – Shemot 30:4-6 |
|  |  Maftir: D’barim 31:28-30 | Reader 3 – Shemot 30:7-10 |
|  |  Josh 24:1-8, 12-13  |   |
| N.C.: Mark 16:12-16 |  |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. 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: Honouring 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!**

**Reading Assignment:**

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

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

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

Vol. 17 – “Deuteronomy – V – Repentance & Blessing,” pp. 3-90.

**Contents of the Torah Seder**

* Introduction to Third Discourse of Moses– Deut. 29:9-12
* Israel: Present & Future Is a Unity – Deut. 29:13-28
* Conclusion To Third Discourse: Deut. 30:1-20
	+ Omnipotence of Repentance: Return from Exile – Deut. 30:1-10
	+ The Nature of G-d’s Commandment – Deut. 30:11-14
	+ Peroration To The Discourses of Deuteronomy – Deut. 30:15-20
* The Last Days of Moses: Deut. Chs. 31-34
	+ Appointment of Joshua – Deut. 31:1-8
	+ Public Reading of the Torah – Deut. 31:9-13
	+ Introduction To The Song of Moses: Deut. 31:14-23
	+ Moses Hands the Law To The Levites To Be Placed In The Ark – Deut. 31:24-30

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎29:9 – 31:30‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
| --- | --- |
| 9. You are all standing this day before the Lord, your God the leaders of your tribes, your elders and your officers, every man of Israel, | 9. MOSHEH the prophet said: I have called you not in secret, but while standing this day all of you before the LORD your God; the princes of your Sanhedrin, the chiefs of your tribes, your elders and your officers, all men of Israel,  |
| 10. your young children, your women, and your convert who is within your camp both your woodcutters and your water drawers, | 10. your little ones, your wives, and your sojourners who are in your camps, from the hewer of your wood to the filler of your water,JERUSALEM: Your little ones, wives, and sojourners within your camps, from the hewer of your wood to the filler of your water, |
| 11. that you may enter the covenant of the Lord, your God, and His oath, which the Lord, your God, is making with you this day, | 11. that you may enter into the covenant of the LORD your God, and may have in remembrance the oath which the LORD your God does ratify with you this day:JERUSALEM: that you may not transgress the covenant of the LORD your God, nor the oath which He confirms with you this day, |
| 12. in order to establish you this day as His people, and that He will be your God, as He spoke to you, and as He swore to your forefathers to Abraham, to Isaac, and to Jacob. | 12. that you may stand today before Him a purified people; and that He may be a God to you, as He has spoken to you, and as He did swear unto Abraham, Izhak, and Jakob. |
| 13. **But not only with you am I making this covenant and this oath,** | 13. **And not with you only do I ratify this covenant, and attest this adjuration;** |
| 14. **but with those standing here with us today before the Lord, our God, and [also] with those who are not here with us, this day.** | 14. **but all the generations which have arisen from the days of old stand with us today before the LORD our God, and all the generations which are to arise unto the end of the world, all of them stand with us here this day.****JERUSALEM: All the generations which have arisen from the days of old until now stand with you to-day before the LORD your God, and all the generations which are to arise after us stand also here with us to-day.** |
| 15. For you know how we dwelled in the land of Egypt, and how we passed among the nations through which you passed. | 15. For you know the number of the years that we dwelt in the land of Mizraim, and the mighty works which were wrought for us among the nations through which you have passed. |
| 16. And you saw their abominations and their repugnant idols [of] wood and stone, silver and gold which were with them. | 16. You have seen their abominations, and their idols of wood and stone which they have set forth in the streets, and the idols of silver and gold that they have placed with themselves in the houses, shutting the doors after them lest they should be stolen.JERUSALEM: You have seen their hateful things and their abominations, the idols of wood and stone, of silver and gold; idols of wood and stone set forth in the streets, but those of silver and gold kept with themselves in the house because they were afraid they would be stolen. |
| 17. Perhaps there is among you a man, woman, family, or tribe, whose heart strays this day from the Lord, our God, to go and worship the deities of those nations. Perhaps there is among you a root that produces hemlock and wormwood. | 17. Beware, then, lest there be among you now or hereafter a man, woman, family, or tribe, whose heart may be turned away to wander any day from the service of the LORD our God to worship the idols of those nations; or lest there be among you the error which strikes root (in them) whose heart wanders after his sin; for the beginning of sin may be sweet, but its end is bitter as the deadly wormwood;JERUSALEM: Lest there be among you man or woman, family or tribe, whose heart is turned away this day from the LORD our God to go and worship the idols of these people, or there be a man among you whose heart ponders upon sin, which is like a root struck into the earth; for its beginning may be sweet as honey, but its end will be bitter as the deadly wormwood;  |
| 18. And it will be, when he [such a person] hears the words of this oath, that he will bless himself in his heart, saying, "I will have peace, even if I follow my heart's desires," in order to add the [punishment for the] unintentional sins [of this man] to that of [his] intentional sins. | 18. or it be that when he hears the words of this curse he become reprobate in his heart, saying: I will have peace, though I go on in the strength of the evil desires of my heart: so that he will add presumption to the sins of ignorance. |
| 19. The Lord will not be willing to forgive him; rather, then, the Lord's fury and His zeal will fume against that man, and the entire curse written in this book will rest upon him, and the Lord will obliterate his name from beneath the heavens. | 19. It will not be pleasing to the LORD to forgive him; for the LORD's anger and indignation will wax hot against that man, and all the words of the curses written in this book will rest upon him, and the LORD will blot out the memorial of his name from under the heavens. |
| 20. And the Lord will separate him for evil, out of all the tribes of Israel, according to all the curses of the covenant, written in this Torah scroll. | 20. And the LORD will separate him unto evil, from all the tribes of Israel, according to all the maledictions of the covenant which are written in this book. |
| 21. And a later generation, your descendants, who will rise after you, along with the foreigner who comes from a distant land, will say, upon seeing the plagues of that land and the diseases with which the Lord struck it: | 21. And the generations of your children who will arise after you, and the stranger who will come from a far-off land, when they see the plagues of that land, and the afflictions which the LORD will have sent upon it, |
| 22. Sulfur and salt have burned up its entire land! It cannot be sown, nor can it grow [anything], not [even] any grass will sprout upon it. It is like the overturning of Sodom, Gemorrah, Admah and Zeboiim, which the Lord overturned in His fury and in His rage. | 22. the whole land burnt with brimstone, salt, and fierce heat, no longer fit for sowing, nor productive of a blade of any springing herbage; ruined, as Sedom and Amorah, Admah and Zeboim, were overthrown by the Word of the LORD in His wrath and indignation; |
| 23. And all the nations will say, Why did the Lord do so to this land? What [is the reason] for this great rage of fury? | 23. then all people will say, Why has the LORD done so unto this land? What means the strength of this great anger? |
| 24. Then they will say, It is because they abandoned the covenant of the Lord, God of their fathers, [the covenant] which He made with them when He took them out of the land of Egypt, | 24. And they will say, Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Mizraim. |
| 25. For they went and served other deities, prostrating themselves to them deities which they had not known, and which He had not apportioned to them. | 25. But they went after their evil desires, and served the gods of the Gentiles, and worshipped gods which they had not known nor had any part with. |
| 26. And the Lord's fury raged against that land, bringing upon it the entire curse written in this book. | 26. And the anger of the LORD waxed strong against this land, to bring upon it all the curses written in this book. |
| 27. And the Lord uprooted them from upon their land, with fury, anger and great wrath, and He cast them to another land, as it is this day. | 27. And the LORD has made them to wander forth from their country with anger, indignation, and wrath, and has cast them into captivity in another land until this day. |
| 28. **The hidden things belong to the Lord, our God, but the revealed things apply to us and to our children forever: that we must fulfill all the words of this Torah.** | 28. **The secret things are manifest before the LORD our God, and He will take vengeance for them; but the things that are revealed are delivered unto us and to our children for ever, to perform by them the thing that is right, for the confirmation of all the words of this Law.** |
|  |  |
| 1. **And it will be, when all these things come upon you the blessing and the curse which I have set before you that you will consider in your heart, among all the nations where the Lord your God has banished you,**  | 1. **And it will be, when all these words of blessings, or their contraries, which I have set in order before you will have come upon you, you will be converted in your hearts to return unto My fear, in all the dispersions (among) the nations where the LORD will have scattered you.**  |
| 2. **and you will return to the Lord, your God, with all your heart and with all your soul, and you will listen to His voice according to all that I am commanding you this day you and your children,** | 2. **The upright of you will be favored with a blessed repentance; and though you have sinned, yet will your repentance come up unto the glorious throne of the LORD your God, if you will hearken to His Word according to all that I have commanded you this day, you, and your children, with all your heart and with all your soul.** |
| 3. **then, the Lord, your God, will bring back your exiles, and He will have mercy upon you. He will once again gather you from all the nations, where the Lord, your God, had dispersed you.** | 3. **And His Word will accept your repentance with favor, and will have mercy upon you, and He will gather you again from all the nations whither the LORD your God had scattered you.** |
| 4. **Even if your exiles are at the end of the heavens, the Lord, your God, will gather you from there, and He will take you from there.** | 4. **Though you may be dispersed unto the ends of the heavens, from thence will the Word of the LORD gather you together by the hand of Elijah the great priest, and from thence will He bring you by the hand of the King Messiah.** |
| 5. And the Lord, your God, will bring you to the land which your forefathers possessed, and you [too] will take possession of it, and He will do good to you, and He will make you more numerous than your forefathers. | 5. And the Word of the LORD your God will bring you into the land which your fathers possessed by inheritance, and you will possess it, and He will bless you and increase you more than your fathers. |
| 6. **And the Lord, your God, will circumcise your heart and the heart of your offspring, [so that you may] love the Lord your God with all your heart and with all your soul, for the sake of your life.** | 6. **And the LORD your God will take away the foolishness of your heart, and of your children's heart; for He will abolish evil desire from the world, and create good desire, which will give you the dictate to love the LORD your God with all your heart and soul, that your lives may flow on for evermore.** |
| 7. And the Lord, your God, will place all these curses upon your enemies and upon your adversaries, who pursued you. | 7. And the Word of the LORD your God will send these curses upon your enemies who have oppressed you in your captivities, and such as have hated and persecuted, to destroy you. |
| 8. And you will return and listen to the voice of the Lord, and fulfill all His commandments, which I command you this day. | 8. But you will return, and be obedient to the Word of the LORD, and do all His commandments that I command you this day. |
| 9. And the Lord, your God, will make you abundant for good in all the work of your hands, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your soil. For the Lord will once again rejoice over you for good, as He rejoiced over your forefathers, | 9. And the LORD your God will make you to abound in good; for you will prosper in all the works of your hands, in the offspring of your womb, the increase of your cattle, and the produce of your land, for good; for the Word of the LORD will return, to rejoice over you, to bless you, as He rejoiced over your fathers, |
| 10. when you obey the Lord, your God, to observe His commandments and His statutes written in this Torah scroll, [and] when you return to the Lord, your God, with all your heart and with all your soul. | 10. if you will hearken to the Word of the LORD your God in keeping His commandments and statutes which are written in the book of this Law, when you have returned to the fear of the Lord your God with all your heart and with all your soul. |
| 11. **For this commandment which I command you this day, is not concealed from you, nor is it far away.** | 11. **For this commandment which I command you today is not hidden from you, nor afar off.** |
| 12. **It is not in heaven, that you should say, "Who will go up to heaven for us and fetch it for us, to tell [it] to us, so that we can fulfill it?"** | 12. **It is not in the heavens, that you should say, Who will ascend for us into heaven, and bring it to us to make us hear, that we may do it?****JERUSALEM: The Law is not in the heavens, that you should say, O that we had one like Mosheh the prophet to ascend into heaven, and bring it to us, and make us hear its commands, that we may do them!** |
| 13. **Nor is it beyond the sea, that you should say, "Who will cross to the other side of the sea for us and fetch it for us, to tell [it] to us, so that we can fulfill it?"** | 13. **Neither is it beyond the great sea, that you should say, Who will go beyond the sea for us, and fetch it for us to make us hear, that we may do it?****JERUSALEM: Neither is the Law beyond the great sea, that you should say, O that we had one like Jonah the prophet, who could descend into the depths of the sea, and bring it to us, and make us hear its commands, that we may do them!** |
| 14. **Rather,[this] thing is very close to you; it is in your mouth and in your heart, so that you can fulfill it.** | 14. **For the Word is near to you, in your schools; open your mouth, that you may meditate on it; purify your hearts, that you may perform it.****JERUSALEM: For the Word is very near you, in your mouth, that you may meditate upon it, and in your hearts, that you may perform it. See, behold, I have set before you this day the way of life, which is the path of the good, and the way of death, which is the path of the evil.** |
| 15. Behold, I have set before you today life and good, and death and evil, | 15. Behold, I have set before you this day the way of life, wherein is the recompense of the reward of good unto the righteous/generosity, and the way of death, wherein is the retribution of the wages of evil unto the wicked. |
| 16. inasmuch as I command you this day to love the Lord, your God, to walk in His ways, and to observe His commandments, His statutes, and His ordinances, so that you will live and increase, and the Lord, your God, will bless you in the land to which you are coming to take possession of it. | 16. For I teach you today to love the LORD your God, and to walk in the ways that are right before Him, and to keep His commandments, statutes, and judgments, and live and multiply; that the LORD your God may bless you in the land into which you are entering to possess it. |
| 17. But if your heart deviates and you do not listen, and you will be drawn astray, and you will prostrate yourself to other deities and serve them, | 17. But if you think in your heart that you will not obey, but will go astray to worship the idols of the nations, and serve them, |
| 18. I declare to you this day, that you will surely perish, and that you will not live long days on the land, to which you are crossing the Jordan, to come and take possession thereof. | 18. I proclaim to you this day, that you will perish, and will not prolong your days on the land to which you are to pass over the Jordan to possess it. |
| 19. This day, I call upon the heaven and the earth as witnesses [that I have warned] you: I have set before you life and death, the blessing and the curse. You shall choose life, so that you and your offspring will live; | 19. I attest this day, not only you, who are to pass away from this world, but the heavens and the earth, that I have set before you life and death, blessing and its reverse. Choose therefore the way of life, even the Law, that you and your children may live the life of the world to come; |
| 20. To love the Lord your God, to listen to His voice, **and to cleave to Him**. For that is your life and the length of your days, to dwell on the land which the Lord swore to your forefathers to Abraham, to Isaac, and to Jacob to give to them. | 20. that you may love the LORD your God, to obey His Word, **and keep close unto His fear; for the Law in which you occupy yourselves will be your life in this world, and the prolongment of your days in the world that comes;** and you will be gathered together at the end of the scattering, and dwell upon the land which the LORD swore to your fathers, to Abraham, Izhak, and Jakob, to give it unto them. |
|  |  |
| 1. And Moses went, and he spoke the following words to all Israel.  | 1. AND Mosheh went into the tabernacle of the house of instruction, and spoke these words unto all Israel, |
| 2. He said to them, "Today I am one hundred and twenty years old. I can no longer go or come, and the Lord said to me, "You shall not cross this Jordan. | 2. and said to them: I am the son of a hundred and twenty years this day. I am no more able to go out and come in, and the Word of the LORD has said to me: You will not go over this Jordan. |
| 3. The Lord, your God He will cross before you; He will destroy these nations from before you so that you will possess them. Joshua he will cross before you, as the Lord has spoken. | 3. The LORD your God, and His Shekinah, will go over before you. He will destroy those nations, and you will possess them. Jehoshua also will go before you, as the LORD has said. |
| 4. And the Lord will do to them, as He did to the Amorite kings, Sihon and Og, and to their land, [all of] which He destroyed. | 4. And the LORD will execute judgment on them, as He did on Sihon and Og kings of the Amoraee, and the people of their land, whom He destroyed. |
| 5. And [when] the Lord delivers them before you, you shall do to them according to all the commandment that I have commanded you. | 5. And the Word of the LORD will deliver them up before you, and you will do to them according to all the commandment that I have commanded you. |
| 6. Be strong and courageous! Neither fear, nor be dismayed of them, for the Lord, your God He is the One Who goes with you. He will neither fail you, nor forsake you." | 6. Be strong, then, and of good courage, fear not, nor be dismayed before them; for the Shekinah of the LORD your God will be the Leader of you, He will not forsake nor be far from you. |
| 7. And Moses called Joshua and said to him in the presence of all Israel, "Be strong and courageous! For you shall come with this people to the land which the Lord swore to their forefathers to give them. And you shall apportion it to them as an inheritance. | 7. And Mosheh called Jehoshua from among the people, and said to him: Be strong, and of good courage; for you are appointed to go with this people to the land which the Word of the LORD swore to your fathers to give them, and you are to divide it among them. |
| 8. The Lord He is the One Who goes before you; He will be with you; He will neither fail you, nor forsake you. Do not fear, and do not be dismayed." | 8. And the Shekinah of the Word of the LORD will go before you, and His Word will be your helper; He will not forsake nor be far from you; fear not, nor be dismayed. |
| 9. Then Moses wrote this Torah, and gave it to the priests, the descendants of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel. | 9. And Mosheh wrote this Law, and delivered it to the priests the sons of Levi, who bare the ark of the LORD's covenant, and to all the Sages of Israel. |
| 10. Then, Moses commanded them, saying, "At the end of [every] **seven years,** at an appointed time, in the Festival of Succoth, [after] the year of release, | 10. And Mosheh commanded them, saying: At the end of **seven years** in the time of the year of remission at the feast of Tabernacles, |
| 11. **When all Israel comes to appear before the Lord, your God, in the place He will choose you shall read this Torah before all Israel, in their ears.** | 11. **when all Israel comes to appear before the LORD your God, in the place that He will choose, you will read this Law before all Israel while they listen.** |
| 12. Assemble the people: the men, the women, and the children, and your stranger in your cities, in order that they hear, and in order that they learn and fear the Lord, your God, and they will observe to do all the words of this Torah. | 12. Assemble the people, the men, that they may learn, the women, that they may hear instruction, the children, that they may partake the benefit (reward) of those who bring them, and your sojourners who are in your cities, that they may behold the majesty of the Law, and be reverent all of them before the Word of the LORD your God, and observe to do all the words of this Law. |
| 13. And their children, who did not know, will hear and learn to fear the Lord, your God, all the days that you live on the land, to which you are crossing the Jordan, to possess. | 13. Let their children also, who know not, hear, and learn to fear the LORD your God all the days that you live in the land to inherit which you pass over Jordan. |
| 14. And the Lord said to Moses, "Behold, your days are approaching [for you] to die. Call Joshua and stand in the Tent of Meeting, and I will inspire him. So Moses and Joshua went, and stood in the Tent of Meeting. | 14. Unto three of the just was it told that the time of their death was drawing near, and that they should not attain to the days of their fathers; and each of them had been appointed a prince in his days; Jakob our father, David the king, and Mosheh the prophet; for thus it is written: And the LORD said unto Mosheh, Behold, your day approaches when you must die. Call Jehoshua, and stand both of you in the tabernacle of ordinance, that I may give him charge. And Mosheh and Jehoshua went, and stood in the tabernacle of ordinance. |
| 15. And the Lord appeared in the Tent, in a pillar of cloud. The pillar of cloud stood at the entrance to the Tent. | 15. And the glorious Shekinah of the LORD revealed itself at the tabernacle in the pillar of the Cloud, and the pillar of the Cloud stood over the door of the tabernacle, and Mosheh and Jehoshua stood without.  |
| 16. And the Lord said to Moses: Behold, you are [about to] lie with your forefathers, and this nation will rise up and stray after the deities of the nations of the land, into which they are coming. And they will forsake Me and violate My covenant which I made with them.  | 16. And the LORD said to Mosheh, Behold, you wilt lie down in the dust with your fathers, and your soul will be treasured in the treasury of eternal life with your fathers: but this wicked people will rise up and go astray after the idols of the nations among whom they come, and will forsake My worship, and change My covenant which I have made with them.JERUSALEM: They will forsake, and will profane the statutes I have confirmed with them. |
| 17. And My fury will rage against them on that day, and I will abandon them and hide My face from them, and they will be consumed, and many evils and troubles will befall them, and they will say on that day, 'Is it not because our God is no longer among us, that these evils have befallen us?' | 17. Then My anger will be kindled against them in that day, and I will abhor them, and remove My Shekinah from them, and they will become a prey, and many evils and troubles will befall them. And they will say at that time, with adjuration, Is it not because the Shekinah of my God dwells not among me, that all these evils have befallen me? |
| 18. And I will hide My face on that day, because of all the evil they have committed, when they turned to other deities. | 18. But I will indeed remove My Shekinah from them at that time, until they have dwindled away, to receive the punishment of their sins for all the evil they have wrought, because they turned themselves after the idols of the nations. |
| 19. And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel. | 19. And now, write you this hymn, and teach the children of Israel; put it upon their lips, that this hymn may be before them, for a witness against the children of Israel. |
| 20. When I bring them to the land which I have sworn to their forefathers [to give them], a land flowing with milk and honey, they will eat and be satisfied, and live on the fat [of the land]. Then, they will turn to other deities and serve them, provoking Me and violating My covenant. | 20. For I will bring them into the land which I promised to their fathers, (a land) producing milk and honey, and they will eat and be satisfied: but (after that they have) waxen fat they will turn away to the idols of the Gentiles and worship them; so will they provoke Me to anger, and abolish My covenant. |
| 21. And it will be, when they will encounter many evils and troubles, this song will bear witness against them, for it will not be forgotten from the mouth of their offspring. For I know their inclination what they [are planning] to do today, [even] before I bring them in to the land which I have sworn [to give them]." | 21. And when these many evils and troubles will come upon them, then will this hymn bear witness to them for a testimony; for it is revealed before Me that it will not be forgotten on the lips of their children: for their evil disposition to which they are yielding today, even before I bring you into the promised land, is known to Me. |
| 22. And Moses wrote this song on that day, and taught it to the children of Israel. | 22. And Mosheh wrote this hymn, and taught the children of Israel. |
| 23. And He commanded Joshua the son of Nun, and said: "Be strong and courageous! For you shall bring the children of Israel to the land that I have sworn to them, and I will be with you." | 23. And He commanded Jehoshua bar Nun, saying: Be strong and of good courage; for you art to bring the sons of Israel into the land I have promised to them, and My Word will be your Helper. |
| 24. And it was, when Moses finished writing the words of this Torah in a scroll, until their very completion, | 24. And when Mosheh had finished to write the words of this Law upon parchment to complete them,JERUSALEM: When Mosheh had completed to write the glorious words of this Law until they were finished,  |
| 25. that Moses commanded the Levites, who carried the ark of the covenant of the Lord, saying: | 25. he commanded the Levites who bare the ark of the LORD's covenant, saying: |
| 26. "Take this Torah scroll and place it along side the ark of covenant of the Lord, your God, and it will be there as a witness. | 26. Take the book of this Law, and put it into a chest on the right side of the ark of the covenant of the LORD your God, that it may be for a testimony to you. |
| 27. **For I know your rebellious spirit and your stubbornness. Even while I am alive with you today you are rebelling against the Lord, and surely after my death!** | 27. **For your rebellion is revealed before me, and the obduracy of your neck. Behold, while I am yet alive among you today you are rebellious before the LORD; but how much more when I am dead!****JERUSALEM: How much the more when I am dead!** |
| 28. Assemble to me all the elders of your tribes and your officers, and I will speak these words into their ears, and I will call upon the heaven and the earth as witnesses against them. | 28. Gather together to me all the Sages of your tribes and your officers, and I will speak all these words in their hearing, and will call heaven and earth to bear witness against them. |
| 29. **For I know that after my death, you will surely become corrupted, and deviate from the way which I had commanded you. Consequently, the evil will befall you at the end of days, because you did evil in the eyes of the Lord, to provoke Him to anger through the work of your hands.** | 29. **For I know that after my death corrupting you will corrupt your works, and go astray from the way I have commanded you, and that evil will befall you in the end, because you will do what is wrong before the LORD in provoking Him to anger.** |
| 30. Then, Moses spoke into the ears of the entire assembly of Israel the words of the following song, until their completion. | 30. And Mosheh spoke in the hearing of all the congregation of Israel the words of this hymn until they were ended. |
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**Rashi’s Commentary on D’barim (Deut.) ‎‎‎29:9 – 31:30‎‎**

**9 You are all standing** [The verse says, “this day,” which] teaches us that on the day of his death, Moses assembled Israel in the presence of the Holy One, Blessed is He, to bring them into [His] covenant.

**the leaders of your tribes** Heb. רָאשֵׁיכֶם שִׁבְטֵיכֶם , [lit., “your leaders, your tribes,” referring to two separate entities, which does not make sense here because “your tribes” includes the leaders. Rather, this means here:] “The leaders of your tribes.”

**your elders and your officers** [We learn from the order in this verse that] the more distinguished ones were mentioned first, and after this: “every man of Israel.”

**10 both your woodcutters [and your water drawers]** [The mention of these people separate to the main community of Israel] teaches us that in the days of Moses, Canaanites came to convert [to Judaism], just as the Gibeonites came [to convert] in the days of Joshua. This is the meaning of the verse regarding the Gibeonites, “And they also acted cunningly...” (Josh. 9:4), [i.e., pretending that they had come from a far away country. When they were discovered, Joshua made them woodcutters and water drawers for Israel (see Josh. 9:3-27). Likewise here, the Canaanites attempted to deceive Moses,. but they did not succeed, and Moses did not accept them to be Jews. Rather,] Moses made them woodcutters and water drawers [i.e., slaves for Israel].-[Tanchuma 2; Yev. 79a; see Rashi Gittin 23b]

**that you may enter** Heb. לְעָבְרְךָ [Meaning,] “That you may pass through [i.e., enter] the covenant.” One should not understand this verb [to be in the causative conjugation,] to mean “to cause you to pass through,” [but rather, the verb is in the simple conjugation, and means that you yourselves will pass through]. This is similar to the expression, לַעֲשׂתְכֶם , “that you [yourselves] should do them” (Deut. 4:14).

**that you may enter into the covenant** [lit.] “that you may pass through the covenant.” This was the method of those who made covenants: They would set up a demarcation on one side and a demarcation on the other, and [the respective parties of the covenant] “passed through” between [these partitions], as the verse says, “[when] they cut the calf in two and passed between its parts” (Jer. 34:18).

**12 in order to establish you this day as His people** [Why does God here warn Israel against idolatry by making such grave oaths and severe curses, unlike other commandments where He would simply make a warning and attach a punishment if the commandment was transgressed?] He goes to so much trouble here, for the purpose of keeping you as His people. [Since He promised not to exchange you for another people (see the following Rashi), He must ensure your faithfulness to Him.

**and that He will be your God** Since God has given you His word and [also] sworn to your forefathers not to exchange their offspring for another nation, therefore, He [ensures your faithfulness to Him by] binding you through these oaths, so as not to provoke Him to anger, because He cannot separate Himself from you. Until here, I have explained this passage according to its simple sense. The homiletic explanation is as follows: Why is parashath נִצָּבִים juxtaposed to the curses [in parashath כִּי תָבֽא ]? Because when Israel heard these ninety-eight curses [delineated in כִּי תָבֽא , besides the forty-nine [curses] stated in Leviticus (26:14- 38), they turned pale, and said, “Who can possibly endure these?” [Thereupon,] Moses began to appease them [as follows]:

**You are... standing this day** You have provoked the Omnipresent to anger many times, yet He has not made an end to you. Indeed, you still exist before Him ["standing... before the Lord"].-[Tanchuma 1]

**this day** [You exist now] Just as this day exists. For [although] it becomes dark [for a period, nevertheless] it shines [again]. So too, here, God has made light for you, and He will again make light for you in the future. And the curses and sufferings preserve you and enable you to stand before Him [the curses, by preventing you to stray from serving Him, and the sufferings, by cleansing you of your sins]. Similarly, in the previous parashah [of כִּי תָבֽא , Moses spoke] words of conciliation, [e.g.,] “You have seen all that the Lord did...” (Deut. 29:1). Another explanation of "You are... standing": Because the Israelites were now passing from one leader to the next—i.e., from [the leadership of] Moses to [that of] Joshua. Therefore, Moses made them stand [in assembled ranks], in order to encourage them. Joshua did the same [when he was about to die (Josh. 24:1)]. Also, Samuel [did likewise], when Israel passed from his leadership to that of Saul, [as the verse says,] “Stand now, and I will reason with you before the Lord...” (I Sam. 12: 7). -[Tanchuma 1]

**14 and [also] with those who are not here** **also with future generations.-[Tanchuma 3]**

**15 For you know** [Verses 15-17 are understood as follows:] Since you saw the idolatrous nations, perhaps one of you was enticed to follow their ways, and “perhaps there is among you...” (verse 17), therefore, I must place you under an oath [because you are in this position of extra susceptibility].

**16 you saw their abominations** Heb. שִׁקּוּצֵיהֶם . [Their idols are so termed] because they are disgusting, like creeping, crawling insects (שְׁקָצִים) .

**their repugnant idols** Heb. גִּלֻּלֵיהֶם . -[Their idols, thus termed] because they are putrid and disgusting like dung (גָּלָל) .

**wood and stone** You saw those [idols] made of wood and stone out in the open, because the heathen [who owned them, did not mind leaving them outside, since he] did not fear that they would be stolen. [Thus, regarding these idols, the verse says, "And you saw their... idols... (of) wood and stone."] However, [regarding the idols made] of “silver and gold,” they “were with them,” in the [confines of their private] treasure chambers, because [their heathen owners] were afraid that these [expensive idols] might be stolen.-[Tanchuma 3]

**17 Perhaps there is among you** - פֶּן־יֵשׁ בָּכֶם [This phrase, meaning,] “Perhaps there is among you,” [is repeated twice in this verse. Rashi explains here that there might be two levels of disobeying God. A person might serve other deities, or he is one...]

**whose heart strays this day** from accepting upon himself the covenant.

**a root that produces hemlock and wormwood** [This refers to] a root that produces a bitter herb, like giddin, which are bitter [see Targum Jonathan on Lam. 3:19]. Here, then, the verse means: “[Someone who] produces and increases evil among you.”

**18 that he will bless himself in his heart** Heb. וְהִתְבָּרֵךְ בִּלְבָבוֹ [the word וְהִתְבָּרֵךְ stems from] the word for “blessing” (בָּרֵךְ) . [The verse means:] “In his heart, [this man] will imagine a blessing of peace for himself, saying: These curses will not come upon me. I will have only peace!" וְהִתְבָּרֵךְ Bendira soy in Old French [i.e., the verb is in the reflexive conjugation], like ” וְהִתְגַּלָּח , And he shall shave himself" (Lev. 13:33), “ וְהִתְפַּלֵּל , and he will pray” (I Kings, 8:42), [which employs the reflexive form of the root פלל ].

**I follow my heart’s desires** Heb. בִּשְׁרִירוּת לִבִּי אֵלֵךְ [Meaning, “If I follow] what my heart beholds,” as in [the verse], “I behold it (אֲשׁוּרֶנּוּ) , but it is not near” (Num. 24:17). That is to say [the verse means]: “[Even if I go in the way] that my heart sees [fit] to do.”

**in order to add the [punishment for the] unintentional sins [of this man]** - לְמַעַן סְפוֹת הָרָוָה - Because I will add to him the punishment for what he heretofore committed unintentionally, which I would have overlooked, but now, he has caused that I combine them with the intentional sins and punish him for everything. Similarly, Onkelos renders [the verse here as]: בְּדִיל לְאוֹסָפָא לֵיהּ חֶטְאֵי שָׁלוּתָא עַל זְדָנוּתָא , [meaning,] That I shall add for him the [punishment incurred for the] unintentional sins to [that of] the intentional sins. הָרָוָה [lit., “drunk.” Here, as explained, the word] refers to unintentional [sins], which [a man] commits as if in a drunken state, that is, unknowingly. הַצְּמֵאָה [lit., “thirsty.” Here, as explained, the word refers to intentional sins, that is] when [a man] commits [a sin] knowingly and out of lust.

**19 The Lord’s fury... will fume** [The image is as follows:] Through anger, the body [of a person] becomes heated up, and fumes are emitted from the nose. Similarly, [referring to God,] the verse says, “Smoke rose up in His nose” (II Sam. 22:9). Now, although this is inappropriate for the Omnipresent [since He has no physical form; nevertheless], Scripture describes [this concept] to the human ear in the manner to which it is accustomed and able to understand, according to the [natural] ways of the world. [Thus, the verse here is figuratively denoting God’s fuming anger.]

**and His zeal** Heb. וְקִנְאָתוֹ [This is] a term denoting [burning] fury, enprenemant [in Old French, zealous anger], firmly keeping hold of the trait of vengeance, without giving in whatsoever.

**20 that is written in this book** Heb. בְּסֵפֶר הַתּוֹרָה הַזֶּה , “written in this Torah scroll.” [Here, the word for “this” (הַזֶּה) is in the masculine form. However,] earlier, the verse says, “And also every sickness and plague... in this Torah scroll בְּסֵפֶר הַתּוֹרָה הַזּאֽת ” (Deut. 28:61), [where the word for “this” (הַזּאֽת) , appearing in the identical phrase, is in the feminine form. How do we explain the difference of gender for the same word, appearing in an identical phrase in Scripture? The answer is that there in Deut. 28:61,] the הַזּאֽת , which is in the feminine form, qualifies the word הַתּוֹרָה , “Torah” [which is in the feminine form]. And [here in our verse,] the word הַזֶּה , which is in the masculine form, qualifies the word סֵפֶר , “scroll” [which is in the masculine form. How do we know that each respective mention of the word “this” is qualifying the particular word described, and not otherwise? Because in these two verses,] the cantillation symbols punctuate the words [of the phrase “this Torah scroll”] in two different ways, [as follows]: In the passage [describing] the curses [i.e., in Deut. 28:61], the [cantillation symbol called] tipcha is placed under the word בְּסֵפֶר , [thus separating it from the next words הַתּוֹרָה הַזּאֽת ,] while [the words], הַזּאֽת הַתּוֹרָה are attached to each other [also by virtue of the cantillation symbols]. Hence, [the verse] employs the הַזּאֽת [for the word “this,” because it clearly is qualifying the word “Torah,” which is in the feminine form]. However, here [in our verse], the tipcha is placed under the word הַתּוֹרָה [Thus, together with its previous conjunctive symbol, the meircha placed under the word בְּסֵפֶר , it] joins these two words, בְּסֵפֶר הַתּוֹרָה , into one attached [expression]. Accordingly, the word ["this"] qualifies the [first word in the expression, namely,] "scroll,"[the direct object in the expression" Torah scroll," and since the word “scroll”] is in the masculine form [thus, the qualifying word הָזֶה takes on the masculine form here].

**25 which they had not known** In which they had never recognized any divine power.

**and which He had not apportioned to them** Heb. וְלֹא חָלַק לָהֶם [Meaning, “God] had not allotted them” [these deities] to be their [Israel’s] portion. Onkelos, however, renders: “and which did not grant them any good.” [Here,] the expression וְלֹא חָלַק is [understood to mean]: “that deity which they would choose for themselves did not apportion to them any inheritance or any portion.”

**27 And the Lord uprooted them** Heb. וַיִּתְּשֵׁם ה' , as rendered by the Targum: וְטַלְטְלִינוּן , “and He drove them out.” Similarly, “Behold, I uproot them (נוֹתְשָׁם) from upon their land” (Jer. 12:14).

**28 The hidden things belong to the Lord, our God** Now, you might object [to God, saying]: "But what can we do? You punish the entire community because of the sinful thoughts of an individual, as Scripture says, ‘Perhaps there is among you a man...’ (verse 17 above), and after this, Scripture continues, ‘Seeing the plagues of that land [and the diseases with which the Lord struck it]’ (verse 21) [which seems to indicate that for the sinful thought of even one individual, the whole land would be struck down with plagues and diseases]. But surely no man can know the secret thoughts of his fellow [that we could somehow prevent this collective punishment!" In answer to this, God says:] “I will not punish you for the hidden things!” [I.e.,] because “[The hidden things] belong to the Lord, our God,” and He will exact punishment upon that particular individual [who sins in secret]. However, “the revealed things apply to us and to our children ” [that is, we are responsible for detecting the sins committed openly in our community, and] to eradicate any evil among us. And if we do not execute judgment upon these [open transgressions, over which we do have control,], then the whole community will be punished [because they would be remiss in their responsibility]. There is a dot placed over [each letter of] the words לָנוּ וּלְבָנֵינוּ here, to teach us homiletically that even for open sins [which were not brought to judgment, God] did not punish the whole community—until Israel crossed the Jordan. For then, they accepted upon themselves the oath at Mount Gerizim and Mount Ebal, and thereby [formally] became responsible for one another (Sanh. 43b). [When dots are placed over letters of the Torah, this denotes an exclusion of some sort. In our context, our Rabbis teach us that the exclusion refers to the period prior to the crossing of the Jordan.]

**Chapter 30**

**3 The Lord, your God, will bring back your exiles** Heb. וְשָׁב , lit., The Lord, your God, will (Himself) return (with) your exiles. [That is, the verb שָׁב is in the simple conjugation. Now, since we understand the verse to mean:" The Lord your God will bring back your exiles,"] Scripture should have written, וְהֵשִׁיב ה' אֶת שְׁבוּתְךָ [with the verb וְהֵשִׁיב being in the causative conjugation, meaning “to bring back”]. But [although the meaning of the verse is indeed, “The Lord, your God, will bring back your exiles,”] our Rabbis learned from [the simple conjugation of the verb] here [which alludes to God Himself returning], **that the Shechinah resides among Israel, as it were, in all the misery of their exile,** and when the Jews are redeemed [from their exile], God writes [in Scripture an expression of] redemption for Himself [to allude to the fact that He has also been redeemed, as it were,] so that He Himself returns along with Israel’s exiles (Meg. 29a). A further [lesson] may be learned [from the unusual form of the verb which expresses “to bring back the exiles”]: The day on which Israel’s exiles will be gathered is so monumental and [this ingathering] will be such a difficult [procedure, as it were], that it is as though God Himself must literally take each individual Jew with His very hands, [taking him] out of his place [in exile. We see] the same concept [brought up in Scripture,] when the verse says, “And you will be gathered up, one by one, O children of Israel” (Isa. 27:12). [That verse refers to the ingathering of Israel’s exiles from Babylon. However,] we find this [idea] also regarding the [ingathering of] exiles from the other nations, as the verse says, “And I shall bring back the exiles of Egypt (וְשַׁבְתִּי שְׁבוּת מִצְרַיִם) ” (Ezek. 29: 14).

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

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

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

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

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

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

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

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

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

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

**Chapter 31**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Tehillim (Psalms) ‎‎‎143:1-12 & 144:1-15 ‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. A song of David. O Lord, hearken to my prayer, lend ear to my supplications; with Your faith, answer me with Your righteousness. | 1. A praise for David. O LORD, hear my prayer, listen to my supplication; in Your truth answer me in Your generosity. |
| 2. And do not come to judgment with Your servant, for no living being will be innocent before You. | 2. And do not enter the house of judgment with Your servant, for nothing that lives will be pure in Your presence. |
| 3. For an enemy pursued my soul; he crushed my soul to the earth; he has made me dwell in dark places like those who are long dead. | 3. For the enemy is persecuting my soul; he has crushed my life to the earth; he made me dwell in darkness like those who are dead in this age. |
| 4. And my spirit enwrapped itself upon me; within me my heart is appalled. | 4. When my soul grows weary against me, in my body my heart will be confounded. |
| 5. I remember the days of yore; I meditate over all Your works; I speak of the work of Your hands. | 5. I called to mind the days of old; I meditated on all Your deeds; I will speak of the works of Your hands. |
| 6. I spread out my hands to You; my heart is like a weary land to You forever. | 6. I spread out my hands in prayer before You; my soul looks towards You forever like a land that is thirsty for water. |
| 7. Answer me quickly, O Lord, my spirit pines. Do not hide Your countenance from me, lest I be likened to those who descend into the pit. | 7. Hurry, answer me, O LORD; my spirit yearned for You; do not remove Your presence from me; and I have become like those who descend to the pit of the grave. |
| 8. Let me hear Your kindness in the morning, for I hope in You; let me know the way in which I am to go, for to You I have lifted up my soul. | 8. Proclaim Your goodness to me in the morning, for I have hoped in Your Word; make me know this way that I walk, for to You have I lifted up my soul in prayer. |
| 9. Save me from my enemies, **O Lord; to You I have hidden.** | 9. Deliver me from my enemies, O LORD; **I have reckoned Your Word to be redeeming.** |
| 10. Teach me to do Your will for You are my God; may Your good spirit lead me in an even land. | 10. Teach me to do Your will, for You are my God; Your good holy spirit will guide me in the land correctly. |
| 11. For the sake of Your name, O Lord, revive me; with Your righteousness, deliver my soul from distress. | 11. For the sake of Your name, O LORD, sustain me; by Your righteousness/generosity bring my soul out of distress. |
| 12. And with Your kindness, You shall cut off my enemies, and You shall destroy all the oppressors of my soul, for I am Your servant. | 12. And by Your kindness overthrow my enemies, and destroy all those who oppress my soul, for I am Your servant. |
|  |  |
| 1. Of David. Blessed is the Lord, my Rock, Who trains my hands for battle, my fingers for war. | 1. *Composed* by David. Blessed is the LORD, my *strength*, who instructs my hands for battle, my fingers to *wage* war.  |
| 2. My kindness and my fortress, my high tower and my deliverer, my shield in Whom I take refuge, **Who flattens peoples beneath me.** | 2. *He who acts favorably*, and my *mighty* fortress; my *strength*, and the one who delivers me; my shield, and I have hoped in *His Word*; **He who tramples the *Gentiles* under me.** |
| 3. O Lord, what is man that You should know him, the son of man, that You should consider him? | 3. O LORD, what is a *son of* man, that you know him? The *sons* of men, that you think of him? |
| 4. Man is like a breath; his days are as a fleeting shadow. | 4. A *son of* man is likened to nothing; his days are like a shadow that passes. |
| 5. O Lord, bend Your heavens and descend; touch the mountains and they will smoke. | 5. O LORD, bend the heavens and *be revealed*; touch the mountains, and they send up smoke. |
| 6. Flash lightning and scatter them; send forth Your arrows and confound them. | 6. Make lightning flash, and scatter them; send arrows and confound them. |
| 7. Stretch forth hands from above; deliver me and rescue me from great waters, from the hands of foreigners. | 7. Extend Your hand from the highest heaven; deliver me and save me from the hordes that are likened to many waters, from the hand of the sons of foreigners. |
| 8. Whose mouth speaks vanity, **and whose right hand is a right hand of falsehood.** | 8. Whose mouth speaks vain *oaths*, **and their *Torah* is a *Torah* of deceit.** |
| 9. O God, I shall sing a new song for You; with a psaltery and a ten- stringed harp, I shall play music for You. | 9. God, I will sing a new psalm in Your presence; with the lyre of ten *strings* I will make music in Your presence. |
| 10. Who gives salvation to kings, Who delivers David His servant from an evil sword. | 10. Who gives redemption to kings, who delivers David his servant from the wicked sword *of Goliath*. |
| 11. **Deliver me and rescue me from the hands of foreigners, whose mouth speaks vanity and whose right hand is a right hand of falsehood.** | 11. **Deliver me and save me from the hands of the sons of foreigners, whose mouth speaks vain *oaths*, and their *Torah* is a *Torah* of deceit.** |
| 12. For our sons are like saplings, grown up in their youth; our daughters are like cornerstones, praised as the form of the Temple. | 12. For our sons are like plantings *of date-palms*, growing *in the learning of Torah from* their youth; our daughters are *beautiful and fit for priests who serve within* the temple. |
| 13. Our corners are full, supplying from harvest to harvest; our flocks produce thousands, yea, ten thousands in our streets. | 13. Our treasuries are full, supplying needs from *year to year*; our flocks are *bearing* thousands, *they increase* by tens of thousands in our streets. |
| 14. Our princes are borne; there is no breach nor rumor going out, nor is there a cry in our squares. | 14. Our *oxen* bear great loads; there is no *harshness* and no expression *of evil*; there is no clamor *of weeping* in our squares. |
| 15. Praiseworthy is the people that has this; praiseworthy is the people whose God is the Lord. | 15. Happy the people for whom it is thus; happy the people whose God is the LORD. |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms)** **143:1-12 & 144:1-15**

**Chapter 143**

**1 with Your faith** to realize the promise that You promised me.

**3 For an enemy pursued my soul** That is to say: If I have sinned before You, behold, I have suffered. This psalm was recited as referring to all of Israel in Babylon.

**4 is appalled** Heb. ישתומם , an expression of daze and astonishment, like (Ezek. 3:15): “and I remained there overwhelmed (משמים) among them seven days.” Also (II Sam. 13:20): “and Tamar sat, overwhelmed (ושוממה) .”

**5 I remember the days of yore** when You performed for us many wondrous miracles.

**6 like a weary land** in exile.

**7 my spirit pines** If one longs and does not attain, it is called the pining of the eyes and the pining of the spirit.

**8 in the morning** When the redemption sprouts. (I found.)

**let me know the way in which I am to go;** I lift up my soul that You accept my request.

**9 to You I have hidden My tribulations** I conceal from all men to tell them to You.

**Chapter 144**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎‎143:1-12 & 144:1-15.‎**

**By: HH Rosh Paqid Adon Hillel ben David**

Both of these psalms begin by ascribing their origin to King David. We will explore this idea in greater detail when we look at the individual psalms.

Our verbal tally between these psalms and our Torah portion centers on the word ‘day’ – יום. This word occurs no less than 23 times in these two short chapters. Our Torah portion emphasises that the day we stood with Moses and heard his final song. This was a very significant day. Our psalmist speaks of David meditating on that day:

***D’barim (Deut.) ‎‎‎29:9*** *You are all standing this day before the Lord, your God the leaders of your tribes, your elders and your officers, every man of Israel …*

***Tehillim (Psalms) 143:5*** *I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.*

Our Torah portion concludes by speaking of the end of days that will bring to light the evil of our ways. This day will be the reflection of the way we act on the day of Moses’ final song. Our two psalms reflect this tension. Psalm 143 speaks of our difficult position because of the testing that HaShem brings our way, based on our reaction to the covenant He cut with us. The second psalm speaks of the joy of those who reflect on that day, and are careful to do what we heard that fateful day.

**Psalm 143:**

This Psalm resembles the preceding one very closely in tone and circumstance.[[1]](#footnote-1) David, trapped in the cave, finds himself in a desperate situation and invokes the mercy of God, Who has come to his aid on previous occasions.[[2]](#footnote-2) The latter half of the Psalm, in particular, is constructed mainly from quotations.[[3]](#footnote-3)

According to Sforno, this psalm echoes David's anguished cries as he fled from the rebellion of his son, Absalom. David watched helplessly as his rebellious heir threatened to destroy everything he had toiled for. Yet, David's faith remains unshaken, for he is confident that God will hear his pleading and that He will respond faithfully according to His righteousness (v. 1).[[4]](#footnote-4)

When praying for an individual who is ill, it is customary to recite this psalm along with several others.

In the Targum to Psalm 143:9 we see that David understood that the word of HaShem was capable of redeeming him and by implication all of HaShem’s people. This ties back to Moses’ song where he speaks of the words of the covenant that will provide for our redemption in the future.

**Psalm 144:**

This joyous Psalm is largely a mosaic of citations from other Psalms. The Targum sees in v.10 a reference to Goliath's hurtful sword and, indeed, the Midrash[[5]](#footnote-5) considers this Psalm to be David's song of joy after his victory over the Philistine giant. David acknowledges that he owes all his victories to God alone. He includes a request that God's miracles should manifest themselves so that the nations will recognize His power and omnipotence and come to fear Him.[[6]](#footnote-6)

According to Ibn Ezra and Radak, David composed this psalm of thanksgiving and praise at the beginning of his reign after God granted him victory over his enemies.[[7]](#footnote-7)

According to some customs in the Jewish liturgy,[[8]](#footnote-8) it prefaces the service for the termination of the Sabbath,[[9]](#footnote-9) and thereby affording us a thematic connection with the subject of the resurrection in the Nazarean Codicil. The Jew's re-entry into weekday life and the imminent renewal of the weekday struggle is accompanied by this Psalm that invokes God's protective hand and expresses optimism and certainty that God is the support of all human life and endeavour. After the Sabbath calm, the ideas expressed in this Psalm help to reinforce the ability to face the intrusion of the world.[[10]](#footnote-10)

**Aslamatah: ‎‎Joshua 24:1-8 + 12-13‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. ¶ And Joshua gathered all the tribes of Israel to Shechem, and he called the elders of Israel, and their heads, and their judges, and their officers; and they presented themselves before God. | 1. ¶ And Joshua gathered all the tribes of Israel to Shechem, and he called to the elders of Israel and to its heads and to its judges and to its leaders, and they presented themselves before *the LORD*.  |
| 2. And Joshua said to the whole nation, "Thus said the Lord God of Israel, 'Your fathers dwelt on the other side of the river from earliest time, Terah, the father of Abraham, and the father of Nahor; and they served other gods. | 2. And Joshua said to all the people: "Thus said the LORD the God of Israel: 'Your fathers dwelt across *the Euphrates* from of old - Terah the father of Abraham and the father of Nahor; and they worshipped *the idols of the Gentiles.'* |
| 3. And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. | 3. And I took your father Abraham from across *the Jordan.* and I led him into all the land of Canaan, and I multiplied his *sons,* and I gave to him Isaac. |
| 4. And I gave to Isaac Jacob and Esau; and I gave to Esau Mount Seir to inherit it; and Jacob and his children went down into Egypt. | 4. And I gave to Isaac Jacob and Esau, and I gave to Esau Mount Seir to inherit it, and Jacob and his sons went down to Egypt. |
| 5. And I sent Moses and Aaron, and I plagued the Egyptians, according to that which I did in their midst; and afterward I brought you out. | 5. And I sent Moses and Aaron, and I struck down the Egyptians as I did in their midst, and afterward I brought you out. |
| 6. And I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. | 6. And I brought out your fathers from Egypt, and you came to the sea, and the Egyptians pursued after your fathers with chariots and with horsemen tothe Red Sea. |
| 7. And they cried to the Lord, and He put darkness between you and the Egyptians, and brought the sea upon him, and it covered him. And your eyes have seen what I have done in Egypt. And you sojourned in the wilderness many days. | 7. And they cried out *before* the LORD, and He put darkness between you and between the Egyptians, and He made the sea come over them and covered them. And your eyes saw what I did among the Egyptians, and you dwelt in the wilderness for many days. |
| 8. And I brought you to the land of the Amorites, who dwelt on the other side of the Jordan, and they waged war with you; and I delivered them into your hand, and you inherited their land; and I destroyed them from before you. | 8. And I brought you into the land of the Amorite who dwells across the Jordan, and they *waged battle* with you, and I gave them in your hand, and you took possession of their land and finished them off from before you. |
| 9. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and he sent and called Balaam the son of Beor to curse you. | 9. And Balak the son of Zippor the king of Moab arose and *waged battle* against Israel. And he sent and called to Balaam the son of Beor to curse you. |
| 10. And I did not want to hearken to Balaam, and he blessed you; so I delivered you out of his hand. | 10. And I was not willing to listen to Balaam, and he blessed you with a blessing, and I saved you from his hand. |
| 11. And you crossed the Jordan and came to Jericho; and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. | 11. And you crossed the Jordan, and you came to Jericho, and they *waged battle* against you - the *inhabitants* of Jericho, *the Amor­ites and the Perizzites and the Canaanites and the Hittites and the Girgashites, the Hivvites and the Jebusites;* and I gave them in your hand. |
| 12. And I sent the hornet before you, and it drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow. | 12. And I sent before you the hornet, and Idrove them out from before you - the two kings of the Amorites, not by your sword and not by your bow. |
| 13. And I have given you a land for which you did not labor, and cities which you did not build, and you have settled in them; of the vineyards and oliveyards which you did not plant, you eat. | 13. And I gave to you the land in which you did not toil; and the cities which you did not build, you dwell in them; and the vineyards and the olive groves that you did not plant, you are eating. |
| 14. And now fear the Lord, and serve Him in sincerity and in truth; and remove the gods which your fathers served on the other side of the river and in Egypt, and serve the Lord. | 14. And now fear *from before the LORD,* and worship *before Him* in integrity and in truth. And put away *the idols* that your fathers worshipped across the *Euphrates* and in Egypt, and worship *before the LORD,* |
| 15. **And if it displeases you to serve the Lord, choose this day whom you will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you dwell, but as for me and my household, we shall serve the Lord."** **{P}** | 15. **And if it is evil in your eyes to worship *before the LORD,* choose for yourselves this day *before whom* you will worship - if it be the *idols* which your fathers who were across the *Euphrates* worshipped, or the *idols of the Amorites* in whose land you are dwelling. But I and *the men of my house* we will worship *before the LORD."* {P}** |
|  |  |

**Rashi’s Commentary on Joshua 24:1-8 + 12-13**

**Chapter 24**

**3 and multiplied his seed** Heb. וְאַרְבֶּה . defective הא (וְאַרְבּ) [from the root ריב , to quarrel] How many quarrels and tests did I cause him to endure before I gave him seed.

**7 and brought the sea upon him** i.e., upon each individual among them, for if one escaped entering into the sea, a wave of the sea would pursue him and overtake him.

**11 and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, etc.** All seven nations are mentioned here, since Jericho is situated on the border, and it was the bolt and lock [i.e., the fortification] of Eretz Israel, and the heroic soldiers of all the seven nations assembled therein.

**In The School of the Prophets**

**Joshua 24:1-8 + 12-13‎**

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

As usual, our Prophetic Lesson for this Sabbath in the Hebrew text extends along one large Petucha (Closed ‎‎‎Paragraph) – starting in Yehoshua (Joshua) 24:1 and concluding at Yehoshua (Joshua) 24:15. However, ‎our Sages full of ‎compassion for ‎the congregation stipulated that for public reading from the Teba (pulpit) ‎we should only ‎read from the ‎Prophets ten verses (Yehoshua - Joshua 24:1-8, 12-13). This of course, does not limit ‎the preacher to refer or ‎use in ‎the course of his homily (sermon) from Joshua 24:1 – 24:15. ‎

The verbal tally between our Torah Seder and Ashlamatah (Lesson from the Prophets) is as follows:‎

**Deuteronomy 29:9 – ‎**

**ט  אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם, לִפְנֵי יְהוָה אֱלֹהֵיכֶם:  רָאשֵׁיכֶם שִׁבְטֵיכֶם, זִקְנֵיכֶם וְשֹׁטְרֵיכֶם, כֹּל, אִישׁ יִשְׂרָאֵל.**

**9 You are standing this day all of you before the LORD your God: your heads, your tribes, your elders, and your officers, even all the men of Israel,**

**Joshua 24:1**

**א  וַיֶּאֱסֹף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל, שְׁכֶמָה; וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו, וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו, וַיִּתְיַצְּבוּ, לִפְנֵי הָאֱלֹהִים.**

**1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.**

Therefore the verbal tally consists of the terms:

* Tribes – Shivtei – **שִׁבְטֵי -**
* Elders – Zeqanim – **זקן –** these were the Sages
* Heads – Roshei – **ראשׁ –** these were the heads of each tribe
* Officers – Shoterim – **שׁטר –** these were the leaders of every community among the tribes
	+ Judges – Shofetim (Joshua)
	+ All the men of Israel – Kol Ish Yisrael (Torah)

In both cases i.e. in the Torah Seder and in the Ashlamatah the leadership is addressed first as is also the case in the pericopes of Mark, Luke, and Romans connected with our Torah Seder.

The environment of our Torah Seder, Ashlamatah, and readings from the Nazarean Talmud all address the leadership of the people of Israel at very special transition points in the history of both Israel and mankind. These transition points, have therefore serious implications and consequences for the leadership of the priestly nation of Israel.

Interestingly, among the Gentiles momentous changes come as the consequence of the people rebelling against the established authority via a revolution, whilst in Israel change comes because G-d awakens the conscience of a new leadership which replaces the previous one. For example the passing of the leadership from the First-Born to the Levitical Priesthood, and the consequent passing of the leadership back again to the First-Born.

What is important here to acknowledge is that G-d does not work through mobs that rise up in their presumptuousness to do “the LORD’s work.” G-d, most blessed be He, is a G-d of order, and He works through institutions designed by Him and revealed to man in the Torah. Any institution that does not confirm to the pattern revealed by G-d in His Torah (Written and Oral) stands obviously for hidden purposes that are consequent with Divine Revelation.

Verse 15 of our Ashlamatah is perhaps one of the most famous challenging statements of Scripture:

“And if it is evil in your eyes to worship before the ‎LORD, choose for yourselves this day before whom ‎you will worship - if it be the idols which your ‎fathers who were across the Euphrates ‎worshipped, or the idols of the Amorites in whose ‎land you are dwelling. **But I and the men of my ‎house we will worship before the LORD." ‎**

Please note that the terms “worship” and “serve” in Hebrew are synonymous. Today when people no longer worship or serve crude idols as was once the case, we have now new and more insidious forms of idolatry such as materialism, the ego-cult, etc. etc.

Primarily, there is a hidden idolatry that needs to be dealt with. This hidden idolatry is easily uncovered when we ask the question “For what purpose has G-d placed me one earth?” If the answer is like: “to have and build a good family,” or, “to pursue and enjoy my vocation,” or, “to live a good and decent life,” or any like arguments, we can easily detect that there is a personal idolatry within us. If the answer however is “to serve G-d faithfully” in whatever tasks he sets me to perform, whether it be raising a family, fulfilling a vocation, etc.” then we know that we are pleasing to G-d and fellowman. For, our common vocation is to serve G-d and enjoy Him forever in whatever area of service he has placed us, as it is said: **“But I and the men of my ‎house we will SERVE before the LORD." ‎**

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

Debarim (Deuteronomy) 29:9 - 31:30

**Tehillim (Psalms) 143-144**

Yehoshuah (Joshua) 24:1-8 + 12-13

Mark 16:12-16

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

Day / season - יום, Strong’s number 03117.

LORD - יהוה, Strongs number 93968.

Before / sight - פנים, Strong’s number 06440.

God - אלהים, Strong’s number 0430.

Heads - ראש, Strong’s number 07218.

Tribes - אבט, Strong’s number 07626.

Officers - שטר, Strong’s number 07860.

Israel - ישראל, Strong’s number 03478.

In / among - קרב, Strong’s number 07130.

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

Day / season - יום, Strong’s number 03117.

Before / sight - פנים, Strong’s number 06440.

LORD - יהוה, Strongs number 93968.

God - אלהים, Strong’s number 0430.

Hewer / polished - חטב, Strong’s number 02404.

Water - מים, Strong’s number 04325.

Elders - זקן, Strong’s number 02205.

**Debarim (Deuteronomy) 29:9-10** Ye stand this day <03117> all of you before <06440> the LORD <03068> your God <0430>; your captains <07218> of your tribes <07626>, your elders <02205>, and your officers <07860> (8802), with all the men of Israel <03478>, 10 Your little ones, your wives, and thy stranger that is in <07130> thy camp, from the hewer <02404> (8802) of thy wood unto the drawer of thy water <04325>:

**Yehoshuah (Joshua) 24:1** And Joshua gathered all the tribes <07626> of Israel <03478> to Shechem, and called for the elders <02205> of Israel <03478>, and for their heads <07218>, and for their judges, and for their officers <07860> (8802); and they presented themselves before <06440> God <0430>.

**Yehoshuah (Joshua) 24:5** I sent Moses also and Aaron, and I plagued Egypt, according to that which I did <06213> (8804) among <07130> them: and afterward I brought you out.

**Yehoshuah (Joshua) 24:7** And when they cried unto the LORD <03068>, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season <03117>.

**Tehillim (Psalms) 143:1** « A Psalm of David. » Hear my prayer, O LORD <03068>, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

**Tehillim (Psalms) 143:2** And enter not into judgment with thy servant: for in thy sight <06440> shall no man living be justified.

**Tehillim (Psalms) 143:5** I remember the days <03117> of old; I meditate on all thy works; I muse on the work of thy hands.

**Tehillim (Psalms) 143:10** Teach me to do <06213> (8800) thy will; for thou art my God <0430>: thy spirit is good; lead me into the land of uprightness.

**Tehillim (Psalms) 144:12** That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished <02404> (8794) after the similitude of a palace:

**HEBREW:**

| **Hebrew** | **English** | **Torah Seder****Deut. 29:9 - 31:30** | **Psalms****Psalms 143-144** | **Ashlamatah****Jos 24:1-8 + 12-13** |
| --- | --- | --- | --- | --- |
| ~h'r'b.a; | Abraham | Deut 29:13Deut 30:20 |  | Josh 24:2Josh 24:3 |
| rx;a; | after | Deut 29:22Deut 31:16Deut 31:27Deut 31:29 |  | Josh 24:5Josh 24:6 |
| rxea; | other | Deut 29:26Deut 29:28Deut 30:17Deut 31:18Deut 31:20 |  | Josh 24:2 |
| byEao  | enemies | Deut 30:7 | Ps 143:3Ps 143:9Ps 143:12 |  |
| lk;a' | devoured, eat | Deut 31:17Deut 31:20 |  | Josh 24:13 |
| rm;a' | saying | Deut 29:19Deut 29:22Deut 29:24Deut 29:25Deut 30:12Deut 30:13Deut 31:2Deut 31:7Deut 31:10Deut 31:14Deut 31:16Deut 31:17Deut 31:23Deut 31:25 |  | Josh 24:2 |
| yrImoa/ | Amorites | Deut 31:4 |  | Josh 24:8Josh 24:12 |
| vAna/ | men, man | Deut 31:12 | Ps 144:3 |  |
| #r,a, | land, earth | Deut 29:16Deut 29:22Deut 29:23Deut 29:24Deut 29:25Deut 29:27Deut 29:28Deut 30:5Deut 30:16Deut 30:19Deut 31:4Deut 31:7Deut 31:16Deut 31:21Deut 31:23Deut 31:28 | Ps 143:3Ps 143:6Ps 143:10 | Josh 24:3Josh 24:8Josh 24:13 |
| aAB  | come, go | Deut 29:22Deut 29:27Deut 30:1Deut 30:5Deut 30:16Deut 30:18Deut 31:2Deut 31:7Deut 31:11Deut 31:16Deut 31:20Deut 31:21Deut 31:23 | Ps 143:2 | Josh 24:6Josh 24:7Josh 24:8 |
| !Be | children, sons | Deut 29:22Deut 29:29Deut 30:2Deut 31:2Deut 31:9Deut 31:13Deut 31:19Deut 31:22Deut 31:23 | Ps 144:3Ps 144:7Ps 144:11Ps 144:12 | Josh 24:4 |
| %rB  | bless | Deut 29:19Deut 30:16 | Ps 144:1 |  |
| rBeDI | said, speak | Deut 29:13Deut 31:1Deut 31:3Deut 31:28Deut 31:30 | Ps 144:8Ps 144:11 |  |
| %r,D, | way | Deut 30:16Deut 31:29Deut 30:16Deut 31:29 | Ps 143:8 |  |
| rh; | mountain, mount |  | Ps 144:5 | Josh 24:4 |
| !qez"  | elders | Deut 29:10Deut 31:9Deut 31:28 |  | Josh 24:1 |
| [r;z< | seed | Deut 30:6Deut 30:19Deut 31:21 |  | Josh 24:3 |
| bj;x'  | hewer, polished | Deut 29:11 | Ps 144:12 |  |
| yx; | live, life | Deut 30:6Deut 30:15Deut 30:19Deut 30:20Deut 31:13Deut 31:27 | Ps 143:2Ps 143:3 |  |
| hy:x'  | live, quicken | Deut 30:16Deut 30:19 | Ps 143:11 |  |
| br,x, | sword |  | Ps 144:10 | Josh 24:12 |
| bAj  | good | Deut 30:9Deut 30:15 | Ps 143:10 |  |
| dy" | hand | Deut 30:9Deut 31:29 | Ps 143:5Ps 143:6Ps 144:1Ps 144:7Ps 144:11 | Josh 24:8 |
| [dy  | know, knew | Deut 29:16Deut 29:26Deut 31:13Deut 31:21Deut 31:27Deut 31:29 | Ps 143:8Ps 144:3 |  |
| [;vuAhy>  | Joshua | Deut 31:3Deut 31:7Deut 31:14Deut 31:23 |  | Josh 24:1Josh 24:2 |
| ~Ay  | day | Deut 29:10Deut 29:12Deut 29:13Deut 29:15Deut 29:18Deut 29:28Deut 30:2Deut 30:8Deut 30:11Deut 30:15Deut 30:16Deut 30:18Deut 30:19Deut 30:20Deut 31:2Deut 31:13Deut 31:14Deut 31:17Deut 31:18Deut 31:21Deut 31:22Deut 31:27Deut 31:29 | Ps 143:5Ps 144:4 | Josh 24:7 |
| $l;y"  | to go | Deut 29:18Deut 29:19Deut 29:26Deut 30:16Deut 31:1Deut 31:14 | Ps 143:8 | Josh 24:3 |
| ~y"  | sea | Deut 30:13 |  | Josh 24:6Josh 24:7 |
| bqo[]y:  | Jacob | Deut 29:13Deut 30:20 |  | Josh 24:4 |
| ac'y" | brought forth | Deut 29:25Deut 31:2 | Ps 143:11Ps 144:14 | Josh 24:5Josh 24:6 |
| bc;y"  | presented | Deut 31:14 |  | Josh 24:1 |
| qx'c.yI | Isaac | Deut 29:13Deut 30:20 |  | Josh 24:3Josh 24:4 |
| dr;y"  | went down, go down |  | Ps 143:7Ps 144:5 | Josh 24:4 |
| !Der>y:  | Jordan | Deut 30:18Deut 31:2Deut 31:13 |  | Josh 24:8 |
| vr;y"  | possessed | Deut 30:5Deut 30:16Deut 30:18Deut 31:3Deut 31:13 |  | Josh 24:4Josh 24:8 |
| bv;y"  | dwelt | Deut 29:16Deut 30:20 | Ps 143:3 | Josh 24:2Josh 24:7Josh 24:8Josh 24:13 |
| .laer'f.yI | Israel | Deut 29:10Deut 29:21Deut 31:1Deut 31:7Deut 31:9Deut 31:11Deut 31:19Deut 31:22Deut 31:23Deut 31:30 |  | Josh 24:1Josh 24:2 |
| l'K'  | end, fail | Deut 31:24 | Ps 143:7 |  |
| hs'K'  | covered, hide |  | Ps 143:9 | Josh 24:7 |
| ble  | heart | Deut 29:19 | Ps 143:4 |  |
| dm;l' | learn | Deut 31:12Deut 31:13Deut 31:19Deut 31:22 | Ps 143:10Ps 144:1 |  |
| xq;l' | fetch, bring, take took | Deut 30:4Deut 30:12Deut 30:13Deut 31:26 |  | Josh 24:3 |
| tAm' | die, dead | Deut 31:14 | Ps 143:3 |  |
| ~yIm; | water | Deut 29:11 | Ps 144:7 |  |
| %l,M, | king | Deut 31:4 | Ps 144:10 | Josh 24:12 |
| hf,[]m; | work | Deut 30:9Deut 31:29 | Ps 143:5 |  |
| ~yIr;c.mi | Egypt | Deut 29:16Deut 29:25 |  | Josh 24:4Josh 24:5Josh 24:6Josh 24:7 |
| hv,mo | Moses | Deut 31:1Deut 31:7Deut 31:9Deut 31:10Deut 31:14Deut 31:16Deut 31:22Deut 31:24Deut 31:25Deut 31:30 |  | Josh 24:5 |
| jP'v.mi  | judgment | Deut 30:16 | Ps 143:2 |  |
| rk'nE | strangers | Deut 31:16 | Ps 144:7Ps 144:11 |  |
| vp,n<  | soul, mind | Deut 30:2Deut 30:6Deut 30:10 | Ps 143:3Ps 143:6Ps 143:8Ps 143:11Ps 143:12 |  |
| af'n"  | bare, lift up | Deut 31:9Deut 31:25 | Ps 143:8 |  |
| !t;n" | set, give, given | Deut 30:1Deut 30:7Deut 30:15Deut 30:19Deut 30:20Deut 31:5Deut 31:7Deut 31:9 | Ps 144:10 | Josh 24:3Josh 24:4Josh 24:8Josh 24:13 |
| rt;s'  | secret | Deut 29:29Deut 31:17Deut 31:18 | Ps 143:7 |  |
| db;[' | serve | Deut 29:18Deut 29:26Deut 30:17Deut 31:20 |  | Josh 24:2 |
| rb;['  | enter | Deut 29:12Deut 29:16Deut 30:13Deut 30:18Deut 31:2Deut 31:3Deut 31:13 | Ps 144:4 |  |
| rb,[e | beyond, over | Deut 30:13 |  | Josh 24:2Josh 24:3Josh 24:8 |
| ~l'A[  | ever, forever | Deut 29:29 | Ps 143:3 | Josh 24:2 |
| !yI[; | sight, eyes | Deut 31:7Deut 31:29 |  | Josh 24:7 |
| ~[; | people | Deut 29:13Deut 30:3Deut 31:7Deut 31:12Deut 31:16 | Ps 144:2Ps 144:15 | Josh 24:2 |
| hn'[' | testify, answer, hear | Deut 31:21 | Ps 143:1Ps 143:7 |  |
| hf'[' | to do | Deut 29:9Deut 29:24Deut 29:29Deut 30:8Deut 30:12Deut 30:13Deut 30:14Deut 31:4Deut 31:5Deut 31:12Deut 31:18Deut 31:21Deut 31:29 | Ps 143:10 | Josh 24:5Josh 24:7 |
| !v;[' | smoke | Deut 29:20 | Ps 144:5 |  |
| hP, | mouth | Deut 30:14Deut 31:19Deut 31:21 | Ps 144:8Ps 144:11 |  |
| #WP  | scattered | Deut 30:3 | Ps 144:6 |  |
| ~ynIP'  | before, face | Deut 29:10Deut 29:15Deut 30:1Deut 30:15Deut 30:19Deut 31:3Deut 31:5Deut 31:6Deut 31:8Deut 31:11Deut 31:17Deut 31:18Deut 31:21 | Ps 143:2Ps 143:7 | Josh 24:1Josh 24:8Josh 24:12 |
| hr'c' | troubles | Deut 31:17Deut 31:21 | Ps 143:11 |  |
| ar'q'  | called | Deut 31:7Deut 31:11Deut 31:14 |  | Josh 24:1 |
| br,q, | in, among | Deut 29:11Deut 29:16Deut 31:16Deut 31:17 |  | Josh 24:5 |
| ha'r' | seen, see, appear | Deut 29:17Deut 29:22Deut 30:15Deut 31:11Deut 31:15 |  | Josh 24:7 |
| varo | captains, heads | Deut 29:10 |  | Josh 24:1 |
| br;  | many, long, great | Deut 31:17Deut 31:21 | Ps 144:7 | Josh 24:7 |
| hb'r' | multiply | Deut 30:5Deut 30:16 |  | Josh 24:3 |
| @d;r' | persecuted, pursued | Deut 30:7 | Ps 143:3 | Josh 24:6 |
| [r; | evil, hurtful | Deut 29:21Deut 30:15Deut 31:17Deut 31:18Deut 31:21Deut 31:29 | Ps 144:10 |  |
| jb,ve | tribes | Deut 29:10Deut 29:18Deut 29:21Deut 31:28 |  | Josh 24:1 |
| ~Wf  | put | Deut 31:19Deut 31:26 |  | Josh 24:7 |
| rjevo  | officers | Deut 29:10Deut 31:28 |  | Josh 24:1 |
| ryvi  | song | Deut 31:19Deut 31:21Deut 31:22Deut 31:30 | Ps 144:9 |  |
| xl;v'  | send, sent |  | Ps 144:6Ps 144:7 | Josh 24:5Josh 24:12 |
| ~ve | name | Deut 29:20 | Ps 143:11 |  |
| dm;v'  | destroy | Deut 31:3Deut 31:4 |  | Josh 24:8 |
| ~yIm;v' | heaven | Deut 29:20Deut 30:4Deut 30:12Deut 30:19Deut 31:28 | Ps 144:5 |  |
| [m;v' | hear, obey, hearken | Deut 29:19Deut 30:2Deut 30:8Deut 30:10Deut 30:12Deut 30:13Deut 30:17Deut 30:20Deut 31:12Deut 31:13 | Ps 143:1Ps 143:8 |  |

**GREEK:**

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| **Greek** | **English** | **Torah Seder****Deut. 29:9 - 31:30** | **Psalms****Psalms 143-144** | **Ashlamatah****Jos 24:1-8 + 12-13** | **NC****Mk 16:12-16** |
| δύο | two | Deu 31:4  |  | Jos 24:12 | Mar 16:12 |
| ἔπω | said | Deu 29:13 Deu 31:2 Deu 31:7 Deu 31:14 Deu 31:16 Deu 31:23  |  | Jos 24:2  | Mar 16:15  |

|  |  |
| --- | --- |
| **NAZAREAN TALMUD****Sidra Of Debarim (Deuteronomy)** **29:9 - 31:30****“Atem Nitsavim HaYom” “You are standing today”****By: Paqid Dr. Adon Eliyahu ben Abraham &****Hakham Dr. Yosef ben Haggai****SCHOOL OF HAKHAM SHAUL****Tosefta****(Luke 24:13-43)****Mishnah א**א And behold, two of them on the same day went to a village by the name of Amma’us, and it was seven stadia[[11]](#footnote-11) distant from Yerushalayim. And they were talking with each other about all those (things that) had happened. And while they were talking and debating with one another, Yeshua himself came and approached them and went with them. And their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other as you walk?” And they stopped looking (very) sad.ב One of them whose name was Cleopas[[12]](#footnote-12) answered and said to him (Yeshua), "Are You the only one visiting Yerushalayim (Jerusalem) and unaware of the things which have happened here in these days?" He said to them, "What kind of things?" They said to him, "About Yeshua HaNotsri, a man who was a prophet[[13]](#footnote-13) and was mighty in word in the judgment of God and of all the people. And the Kohen Gadol (chief priest) and the Zekanim of the  | **School of Hakham Tsefet****Peshat****(Mark 16:12-16)****Mishnah א****א After these (things) he (Yeshua) appeared to two of them (talmidim - disciples) in another form while they were walking and traveling to a village. And they went (and) told the rest. But (they) did not even believe them.****ב And finally, he (Yeshua) appeared to the eleven (talmidim) while they were sitting.[[14]](#footnote-14) And he reproved their lack of faithfulness and their uncircumcised heart, since they had not believed those who had seen that he had risen. And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned.”** |
| Tz’dukim (elders of the Sadducees) delivered him to the judgment of death by (Roman) crucifixion.ג But we had hoped that he would (be the Messiah who would) ransom[[15]](#footnote-15) Yisrael and behold, it is now the third day[[16]](#footnote-16) since all these things happened.ד But[[17]](#footnote-17) some of our women astonished us, for they went early to the tomb and when they did not find his body they cameand told us, saying “We saw angels there and they said about him that he is alive.” And some of our (men) went to the tomb and found it the same as the women had said, but they did not see him.ה Then Yeshua said to them, "Oh you are so foolish and have slow hearts (minds) to believe in all that the prophets declared! Were these things not necessary for Messiah to endure and to enter into his glory?"[[18]](#footnote-18) And he began from Moshe and all the prophets interpreting to them all the scriptures concerning himself (Messiah). ו And they came near the village to where they were going and he (Yeshua) walked ahead as if he was going farther. And they urged[[19]](#footnote-19) him and said to him, "Remain with us because it is now almost evening[[20]](#footnote-20) and the day is at its end.” And he went to stay with them.ז And when he sat with them (to eat) he took bread and blessed[[21]](#footnote-21) (God) and broke it and gave it to them.[[22]](#footnote-22) And immediately their eyes were opened and they recognized him Yeshua. And he was vanished from their (sight). And they said one to another, "Were not our hearts burning within us while he (Yeshua) talked with us along the road and expounded (opened)[[23]](#footnote-23) to us the scriptures?" And they rose up immediately and returned to Yerushalayim. And they found the eleven (Talmidim), who were gathered together and those who were with them, saying, "Truly our Master has risen and appeared to Tsefet."[[24]](#footnote-24) And those related these things that happened on the road and how he was made known to them while breaking bread.ח And while they were saying these things, (Yeshua) himself stood among them and said to them, "Peace be to you It is me. Do not be afraid." And they were startled and frightened, for they thought that they had seen a spirit. And Yeshua said to them, "Why are you frightened and why do these thoughts go through your hearts?[[25]](#footnote-25) Look at my hands and my feet, it is me. Touch me[[26]](#footnote-26) and know that a spirit has no flesh and bones as you see that I have." And in showing them these things he showed them his hand and feet. And while they found it hard to believe from their joy and astonishment, he said to them, "Do you have anything here to eat?" And they gave him a piece of fish that was broiled. And he took and ate it in their presence. |
| **School of Hakham Shaul****Remes****(Rom. 16:1-20)****Pereq א**Now I recommend to you Phoebe, our sister, who is a minister (deaconess)[[27]](#footnote-27) of the congregation of Cenchrea, that you should receive her in our Master as is just for Tsadiqim (holy ones) and you should assist her in every matter that she asks of you, because she has been an assistant both to me and to many. Greet Priscilla and Aquila, workers with me in Yeshua HaMashiach, because these same ones risked their necks for my life. And not only am I thankful for them, but also all the congregations of the Gentiles are thankful. And greet the congregation that is in their house. Greet my beloved Epaenetus, who was the first person of Achaia (to initiate faithful obedience to the Mesorah of) Messiah. Greet Miriam who has toiled much among you. Greet Andronicus and Junia, my brothers, who were captives with me and are known by the apostles and were in Messiah before me. Greet Amplias, my beloved in our Master. Greet Urbane, a worker who is with us in Messiah, and my beloved Stachys. Greet Apelles, chosen in our Master. Greet the household of Aristobulus. Greet Herodion, my kinsman. Greet the household of Narcissus, who are in our Master. Greet Tryphena and Tryphosa who labor in our Master. Greet my beloved Persis, who labored much in our Master. Greet Rufus, chosen in our Master, and his own mother and mine. Greet Asyncritus and Phlegon and Hermas and Patrobas and Hermes and the brothers who are with them. Greet Philologus and Julia and Nereus and his sister and Olympas and all of the Tsadiqim (holy ones) who are with them. Greet each other with a holy kiss. All of the congregations of Messiah greet you.**ב** Now I beg you, my brothers, to beware of those who cause divisions and scandals outside of the teaching (concerning Messiah) that you have learned, that you keep away from them. For those who are like this do not serve our Master Yeshua HaMashiach, but their belly. And with smooth speech and with blessings, they deceive the hearts of the innocent. But your obedience is exemplary to everyone. Therefore, I take pride in you, and how you to be wise to good and innocent to evil. And the God of peace will soon crush the adversary under your feet. The chesed (loving-kindness) of our Master Yeshua HaMashiach be with you. |

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

**B’Midbar 11:﻿16** ﻿Then the Lord said to Moses, “Gather for Me seventy of Israel’s elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you.[[28]](#footnote-28)

The Peshat text contains allusions to higher levels of hermeneutic, yet the direct connections to the Torah readings are solid and outstanding. The opening passage from Mordechai (Mark) makes a thematic connection to the leaders of the Nazarean Community – Congregation. This connection presents Yeshua appearing to the “Eleven,” the leaders of the Nazarean Jews in correspondence with the phrase “the leaders of your tribes, your elders and your officers” (D’barim – Deut 29:9). This same theme initiates the Prophetic discussion of the present Torah portion. The passage of D’barim (Deut), extends the group to include “every man of Yisrael.” This same structure is found in Yehoshua (Joshua) 24:1ff.

The appearance of Yeshua to the “Eleven” has been imminent. The phrase “**And finally, he (Yeshua) appeared**” demonstrates that Yeshua has postponed his direct appearance to the “Eleven” by parenthetical appearances to others such as Miriam, Tsefet and the two talmidim (disciples) on their way to Amma’us. This parenthetical postponement may have been a “test” of their confidence and faithfulness. That Yeshua is able to “appear” to the “Eleven” all in one place teaches us that even in the Master’s absence they remain a cohesive community.

The Tosefta of Hakham Shaul through his sofer (scribe) Hillel (Luke) gives an overview of the difficulties that the talmidim (disciples) were dealing with in their discussion concerning the resurrection of Yeshua. (See footnote “f” above)

The overall message of the entire Torah portion is clear enough. G-d always begins judgment with the leaders of a community. G-d also deals with the community leaders when initiating a new phase of covenantal relationship. The B’ne Yisrael (children of Israel) lived under the covenantal promise initially made to Abraham. Moshe, a redeemer and prototypical Messiah lead the B’ne Yisrael (children of Israel) to Har Sinai (Mount Sinai) to receive an emendation to the Covenantal promise made with Abraham. The resurrection of Yeshua brings the dawn of a new era of covenantal relationship. Yeshua, like Moshe prepares his talmidim to “Go into the whole world.” This Torah portion bespeaks the exile, for which Yeshua is preparing his talmidim. Hakham Tsefet makes his connection to the Torah and related readings through the verbal tally of “go” בּוֹא *bo /* **πορεύομαι** *poreuomai.*[[29]](#footnote-29)

**Reproof**

“**And he reproved their lack of faithfulness and their uncircumcised heart.**” How were the talmidim “reproved”? **While they were sitting…** The Hebrew word for “sit” **יָשַׁב** *yashab* can mean sitting, dwelling, study or judgment. Here the most likely definition is study. I draw this conclusion by looking at all the materials related to Mordechai (Mark). When Yeshua walked with the “two on the road to Amma’us” he “opened the scriptures” to them. Even though they were “walking”, Yeshua was teaching them about Messiah. Every circumstance of life finds a place to teach and “open” the Torah. Yeshua’s reproof was through the method of teaching the Torah leading them to an understanding of the Messianic Mission. The typical Talmudic phrase “come and hear,” is periodically interrupted by the common phrase “come and see”as a reference to the deeper hermeneutic principle of So’od.[[30]](#footnote-30) The word **διανοίγω** *dianoigo* is used for “opening” of the eyes and the “opening” of the Scriptures in the Lukan account of the present pericope. This “opening” tells us that a deeper meaning of the text is being reveled. Hakham Tsefet further anchors his pericope in the Torah Seder relating the phrase “**uncircumcised heart”** (D’barim 30:6) to the inability to comprehend the prophetic message of Messiah’s suffering. Therefore the phrase “uncircumcised heart” in the present context refers to an inability to understand the Scriptures. We are not able to elaborate further in this section of the commentary. We will elaborate with more depth and clarity below. I do not find it odd that Rashi has not commented on D’barim 30:6 because this passage has mystical overtones, which we cannot discuss in a Peshat commentary. The answer to the question concerning the “uncircumcised heart” lays in the commentary of Remes hermeneutical interpretation of that passage.

How does the phrase “lack of faithfulness” relate to the “uncircumcised heart”? While there is a deeper meaning, which we will discuss below, the Peshat message stands clear enough. The “lack of faithfulness” is related to faithfulness in Torah Study. It appears that Yeshua is leading his Talmidim in a Torah Study, by the phrase “**while they were sitting.**” Had the Talmidim (disciples) remained faithful in Torah Study they would have understood the splitting of the “Sea of Reeds” and the children of Israel going through the waters as a reference to the resurrection. And, from this they would have concluded that Yeshua would rise on the third day exactly as he said. I find significance in the fact that Yeshua appeared to Miriam because of her faithfulness. As a woman, she simply trusted in the teachings of the Master. This positive and awe-inspiring trait is frequently found in women. I also find significant that Yeshua appears to Hakham Tsefet before all the other Talmidim (disciples). I concur with the assessment of His Eminence rabbi Dr Yosef ben Haggai that Hakham Tsefet ran to guard the reputation of the women in the congregation. I further suggest that Hakham Tsefet did believe that Yeshua would be raised and ran to confirm this. His Eminence also pointed out that Hakham Tsefet did not record this event in his Peshat commentary because he was a man of genuine nobility not given to pride.

**Peroration**

**"Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned.”**

The Torah portion demonstrates that the B’ne Yisrael will be scattered “from one end of heaven to the other” as stated in a previous Torah Seder. However, as we have learned from a recent Torah Seder, G-d’s loving-kindness is without end. Yeshua is perfectly aware of this Torah prophecy. He takes advantage of the circumstance, which will exile the Jews by telling us that his Mesorah, breathed Torah must be proclaimed to the entire world. Yeshua’s talmidim would be the “spiritual progenitors” of a new Adam.[[31]](#footnote-31) Yeshua’s words are clear and concise. My translation looks at the relationship fostered in the Midrash of Mattiyahu (Matthew) when he speaks of goats, sheep and workers of iniquity (*anomos* – against or without Torah). Those who commit to conversion will find shelter in the wings of the Shechinah. Herein is a further play on the theme of the “uncircumcised heart.” Those who fail to commit (to circumcision) will find that they have already condemned themselves. I recite again the words of Lloyd Gaston.

Lloyd Gaston finds “the Gentile Predicament”[[32]](#footnote-32) of the end times as, summed by the Rabbis terminated in one of two ways. Either the Gentiles will be destroyed or they will find salvation by being incorporated into Judaism.[[33]](#footnote-33) Consequently, we see the path of “salvation” for the gentile is to embrace Divine superintendence of the Torah and the Mesorah of Messiah.

**Remes Commentary to Hakham Shaul**

**2 Ki 6:12** “Elisha, that prophet in Israel, tells the king of Israel the very words you speak in your bedroom.” ﻿13﻿“Go find out where he is,” he said, “so that I can have him seized.” It was reported to him that [Elisha] was in Dothan; ﻿14﻿so he sent horses and chariots there and a strong force. They arrived at night and encircled the town. ﻿15 ﻿When the servant of the man of God rose early and went outside, he saw a force, with horses and chariots, surrounding the town. “Alas, master, what shall we do?” his servant asked him. ﻿16﻿“Have no fear,” he replied. “There are more on our side than on theirs.” ﻿17﻿Then Elisha prayed: “Lord, open his eyes and let him see.” And the Lord opened the servant’s eyes and he saw the hills all around Elisha covered with horses and chariots of fire.[[34]](#footnote-34)

The eye, which is restrained from “seeing”, is an “uncircumcised eye.” Here we have an allegory for being incapable of receiving certain spiritual, Torah information. The “circumcision of heart” as mentioned in the Torah portion (D’barim 30:6) anchors Hakham Tsefet’s homily in the concept of “faithful obedience” and purity of heart (Mark 16:14). As noted above Rashi does not comment on the circumcision of the heart. This is because the Torah, here makes an inference to allegorical interpretation. The Sages of blessed memory saw this passage as a promise of the “Y’mot HaMashiach” (Days of Messiah – Messianic era).[[35]](#footnote-35) The Soncino Chumash places this verse in conjunction with Yermiyahu 31:31.

**Yermiyahu 31:31** I will put My Torah in their inward parts, and in their heart will I write it[[36]](#footnote-36)

Yeshua “appears” in another “form” to the two talmidim on the way to Amma’us. As noted above the same word **διανοίγω** *dianoigo* is used for “opening” of the eyes and the “opening” of the Scriptures. Therefore, we see a connection between the “uncircumcised heart” and the opening of the eye and Scripture.

**While they were sitting...[[37]](#footnote-37)** The cited phrase has another possible meaning. While Delitzsch uses the Hebrew word חרף *chreph* in his translation, we do not pick upon the subtlety of the concept. In the present pericope, we read that Yeshua chided or “reproved” his talmidim (disciples) for faithlessness. The text may also be changed to read that Yeshua revealed to the “eleven” the coming autumn of the faithless that are incapable of understanding. The “faithless” may be those who will not commit to circumcision (conversion). The autumn – חרף *chreph* would refer to a time of harvest rather than an insult. Which, would result in the connecting phrase, **"Go to the entire world and proclaim my Mesorah everywhere.** The intriguing play on words points to the exile as a harvesting of souls, which are destined to be a part of the “Perfected Community” mentioned by the Ramchal in his monumental work titled “the Way of G-d.”[[38]](#footnote-38)

**Freer Logion**

I have placed the materials titled the “Freer Logion,” which are a part of the longer ending of Mark here in the Remes commentary because of their content.

The Greek Freer Logion may be rendered as follows…

“*And they defended themselves, saying, This age of lawlessness and unbelief is under Satan, who by means of unclean spirits allows not the true power of God to be understood: Wherefore reveal thy righteousness now. They were speaking to Christ; and Christ replied to them: The limit of the years of Satan's authority has been fulfilled, but other dreadful things draw near, even for those for whom, because they had sinned, I was delivered up to death in order that they might return unto the truth and sin no more, in order that they might inherit the spiritual and incorruptible glory of righteousness which is in heaven.”[[39]](#footnote-39)*

This information appears to be pseudo epigraphic in content. However, when we look at the Psalm and Hakham Shaul’s Remes of Romans the materials seem to have some merit.

“And the God of peace will soon crush the adversary under your feet. The chesed (loving-kindness) of our Master Yeshua HaMashiach be with you.”

|  |  |
| --- | --- |
| **Psa 144:2.** My kindness and my fortress, my high tower and my deliverer, my shield in Whom I take refuge, **Who flattens peoples beneath me.** | **Psa144:2.Targum Pseudo Jonathan** *He who acts favorably*, and my *mighty* fortress; my *strength*, and the one who delivers me; my shield, and I have hoped in *His Word*; **He who tramples the *Gentiles* under me.** |

The flattening of people, trampling of (wicked) Gentiles and “crushing of the adversary” all match the “limit of Satan” (the adversary) of our Romans Remes.

**Peroration**

While I have not commented at length on the Tosefta of Hakham Shaul, I find the conversation reproducible in the words that were rehearsed to Yeshua by Cleopas. The construction of the discussion of the two as they walked is revealed to us in the following.

On the one hand he (Yeshua) died. On the other hand, he said he would rise on the third day. On the other hand, it is the third day. On the other hand, the women found his tomb empty. On the other hand, he appeared to Tsefet.

Logical reasoning of materials that they possessed should lead them to the conclusion that Yeshua had risen. The “risen” Messiah has brought and end to the adversarial control over the Gentile who seeks shelter under the wings of the Shechinah. And while Rashi does not comment on the “circumcision of the heart” in D’barim 30:6 his commentary to D’barim 30:3 is most profound.

Our Rabbis learned from [the simple conjugation of the verb] here [which alludes to God Himself returning], **that the Shechinah resides among Israel, as it were, in all the misery of their exile,** and when the Jews are redeemed [from their exile], God writes [in Scripture an expression of] redemption for Himself [to allude to the fact that He has also been redeemed, as it were,] so that He Himself returns along with Israel’s exiles (Meg. 29a).

We look forward to the day when we can say that the Mesorah of G-d and His (G-d’s) Messiah has been taught to all the Gentiles.

Perhaps we will find that it is on that day that…

The day on which Israel’s exiles will be gathered is so monumental and [this ingathering] will be such a difficult [procedure, as it were], that it is as though God Himself must literally take each individual Jew with His very hands, [taking him] out of his place [in exile].

**Amen v’amen**

**Connections to the Torah and related Readings**

**Torah Seder**

**Mordechai (Mark)** – Hakham Tsefet makes his connection to the Torah and related reading through the verbal tally of “go” בּוֹא *bo /* **πορεύομαι** *poreuomai.* (D’barim 29:21, Ps 143:2, Josh 24:6)

**Romans** is connected to D’barim 29:9 in that Hakham Shaul addresses the leaders in the Roman congregation. (Rom 16:1-16) Hakham Shaul through the Sofer (scribe) Hillel (Luke) finds a similar connection in Luke 16:33

**Psalms**

**Mordechai (Mark)** – Hakham Tsefet’s Go into the entire world is echoed in Psalms 144:10 where G-d gives salvation to kings.

**Luke** – Hakham Shaul connects the Lukan account to the Psalms in the words of Psalm 143:10 where David says “Teach me” matching the teachings “opening of Scriptures” given to the two on the road to Amma’us.

**Romans** connects to the Psalm 144:2 where the enemy, Gentiles (pagans) will be flattened Rom 16:20

**Ashlamatah**

Mordechai, Luke and Romans all connect with Joshua 24:1 where the leaders and elders are being addressed.

**Mitzvoth**

| **Torah Address** | **M#** | **Mitzvah** | **Oral Torah** |
| --- | --- | --- | --- |
| D’barim 31:12 | **612** | The precept of assembling the entire people to hear the Torah read | m. Kidd. 1 |
| D’barim 31:19 | **613** | The religious duty of every Jew to write a Torah Scroll for himself | m. M’nahot  |
| Mark 16:14 | It is the religious duty of every Nazarean Jew to circumcise his heart in order to understand the Torah and Mesorah of Messiah |
| Mark 16:14 | It is the religious duty of Nazarean Jew to produce from their midst Teachers Paqidim and Hakhamim who can teach the Torah and Nazarean Codicil in such a ways so as to circumcise the heart |
| Mark 16:15 | It is the religious duty of every Nazarean Jew to teach the Mesorah to the Gentile. |
| Mark 16:16 | It is the religious duty of the Nazarean Jew to lead Gentiles to conversion in Messiah |
| Romans 16:17 | It is the religious duty of the Nazarean Jew to guard against divisions and scandals which could divide the community |
| Romans 16:17 | It is the religious duty of the Nazarean Jew to be schooled in the doctrines of the Master in order to avoid division, scandal and heresy |

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat Shekalim & Shabbat Mevar’chin HaChodesh Adar**

**Sabbath of the Sacred Half Shekels & Proclamation of the New Moon of Adar**

**(Wednesday Evening22nd of February – Friday Evening 24th of February 2012)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  |  |
| **“MaChatsit HaSheqel”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – B’Midbar 7:48-50 |
| **“Half a Shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – B’Midbar 7:51-53 |
| **“Medio Shequel”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – B’Midbar 7:48-53 |
| Shemot (Exodus) 30:1-38B’Midbar (Num.) 28:9-15 | Reader 4 – Sh’mot 30:17-21 |  |
| Ashlamatah: II Kings 11:17–12:17  | Reader 5 – Sh’mot 30:22-25 |  |
| Special: I Samuel 20:18, 42 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – B’Midbar 7:48-50 |
| Psalm 104:1-35 | Reader 7 – Sh’mot 30:34-38 | Reader 1 – B’Midbar 7:51-53 |
| Mishle (Proverbs) Proverbs 7:1-27 |  Maftir – Sh’mot 28:9-15 | Reader 1 – B’Midbar 7:48-53 |
| N.C.: Matityahu (Matt.) 17:24-27 |  II Kings 11:17–12:17 I Samuel 20:18, 42 |  |

**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. What question/s were asked of Rashi regarding Deut. 29:9?
3. What question/s were asked of Rashi regarding Deut. 29:10?
4. What question/s were asked of Rashi regarding Deut. 29:12?
5. What question/s were asked of Rashi regarding Deut. 29:17?
6. What question/s were asked of Rashi regarding Deut. 30:3?
7. What question/s were asked of Rashi regarding Deut. 30:13?
8. What question/s were asked of Rashi regarding Deut. 30:16?
9. What question/s were asked of Rashi regarding Deut. 30:19?
10. What question/s were asked of Rashi regarding Deut. 31:1-2?
11. What question/s were asked of Rashi regarding Deut. 31:10?
12. What question/s were asked of Rashi regarding Deut. 31:11?
13. What question/s were asked of Rashi regarding Deut. 31:29?
14. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalms 143-144?
15. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Joshua 24:1ff?
16. Why is it so important for a disciple of His Majesty King Yeshua the Messiah of Israel to understand and embody the concept of a circumcised heart?
17. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark16:12-16?
18. In your opinion what key message/s did Hakham Tsefet try to convey in Mark 16:12-16?
19. What important Halakhic principles can be learned from Mark (Mordechai) 16:12-16, Luke 24:13-43‎, and from Romans Rom. 16:1-20‎?
20. 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?
1. Radak [↑](#footnote-ref-1)
2. Kimchi, Hirsch [↑](#footnote-ref-2)
3. Soncino Books Of The Bible, The Psalms, Hebrew text & English translation with an introduction and commentary by the Rev. Dr. A. Cohen, Revised by Rabbi E. Oratz, assisted by Rav Shalom Shahar. [↑](#footnote-ref-3)
4. 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-4)
5. Shocher Tov [↑](#footnote-ref-5)
6. Malbim [↑](#footnote-ref-6)
7. Ibid 4. [↑](#footnote-ref-7)
8. The Orot Sephardic Shabbat Siddur, By Rabbi Eliezer Toledano, page 578. [↑](#footnote-ref-8)
9. Arbit [↑](#footnote-ref-9)
10. Ibid 3. [↑](#footnote-ref-10)
11. Stade, as a measure of distance, about 185 meters. See - Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators (748). New York: United Bible Societies. [↑](#footnote-ref-11)
12. Probable meaning of his name is “my father is renowned.” [↑](#footnote-ref-12)
13. *hos egeneto anēr prophētēs* ‘who was a man, a prophet’ – Therefore, I have translated “a man who was a prophet.” [↑](#footnote-ref-13)
14. Sitting, judging and or study [↑](#footnote-ref-14)
15. Ps 58:2 (59:1) TWOT 1404.0 [↑](#footnote-ref-15)
16. This demonstrates that they, including the Talmidim did believe that Yeshua would rise from the dead. It can also mean that the believed the reports of the women and remembered the words of Yeshua that he would raise after three days. [↑](#footnote-ref-16)
17. The construction of the discussion of the two as they walked is revealed to us. On the one hand he (Yeshua) died. On the other hand, he said he would rise on the third day. On the other hand, it is the third day. On the other hand, the women found his tomb empty. [↑](#footnote-ref-17)
18. Here is a possible reference to the dual comings of Messiah. (Mashiach ben Yosef and Mashiach ben David) [↑](#footnote-ref-18)
19. Cf. Gen 19:9 [↑](#footnote-ref-19)
20. It was approaching the hour of prayer. **παραβιάζομαι** *parabiazomai* contains the idea of moral pressure. This “pressure” is not because they have learned that he is Messiah, but because he has expounded “Messiah” from the Scriptures. [↑](#footnote-ref-20)
21. Here Yeshua recited the “motzi” affirming that Yeshua followed Rabbinic practice. [↑](#footnote-ref-21)
22. While some scholars might suggest that this is the “Eucharist,” Plummer finds this most illogical and improbable. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. pp. 556 – 7 Plummer accurately follows grammatical rules and sound logic in his argument demonstrating that the vocabulary matches other places where Yeshua follows the Rabbinic of saying the motzi (my interpretation). [↑](#footnote-ref-22)
23. The same word **διανοίγω** *dianoigo*is used for “opening” of the eyes and the “opening” of the Scriptures. [↑](#footnote-ref-23)
24. The text is difficult to ascertain here. The text speaks of the two who encountered Yeshua on the road to Amma’us as coming to the “eleven” remaining Talmidim. However, they tell the “eleven,” which must include Tsefet that Yeshua has risen and appeared to Tsefet. The best solution is that the two appeal to the others that Yeshua has risen on the tree-fold testimony. [↑](#footnote-ref-24)
25. This passage demonstrates how difficult it was to process the resurrected appearance and body of Messiah. [↑](#footnote-ref-25)
26. Origen says this phrase; **ψηλαφάω** *pselaphao* demonstrates the *Teachings of Peter.* Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 560 [↑](#footnote-ref-26)
27. The Deaconess ministers as a part of the Seven – Ten men who guide the Congregation (Esnoga – Synagogue) [↑](#footnote-ref-27)
28. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Nu 11:16). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-28)
29. D’barim 29:21, Ps 143:2, Josh 24:6 [↑](#footnote-ref-29)
30. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 7 Ta’anit, Megillah, Moed Qatan and Hagigiah). Peabody, MA: Hendrickson Publishers. (Meg 29a) p. 151 [↑](#footnote-ref-30)
31. Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark.* Downers Grove, IL: InterVarsity Press. p 238 [↑](#footnote-ref-31)
32. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-32)
33. Ibid p. 27 [↑](#footnote-ref-33)
34. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (2 Ki 6:12). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-34)
35. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol.5 Sefer D’barim). Artscroll Series, Mesorah Publications ltd. pp. 720 – 1 See also **b. Meg 29a** [↑](#footnote-ref-35)
36. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 [↑](#footnote-ref-36)
37. Sitting, judging and or study [↑](#footnote-ref-37)
38. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nanuet , New York: Feldheim Publishers. p. 95 [↑](#footnote-ref-38)
39. Cranfield, C. E. (1959). *The Cambridge Greek Testament commentary, The Gospel according to Mark.* (C. F. Moule, Ed.) New York, New York, US: Cambridge University Press pp. 472–3 [↑](#footnote-ref-39)