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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tammuz 10, 5775 – June 26/27, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Jun 26 2015 – Candles at 8:48 PMSat. Jun 27 2015 – Habdalah 9:51 PM | **Austin & Conroe, TX, U.S.**Fri. Jun 26 2015 – Candles at 8:19 PMSat. Jun 27 2015 – Habdalah 9:18 PM | **Brisbane, Australia**Fri. Jun 26 2015 – Candles at 4:45 PMSat. Jun 27 2015 – Habdalah 5:41 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jun 26 2015 – Candles at 8:41 PMSat. Jun 27 2015 – Habdalah 9:44 PM | **Manila & Cebu, Philippines**Fri. Jun 26 2015 – Candles at 6:10 PMSat. Jun 27 2015 – Habdalah 7:04 PM | **Miami, FL, U.S.**Fri. Jun 26 2015 – Candles at 7:58 PMSat. Jun 27 2015 – Habdalah 8:55 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Jun 26 2015 – Candles at 8:00 PMSat. Jun 27 2015 – Habdalah 9:05 PM | **Olympia, WA, U.S.**Fri. Jun 26 2015 – Candles at 8:53 PMSat. Jun 27 2015 – Habdalah 10:12 PM | **Port Orange, FL, U.S.**Fri. Jun 26 2015 – Candles at 8:09 PMSat. Jun 27 2015 – Habdalah 9:08 PM |
| **San Antonio, TX, U.S.**Fri. Jun 26 2015 – Candles at 8:19 PMSat. Jun 27 2015 – Habdalah 9:18 PM | **Sheboygan & Manitowoc, WI, US**Fri. Jun 26 2015 – Candles at 8:19 PMSat. Jun 27 2015 – Habdalah 9:32 PM | **Singapore, Singapore** Fri. Jun 26 2015 – Candles at 6:55 PMSat. Jun 27 2015 – Habdalah 7:47 PM |
| **St. Louis, MO, U.S.**Fri. Jun 26 2015 – Candles at 8:12 PMSat. Jun 27 2015 – Habdalah 9:18 PM | **Tacoma, WA, U.S.**Fri. Jun 26 2015 – Candles at 8:52 PMSat. Jun 27 2015 – Habdalah 10:11 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

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

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

**Shabbat “Lo Yihyeh LaKohanim” - “There will not be for the priests”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לֹא-יִהְיֶה לַכֹּהֲנִים** |  | **Saturday Afternoon** |
| **“Lo Yihyeh LaKohanim”** | Reader 1 – D’barim 18:1-8 | Reader 1 – D’barim 20:10-15 |
| **“There will not be for the priests”** | Reader 2 – D’barim 18:9-13 | Reader 2 – D’barim 20:16-20 |
| **“Los sacerdotes no tendrán”** | Reader 3 – D’barim 18:14-22 | Reader 3 – D’barim 20:10-20 |
|  | Reader 4 – D’barim 19:1-10 |  |
| D’barim (Deut.) 18:1 – 20:9 | Reader 5 – D’barim 19:11-14 | **Monday & Thursday****Mornings** |
| Psalm 123 - 126 | Reader 6 – D’barim 19:15-21 | Reader 1 – D’barim 20:10-15 |
| Ashlam.: Jeremiah 33:18-26 | Reader 7 – D’barim 20:1-9 | Reader 2 – D’barim 20:16-20 |
| P. Abot 4:18 |  Maftir – D’barim 20:5-9 | Reader 3 – D’barim 20:10-20 |
| N.C.: Mark 15:22-28;Lk 23:33-34; Rm 13:1-10 |  Jeremiah 33:18-26 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Summary of the Torah Seder – ‎ D’barim (Deut.) 18:1 – 20:9**

* Priests and Levites – Deuteronomy 18:1-8
* Prophets – Deuteronomy 18:9-22
* Cities of Refuge – Deuteronomy 19:1-13
* Removing a Landmark – Deuteronomy 19:14
* Plotting Witnesses – Deuteronomy 19:15-21
* Exemption From Service for Warfare – Deuteronomy 20:1-9

**Reading Assignment:**

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

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 238-275.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎18:1 – 20:9**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 1. **The Levitic kohanim, the entire tribe of Levi, shall have no portion or inheritance with Israel;** the Lord's fire offerings and His inheritance they shall eat. | 1. **The priests of the tribe of Levi will have no part or inheritance with their brethren:** they will eat the oblations of the LORD as their portion |
| 2. But he shall have no inheritance among his brothers; the Lord is his inheritance, as He spoke to him. | 2. but an inheritance in field or vineyard they will not have among their brethren. The twenty and four gifts of the priesthood which the LORD will give to him are his heritage; as He said to him, |
| 3. And this shall be the kohanim's due from the people, from those who perform a slaughter, be it an ox or a sheep, he shall give the kohen the foreleg, the jaws, and the maw. | 3. And this will be the portion belonging to the priest from the people, from them who offer sacrifices, whether bullock or lamb they will give to the priest the right shoulder, the lower jaw, the cheeks, and the maw; |
| 4. The first of your grain, your wine, and your oil, and the first of the fleece of your sheep, you shall give him. | 4. the firsts of your corn, wine, and oil, the first of the fleece of your sheep, as much as a girdle measures will you give to him: |
| 5. For the Lord, your God, has chosen him out of all your tribes, to stand and serve in the name of the Lord, he and his sons, all the days. | 5. because the LORD your God has chosen him out of all your tribes to stand and minister in the Name of the LORD, him, and his sons, all the days. |
| 6. And if a Levite comes from one of your cities out of all Israel where he sojourns, he may come whenever his soul desires, to the place the Lord will choose, | 6. And when a Levite may come from one of your cities out of all Israel where he has dwelt, and come with all the obligation of his soul's desire to the place which the LORD will choose, |
| 7. and he may serve in the name of the Lord, his God, just like all his Levite brothers, who stand there before the Lord. | 7. then he will minister in the Name of the LORD his God as all his brethren the Levites who minister there before the LORD. |
| 8. They shall eat equal portions, except what was sold by the forefathers. | 8. Portion for portion equally will they eat, besides the gifts of the oblations which the priests do eat, which Elazar and Ithamar your fathers have given them to inherit. |
| 9. When you have come to the land the Lord, your God, is giving you, you shall not learn to do like the abominations of those nations. | 9. When you have entered the land which the LORD your God gives you, you will not learn to do after the abominations of those nations. |
| 10. There shall not be found among you anyone who passes his son or daughter through fire, a soothsayer, a diviner of [auspicious] times, one who interprets omens, or a sorcerer, | 10. None will be found among you to make his sons or daughters pass through the fire, nor who enchant with enchantments, or inspect serpents, nor observe divinations and auguries, |
| 11. or a charmer, a pithom sorcerer, a yido'a sorcerer, or a necromancer. | 11. or make (magical) knots and bindings of serpents and scorpions or any kind of reptile, or who consult the oba, the bones of the dead or the bone Jadua, or who inquire of the manes. |
| 12. For whoever does these things is an abomination to the Lord, and because of these abominations, the Lord, your God is driving them out from before you. | 12. For every one who does these is an abomination before the LORD; and because of these abominations the LORD drives them out before you. |
| 13. **Be wholehearted with the Lord, your God.** | 13. **You will be perfect in the fear of the LORD your God.** |
| 14. For these nations, which you are to possess, hearken to diviners of [auspicious] times and soothsayers, but as for you, the Lord, your God, has not given you [things] like these.  | 14. For these nations which you are about to dispossess have listened to inspectors of serpents and enchanters. But you are not to be like them the priests will inquire by Urim and Thummim **and a Right Prophet will the LORD your God give you;**  |
| 15. **A prophet from among you, from your brothers, like me, the Lord, your God will set up for you, you shall hearken to him.** | 15. **a Prophet from among you of your brethren like unto me, with the Holy Spirit will the LORD your God raise up unto you; to Him will you be obedient.** |
| 16. According to all that you asked of the Lord, your God, in Horeb, on the day of the assembly, saying, "Let me not continue to hear the voice of the Lord, my God, and let me no longer see this great fire, so that I will not die." | 16. According to all that you begged before the LORD your God in Horeb on the day of the assembling of the tribes to receive the Law, saying, Let us not again hear the Great Voice {of the Word - Dibbura} from before the LORD our God, nor behold again that great fire, lest we die: |
| 17. And the Lord said to me, "They have done well in what they have spoken. | 17. and the LORD said to me, That which they have spoken is right; |
| 18. **I will set up a prophet for them from among their brothers like you, and I will put My words into his mouth, and he will speak to them all that I command him.** | 18. **I will raise up unto them a Prophet from, among their brethren in whom will be the Holy Spirit, as in you; and I will put My Word of prophecy in his mouth, and he will speak with them whatsoever I command him;** |
| 19. **And it will be, that whoever does not hearken to My words that he speaks in My name, I will exact [it] of him.** | 19. **and the man who will not hearken to the words of My prophecy which will be spoken in My Name, My Word will take vengeance upon him.** |
| 20. But the prophet who intentionally speaks a word in My name, which I did not command him to speak, or who speaks in the name of other gods, that prophet shall die. | 20. But the false prophet who does wickedly in speaking a thing in My Name, when I have not commanded him to speak, or who will speak in the name of the gods of the Gentiles., that prophet will be slain with the sword. |
| 21. Now if you say to yourself, "How will we know the word that the Lord did not speak?" | 21. And if you will say in your thoughts, How will we know the word which the LORD has not spoken? |
| 22. If the prophet speaks in the name of the Lord, and the thing does not occur and does not come about, that is the thing the Lord did not speak. The prophet has spoken it wantonly; you shall not be afraid of him. | 22. When a false prophet speaks in the Name of the LORD, and the thing does not come to pass, or be not confirmed, it is a word which the LORD has not spoken; the false prophet spoke it in presumption; fear him not. |
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| 1. When the Lord, your God, cuts off the nations, whose land the Lord, your God, is giving you, and you inherit them, and dwell in their cities and in their houses,  | 1. When the LORD your God will have destroyed the nations whose land the LORD your God gives you, and you possess them, and dwell in their cities and houses,  |
| 2. you shall separate three cities for yourself in the midst of your land, which the Lord, your God, is giving you to possess. | 2. three cities will you set apart within your land which the LORD your God gives you to inherit. |
| 3. Prepare the road for yourself and divide into three parts the boundary of your land, which the Lord, your God, is giving you as an inheritance, and it will be for every killer to flee there. | 3. You will prepare a high road, and divide your limit which the LORD your God bestows upon you, that any manslayer may flee thither. |
| 4. And this is the case of the killer who will flee there, so that he may live: Whoever strikes his fellow [to death] unintentionally, whom he did not hate in times past. | 4. And this is the regulation for the manslayer who flees thither that he may live: Whoever will have killed his brother without intention, he not having kept enmity against him yesterday, or the day before, |
| 5. As when a man goes with his fellow into the forest to chop wood, and his hand swings the ax to cut down the tree, and the iron flies off the handle, and it reaches his fellow, and he dies he shall flee to one of these cities, and live. | 5. (as for example) if any one goes with his neighbor into the thicket to cut wood, and he drives his hand with the axe to cut wood, and the iron flies apart from the shaft and lights on his neighbor that he die, he may flee to one of those appointed cities, and. save his life. |
| 6. Lest the avenger of the blood pursue the killer, while his heart is hot, and overtake him, because the way is long, and he strikes him to death, whereas he was not deserving of death, for he had not hated him in times past. | 6. Lest the avenger of blood follow after him his heart boiling within him on account of his grief, and apprehend him, if the way be long, and take his life, though he is not guilty of the judgment of death, because he had not enmity against him in time past. |
| 7. Therefore, I command you, saying, "You shall separate for yourself three cities." | 7. Therefore I command you today that you set apart for you three cities. |
| 8. And when the Lord, your God, expands your boundary, as He swore to your forefathers, and He gives you all the land of which He spoke to give to your forefathers; | 8. And if the LORD your God enlarge your border, as He has sworn to your fathers, and give you all the land which He has sworn to your fathers to give, |
| 9. if you will keep all this commandment to perform it, which I command you this day, to love the Lord, your God, and to walk in His ways all the days, you shall add three more cities for yourself, in addition to these three, | 9. then will you keep all this commandment which today I command you to do, that you may love the LORD your God, and walk in the ways which are right before Him all days; and you will add yet three cities to those three; |
| 10. so that innocent blood will not be shed in the midst of your land which the Lord, your God, gives you for an inheritance which would deem you guilty of [having shed this] blood. | 10. that innocent blood may not be shed in your land which the LORD your God gives you to inherit, and the guilt of the judgment of death may not be upon you. |
| 11. But if a man hates his fellow, lies in wait for him, rises up against him, and strikes him mortally, and he flees to one of these cities, | 11. But if a man with enmity against his neighbor will lay wait for him in secret, to destroy his life, and he die, then should he flee into one of those cities, |
| 12. the elders of his city shall send and take him from there and deliver him into the hand of the avenger of the blood, that he may die. | 12. the sages of his city will send and take him thence, and give him up into the hand of the pursuer for blood, and he will be put to death.  |
| 13. And you shall not pity him, but you shall abolish [the shedding of] the blood of the innocent from Israel, and it will be good for you. | 13. Your eye will not spare him, but you will put away shedders of innocent blood from Israel, that it may be well with you. |
| 14. You shall not pull back your neighbor's landmark, which the earlier ones have set as borders in your inheritance, which you will inherit in the land that the Lord, your God gives you, to possess. | 14. You will not remove the boundary mark of your neighbors which the predecessors did set for the limit in your possession of inheritance in the land which the LORD your God gives you to inherit. |
| 15. One witness shall not rise up against any person for any iniquity or for any sin, regarding any sin that he will sin. By the mouth of two witnesses, or by the mouth of three witnesses, shall the matter be confirmed. | 15. The testimony of one (witness) will not be valid against a man for any crime (regarding the taking) of life, or guilt concerning money, or any sin with which one may be charged with sinning; but, by the Word of the LORD, (to insure) retribution upon secret crimes, (while) one witness may swear to deny what has been attested against him, the sentence will be confirmed upon the mouth of two witnesses, or of three. |
| 16. If a false witness rises up against a man, to bear perverted testimony against him, | 16. When false witnesses stand up against a man to testify wrong things against him, |
| 17. Then the two men between whom the controversy exists shall stand before the Lord, before the kohanim and the judges who will be in those days. | 17. then the two men between whom lies the subject of contention will stand in the presence of the LORD, before the priests and judges who will be in those days: |
| 18. And the judges shall inquire thoroughly, and behold, the witness is a false witness; he has testified falsely against his brother; | 18. and the judges will question the witnesses of their times fairly; and, behold, false testimony is in the mouth of the witnesses; they have borne false witness against their brother. |
| 19. then you shall do to him as he plotted to do to his brother, and you shall [thus] abolish evil from among you. | 19. And so will you do unto them as they had devised to do against their brother, and you will put down the doers of evil from among you. |
| 20. And those who remain shall listen and fear, and they shall no longer continue to commit any such evil thing among you. | 20. And the wicked who remain will hear and be afraid, and not add to repeat an evil thing like this among you. |
| 21. You shall not have pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. | 21. Your eye will not spare; life for life, the value of an eye for an eye, the value of a tooth for a tooth, the value of a hand for a hand, the value of a foot for a foot. |
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| 1. When you go out to war against your enemies, and you see horse and chariot, a people more numerous than you, you shall not be afraid of them, for the Lord, your God is with you Who brought you up out of the land of Egypt. | 1. When you go forth to battle against your enemies, and see horses and chariots, and peoples proud, overbearing, and stronger than you, fear them not; for all of them are accounted as a single horse and a single chariot before the LORD your God, whose Word will be your Helper; for He brought you free out of the land of Mizraim.  |
| 2. And it will be, when you approach the battle, that the kohen shall come near, and speak to the people. | 2. And at the time that you draw near to do battle, the priest will approach and speak with the people, |
| 3. And he shall say to them, "Hear, O Israel, today you are approaching the battle against your enemies. Let your hearts not be faint; you shall not be afraid, and you shall not be alarmed, and you shall not be terrified because of them. | 3. and say to them, Hear, Israel, you draw near this day to fight against your adversaries; let not your heart be moved, be not afraid, tremble not, nor be broken down before them: |
| 4. **For the Lord, your God, is the One Who goes with you, to fight for you against your enemies, to save you.** | 4. **for the Shekinah of the LORD your God goes before you to fight for you against your enemies, and to save you.** |
| 5. And the officers shall speak to the people, saying, What man is there who has built a new house and has not [yet] inaugurated it? **Let him go and return to his house, lest he die in the war, and another man inaugurate it.** | 5. And the officers will speak with the people, saying: Who is the man who has built a new house, and has not set fast its door-posts to complete it? **Let him go and return to his house, lest through sin he be slain in the battle, and another man dedicate it.** |
| 6. And what man is there who has planted a vineyard, and has not [yet] redeemed it? Let him go and return to his house, lest he die in the war, and another man redeem it. | 6. Or, what man has planted a vineyard, and has not redeemed it from the priest to make it common? Let him go and return to his house, lest sin be the occasion of his not redeeming it, but he be slain in the battle, and another make it common. |
| 7. And what man is there who has betrothed a woman and has not [yet] taken her? Let him go and return to his house, lest he die in the war, and another man take her." | 7. And what man has betrothed a wife, but not taken her? Let him go and return to his house, lest sin prevent him from rejoicing with his wife and he be slain in the battle, and another take her. |
| 8. And the officers shall continue to speak to the people and say, "What man is there who is fearful and fainthearted? Let him go and return to his house, that he should not cause the heart of his brothers to melt, as his heart." | 8. Yet more will the officers speak to the people, and say, Who is the man who is afraid on account of his sin and whose heart is broken? Let him go and return to his house, that his brethren be not implicated in his sins, and their heart be broken like his. |
| 9. And it shall be, that when the officials finish speaking to the people, they shall appoint officers of the legions at the edges of the people. | 9. And when the officers will have finished to speak with the people, they will appoint the captains of the host at the head of the people. |
| 10. When you approach a city to wage war against it, you shall propose peace to it. | 10. When you come near to a city to make war against it, then you will send to it certain to invite it to peace; |
| 11. And it will be, if it responds to you with peace, and it opens up to you, then it will be, [that] all the people found therein shall become tributary to you, and they shall serve you. | 11. and if they answer you with words of peace, and open their gates to you, all the people whom you find therein will be tributaries, and serve you. |
| 12. But if it does not make peace with you, and it wages war against you, you shall besiege it, | 12. But if they will not make peace, but war, with you, then you will beleaguer it. |
| 13. and the Lord, your God, will deliver it into your hands, and you shall strike all its males with the edge of the sword. | 13. And when the LORD your God will have delivered it into your hand, then may you smite every male thereof with the edge of the sword. |
| 14. However, the women, the children, and the livestock, and all that is in the city, all its spoils you shall take for yourself, and you shall eat the spoils of your enemies, which the Lord, your God, has given you. | 14. But the women, children, and cattle, and whatever is in the city, even all the spoil, you will seize, and eat the spoil of your enemies which the LORD your God gives you. |
| 15. Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations. | 15. Thus will you do to all cities that are remote from you, which are not of the cities of these seven nations;  |
| 16. However, of these peoples' cities, which the Lord, your God, gives you as an inheritance, you shall not allow any soul to live. | 16. but of the cities of these peoples, which the LORD your God gives you to inherit, you will not spare alive any breathing thing: |
| 17. Rather, you shall utterly destroy them: The Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivvites, and the Jebusites, as the Lord, your God, has commanded you. | 17. for destroying you will destroy them, Hittites, Amorites, Kenaanites, Pherizites, Hivites, and Jebusites, as the LORD your God has commanded you; |
| 18. So that they should not teach you to act according to all their abominations that they have done for their gods, whereby you would sin against the Lord, your God. | 18. that they may not teach you to do after their abominations with which they have served their idols, and you sin before the LORD your God. |
| 19. When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you? | 19. When you beleaguer a city all the seven days to war against it, to subdue it on the Sabbath, you will not destroy the trees thereof by bringing against them (an instrument of) iron; that you may eat its fruit, cut it not down; for a tree on the face of the field is not as a man to be hidden (put out of sight) before you in the siege. |
| 20. However, a tree you know is not a food tree, you may destroy and cut down, and you shall build bulwarks against the city that makes war with you, until its submission. | 20. But the tree that you know to be a tree not making fruit to eat, that you may destroy and cut down. And you will raise bulwarks against the city which makes war with you, until you have subdued it. |
|  |  |
| 1. If a slain person be found in the land which the Lord, your God is giving you to possess, lying in the field, [and] it is not known who slew him, | 1. If a male be found slain upon the ground, unburied, in the land which the LORD your God gives you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him:  |
| 2. then your elders and judges shall go forth, and they shall measure to the cities around the corpse. | 2. then two of the sages will proceed from the chief court of judgment, and three of your judges, and will measure to the surrounding cities which lie on the four quarters from the (spot where) the dead man (is found); |
| 3. And it will be, [that from] the city closer to the corpse, the elders of that city shall take a calf with which work has never been done, [and] that has never drawn a yoke, | 3. and the city which is nearest to the dead man, being the suspected one, let the chief court of justice take means for absolution (or disculpation). Let the sages, the elders of that city, take an heifer from the herd, not commixed, an heifer of the year, which has not been wrought with nor has drawn in the yoke: |
| 4. and the elders of that city shall bring the calf down to a rugged valley, which was neither tilled nor sown, and there in the valley, they shall decapitate the calf. | 4. and the sages of that city will bring the heifer down into an uncultivated field, where the ground has not been tilled by work, nor sowed; and let them there behead the heifer from behind her with an axe (or knife, dolch) in the midst of the field. |
| 5. And the kohanim, the sons of Levi, shall approach, for the Lord, your God, has chosen them to serve Him and to bless in the Name of the Lord, and by their mouth shall every controversy and every lesion be [judged]. | 5. And the priests the sons of Levi will draw near; for the LORD your God has chosen them to minister to Him, and to bless Israel in His Name, and according to their words to resolve every judgment, and in any plague of leprosy to shut up, and pronounce concerning it; |
| 6. And all the elders of that city, who are the nearest to the corpse, shall wash their hands over the calf that was decapitated in the valley; | 6. and all the elders of the city lying nearest to the dead man will wash their hands over the heifer which has been cut off in the field, |
| 7. And they shall announce and say, "Our hands did not shed this blood, nor did our eyes see [this crime]." | 7. and will answer and say: It is manifest before the LORD that this has not come by our hands, nor have we absolved him who shed this blood, nor have our eyes beheld. |
| 8. "Atone for Your people Israel, whom You have redeemed, O Lord, and lay not [the guilt of] innocent blood among your people Israel." And [so] the blood shall be atoned for them. | 8. And the priests will say: Let there be expiation for Your people Israel, whom You, O LORD, has redeemed, and lay not the guilt of innocent blood upon Your people Israel; but let him who has done the murder be revealed. And they will be expiated concerning the blood; **but straightway there will come forth a swarm of worms from the excrement of the heifer, and spread abroad, and move to. the place where the murderer is, and crawl over him: and the magistrates will take him, and judge him.** |
| 9. And you shall abolish the [shedding of] innocent blood from among you, for you shall do what is proper in the eyes of the Lord. | 9. So will you, O house of Israel, put away from among you whosoever sheds innocent blood, that you may do what is right before the LORD. |
|  |  |

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.) ‎18:1 – 20:9**

**1 the entire tribe of Levi whether whole-bodied or blemished.-[Sifrei]**

**no portion** **i.e., in the spoils.**

**or inheritance in the land.-[Sifrei]**

**the Lord’s fire-offerings** The holy sacrifices of the Temple. (Other editions: The holiest sacrifices.)

**and His portion** These are the holy things of the boundaries, [i.e. those eaten throughout the entire land, namely,] the terumoth and the tithes, but

**2 [he shall have] no inheritance** He shall have no absolute inheritance among his brothers. In Sifrei 18:41, our Rabbis expound [as follows]:

**But he shall have no inheritance** This refers to the “inheritance of the remainder.”

**among his brothers** this refers to the “inheritance of the five.” I do not know what this means. It appears to me, however, that across the Jordan and onwards is called “the land of the five nations,” and that of Sihon and Og is called “the land of the two nations,” namely, the Amorites and the Canaanites. Now the expression, “inheritance of the remainder,” is meant to include the [remaining three nations of the ten whose land God promised to Abraham, namely] the Kenites, the Kenizzites, and the Kadmonites (Gen. 15:19). The Sifrei in the section dealing with the [priestly] gifts specified for Aaron expounds this in a similar fashion, on the verse (Deut. 10:9), “Therefore, Levi has no portion or inheritance,” to admonish [the Levite to take no portion in] the inheritance of the Kenites, the Kenizzites, and the Kadmonites. It has since been found in the words of Rabbi Kalonimus, that the proper version of this passage in Sifrei reads as follows:

**And he will have no inheritance** This refers to the "inheritance of the five."

**among his brothers** This refers to the inheritance of the seven, [Rashi now explains this version of the Sifrei:] [The first reference is to] the inheritance of five [of the twelve] tribes [of Israel]. [The second, is to] the inheritance of [the remaining] seven tribes [of Israel]. Now Moses and Joshua apportioned inheritance only to five tribes: Moses, to Reuben, Gad, and half the tribe of Mannasseh; Joshua, to Judah, Ephraim, and [the other] half of the tribe of Mannasseh. The remaining seven tribes took their inheritance by themselves after Joshua’s demise. Thus, because of this [distinction between these five former tribes and the seven latter ones], the Sifrei mentions five and seven separately.

**as He spoke to him** i.e., to Aaron [saying],"You shall not inherit in their land... I am your portion [and your inheritance, among the children of Israel]."-[Num. 18:20]

**3 from the people** But not from the kohanim [i.e., a kohen is exempt from these dues].-[Sifrei, Chul. 132b]

be it an ox or a sheep But not [from the category of] beast (חַיָּה) .

**the foreleg** from the carpus to the shoulder blade, called espaldun, espalde, or espaleron in Old French.-[Chul. 134b]

**the jaws together with the tongue.** Those who interpret the symbolism of Biblical verses say, the זְרוֹעַ [which is, in effect, the “hand” of the animal, became the due of the kohanim, as a reward] for the “hand” [which Phinehas, the kohen, raised against the sinners], as it is said, “and he took a spear in his hand” (Num. 25:7); the jaws [as a reward] for the prayer [he offered], as it is said, “Then Phinehas stood and prayed” (Ps. 106:30); and the maw (הַקֵּבָה) , as a reward [for his action against the sinning woman], as it said, “[And he stabbed both of them, the man of Israel] and the woman in her stomach (קֵבָתָהּ) ” (Num. 25:8). -[Chul. 134b].

**4 The first of your grain** This refers to terumah ; and although the verse does not state a required amount, our Rabbis set an amount for it [ranging from a sixtieth to a fortieth of the total produce as follows]: A generous [person] gives one fortieth of the crop, a miserly [person] one sixtieth, and [a person of] average generosity one fiftieth. They base [this ruling] that one should not give less than one sixtieth on what is said, "[This is the offering that you shall set apart: a sixth of an ephah from a homer of wheat,] and you shall separate a sixth of an ephah from a homer of barley" (Ezek. 45:13). [Since an ephah is equivalent to three se’ah,] a sixth of an ephah is equivalent to half a se’ah. [Now the “homer” mentioned in the verse is the same as a kor.] When you give [one sixth of an ephah from a homer, which we now know to be] one half of a se’ah for a kor, this amounts to one sixtieth because a kor is thirty se’ah.-[Yerushalmi, Terumoth 4:3]

**and the first of the fleece of your sheep** When you shear your sheep each year, give the first of it [the wool] to the kohen. And [although the verse] does not mention a required amount, our Rabbis set an amount, namely, one sixtieth. And how many sheep [are the minimum to] be liable to the law of “the first of the fleece?” At least five sheep, as it is said (I, “[Then Abigail... took] and five prepared (עֲשׂוּיוֹת) sheep” (Sam. 25:18). [The עֲשׂוּיוֹת here, is interpreted as meaning that five sheep compel their owner and say to you, as it were, “Get up and fulfill the commandment of 'the first of the fleece.’”] Rabbi Akiva says: [that the minimum number of sheep liable to this commandment is derived from our verse here]: The phrase רֵאשִׁית גֵז denotes two sheep; צֽאנְךָ [an additional two, making] four, and תִּתֶּן־לוֹ denotes one more, which is a total of five sheep. -[Chul. 135a, 137a; Sifrei] to stand and serve From here we learn that [the Temple] service is performed only when standing.-[Sifrei, Sotah 38a]

**6 And if the Levite comes** One might think that Scripture is referring to an actual Levite [i.e., not a kohen]. Therefore it says, “And he may serve” (verse 7). And since Levites are not fit to serve in the whole service, we see that this verse is not referring to them [but rather to kohanim].-[Sifrei]

**he may come whenever his soul desires... 7 and he may serve [This] teaches [us] that a kohen may come and offer his own freewill and obligatory sacrifices even when it is not his shift.- B. K. 109b] Another explanation: It further teaches concerning kohanim who come to the Temple [as pilgrims] on the Festivals, that they may offer [together with those of the shift] and perform the services connected with the sacrifices that are brought because of the Festival—for instance, the “additional offerings” of the Festivaleven though it is not their shift.-[Sifrei, Sukk. 55b]**

**8 They shall eat equal portions** This teaches that they [the kohanim present as pilgrims on the Festivals] receive a portion of the hides [of the Festival burnt-offerings] and the flesh of the he-goats of sin-offerings [of the Festival]. Now one might think that [these kohanim may participate] also in sacrifices which are brought unrelated to the Festival, such as the תָּמִיד , the daily burnt-offerings, מוּסְפֵי שַׁבָָּת , additional offerings of the Sabbath [on which a Festival may coincide] and sacrificial vows and donations. Therefore, it says:

**except what was sold by the forefathers** Except what his ancestors sold [to one another] in the days of David and Samuel when the system of shifts was established, trading with each other thus, “You take your week, and I will take my week.”-[Sifrei ; Sukk. 56a]

**9 you shall not learn to do [like the abominations of those nations] But you may learn [their practices] to understand [them] and to teach [them], i.e. to understand how degenerate their actions are, and to teach your children, “Do not do such and such, because this is a heathen custom!”-[Sifrei ; San. 68a]**

**10 who passes his son or daughter through fire** This was the Molech worship. They made two bonfires on either side and passed the child between them both.-[San. 64b]

**a soothsayer** What is a soothsayer? One who takes his rod in his hand and says [as though to consult it], “Shall I go, or shall I not go?” Similarly, it says (Hos. 4:12), “My people takes counsel of his piece of wood, and his rod declares to him.”-[Sifrei]

**a diviner of [auspicious] times** Heb. מְעוֹנֵן . Rabbi Akiva says: These are people who determine the times (עוֹנוֹת) , saying, “Such-and-such a time is good to begin [a venture].” The Sages say, however, that this refers to those who “catch the eyes (עֵינַיִם) ” [i.e., they deceive by creating optical illusions].

**one who interprets omens** [e.g.,] bread falling from his mouth, a deer crossing his path, or his stick falling from his hand.-[Sifrei, San. 65b]

**11 or a charmer** One who collects snakes, scorpions or other creatures into one place.

**a pithom sorcerer** This is a type of sorcery called pithom. The sorcerer raises the [spirit of the] dead, and it speaks from his [the sorcerer’s] armpit.

**a yido’a sorcerer** Here the sorcerer inserts a bone of the animal called yido’a into his mouth, and the bone speaks by means of sorcery.-[Sifrei, San. 65a]

**or a necromancer** As, for example, one who raises [the dead spirit] upon his membrum, or one who consults a skull.-[Sifrei, see San. 65b]

**12 [For] whoever does these [things] [is an abomination to the Lord]** It does not say, “one who does all these things,” but, “whoever does these things,” even one of them.-[Sifrei, Mak. 24a]

**13 Be wholehearted with the Lord, your God Conduct yourself with Him with simplicity and depend on Him, and do not inquire of the future; rather, accept whatever happens to you with [unadulterated] simplicity and then, you will be with Him and to His portion.-[Sifrei]**

**14 [But...] the Lord your God has not given you** **to hearken to diviners of auspicious times and soothsayers, for He caused His Divine Presence to rest upon the prophets and upon the Urim and Tummim.-[Targum Jonathan]**

**15 [A prophet] from among you, from your brothers, like me** This means: Just as I am among you, from your brothers, so will He set up for you [another prophet] in my stead, and so on, from prophet to prophet.

**20 which I did not command him to speak** But which I commanded his fellow prophet [to speak].

**or who speaks in the name of other gods** Even though his words coincide with the halakhah [Jewish law], forbidding what is forbidden or permitting what is permissible.-[San. 89a]

**[That prophet] shall die** **By strangulation. Three [sinful prophets] are executed by man [i.e., by the court]: One who prophesies what he has not heard, one who prophesies what was not told to him but was told to his fellow [prophet], and one who prophesies in the name of a pagan deity. However, one who suppresses his prophecy [i.e., does not announce it], or one who transgresses the words of a prophet, or a prophet who transgresses his own words [of prophecy]—their death is by the hands of Heaven, for it is said (verse 19), “ I shall exact [it] from him.”-[San. 89a]**

**21 Now if you say to yourself, ["How will we know the word the Lord did not speak?"]?** [This verse alludes to a future time when Israel will want to know which prophet is speaking the word of God. It means:] You are destined to say this when Hananiah, the son of Azzur [a false prophet], came and prophesied, “Behold the vessels of the house of the Lord will be returned from Babylon now hastily” (Jer. 27:16), and Jeremiah stood and cried (Jer. 27:19- 22), “concerning the pillars, concerning the sea,... and concerning the remainder of the vessels...” which had not been exiled, ‘they shall be brought to Babylon’ "together with the exile of Zedekiah.-[Sifrei]

**22 If the prophet speaks [in the Name of the Lord]** And says, “This thing is destined to happen to you,” and you see [afterwards] that it does not come about, “that is the thing the Lord did not speak”; so execute him. But you might say, "This applies to one who prophesies regarding the future. However, suppose one comes and says ‘Do such and such a thing, and I am telling you this by the command of the Holy One, blessed is He,’ [how do we know whether he is speaking the truth? Regarding such a case,] they were already commanded that if someone comes to make you stray from any of the commandments, “Do not hearken to him” (Deut. 13:4), unless you are certain that he is a perfectly righteous person, e.g., Elijah on Mount Carmel, who sacrificed on a high place when high places were forbidden, [but did so] in order to control Israel [against idolatry]. Everything must be done according to the needs of the time, and the need for preventive measures to protect against breaches [in the religion]. Therefore [with respect to this authentic prophet], it is stated, “hearken to him” (verse 15). -[San. 89a]

**you shall not be afraid of him** I.e., do not restrain yourselves from advocating his guilt, and do not fear that you will be punished for this [when your advocating leads to his death].-[Sifrei]

**Chapter 19**

**3 Prepare for yourself the way** -"Refuge! Refuge!" was inscribed at each crossroads [directing the way to the nearest refuge city].-[Mak. 10b]

**and divide into three parts the boundary of your land** so that [the distance] from the beginning of the border to the first refuge city should be the same as the distance from this first city to the second, and so from the second to the third and from the third to the opposite border of Israel.-[Mak. 9b]

**5 And his hand swings [the ax]** when he was about to let the ax fall on the tree. The Targum renders this as וְתִתְמְרֵיג יְדֵּיּהּ meaning, וְנִשְׁמְטָה יָדוֹ his hand swayed while letting the stroke of the ax fall upon the tree. [Similarly,] the words הַבָָּקָר כִּי שָׁמְטוּ (II Sam. 6:6), are rendered in Targum Jonathan as: אֲרֵי מַרְגוּהִי תּוֹרַיָּא “for the oxen swayed.”

**and the iron flies off the handle** וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ Some of our Rabbis say that this means that the iron head [of the ax] slipped off its handle, while others say, the ax chipped a splinter of wood off the tree which was being chopped, and it ricocheted, killing [the victim].-[Mak. 7b]

**6 Lest the avenger of the blood pursue [the killer]** This is why I am telling you prepare a way for yourself, and [to prepare] many refuge cities.

**8 And when [the Lord your God] expands [your boundary]** As He swore to give you the land of the Kenites, the Kenizzites, and the Kadmonites.

**9 you shall add three more [cities] for yourself** Thus, [altogether you will have] nine: The three on the other side of the Jordan, the three in the land of Canaan, and three more in the future [when God will expand your boundary].-[Sifrei]

**11 But if a man hates his fellow [and lies in wait for him...]** Through this man’s hatred of his fellow, he comes to “lie in wait for him.” From here our Rabbis derived the maxim: If a man transgresses a minor commandment, he will ultimately transgress a major commandment. [Here,] since he transgressed the command: “You shall not hate your brother in your heart” (Lev. 19:17), he ultimately came to shed blood. This is why it says here, “But if a man hates his fellow,” for it should have written only: “But if a man rises up and lies in wait for his fellow and strikes him mortally.”-[Sifrei]

**13 And you shall not pity him** I.e., you should not say, “The first [person] has already been killed; why should we kill this one too and cause two Israelites to be killed?”-[Sifrei]

**14 You shall not pull back [your neighbor’s] landmark** Heb. לֹא תַסּיג , an expression similar to, “they shall turn back (נָסֽגוּ אָחוֹר) ” (Isa. 42:17). [Here therefore, it means] that he moves the boundary-mark of the land backwards into his neighbor’s field, thereby enlarging his own [property]. But has it not already been stated, “You shall not rob” (Lev. 19:13) ? Why then, is it stated here: “You shall not pull back [the landmark]?” [The answer is that this verse teaches that the person who removes his neighbor’s boundary mark transgresses two negative commandments, “You shall not rob (לֹא תִגְזֽל) ” and “You shall not pull back [the landmark]?” (לֹא תַסִּיג) . Now I might think that [this applies] outside Eretz Israel as well. Therefore it says, “in your inheritance, which you will inherit [in the land]”, [indicating that] in [only] Eretz Israel, one transgresses two negative commandments, whereas outside Eretz Israel, one transgresses only the commandment of “you shall not rob.”-[Sifrei]

**15 One witness [shall not rise up against a man for any iniquity]** This verse establishes a general principle [i.e., from here it is derived] that wherever the term “witness” (עֵד) appears in the Torah, it means two [witnesses], unless the Torah specifies [that] one witness is meant.-[San. 30a]

**for any iniquity, or for any sin** where his testimony would lead to the accused being punished, either with corporal punishment or with or monetary punishment. However, one [witness] may rise up to [compel his fellow to take] an oath, as follows: If one says to his fellow, “Give me the maneh [100 zuzim] that I lent you,” and his fellow replies, “I have nothing of yours,” and one witness testifies for him [the plaintiff] that he [the defendant] owes him [the money], [the defendant] is required to swear [that he did not borrow any money].-[Shev. 40a]

**By the mouth of two witnesses [... the matter will be established]** **[The expression, “by the mouth” means here that only the direct, verbal testimony suffices,] but they should not write their testimony in a letter and send it to the court, or have an interpreter stand between the witnesses and the judges. -[Sifrei]**

**16 to bear perverted testimony against him** Heb. סָרָה [That is, he testifies about] a thing which is not so, that this witness is removed (הוּסַר) from the whole testimony [meaning that he could not possibly have been a witness,] such as if [a second set of witnesses] said [to the first set of witnesses], “But weren’t you with us on that day in such and such a place [and not with the defendant, as you claim to have been]?”-[Mak. 5a]

**17 Then the two men... shall stand** The text is referring to the witnesses, and it teaches us that there is no testimony by women. It also teaches us that witnesses must submit their testimony while standing.- [Shev. 30a]

**between whom the controversy exists** These are the litigants.

**before the Lord** It should seem to them as though they are standing before the Omnipresent, as it says: “in the midst of the judges He will judge” (Ps. 82:1). - [San. 6b]

**who will be in those days** [Now could one stand in front of those who are not in his day? Rather, it means that] Jephthah [one of the less important judges] in his generation, is [to be considered] as Samuel [the greatest judge] in his generation; you must treat him with respect.

**18 And the judges shall inquire thoroughly** By means of the testimony of [the new set of witnesses] who rebut them, that they investigate and examine those who come to prove that they [the first pair] are עֵדִים זוֹמְמִין , “plotting witnesses,” by diligent inquiry and examination.

**and behold, the witness is a false witness** Wherever עֵד , witness, is written, Scripture is speaking of two [witnesses].-[San. 30a]

**19 as he plotted** But not as he did. From here [our Rabbis] said that if the first set of witnesses [before being proven false,] already killed the defendant [by their testimony], they are not to be put to death.-[Mak. 5b]

**to do to his brother** Why does Scripture state, “to his brother?” To teach, that in the case of witnesses who conspired against a married daughter of a kohen [by accusing her of adultery], that they are not executed with burning [the form of execution to which she would have been subjected], but rather, by strangulation, the form of execution of the adulterer. For it says [regarding such a woman] “she shall be burnt with fire” (Lev. 21:9) -"she," but not her paramour [who is dispatched by strangulation]; therefore it says here, "to his brother"—"as he plotted to do to his brother," but not as he plotted to do to his sister. With other crimes, however, Scripture regards women equally with men, and conspiring witnesses against a woman are executed in the same way as those who conspired against a man. For instance, if they testified that a women killed a person, or that she desecrated the Sabbath [and they are revealed to be false witnesses before she is executed], then they are executed in the form that they intended for her, for Scripture does not exclude his sister [by stating “brother”] except in a case where one may carry out the punishment of the conspiring witnesses by the form of execution of the adulterer [as opposed to the adulteress].-[Sifrei and San. 90a]

**20 shall listen and fear** From here, [we derive the law] that a public announcement is required: “So-and-so and so- and-so are to be executed because they were proven by the court to be plotting witnesses.”-[San. 89a] [Note that Rashi on Mak. 5a and San. 89a writes that the proclamation is made after the perpetrators have been executed.]

**21 Eye for eye** i.e., financial compensation; and similarly, “tooth for tooth, etc.”-[Sifrei, B.K. 87a]

**Chapter 20**

**1 When you go out to war** Scripture juxtaposes the departure for war alongside this ["eye for eye etc."] to teach us that a person with a missing limb does not go out to war. - [Sifrei] Another explanation: It teaches that if you execute righteous judgment, you can be sure that when you depart for war you will be victorious. Similarly, David says, “I performed justice and righteousness; do not leave me to my oppressors” (Ps. 119:121). -[Tanchuma]

**against your enemies** Let them be in your eyes as enemies; have no pity on them, for they will have no pity upon you.

**horse and chariot** In My eyes, they are all like one horse. Similarly, it says,"and you shall strike Midian as one man." (Jud. 6:16) And similarly, it says,, “When Pharaoh’s horse... came [into the sea]” (Exod. 15:19). -[Sifrei]

**a people more numerous than you** In your eyes, they are numerous, but in My eyes, they are not numerous.-[Sifrei]

**2 when you approach the battle** When you are on the point of leaving the border.

**that the kohen shall come near** This refers to the kohen anointed for this purpose, and he is called “the one anointed for war.”

**and speak to the people** in the Holy Tongue.-[Sotah 42a]

**3 “Hear, O Israel”** Even if you have no merit other than the reading of the Shema, you are worthy that He [God] save you.-[Sotah 42b]

**against your enemies** These are not your brothers, for if you fall into their hands, they will not have pity on you; this is not like the war of Judah with Israel, of which the verse states, "And the men, who were mentioned by name, rose up and took hold of the captives, and, and clothed all their nakedness from the spoils, and they dressed them and shod them, and fed them and gave them to drink, and anointed them, and led them on donkeys, every feeble one, and they brought them to Jericho, the city of the palms, beside their brothers, and they returned to Samaria" (II Chron. 28:15). You, however, are going against your enemies; therefore strengthen yourselves for battle.-[Sifrei ; Sotah 42a]

**Let your hearts not be faint;** you shall not be afraid, you shall not be alarmed, and you shall not be terrified Four warnings, corresponding to four practices in which the kings of the nations engage [during battle]: They hold their shields close together to strike them against one another, thereby producing a loud noise to alarm those confronting them, so that they should flee; they stamp [the ground heavily] with their horses and make them neigh, sounding the beating of their horses’ hoofs, and they shout loudly and blow horns and [other] kinds of noisy instruments.

**Let your hearts not be faint** Because of the neighing of the horses;

**you shall not be afraid** of the noise made by the fastening of the shields;

**and you shall not be alarmed** At the sounds of the horns;

**and you shall not be terrified** By the noise of the shouting.-[Sifrei ; Sotah 42a]

**4 For the Lord, your God...** They are coming with the victory of flesh and blood, whereas you approach with the victory of the Omnipresent. The Philistines came with the victory of Goliath—What was his end? He fell, and they fell with him.

**Who goes with you** This refers to the camp of the ark.-[Sotah 42a]

**5 [What man is there who has built a new house] and has not [yet] inaugurated it** i.e., has not yet lived in it. The term חִנּוּךְ denotes beginning.

**[Lest he die in the war,] and another man inaugurate it** This would be a source of great grief.

**6 [And what man is there that has planted a vineyard,] and has not [yet] redeemed it** Heb. וְלֹא חִלְּלוֹ . He has not redeemed the vineyard in the fourth year [of its growth], for the fruits [of the fourth year] have to be eaten in Jerusalem or redeemed [by exchanging them] for money, and to eat [food purchased with] the money in Jerusalem.

**7 lest he die in the war** He should return lest he die, for if he does not obey the kohen, he deserves to die.-[Sifrei]

**8 And the officers shall continue** Why does it say here: “shall continue” [lit. shall add]? They add this [statement] to the words of the kohen, for the kohen speaks and announces aloud to the people from “Hear, O Israel” (verse 3) until “to save you,” (end of verse 4) while “What man is there” (verse 5), and the second and third one [with the same beginning (verses 6 and 7)], the kohen speaks, and an officer announces aloud [to the people]. This verse, however, an officer speaks, and an officer announces aloud. - [Sotah 43a] According to several incunabula editions of Rashi, “a kohen announces aloud.” [See Yosef Hallel.]

**[What man is there] who is fearful and fainthearted** Rabbi Akiva says: [This verse is to be understood] according to its apparent meaning, that he cannot stand in the closed ranks of battle and look upon a drawn sword. Rabbi Jose the Galilean says that [it means] one who is afraid of his sins [that they will cause him to fall in war, as he is unworthy], and therefore, the Torah gives him the excuse of attributing his return home because of a house, a vineyard, or a wife, to cover up for those who return because of their sins, so that people should not understand that they are sinners. [Consequently,] one who sees this person returning would say, “Perhaps he has built a house, or planted a vineyard, or betrothed a woman.”-[Sotah 44a]

**9 [They shall appoint] officers of the legions** This means that they place (זַקָּפִין) guards in front of them and behind them, with iron arrows in their hands, and if anybody attempted to retreat, the guard had the authority to strike his legs. זַקָּפִין are people who stand at the edge of the battle array to pick up (לִזְקֽף) the fallen and to encourage them with words: **“Return to the battle and do not flee, for flight is the beginning of defeat.**”-[Sifrei, Sotah 44a]

**10 When you approach a city [to wage war against it]** Scripture is speaking of an optional war, as is explicit in the context of this section (verse 15), “Thus you will do to all the cities which are very far away [from you]....”-[Sifrei]

**11 all the people found therein [shall become tributary]** Even if you find in it people of the seven nations, whom you have been commanded to exterminate, you are permitted to spare their lives.-[Sifrei]

**tributary [to you], and they shall serve you** [You shall fight them] until they accept upon themselves both tribute and bondage.-[Sifrei]

**12 But if it does make no peace with you, and it wages war against you** Scripture is informing you that if it does not make peace with you, then, if you let it be and go away, [this city] will ultimately wage war against you.

**you shall besiege it** Even to starve it out, and cause them to [die of] thirst and to kill [the inhabitants of the city] through diseases.-[Sifrei]

**13 and the Lord your God will deliver it into your hands** If you have done all that is stated in this section, the Lord will ultimately deliver it into your hands.-[Sifrei]

**14 And the children [... you shall take for yourself]** Even the male children. But, how then, am I to explain "and you shall strike all its males"? (verse 13) It refers to adult males.-[Sifrei]

**17 as [the Lord your God] has commanded you** [This is] to include the Girgashites [the seventh nation, not mentioned here, but you were commanded to destroy them].-[Sifrei]

**18 so that they will not teach you to do [like all] their abominations]** But if they repent and wish to convert, you are allowed to accept them.-[Sifrei]

**19 [When you besiege a city for many] days** The word “days” implies two days. [But when it says many [this means] three [days]. From here our Rabbis derived [the ruling that] the siege of a heathen city may not be initiated less than three days before the Sabbath (Sifrei, Shab. 19a), and this verse teaches us that the offer of peace (verse 10) must be repeated for two or three days. Similarly, it says: “that David dwelt in Ziklag for two days” (II Sam. 1:1). Scripture is speaking here of an optional war.-[Sifrei]

**Is the tree of the field a man, to go into the siege before you]?** The word כִּי here means “perhaps:” Is the tree of the field perhaps a man who is to go into the siege by you, that it should be punished by the suffering of hunger and thirst like the people of the city? Why should you destroy it?

**20 until its submission** Heb. רִדְתָּהּ , an expression of רִדּוּי , subjugation, [meaning] that it becomes submissive to you.

**Chapter 21**

**2 then your elders...** shall go out the distinguished ones of your elders, [namely] the Great Sanhedrin.-[Sotah 44]

**and they shall measure** from the place where the corpse lies.

**to the cities around the corpse** in every direction, in order to ascertain which is the nearest.

**4 to a rugged valley** Heb. נַחַל אֵיתָן hard, [a valley] that was never tilled.

**shall decapitate** He breaks its neck with a hatchet [i.e., from the back]. The Holy One, blessed be He, says: Let the calf which is in its first year and has, therefore, produced no fruits, come and be decapitated at a place [the valley that was not tilled] which has not produced fruits, in order to atone for the murder of this man, whom they [the murderers] did not allow to produce fruit [i.e., to perform mitzvoth].-[Sotah 46a]

**7 Our hands did not shed [this blood]** But would it enter one’s mind that the elders of the court are murderers? Rather, [they declare:] We [ourselves] did not see him and let him depart without food or escort [which would have indirectly caused his death, leaving this man to the elements and to robbers].-[Sifrei ; Sotah 45a] The kohanim then say:

**8 Atone for Your people Israel,...** And [so] the blood will be atoned for them Scripture informs them that from the time they complete all this, their sin is atoned.-[Sifrei]

**9 and you shall abolish** This tells [us] that if the murderer is found after the calf is decapitated, the murderer must be executed, and that is “what is proper in the eyes of the Lord.”-[Sotah 47b, Keth. 37b]

**Ketubim: Tehillim (Psalms) 123:1 – 126:6**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song of ascents. To You I lifted up my eyes, You Who dwell in heaven.  | 1. A song that was uttered on the ascents of the abyss. Before You I have lifted up my eyes, You who sit on a throne of glory in heaven.  |
| 2. Behold, as the eyes of slaves to the hand of their masters, as the eyes of a handmaid to the hand of her mistress, so are our eyes to the Lord our God, until He favors us. | 2. Behold, as the eyes of menservants, on one side, watch at the hands of their masters; and as the eyes of maidservants, on the other side, watch at the hands of their mistresses; thus our eyes watch in the presence of the LORD our God for the time when He will show compassion to us. |
| 3. Favor us, O Lord, favor us, for we are fully sated with contempt. | 3. Have compassion on us, O LORD, have compassion on us; for we have had too much of contempt. |
| 4. Our soul is fully sated with the ridicule of the complacent, the contempt [shown] to the valley of doves. | 4. Our soul has had too much of scorn, for the arrogant and proud are at ease. |
|  |  |
| 1. A song of ascents. Of David. Had it not been for the Lord Who was with us, let Israel declare now. | 1. A song that was uttered on the ascents of the abyss, composed by David. Had it not been for the LORD who was our help let Israel say now,  |
| 2. Had it not been for the Lord Who was with us when men rose up against us, | 2. Had it not been for the Word of the LORD who was our help, when a son of man rose against us. |
| 3. Then they would have swallowed us raw when their anger was kindled against us. | 3. Then they would have swallowed us while alive, when their anger grew strong against us. |
| 4. Then the waters would have washed us away; illness would have passed over our soul. | 4. Then the waters would have washed us away, sickness would have passed over our soul. |
| 5. Then the wicked waters would have passed over our soul. | 5. Then the king would have passed over our soul, he who is likened to the malicious waters of the sea. |
| 6. Blessed is the Lord, Who did not give us as prey for their teeth. | 6. Blessed is the name of the LORD, who has not handed us over as dead meat to their teeth. |
| 7. Our soul escaped like a bird from the hunters' snare; the snare broke, and we escaped. | 7. Our soul is like a bird saved from the traps of the fowlers; the trap broke, and we have been saved. |
| 8. **Our help is in the name of the Lord, Who made heaven and earth.** | 8. **Our help is in the name of the Word of the LORD, who made heaven and earth.** |
|  |  |
| 1. A song of ascents. Those who trust in the Lord are like Mount Zion, which will not falter but will abide forever. | 1. A song that was uttered on the ascents of the abyss. The righteous/generous who trust in the Word of the LORD are like Mount Zion; it will not totter, it is inhabited forever.  |
| 2. Jerusalem has mountains around it, and the Lord is around His people from now and to eternity. | 2. Mountains are round about Jerusalem, and the Word of the LORD is round about his people from this time and forever. |
| 3. **For the rod of wickedness will not rest on the lot of the righteous, because the righteous do not stretch out their hands into wrongdoing.** | 3. **For the scepter of wickedness will not rest on the lot of the righteous/generous, so that the righteous/ generous will not stretch out their hand to deceit.** |
| 4. Be good, O Lord, to the good and to the upright in their hearts. | 4. Be good, O LORD, to the good, and to those upright/generous in their heart. |
| 5. And those who turn their crooked ways- may the Lord lead them away with the workers of iniquity, [and may there be] peace on Israel. | 5. But those who go astray following their perversity the LORD will make them go to Gehenna; their portion is with the workers of deceit. Peace be upon Israel! |
|  |  |
| 1. A song of ascents. When the Lord returns the returnees to Zion, we shall be like dreamers. | 1. A song that was uttered on the ascents of the abyss. When the LORD makes the exiles of Zion return, we were like the sick who were healed.  |
| 2. Then our mouths will be filled with laughter and our tongues with songs of praise; then they will say among the nations, "The Lord has done great things with these." | 2. Then will our mouths be full of laughter, and our tongue with praise; then will they say among the Gentiles, "The LORD has done great good to these." |
| 3. **"The Lord has done great things with us; we were happy."** | 3. **The LORD has done great good to us; we are joyful.** |
| 4. **Return, O Lord, our captivity like rivulets in arid land.** | 4. **O LORD, make our exiles return, like a land that is made habitable when fountains of water flow during drought.** |
| 5. **Those who sow with tears will reap with song.** | 5. **Those who sow with tears will harvest with praise.** |
| 6. **He will go along weeping, carrying the valuable seeds; he will come back with song, carrying his sheaves.** | 6. **He will surely go with weeping; the ox that bears a load of seed will surely come with praise, when he bears his sheaves and grazes on the young growth from the furrow.** |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 123:1 – 126:6**

**1 Who dwell** Heb. הישבי .The “yud” is superfluous.

**4 the ridicule of the complacent** **[With] the ridicule of the complacent heathens we are sated.**

**the contempt that they despised the valley of doves,** which is Jerusalem.

**the complacent** Heb. לגאיונים . It is written as one word and read as two.

**Chapter 124**

**3 when their anger was kindled against us** Heb. בחרות , “when their anger was kindled against us,” is the same form as בעשות , “when he made.”

**4 illness** Heb. נחלה , expression of illness (חלי) .

**7 Our soul escaped like a bird** [It escaped] from them like a bird that escaped from the hunter’s snare.

**Chapter 125**

**1 Those who trust in the Lord will not falter**, **like Mount Zion, which will not falter, for just as Jerusalem is surrounded by mountains, so is the Holy One, blessed be He, around His people.**

**3 For the rod of wickedness will not rest on the lot of the righteous** **For the Holy One, blessed be He, will not allow the rule of the wicked to rest on the righteous/generous because the righteous/generous are careful not to stretch out their hand in wrongdoing.**

**5 and those who turn their crooked ways** on the people to find wicked accusations may the Lord lead them away with the workers of iniquity.

**Chapter 126**

**1 When the Lord returns** the returnees to Zion from the Babylonian exile, we were like dreamers.

**4 like rivulets in arid land Like rivulets in arid land, which moisten it, so shall we be moistened [freshened] when You return [us from] our captivity, for those who sow in an arid land, with tears, worrying that it will not grow, reap with song through the rivulets of water, when they are directed into it [that land].**

**6 He will go along weeping, etc.** **So do Israel in exile sow charity in tears, and they will reap it when You pay their reward in the future.**

**Meditation from the Psalms**

**Psalms 123:1 – 126:6**

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

Psalms 123 through 126 continue the Psalms of ascent that the Talmud[[1]](#footnote-1) ascribes to King David. These Psalms of Ascent speak of the Bne Israel’s exile from the land of Israel. This is reflected in our verbal tallies with the Torah which focus on the tribes and on the land of Israel.[[2]](#footnote-2) Our psalms speak of the tribes of the wicked which is then compared to the inadvertent manslayer that has a severe problem which can only be corrected through exile. With this preface, let’s review each of our four psalms as an introduction to our shiur.

**Psalms chapter 123** concerns the dismal *galut*[[3]](#footnote-3)experience of the Jews, whohave become a despised and degraded people. Indeed, Israel's humiliation in **exile** follows a specific Divine design, for when Israel displayed undesirable character traits they became an abomination to God, and He was compelled to expel them from the Holy Land. The suffering of the **exile** is imposed upon the Jews with the intent that it purges these negative traits from their characters.

The most repulsive abomination in the eyes of God is arrogance, as Mishlei states:

***Mishlei (Proverbs) 16:5*** *The abomination of HaShem is anyone who is haughty of heart*.[[4]](#footnote-4)

The prosperity and tranquility that the Jews enjoyed in their homeland made them smug, proud, and defiant. The wealthy and contented nation no longer felt dependent upon God. Reacting to this haughty attitude, the prophet Zephaniah[[5]](#footnote-5) thundered at the Jews in the name of God: *Then I shall remove* *from your midst those who revel in your arrogance and you shall no longer display pride on My holy mountain. And I shall leave in your midst a poor and destitute nation and they will find refuge in the Name of HaShem.*[[6]](#footnote-6)

Here the Psalmist vividly describes how the Jews, humbled by **exile**, will acknowledge their total dependence upon God. They will cry out: *Like the eyes of servants unto their masters' hand ... so are our eyes unto HaShem, our God, until He will favor us*.[[7]](#footnote-7)

When Jews become genuinely humble, they will have elevated their spiritual stature immeasurably and they will be worthy of singing this Song of Ascents.

**In Psalms chapter 124**, the Psalmist gives thanks to HaShem for helping His children, Israel, survive the **exile**, despite our enemies' attempts to destroy us. In every generation, enemies arose to crush the soul of our holy nation, but none prevailed over God's chosen people.

The nations are compared to deep waters, which can drown us, and to swift currents, which sweep by and threaten to wash us away.[[8]](#footnote-8) But we are strengthened and supported by our intense, eternal love for HaShem. We brave all hazards confidently, with the knowledge that *our help is through the Name of HaShem, Maker of heaven and earth*.

The repetition of the phrase, “*If it had not been HaShem who was on our side*”[[9]](#footnote-9) alludes to the double threat that which confronts Israel in **exile**, for we are challenged both physically and spiritually.[[10]](#footnote-10) The manslayer, by way of contrast, is **exiled** physically because he **exiled** himself spiritually. For this reason, the manslayer’s teacher and all of his talmidim are sent to the city of refuge along with the manslayer. Further, the city of refuge is the home of the Levites, the Torah teachers. Thus the manslayer is sent to the perfect place for a tikkun, a correction, to be effected.

With **Psalms chapter 125** the defence and security of the Jewish nation is a matter of primary concern. Historically, the invasions and onslaughts of invading nations have often found Israel vulnerable and helpless. Here the Psalmist emphasizes that the true fortifications of our nation are internal. When Israel is filled with faith in God, the Almighty will not fail us.

Sforno[[11]](#footnote-11) explains that the Psalmist is addressing this lesson to the Jews who are destined to be saved at the time of kibbutz Galiot, the ingathering of **exiles**. The Jerusalem to which they return will have been stripped of its massive protective walls, yet the people will dwell in total security, for they will enjoy Divine protection. However, this utopian state is reserved exclusively for those who are good and upright in their hearts.[[12]](#footnote-12) The perverse and the workers of iniquity will be rejected from the midst of this righteous assembly. Then the Jews will achieve their long-awaited goal that peace be upon Israel.[[13]](#footnote-13)

**Psalms chapter 126** describes the highest of ascents, the ascent of the Jewish nation from the depths of **exile**. The final redemption will appear to be a dream, because the wonders which will accompany it will exceed Israel's wildest expectations. David composed this psalm as a prophecy of events that were destined to occur long after his death. Thus, this psalm is written as if it were said by the **exiles** in Babylon.[[14]](#footnote-14)

Our Torah portion speaks at length about the portion for the Levites and priests since they have no inheritance in the land;[[15]](#footnote-15) then in Psalms chapter 125:5 we read the following:

***Tehillim (Psalm) 125:5*** *As for such as turn aside unto their crooked ways, HaShem will lead them forth with the workers of iniquity: but peace shall be upon Israel.*

*HaShem will lead them with the workers of iniquity. Radak* interprets this as a prediction that HaShem is destined to purge all undesirable elements from our holy nation. HaShem will expel from the ranks of the faithful Jews those *who turn to their perverseness,* and He *will lead them away* to damnation together with the villainous heathens, who are also *workers of iniquity.* At that time, the words of Zephaniahwill be fulfilled:

***Zephaniah 3:11-13*** *On that day, I will take away from your midst all those who exult in arrogance, and you shall cease to be haughty on My Holy Mountain. And* 1 *will leave behind in your midst a poor and lowly people and they will trust in the Name of HaShem. The remnant of Israel shall do no iniquity, nor shall they speak falsehood, neither shall deceitful words be found in their mouths*.[[16]](#footnote-16)

In the same way, the manslayer is driven by HaShem away from his home and family and sent into **exile**, unlike the heathen, the manslayer is destined to return once he has been rehabilitated. The goal is that Israel will dwell in peace.

Sforno[[17]](#footnote-17) tells us, in the second verse of Psalms chapter 125, that the Psalmist is praying that HaShem no longer **exile** the returnees, and that He remove from among them all who harbor false beliefs so that they no longer entice the people to accept those beliefs. We see in our Torah portion, in 18:20, that Moses warns us about the false prophet that are to be removed from the land with the sword.

Now imagine the manslayer who has spent twenty years in the refuge city. The High Priest dies, signifying that his **exile** is over, and he is able to return to his home, family, and friends. To the manslayer this must be like a dream, something he has dreamed about for twenty years.

The idea of a dream is that it is the ultimate un-reality. Whether we dream what we want, or what ‘could be’, the dream never matches the reality. In the same way, when this **exile** ends and we finally arrive in the Olam HaBa, it will be as though we had awaken from a very bad dream. At that moment we will suddenly realize that the Olam HaZeh, this world, was just a dream. Until we arrive in the Olam HaBa we will not understand fully that this world is just the foyer, it is just an entrance hall. The trials and tribulations of this world will fade before the ‘real’ world, the Olam HaBa.

As much as the manslayer has grown accustomed to his **exile**, after twenty years, he will realize that when he arrives back at his home that this **exile** was just a dream, an un-real experience whose only goal was to prepare him for his return to the ‘real’ world. Let’s examine the cities of refuge as a picture of our **exile**.

The wandering of the Jews in the desert was another example of the **exile** of the unintentional manslayer. The spies’ derogatory report caused the Bne Israel to shun the land and reject the Word of HaShem. This sin would result in the deaths of most of those who had left Mitzrayim.[[18]](#footnote-18) Because the people did not realize that their sin would have this consequence, HaShem sent them into galut, forcing them to wander for forty years.

***Bamidbar (Numbers) 13:31 - 14:1*** *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. 1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath HaShem brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?*

There is, in fact, a striking similarity between the galut of the Jews in the wilderness and that of an accidental murderer. The Jews in the wilderness never knew when they would be asked to move. When the cloud rose, they needed to pack their belongings and move on to the next location. In the instance of the cities of refuge, the manslayer’s galut ended with the death of the Kohen Gadol, an event that could not be predicted. In both cases, there was no predetermined time for the relocation to end, adding to the sense of instability.

It is interesting to note that the galut of the generation of the wilderness did not end until the death of the Kohen Gadol, Aaron:

***Devarim (Deuteronomy) 10:6*** *And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest’s office in his stead.*

Shortly after Aaron’s death, Joshua led the Bne Israel into the Promised Land and the Galut ended. This suggests that the death of Aharon was an atonement for the Bne Israel.

The ending of the galut in the wilderness and the entering of the Promised Land hints also to the final redemption.

Seen in this light, we can now understand why the Torah juxtaposed the forty-two journeys of Bamidbar (Numbers) chapter 33 with the assigning of the forty-two Levitical cities of Bamidbar (Numbers) chapter 35. Clearly, the Levitical cities were also for the unintentional manslayer. Thus the forty-two stages of exile in the wilderness are directly associated with the forty-two Levitical cities which provided a refuge for the unintentional manslayer.

Let’s look at examples of manslayers and their exile to a city of refuge.

*Adam and Chava*

Adam and Chava were created as eternal beings. They were designed to live forever. It is only through their sin that death entered the world, not only death for Adam and Chava, but death for everything and everyone in the world. Even *time* dies. When a moment is gone, it is “dead”, never to return.

Adam and Chava went into galut, exile, from Gan Eden, after they ate from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. Adam and Chava had to leave their makom, their ideal place:

***Bereshit (Genesis) 3:21*** *Unto Adam also and to his wife did HaShem God make coats of skins, and clothed them. 22 And HaShem God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore HaShem* ***God sent him forth from the garden of Eden****, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

***Midrash Rabbah - Numbers XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of Adam, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him. Thou didst merely exclude him from the Garden of Eden and he lived nine hundred and thirty years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the Garden of Eden; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon future generations, and deserved to die immediately, but Thou didst have compassion upon him and didst drive him out, as is the fate of one who commits murder in error, such a man having to be an exile from his own home to the cities of refuge. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

Pirke D’Rebbi Eliezer points out that when Adam was sent out of Gan Eden, he was exiled to *Har HaMoriah*.[[19]](#footnote-19) According to some opinions in Chazal[[20]](#footnote-20) this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

Har Moriah is the place of the Temple. It is the place of the Akeida. It is the ultimate place of Torah. It was in the Temple that the tablets of the testimony and the Torah scroll written by Moshe were kept. **Thus we learn that when Adam inadvertently killed the world he was exiled from his makom to a place of Torah.**

*Kayin and Hevel*

After Kayin killed Abel he was condemned to wander in galut. He had to leave “his makom”. This passage is particularly interesting because Kayin expresses the fact that this is an extremely severe punishment:

***Beresheet (Genesis) 4:9*** *And HaShem said unto Kayin, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper? 10 And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Kayin said unto HaShem, My punishment is greater than I can bear.*

Kayin will eventually be killed by Lamech. In the meantime, his exile had no end, unlike the Torah requirement for the unintentional manslayer that was released when the Kohen Gadol died. So, why did Kayin escape the death penalty? The answer has two parts.

1. Since there were no witnesses to the crime, a Bet Din[[21]](#footnote-21) would not be able to convict. Hence, he had the status of an unintentional manslayer and was condemned to galut.
2. When a man is guilty of murder, HaShem gives the guilty verdict and He applies the penalty. Hence Kayin was killed, midda-kneged-midda,[[22]](#footnote-22) by Lamech. Chazal teach that HaShem normally executes this penalty within one year of the time of the crime.

*Yosef and His Brothers*

When Israel and his family went into galut, if was shortly after Yosef’s brothers desired to kill him, but sold him instead. This is a very similar situation to the manslayer. Indeed, the Midrash even links these events with the cities of refuge:

***Midrash Rabbah - Genesis LXXXIV:15*** *AND THE MAN SAID. LET US GO TO DOTHAN. For such are the designs of the Almighty. AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: ‘Let us kill him by inciting the dogs against him’. AND THEY SAID ONE TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, ‘Behold, it is he, who is coming wrapt in his dreams!’ R. Levi said: They exclaimed that this one was to ensnare them into serving [foreign] overlords. COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS (XXXVII, 20). Said the Holy One, blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.’*

*15. AND REUBEN HEARD IT, etc. (XXXVII, 21). Now where had he been? R. Judah said: Every one of them attended his father one day, and that day it was Reuben’s turn. R. Nehemiah said: [Reuben reasoned]: I am the firstborn and I alone will be held responsible for the crime. The Rabbis said: [Reuben reasoned]: He includes me with my brethren, and I am not to rescue him! I thought that I had been expelled [from the company of my brethren] on account of that incident, yet he counts me together with my brethren-And, behold, the sun and the moon and the eleven stars (Gen. XXXVII, 9)-shall I then not deliver him! Said the Holy One, blessed be. He, to him: ‘Thou wast the first to engage in life saving: by thy life! the cities of refuge will be set up [first] nowhere else than within thy borders’; thus it is written, Bezer in the wilderness, in the table-land, for the Reubenites, etc. (Deut. IV, 43).*

*Moshe and the Egyptian*

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a Hebrew who was adopted by an Egyptian and raised as a prince in Paro’s palace. When he went into galut for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His galut took him to Midian where he became a shepherd and a stranger in a strange land.

***Shemot (Exodus) 2:11*** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).[[23]](#footnote-23) The Malbim explains that a non-Jew who strikes a Jew is subject to the deathpenalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that HaShem did not inflict any penalty on Moshe except galut, the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be “king” of the Jews and to be the leader of the Jewish people for forty years. This is not the normal penalty for a murderer. Since HaShem dealt with Moshe midda-kneged-midda, we know that Moshe was only guilty of unintentional killing.

***Midrash Rabbah - Deuteronomy II:29*** *THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide’s [flight] to the Cities of Refuge was*

*Exile In Megillat Ruth*

In Sefer Ruth, Elimelech abandoned eretz Israel during the famine that struck Israel in the days of the judging of the judges. Since Elimelech was a leader of the generation with the financial resources to help the poor during this famine, his abandonment of the poor, undoubtedly, contributed to their deaths. While he exiled himself voluntarily, in the end HaShem insured that the exile was permanent. Elimelech never returned to eretz Israel.

In our study of Megillat Ruth, we saw that Elimelech’s exile is reminiscent of Adam’s exile. Like Adam’s exile that resulted in the birth of righteous Seth, so Elimelech’s exile led to the “dove from Moab”, Ruth.

The exile of Elimelech led to the fields of Moab. As we learned in our study of Ruth, we know that a field is a remez, a hint, to a place of Torah study. Elimelech’s exile led to Ruth’s exile. She, too, ended up in a field, the field of Boaz. Additionally, Ruth became a part of the messianic line.

*Babylonian Galut*

The Midrash makes an explicit connection between the cities of refuge and the Babylonian galut. This suggests that in general, if we see a galut we should look for the sin of inadvertent man slaying:

***Midrash Rabbah - Numbers XXIII:14*** *THEN YE SHALL APPOINT YOU CITIES (XXXV, 11). It is also written, SIX CITIES OF REFUGE (ib. 13). YE SHALL GIVE THREE CITIES BEYOND THE JORDAN, AND THREE CITIES SHALL YE GIVE IN THE LAND OF CANAAN (ib. 14). There were three in the Land of Israel, in the west, and three beyond the Jordan, in the east, in the land of the children of Reuben, and the children of Gad, and half the tribe of Manasseh; as it says, Bezer in the wilderness, in the table-land, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites (Deut. IV, 43). This gives you three in the east. The three in the west were: Hebron, belonging to Judah, Shechem in the hill-country of Ephraim--this was Neapolis--and Kedesh in Galilee, belonging to the tribe of Naphtali. Moses divided [Transjordan] among Reuben, Gad, and half the tribe of Manasseh, and set apart from these lands three cities; as it says, Then Moses separated three cities (ib. 41). But Joshua divided [the land] among all the tribes and gave to the tribe of Levi forty-eight cities, of which the priests took thirteen, the rest going to the Levites. Three cities of refuge they took in their lot, but in the Land the tribe of Levi took nothing. Why? They shall eat the offerings of the Lord made by fire, and His inheritance (ib. XVIII, 1). You find that Sennacherib carried them off in three sections. On the first occasion he exiled the Reubenites, Gadites, and half the tribe of Manasseh. On the second, the tribe of Zebulun and the tribe of Naphtali; as it says, In the former time he hath lightly afflicted the land of Zebulun and the land of Naphtali (Isa. VIII, 23). On the third occasion he exiled the rest of the tribes; as it says, But on the latter he hath dealt a more grievous blow--hikbid (ib.); ‘Hikbid’ implies that he swept them out (hikbidam) as with a broom (makbed). Nebuchadnezzar also drove out the tribes of Judah and Benjamin in three installments. On the first occasion he exiled Jehoiakim and on the second Jehoiachin. What did he do to him? He bound him [and seated him] in his most honored carriage; as may be inferred from the text, ‘For behold I shall send her away like the queen-mother1; as a queen-mother is honored by men, so was Jehoiachin honored by Nebuchadnezzar. Nebuzaradan exiled Zedekiah This gives you three exiles. The Holy one, blessed be He, said: ‘In this world, as a result of iniquities, Israel were exiled and dispersed through the gates of the Land,’ as it says, And I fan them with a fan in the gates of the land (Jer. XV, 7). For Sennacherib was the lord of the world, and used to exile some to one place and others to another. He drove Israel to Babylon and brought those who were in Babylon here.3 In the time to come, however, If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee (Deut. XXX, 4). And gather together the scattered of Judah from the four corners of the earth (Isa. XI, 12). Isaiah in the same strain says, The ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away (ib. XXXV, 10).*

*Mashiach ben Yosef and the Bne Israel*

The sins of the Bne Israel resulted in the death of Yeshua HaMashiach, albeit inadvertently. That same generation that saw Yeshua crucified also saw the destruction of the Bet HaMikdash, the symbol of Mashiach’s body, and the subsequent galut; the longest galut in our history. The tikkun for our sins that inadvertently caused the death of Mashiach, is to go into galut to a take refuge in Mashiach, the ultimate place (makom) of Torah.

Chazal tell us that the first Temple was destroyed because Israel had violated the “cardinal sins” of idolatry, murder, and immorality, while the second Temple was destroyed because of baseless hatred:

***Yoma 9b*** *Why was the First Temple destroyed? Because of three things that occurred in it: Idolatry, unseemly provocative sexual behavior, and bloodshed... But the Second Temple, where they occupied themselves with Torah, Commandments and acts of benevolence, why was it destroyed? Because there was baseless hatred. This teaches that baseless hatred is equated with three sins: idolatry, provocative sexual behavior and bloodshed.*

Now Mashiach has told us that hatred is related to killing in:

***Matityahu (Matthew) 5:21*** *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

We can infer that our actions of unintentional man slaying was the cause of the destruction of the second Temple.

We can also understand that it is the atonement of Mashiach, The Living Torah, that will end this bitter exile. It is the death of Mashiach ben Yosef, our Kohen Gadol, which provides the atonement which will allow us to enter the Promised Land, our makom, under the leadership of Mashiach ben David!

Thus we see that the solution to the manslayer’s exile is Torah and that the ultimate end to our national exile is found in The Living Torah, Mashiach. We must seek to study Torah and perform the mitzvot in order to gain the atonement of galut.

*The Yeshiva***[[24]](#footnote-24)**

Rebbi Yochanan states, in Makkoth 10, that if a Rosh Yeshiva killed accidentally, then his entire Yeshiva must go to galut with him to the Ir Miklat.

The sedei Yitzchak points out that the Gemara, in Makkoth 10a, teaches that when a student killed accidentally and is sent to Galut,[[25]](#footnote-25) his teacher must go with him.

***Makkoth 10a*** *A Tanna taught: A disciple who goes into banishment is joined in exile by his master, in accordance with the text, and that fleeing unto one of these cities he might live[[26]](#footnote-26), which means — provide him with whatever he needs to live[[27]](#footnote-27). R. Ze’ira remarked that this is the basis of the dictum, ‘Let no one teach Mishnah to a disciple that is unworthy.’ R. Johanan said: A master who goes into banishment is joined in exile by his College. But that cannot be correct, seeing that R. Johanan said: Whence can it be shown [Scripturally] that the study of the Torah affords asylum[[28]](#footnote-28)? From the verse, [Then Moses separated three cities . . .] Bezer in the wilderness . . . Ramoth... and Golan . . ., which is followed by, and this-the law which Moses set before the children of Israel[[29]](#footnote-29)? — This [discrepancy] is not difficult [to explain]. One [of his sayings] is applicable to the scholar who maintains his learning in practice, while the other saying is applicable to him who does not maintain it in practice. Or, if you will, I might say that ‘asylum’ means refuge from the Angel of Death, as told of R. Hisda who was sitting and rehearsing his studies in the school-house and the Angel of Death could not approach him, as his mouth would not cease rehearsing. He [thereupon] perched upon a cedar of the school-house and, as the cedar cracked under him, R. Hisda paused and the Angel overpowered him[[30]](#footnote-30).*

The Gemara bases this ruling on the verse that says that the accidental killer “will flee to one of these cities *and live*”.[[31]](#footnote-31) The phrase “and live” means that the exiled person must have the basic necessities for life, one of which is the ability to learn Torah, and therefore the Rav must go to the Ir Miklat with his student. Similarly, when a Rosh Yeshiva is sent to Galut, it is essential to his life that his students accompany him so that he will be able to teach Torah, for that is his life. In this vein, Rebbi states, in:

***Makkoth 10a*** *I learned much Torah from my teachers, and more from my colleagues, and from my students I learned most of all.*

Accordingly, a Rav’s life of Torah hinges primarily on his relationship with his students. Once the Gemara establishes that this reason applies to a student, it certainly applies to a Rav as well.

*Aliyah*[[32]](#footnote-32)

As we ascend with our Psalms of ascent, our Psalmist wants us to reflect on our descent from the land of Israel into exile. Our goal is to make an aliyah to the Torah and to The Land. The linkage of these two is absolute!

**Aslamatah: Jeremiah 33:18-26**

|  |  |
| --- | --- |
| **RASHI** | **TARGUM** |
| 18. ¶ And of the **Levitic** priests, there shall not be cut off from before Me a man offering up a burnt offering, or burning a meal-offering or performing a sacrifice for all time.  | 18. ¶ And of the priests the **Levites** there shall not cease a man from before me offering up burnt offerings and sacrificing sacrifices and making peace-offerings continually.”  |
| 19. And the word of the Lord came to Jeremiah, saying: | 19. And the word of prophecy from before the LORD was with Jeremiah, saying: |
| 20. So said the Lord: If you break My covenant with the day and My covenant with the night, and not to have day and night in their time. | 20. “Thus says the LORD: Just as it is not possible that My covenant should be abolished, which I made with the day and with the night — so that night and day should not occur in their appointed time |
| 21. Also My covenant with David shall be broken, that he should not have a son reigning on his throne, and with the Levitic priests, My ministers. | 21. so My covenant will not be abolished which I have with David My servant, so that he should not have a son ruling upon his throne, and the Levitical priests who minister before Me. |
| 22. Just as the host of heaven cannot be counted nor can the sand of the sea be measured, so will I increase the seed of My servant David and the Levites who minister to Me. | 22. **Just as it is not possible that the hosts of heaven should be numbered, nor the sand of the sea weighed, so I will increase the seed of David My servant, and the Levitical priests who minister before me.”** |
| 23. And the word of the Lord came to Jeremiah, saying: | 23. And the word of prophecy from before the LORD was with Jeremiah, saying:  |
| 24. Have you not seen what this people has spoken saying: The two families that God chose, He has rejected, and they make My people despise being a nation any longer before them. | 24. “Have you not seen what this people is speaking, saying: ‘The two seeds in which the LORD has taken pleasure — he has loathed them.’ And they provoke My people to anger, so as not to be a people any more ministering before Me, as before them. |
| 25. So said the Lord: If not My covenant with the day and the night, that the statutes of heaven and earth I did not place, | 25. Thus says the LORD: Just as it is not possible that My covenant which I swore with the day and with the night should cease, so is the covenant of the heavens and the earth: **I have not made them that they should pass away.** |
| 26. Also will I reject the seed of Jacob and David, My servant, not to take from his seed rulers over the seed of Abraham, Isaac, and Jacob, when I bring back their captivity and have mercy upon them. **{P}** | 26. Also the seed of Jacob and David my servant I will not remove from bringing near some of their sons who exercise rulership over the seed of Abraham, Isaac, and Jacob; for I will restore their exiles and will have mercy upon them.” **{P}** |
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|  |  |

**Rashi’s Commentary on Jeremiah 33:18-26**

**18** **for all time** There shall not be cut off from them seed fit to offer up a burnt- offering or to burn a meal-offering.

**20** **If you break My covenant with the day** If you can break My covenant that I formed with the day and with the night to be in their time, which I formed with Noah and his sons, “And day and night shall not cease” (Gen. 8:22).

**24** **The two families** Viz. **royalty and the priesthood.**

**and they make My people despise** And with these words, they cause My people to despise being a nation to Me.

**before them** According to these words of theirs, that they teach them to say that the Holy One, blessed be He, will no longer return from His anger, and repentance will not avail them.

**25** **If not My covenant, etc.** If it is possible that the covenant that I formed with day and night to be in their time should be abolished, and if it is possible for the statutes of heaven and earth to be abolished as though I had not placed them, also the seed of Jacob, etc. Our Sages, however, expounded it in regard to **the covenant of the Torah and circumcision, to derive from here that because of them heaven and earth were created.** But this Midrash does not fit the sequence of the verses.

**Verbal Connections**

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

**HH Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy) 18:1 – 20:9**

**Tehillim (Psalms) 123 – 126**

**Yiremyahu (Jeremiah) 33:18-26**

**Mk 15:22-28, Lk 23:33-34, Rm 13:1-10**

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

Tribe / Rod - שבט, Strong’s number 07626.

Israel - ישראל, Strong’s number 03478.

LORD - יהוה, Strong’s number 03068.

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

Priests - כהן, Strong’s number 03548.

Levites - לויי, Strong’s number 03881.

LORD - יהוה, Strong’s number 03068.

**Debarim (Deuteronomy) 18:1** The **priests <03548>** the **Levites <03881>**, and all the **tribe <07626>** of Levi, shall have no part nor inheritance with **Israel <03478>**: they shall eat the offerings of the **LORD <03068>** made by fire, and his inheritance.

**Tehillim (Psalms) 124:1** « A Song of degrees of David. » If it had not been the **LORD <03068>** who was on our side, now may **Israel <03478>** say;

**Tehillim (Psalms) 125:3** For the **rod <07626>** of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

**Yiremyahu (Jeremiah) 33:18** Neither shall the **priests <03548>** the **Levites <03881>** want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

**Yiremyahu (Jeremiah) 33**:19 And the word of the **LORD <03068>** came unto Jeremiah, saying,

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 18:1 – 20:9** | **Psalms****Psa 123:1 - 126:6** | **Ashlamatah****Jer 33:18-26** |
| --- | --- | --- | --- | --- |
| **vyai** | man, men | Deut. 18:19Deut. 19:11Deut. 19:15Deut. 19:16Deut. 19:17Deut. 20:5Deut. 20:6Deut. 20:7Deut. 20:8 |  | Jer. 33:18 |
|  **~yhil{a/** | GOD | Deut. 18:5Deut. 18:7Deut. 18:9Deut. 18:12Deut. 18:13Deut. 18:14Deut. 18:15Deut. 18:16Deut. 18:20Deut. 19:1Deut. 19:2Deut. 19:3Deut. 19:8Deut. 19:9Deut. 19:10Deut. 19:14Deut. 20:1Deut. 20:4 | Ps. 123:2 |  |
| **~ai** | either, or, if | Deut. 18:3Deut. 19:8 |  | Jer. 33:20Jer. 33:25 |
|  **rm;a'** | saying, said | Deut. 18:16Deut. 18:17Deut. 18:21Deut. 19:7Deut. 20:3Deut. 20:5Deut. 20:8 | Ps. 124:1Ps. 126:2 | Jer. 33:19Jer. 33:20Jer. 33:23Jer. 33:24Jer. 33:25 |
| **#r,a,** | land, earth, ground | Deut. 18:9Deut. 19:1Deut. 19:2Deut. 19:3Deut. 19:8Deut. 19:10Deut. 19:14Deut. 20:1 | Ps. 124:8 | Jer. 33:25 |
| **rv,a]** | who,what, which, there | Deut. 18:6Deut. 18:9Deut. 18:14Deut. 18:19Deut. 18:20Deut. 18:21Deut. 18:22Deut. 19:1Deut. 19:2Deut. 19:3Deut. 19:4Deut. 19:5Deut. 19:8Deut. 19:9Deut. 19:10Deut. 19:14Deut. 19:15Deut. 19:17Deut. 20:1 |  | Jer. 33:24 |
| **aAB** | comes, came | Deut. 18:6Deut. 18:9Deut. 18:22Deut. 19:5 | Ps. 126:6 |  |
| **rx;B'** | chosen, choose | Deut. 18:5Deut. 18:6 |  | Jer. 33:24 |
| **!Be** | sons | Deut. 18:5Deut. 18:10 |  | Jer. 33:21 |
| **yAG** | nations | Deut. 18:9Deut. 18:14Deut. 19:1 | Ps. 126:2 | Jer. 33:24 |
| **rb;D'** | promise, spoken, speak, declare, | Deut. 18:2Deut. 18:17Deut. 18:18Deut. 18:19Deut. 18:20Deut. 18:21Deut. 18:22Deut. 19:8Deut. 20:2Deut. 20:5Deut. 20:8Deut. 20:9 |  | Jer. 33:24 |
| **rb'D'** | words | Deut. 18:18Deut. 18:19Deut. 18:20Deut. 18:21Deut. 18:22Deut. 19:4Deut. 19:15Deut. 19:20 |  | Jer. 33:19Jer. 33:23 |
| **hy"h'** | have, come, been | Deut. 18:1Deut. 18:2Deut. 18:19Deut. 18:22 | Ps. 124:1Ps. 124:2 | Jer. 33:19Jer. 33:21Jer. 33:23 |
| **%l;h'** | walk, come go | Deut. 19:9Deut. 20:4Deut. 20:5Deut. 20:6Deut. 20:7Deut. 20:8 | Ps. 125:5Ps. 126:6 |  |
| **hz<** | this | Deut. 18:3Deut. 18:16Deut. 19:4Deut. 19:9Deut. 19:20 |  | Jer. 33:24 |
| **[r'z<** | seed |  | Ps. 126:6 | Jer. 33:22Jer. 33:26 |
| **dy"** | hand | Deut. 19:5Deut. 19:12Deut. 19:21 | Ps. 123:2Ps. 125:3 |  |
| **hwhy** | LORD | Deut. 18:1Deut. 18:2Deut. 18:5Deut. 18:6Deut. 18:7Deut. 18:9Deut. 18:12Deut. 18:13Deut. 18:14Deut. 18:15Deut. 18:16Deut. 18:17Deut. 18:21Deut. 18:22Deut. 19:1Deut. 19:2Deut. 19:3Deut. 19:8Deut. 19:9Deut. 19:10Deut. 19:14Deut. 19:17Deut. 20:1Deut. 20:4 | Ps. 123:2Ps. 123:3Ps. 124:1Ps. 124:2Ps. 124:6Ps. 124:8Ps. 125:1Ps. 125:2Ps. 125:4Ps. 125:5Ps. 126:1Ps. 126:2Ps. 126:3Ps. 126:4 | Jer. 33:19Jer. 33:20Jer. 33:23Jer. 33:24Jer. 33:25 |
| **~Ay**  | forever, day | Deut. 18:5Deut. 18:16Deut. 19:9Deut. 19:17Deut. 20:3 |  | Jer. 33:18Jer. 33:20 |
| **bj;y"** | well, thoroughly | Deut. 18:17Deut. 19:18 | Ps. 125:4 |  |
| **bv;y"** | settle,enthroned, abides | Deut. 19:1 | Ps. 123:1Ps. 125:1 |  |
| **laer'f.yI** | Israel | Deut. 18:1Deut. 18:6Deut. 19:13Deut. 20:3 | Ps. 124:1Ps. 125:5 |  |
| **!heKo** | priest | Deut. 18:1Deut. 18:3Deut. 19:17Deut. 20:2 |  | Jer. 33:18Jer. 33:21 |
|  **lKo** | whole, all, entire, every | Deut. 18:1Deut. 18:5Deut. 18:6Deut. 18:7Deut. 18:12Deut. 18:16Deut. 18:18Deut. 19:3Deut. 19:8Deut. 19:9Deut. 19:15 |  | Jer. 33:18 |
| **!Ke** | so, thus | Deut. 18:14Deut. 19:7 | Ps. 123:2 | Jer. 33:22 |
| **tr'K'** | cut | Deut. 19:1Deut. 19:5 |  | Jer. 33:18 |
| **aol** | no, not | Deut. 18:1Deut. 18:2Deut. 18:16Deut. 19:20 | Ps. 125:1 | Jer. 33:18Jer. 33:22 |
| **yYIwIle** | Levitical | Deut. 18:1Deut. 18:6Deut. 18:7 |  | Jer. 33:18Jer. 33:21Jer. 33:22 |
| **xq;l'** | take, took | Deut. 19:12Deut. 20:7 |  | Jer. 33:26 |
| **!mi** | throughout, before | Deut. 18:6Deut. 18:12Deut. 20:1Deut. 20:3 |  | Jer. 33:18Jer. 33:24 |
| **vp,n<** | life, soul | Deut. 19:6Deut. 19:21 | Ps. 123:4Ps. 124:4Ps. 124:5Ps. 124:7 |  |
|  **!t;n"** | give, given | Deut. 18:3Deut. 18:4Deut. 18:9Deut. 18:14Deut. 18:18Deut. 19:1Deut. 19:2Deut. 19:8Deut. 19:10Deut. 19:12Deut. 19:14 | Ps. 124:6 |  |
| **db,[,** | servant, slave |  | Ps. 123:2 | Jer. 33:21Jer. 33:22Jer. 33:26 |
| **dA[** | anymore, more, again, longer | Deut. 18:16Deut. 19:9Deut. 19:20 |  | Jer. 33:24 |
| **!yI[;** | eye | Deut. 19:21 | Ps. 123:1Ps. 123:2 |  |
|  **l[;** | therefore, besides, against | Deut. 19:7Deut. 19:9Deut. 19:11Deut. 20:1Deut. 20:3 | Ps. 124:2Ps. 124:4Ps. 124:5 |  |
| **hl'['** | brought, offer | Deut. 20:1 |  | Jer. 33:18 |
| **hP,** | mouth | Deut. 18:18Deut. 19:15 | Ps. 126:2 |  |
| **~ynIP'** | before, face | Deut. 18:7Deut. 18:12Deut. 19:17Deut. 20:3 |  | Jer. 33:18Jer. 33:24 |
| **ab'c'** | armies, hosts | Deut. 20:9 |  | Jer. 33:22 |
| **~Wq** | raise, rose, rise | Deut. 18:15Deut. 18:18Deut. 19:11Deut. 19:15Deut. 19:16 | Ps. 124:2 |  |
| **ha'r'** | see, observed | Deut. 18:16Deut. 20:1 |  | Jer. 33:24 |
| **tWbv.** | captive |  | Ps. 126:1Ps. 126:4 | Jer. 33:26 |
| **jb,ve** | tribe | Deut. 18:1Deut. 18:5 | Ps. 125:3 |  |
|  **bWv** | turn, return | Deut. 20:5Deut. 20:6Deut. 20:7Deut. 20:8 | Ps. 126:1Ps. 126:4 | Jer. 33:26 |
| **xl;v'** | send, sent | Deut. 19:12 | Ps. 125:3 |  |
| **~ve** | name | Deut. 18:5Deut. 18:7Deut. 18:19Deut. 18:20Deut. 18:22 | Ps. 124:8 |  |
| **~yIm;v'**  | heavens |  | Ps. 123:1Ps. 124:8 | Jer. 33:22Jer. 33:25 |
| **!ve** | tooth | Deut. 19:21 | Ps. 124:6 |  |
|  **~yIn"v.** | two | Deut. 19:15Deut. 19:17 |  | Jer. 33:24 |
| **tr'v'** | serve | Deut. 18:5Deut. 18:7 |  | Jer. 33:21Jer. 33:22 |
| **rb;['** | pass | Deut. 18:10 | Ps. 124:4Ps. 124:5 |  |
| **~[;** | people | Deut. 18:3Deut. 20:1Deut. 20:2Deut. 20:5Deut. 20:8Deut. 20:9 | Ps. 125:2 | Jer. 33:24 |
| **hf'['** | did, do make, imitate | Deut. 18:9Deut. 18:12Deut. 19:9Deut. 19:19Deut. 19:20 | Ps. 124:8Ps. 126:2Ps. 126:3 | Jer. 33:18 |
| **br'** | more, numerous, great | Deut. 20:1 | Ps. 123:3Ps. 123:4 |  |
| **hb'r'** | long, multiply | Deut. 19:6 |  | Jer. 33:22 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Deu 18:1 – 20:9** | **Psalms****Ps 123-126** | **Ashlamatah****Jer 33:18-26** | **Peshat****Mk/Jude/Pet****Mk 15:22-28** | **Remes 1****Luke****Lk 23:33-34** | **Remes 2****Acts/Romans****Rm 13:1-10** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαθός | good |  | Psa 125:4  |  |  |  | Rom. 13:3Rom. 13:4 |
| ἀγαπάω | love | Deu 19:9 |  |  |  |  | Rom. 13:8Rom. 13:9 |
| αἴρω | lifting |  | Psa 123:1 Psa 126:6  |  | Mk. 15:24 |  |  |
| ἀνθίστημι | stood | Deu 19:18 |  |  |  |  | Rom. 13:2 |
| ἄρχων | ruler | Deu 20:9 |  | Jer 33:26  |  |  | Rom. 13:3 |
| ἀφίημι | allow, forgive |  | Psa 125:3  |  |  | Lk. 23:34 |  |
| βάλλω | throwing, cast |  | Psa 126:6  |  | Mk. 15:24 | Lk. 23:34 |  |
| δεξιός | right |  |  |  | Mk. 15:27 | Lk. 23:33 |  |
| διά | on account of, because of | Deu 19:7  |  |  |  |  | Rom. 13:5Rom. 13:6 |
| διαμερίζω | parts, divided |  |  |  | Mk. 15:24 | Lk. 23:34 |  |
| δίδωμι | give, given | Deut. 18:3Deut. 18:4Deut. 18:9Deut. 18:14Deut. 18:18Deut. 19:1Deut. 19:2Deut. 19:8Deut. 19:10Deut. 19:12Deut. 19:14 | Ps. 124:6 |  |  |  |  |
| δύο | two | Deut. 19:15Deut. 19:17 |  | Jer. 33:24 | Mk. 15:27 |  |  |
| έἰ μή | unless it was |  | Psa 124:1Psa 124:2 |  |  |  | Rom. 13:1Rom. 13:8 |
| εἷς | one | Deu 18:6Deu 19:5Deu 19:11Deu 19:15 |  |  | Mk. 15:27 |  |  |
| ἐντολή | commandments | Deu 19:9  |  |  |  |  | Rom. 13:9 |
| ἐπιθυμέω | desire, covet | Deu\_18:6 |  |  |  |  | Rom. 13:9 |
| ἔρχομαι | came, come |  | Psa 126:6  |  |  | Lk. 23:33 |  |
| ἕτερος | other | Deu 18:20 Deu 20:5 Deu 20:6  |  |  |  |  | Rom. 13:8Rom. 13:9 |
| θεός | GOD | Deut. 18:5Deut. 18:7Deut. 18:9Deut. 18:12Deut. 18:13Deut. 18:14Deut. 18:15Deut. 18:16Deut. 18:20Deut. 19:1Deut. 19:2Deut. 19:3Deut. 19:8Deut. 19:9Deut. 19:10Deut. 19:14Deut. 20:1Deut. 20:4 | Ps. 123:2 |  |  |  | Rom. 13:1Rom. 13:2Rom. 13:4Rom. 13:6 |
| ἱμάτιον | garments |  |  |  | Mk. 15:24 | Lk. 23:34 |  |
| κλῆρος | lot | Deu 18:1Deu 18:2 Deu 19:10Deu 19:14 | Psa 125:3  |  | Mk. 15:24 | Lk. 23:34 |  |
| κρανίον | skull |  |  |  | Mk. 15:22 | Lk. 23:33 |  |
| λαμβάνω | took, take | Deut. 19:12Deut. 20:7 |  | Jer. 33:26 | Mk. 15:23 |  | Rom. 13:2 |
| λέγω | saying, said | Deut. 18:16Deut. 18:17Deut. 18:21Deut. 19:7Deut. 20:3Deut. 20:5Deut. 20:8 |  | Jer. 33:19Jer. 33:20Jer. 33:23Jer. 33:24Jer. 33:25 | Mk. 15:28 | Lk. 23:34 |  |
| λειτουργός | ministration, servants |  |  | Jer 33:21Jer 33:22 |  |  | Rom. 13:6 |
| λόγος | words | Deu 18:19  |  |  |  |  | Rom. 13:9 |
| νόμος | law |  |  | Jer 33:25  |  |  | Rom. 13:8Rom. 13:10 |
| οἶνος | wine | Deu 18:4  |  |  | Mk. 15:23 |  |  |
| ὅς / ἥ / ὅ | which, who, what | Deut. 18:6Deut. 18:9Deut. 18:14Deut. 18:19Deut. 18:20Deut. 18:21Deut. 18:22Deut. 19:1Deut. 19:2Deut. 19:3Deut. 19:4Deut. 19:5Deut. 19:8Deut. 19:9Deut. 19:10Deut. 19:14Deut. 19:15Deut. 19:17Deut. 20:1 |  | Jer. 33:24 | Mk. 15:22 | Lk. 23:33 |  |
| πᾶς | all, whole every, entire | Deut. 18:1Deut. 18:5Deut. 18:6Deut. 18:7Deut. 18:12Deut. 18:16Deut. 18:18Deut. 19:3Deut. 19:8Deut. 19:9Deut. 19:15 |  | Jer. 33:18 |  |  | Rom. 13:1Rom. 13:7 |
| πατήρ | father | Deu 19:8 |  |  |  | Lk. 23:34 |  |
| πληρόω | fulfilled |  |  |  | Mk. 15:28 |  | Rom. 13:8 |
| πλησίον | neighbor | Deu 19:4Deu 19:5 Deu 19:11Deu 19:14Deu 19:21 |  |  |  |  | Rom. 13:9Rom. 13:10 |
| ποιέω | do, did, done make | Deut. 18:9Deut. 18:12Deut. 19:9Deut. 19:19Deut. 19:20 | Ps. 124:8Ps. 126:2Ps. 126:3 | Jer. 33:18 |  | Lk. 23:34 | Rom. 13:3Rom. 13:4 |
| ῥῆμα | word | Deut. 18:18Deut. 18:19Deut. 18:20Deut. 18:21Deut. 18:22Deut. 19:4Deut. 19:15Deut. 19:20 |  | Jer. 33:19Jer. 33:23 |  |  |  |
| σταυρόω | crucified |  |  |  | Mk. 15:24Mk. 15:25Mk. 15:27 | Lk. 23:33 |  |
| τίς | each, what |  |  |  | Mk. 15:24 | Lk. 23:34 |  |
| τόπος | place | Deu 18:6  |  |  | Mk. 15:22 | Lk. 23:33 |  |
| τρίτος | third | Deu 19:4 Deu 19:6 |  |  | Mk. 15:25 |  |  |
| φοβέω | fear | Deu 19:20Deu 20:1 Deu 20:3 Deu 20:8  |  |  |  |  | Rom. 13:3Rom. 13:4 |
| φονεύω | murder, man-slayer | Deu 19:6  |  |  |  |  | Rom. 13:9 |
| ψυχή | soul, life | Deut. 19:6Deut. 19:21 | Ps. 123:4Ps. 124:4Ps. 124:5Ps. 124:7 |  |  |  | Rom. 13:1 |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:18**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Nehorai said: Exile yourself to a place of Torah. Do not say that it will come after you, that your colleagues will uphold it in your hand. "Do not rely on your own understanding" (Proverbs 3:5).**

Rabbi Nehorai is identified as Rabbi Eleazar ben Arakh (see above, 2:12, 1:19). He was called Nehorai, denoting a beacon light. He was given this name because he was such a great sage that he used to light the way for the sages, and enlighten their eyes in law.

This sage went to a town where there were hot springs and good wine. Since it was such a place of pleasure, the townspeople had abandoned the study of Torah, and had gone astray in the pursuit of pleasure. After the sage lived there a while, he was influenced by his neighbors, and he also abandoned his Torah studies.

Later, when he returned to his home town, he was asked to read from the Torah. The verse he was supposed to read was, "This month shall be for you ... (Exodus 12:2). In Hebrew it is, Ha-Chodesh Ha-Zeh Lakhem. Instead, he read it as Ha-Cheres Hayah Libam, which means "their heart was like clay."

Quite simply, he had mistaken a Dalet (ד) for a Resh (ר), reading the first word as Ha-Cheres (החרש) instead of Ha-Chodesh (החדש). Similarly, he had mistaken a Zayin (ז) for a Yod (י), and had read Hayah (היה) instead of Ha-Zeh (הזה). Finally, he had mistaken a Kaf (כ) for a Beth (ב), and had read Libam (לבם) instead of Lakhem (לכם).

Providence caused Rabbi Eleazar ben Arakh to make this error as an allusion (remez), that his heart had turned to stone because he had stayed in an immoral place where there were no Torah scholars. The sages of his home town prayed for him, and he was able to pursue his Torah studies again.

Because of this incident that happened to him personally, that although he had been such a great Torah scholar, he even forgot how to read the Torah because of being in a place of vice, he taught that one should even exile himself to a place of Torah.

This means that if you are a Torah scholar, you must live nowhere except in a place where there are other Torah scholars. Even if you must uproot yourself and go to a strange place, and live there in exile, you must make the move. **You have no choice but to exile yourself to a place where there are other Torah scholars.**

Do not say that the Torah will follow you. Just because you come from a family of scholars, do not say, "My father and grandfather were scholars, so I am also certain to be a scholar. I am not afraid that I will forget my studies, since the Torah always returns to its host. Therefore, I am not afraid to live in a place where there are no Torah scholars."

If you say this, you will be sadly mistaken. One can only live with scholarly companions in a community. They are the only ones who sustain the Torah in your hands so that you will not forget it.

In this manner, you do not rely upon your own intellect. If you have a keen intellect and a sharp mind, you may think that you are able to study alone without having companions with which to discuss the Torah. But studying alone causes the mind to atrophy and causes one to forget what he knows.

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.)** “18:1 — 20:9”

“Lo Yihyeh LaKohanim” “There will not be for the priests”

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And when they came to the place that is called “The Skull,” there they crucified him, and they placed criminals, the one on** his **right and the other on** his **left. But Yeshua said, “Father, forgive them, for they do not know what they are doing.” And they cast lots to divide his clothes.** | **And they** (Pilate’s cohort) **brought him** (Yeshua) **to the place[[33]](#footnote-33) Gilguleth** (which is translated "Place of a Skull"). **And they gavehim** (Yeshua) **wine[[34]](#footnote-34) and myrrh, but he did not take it. And they crucified him and divided his garments among themselves, but they cast lots[[35]](#footnote-35) for his Tallit** (Pilate’s cohort) **for who should take it** (not willing to tear/destroy the beautiful garment)**. Now it was the third hour[[36]](#footnote-36) when they crucified him** (Yeshua). **And the inscription** in the tablet **of the charge** (judgment) **against him** (Yeshua) **was written, "The king of the Jews." And with him** (Yeshua) **they crucified two robbers,** placing **one[[37]](#footnote-37) on** his (Yeshua’s) **right and one on** his **left. So the Scripture was fulfilled which says,[[38]](#footnote-38) *"****Therefore will I divide him a portion among the great, and he will divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.* (Isa 53:12)” |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **Let every** Gentile **soul[[39]](#footnote-39) be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din[[40]](#footnote-40) **from God, and the authorities** of the Bet Din **that exist are appointed by God. Therefore, whoever resists the authority** of the Bet Din **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers** of the Synagogue[[41]](#footnote-41) **are not a terror to good[[42]](#footnote-42) works** (acts of righteousness/generosity), **but to** (those who do) **evil. Do[[43]](#footnote-43) you want to** (be) **irreverent to the authority** of the Bet Din? **Do what is beneficial, and you will have praise from the same. For he** (the Chazan)[[44]](#footnote-44) **is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid;[[45]](#footnote-45) for he** (the Chazan)[[46]](#footnote-46) **does not bear the circumcision knife[[47]](#footnote-47) in vain; for he is God's minister** (Deputy of the Bet Din), **avenger to execute wrath on him who practices evil. Therefore you must be subject[[48]](#footnote-48)** (obey), **not only because of wrath but also for conscience's sake.** **For this reason, the servants of G-d** (Parnasim) **are devoted to collections of dues.** **Pay all their dues: revenues to whom revenues are due, reverence to whom reverence** (to the bench of three), **fear[[49]](#footnote-49) to whom fear, honor to** (the Parnasim) **whom honor** (are due the honor of their office). **Owe no one anything except to love[[50]](#footnote-50) one another** (following the guidance of the Masoret), **for he who loves another has accomplished** (the intent of) **the Torah. For the commandments, "You will not commit adultery," "You will not murder,"[[51]](#footnote-51) "You will not steal," "You will not bear false witness," "You will not covet," and if there is any other** negative **commandment, are allsummed up in this saying, namely, “You will love your neighbor as yourself.”** **Love does no harm to a neighbor; therefore, love isthe summation** (intent) **of the Torah.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 18:1 – 20:9 | Ps 123 – 126 | Jer 33:18-26 | Mordechai 15:22-28 | 1 Luqas 23:33-34 | Rom 13:1-10 |

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

How does Hakham Tsefet tell us where we are at on the Biblical Calendar? We find it self-evident that we are in the month of Tammuz approaching a season of indescribable difficulty for the Jewish people.

What special traits does a Jewish Hakham have to possess in order to be treated in the way that Yeshua was treated by Pilate’s cohort?

The treatment of the Master before the Roman cohort is nothing new to the Jewish people. We have tasted every level of persecution and hatred known to humanity. As such, Yeshua’s suffering is a personification of the cost of being Jewish. The cost of tikun is unfathomable. Yet, everyone else is hoping and praying for the so called “Rapture.” Unfortunately, this is nothing more than escapism. Where was this “Rapture” when the Jewish people suffered the tyranny of the Egyptians? Where was it when we were persecuted and exiled by the Babylonians? And what “rapture” took place when we were exiled and persecuted, butchered and brought to near extinction by the Romans, not to mentions gas chambers, lions and being burned alive. The Master’s life is not atypical. It is quite the opposite. The Roman hoard never changed tactics. We are attuned to their special ways, taught not to trust them with any real commitment and or assurance that we will not meet the same fate as before.

**Ruth 1:1** AND IT came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons. JPS

The story of Rut as told in the Tanakh could easily lend itself to deeper levels of hermeneutic. However, we will refrain from delving into those interpretations for the sake of Peshat. Yet, the story of Rut, like Deborah, Judith and Ya’el lends itself to inspirational acts of heroism for the sake of G-d, Torah and Yisrael. Rut’s commitment to Naomi is unprecedented. Unlike here “sister-in-law” Orpah whose name, derived from the root “*oreph*” means “*the back of the neck*,” thus implying a turning away. Orpah’s name is also associated with the “*gazelle*.” This would superficially associate Orpha with Ya’el, “*the mountain goat*.” The difference being that Ya’el is a heroine like Rut and Orpah, a gentile turns her back and flees like a gazelle. Therefore, the story of Rut suggests that she embraced Judaism and Orpah denied it and turned her back to Jewish life and people.

Consequently, Rut is the heroine of incomparable magnitude. **Her acceptance of Judaism, Torah and the halakhot of the Hakhamim has caused her to stand as the prototype for all converts**. As a convert Rut, embraces the 613 mitzvoth (commandments). The story of Rut, read during the recent Festival of Shavuot (Pentecost) is a reminder of the intricate part that the 613 mitzvoth (commandments) play in the lives of all those who embrace the covenant. Rut’s name is the equivalent of number 606. When added to the seven laws of Noah Rut embraces the 613 or the whole Torah.

The story of Rut deepens when we realize that she enriches David’s ancestry and by extension, is a progenitor of Messiah. Rut’s marriage to Boaz, **a righteous Jewish judge** is of further import to us. Herein we see the appropriate union between Jew and Gentile. The Gentile not only embraces the Torah, but also the Oral Torah. Boaz the Judge was skilled in the Torah and the Oral Torah. The story has one other detail we will mention. Naomi was a Jewess and the teacher of Rut. In this, Rut learned to love the Torah and the Oral Torah. What is of premier significance to us is the notion that Rut, as a Gentile convert accepts rabbinic authority. Therefore, we conclude that Rut, a Gentile convert becomes the prototypical model for all Gentile converts and their need for the acceptance of the Jewish judicial system.

This brings us to the Gentile question.

**The Gentile Question**

While we refer to the incorporation of the Gentile into the community of those who believe Yeshua to be Messiah as the “Gentile Question,” others refer to it as “the Gentile Predicament”[[52]](#footnote-52) and “the Gentile Problem.” We have discussed this concept before. Therefore, we will not elaborate, at length on this subject except as it applies to our present pericope. Lloyd Gaston commenting on a point made by W. D. Davies seems to think that “the Gentile Predicament” was the greatest theological problem of the First century Jews.[[53]](#footnote-53) While it may not have been the principal problem of the first century, it was certainly one of the more problematic. It divided the School of Shammai and Hillel. The Shammaite view seems to have prevailed until Hakham Tsefet,[[54]](#footnote-54) via an extraordinary vision in which he sees that G-d wants to bring “salvation” to the Gentiles.

Jewish/Gentile relations in the first century were of a peculiar nature. Furthermore, they were problematic at best. The Roman administration made life extremely difficult for the Jewish people of Eretz Yisrael. Eretz Yisrael longed for autonomy as we have stated in the past. However, the B’ne Yisrael (children of Israel) had a profound effect its Roman overlords. Many of the Roman Gentiles, impressed and affected by Jewish religious practice were inspired to conversion or near conversion. Herein lay a GREAT difficulty. Because Yisrael was subordinate to the Roman regime, Synagogue life with Roman attendees was strained to say the least. Furthermore, the situation brought about a role reversal of sorts. The supposed, “Subordinate Jew” now became the Master over the Roman. So long, as the Roman was in the Synagogue or in the process of conversion he was subordinate to the Jewish authorities of the Synagogue, as pointed out above in the cited passages from Hakham Shaul’s letter to the Romans. This eventually led to very difficult problems. However, the Romans passage and our story of Rut teach us a powerful lesson. The lesson, in short is that all governments are supposed to be subordinate to Jewish Authorities. And, all attendees of the Synagogue are subjected to the Bench of the Bet Din and its congregation. This is the situation addressed in the Romans passages above. Hakham Shaul, speaking to the Gentiles who have been attending Synagogue states that they are subordinate to Jewish authority. The Seven Noahide Laws teach the Gentiles to have **courts of Justice**.[[55]](#footnote-55) However, these courts should mimic the Jewish legal system and remain subordinate to Jewish Authorities. Any system, which does not use the Torah as its basis for justice, while at the time being subordinate to Jewish Authority is unacceptable. We realize that these ideas may be foreign to some of our readers. However, this system is the construct for the Theocratic government, which will dominate during the Y’mot HaMashiach (Days of Mashiach). The key statement of Hakham Shaul is found in the following words…

**Romans 13:4** …**But if you do that which is unprofitable, be afraid; for he** (the Chazan)[[56]](#footnote-56) **does not bear the circumcision knife in vain;**

Herein everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of Gentile conversion. We will see below just how important this really is. Interestingly enough, the Greek **μάχαιραν** holds the idea of contention. This is not always the case with the **μάχαιραν**, however in our present case the **μάχαιραν** is the judgment for or against Gentile conversion. The “Servant” who holds the “circumcision knife” is the final authority on ritual circumcision and conversion. The Mohel (circumciser) like the Chazan (cantor) embodies the aspirations and authority of the local congregation and the Bet Din (Jewish court of authority).

In returning, to our pericope and example of case law, the sentencing of the Master by Pilate is the antithesis of the G-d ordained system. This is because this Gentile court does not acknowledge G-d, Torah or Yisrael. One might opine that this court was in Eretz Yisrael. However, the Gentile court which fails to acknowledge G-d as the one and only true G-d will not embrace Torah or acknowledge the Jewish People proper custody of Eretz Yisrael. While this Gentile court played into the wishes of the Tz’dukim (Saducees), it was never subordinate to an authentic Jewish Bet Din (court of law). Furthermore, the great atrocity committed against the Master is that a Jew has carried another Jew to a Gentile court. As noted before, not only was it a Gentile court, it was a Gentile court devoid of Torah standards.

As we will see, Rut affects a tikun (reparation) for the sin of her people by accepting the judgment of a Righteous Judge. Consequently, the Jewish people in Diaspora are not to assimilate into the national norms of foreign countries. This we have discussed in the past. The Priesthood of the Jewish people is obligated to teach the nations the appropriate way to live and walk. Only after we have accomplished this task can we find solace and peace in Eretz Yisrael.

Yeshua’s words, “Go into all nations and talmudize the gentiles” has experienced little success because of wrong doctrinal baggage attached to it.

Yeshua clearly taught that we are to live within these lands and abide by the rules of those lands so long as they do not interfere with the Halakhic norms established by the Sages.[[57]](#footnote-57) Our present Torah Seder, D’barim 16:18- 18:13 dwells on the establishment of courts of justice.

**The King of the Jews**

The grave sin of the Roman system, noted above was that of injustice. The court of the Tz’dukim (Sadducees) was in grave error in sentencing Yeshua. The court of Pilate was in error in sentencing an innocent man based on the desires and pressures the High Priest of the Tz’dukim (Sadducees). While, the Roman governor was not technically subordinate to the Jewish Tz’dukim (Saducees), as we have discussed above, Pilate played right into the hands of the Jewish Tz’dukim’s (Sadducaic) desire for Yeshua’s death. And Pilate along with Herod conspired to have Yeshua crucified.

Not only did the gathering of Tz’dukim, prompted by the Priesthood of the Tz’dukim (Sadducees) ask for the life (freedom) of a murderer, Bar Abba, they asked for the death of an innocent man. Not only did they ask for the death of an innocent man, they asked for his crucifixion, “crucifixion being the most barbaric form of execution and utmost cruelty.”[[58]](#footnote-58) Josephus tells us that the crucifixion is the most vicious death a man can experience.[[59]](#footnote-59) Crucifixion, thought to have originated among the Persians was more humane that the previous system of impaling criminals on a stake, therein being suspended. Nonetheless, its use was for the sake of intimidation, humiliation and a means of prolonging a torturous death. The crucifixion of individuals was never carried out on Roman citizens as a rule. However, when the crime warranted such punishment, it was carried out on citizens and slaves alike without hesitation. However, generally, it was usually reserved for lower class citizens of slaves. This may be because the Romans inherited this heinous system from the Germani or Britanni where these atrocities were committed against the Romans.[[60]](#footnote-60) And, as is pointed out in the present pericope, crucifixion is the punishment of murderers, robbers, mischief-makers and deceivers.[[61]](#footnote-61) Therefore, Yeshua’s trial by a Roman court, which prosecuted him as a criminal who was found guilty and sentenced to death.[[62]](#footnote-62) His death on the cross was the most humiliating death possible for a Jew.

Note how “just” the Roman system was…

**Mar 15:24** **And they crucified him and divided his garments among themselves, but they cast lots[[63]](#footnote-63) for his Tallit** (Pilate’s cohort) **for who should take it** (not willing to tear/destroy the beautiful garment)**.**

This so called “court” condemns an innocent man to die and then “robs” him of his clothing and Tallit. Then, he is hung between two robbers, one on the left and one on the right as if he himself were a robber. Our contention is there is not even a modicum of justice in the entire travesty, called “a trial.”

**Conclusion**

Why did I start with the story of Rut? This time of the year, we are reminded of varied heroines, Judith, Deborah and Ya’el only to mention a few. While Rut read at Shavuot (Pentecost) in the month of Sivan, taking into account the bimodal aspect of the Torah, we would presently be reading passages associated with the month of Sivan had we started in the month of Nisan. The Sages of blessed memory have taught us that Rut was a Moabite Princess. Rut’s acts of generosity towards Naomi caused her to leave behind her Moabite heritage and embrace the religion of her deceased husband. However, the greater act of chesed (loving-kindness) was to demonstrate her altruistic love in helping Naomi return to her people. This act of selfless chesed (loving-kindness) is an unprecedented act of generosity. Why? Because the Moabite people initially sought the destruction of the B’ne Yisrael as they traveled towards the Promised Land. As I stated above, Rut’s acceptance of Judaism has caused her to stand as the prototype for all converts. Likewise, the act of generosity she demonstrates to Naomi should be seen as the appropriate response of the Gentile towards the Jewish People and Jewish authority. It was a Jewish Bet Din (court of Justice) the accepted Rut as a convert. This situation caused the Rabbis and Judges to exegete a truth that Moabite women could convert to Judaism.

Lloyd Gaston finds “the Gentile Predicament”[[64]](#footnote-64) 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.[[65]](#footnote-65) Consequently, we see the path of “salvation” for the gentile is to embrace Jewish authority. And therefore, **all courts** will be subordinate to Jewish Authority!

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

**Stone with seven eyes**

**Zec 3:9-10** **'For behold, the stone that I have set before Y’hoshua** (Yeshua); **on one stone are seven eyes. Behold, I will engrave an inscription on it,' declares the LORD of hosts, 'and I will remove the iniquity of that land in one day. 'In that day,' declares the LORD of hosts, 'every one of you will invite his neighbor to** sit**under** his **vine and under** his**fig tree.'"**

**Pesiqta deRab Kahana Pisqa Twenty-Seven (Part II)**

**Another matter: “In your presence is the fullness of joy” (Ps. 16:11): Read not fullness (SWBA) but seven (SBA). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God. And their face** (presence) **is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary.**

The question that we must ask ourselves now, is why Hakham Shaul has chosen these verses to interpret allegorically the Master’s crucifixion. And how does all of this tie into the Torah Seder? Hakham Shaul’s opening words should suffice.

**Let every** Gentile **soul[[66]](#footnote-66) be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din[[67]](#footnote-67) **from God, and the authorities** of the Bet Din **that exist are appointed by God.**

As noted above the Gentile travesty of a so-called “court” is the reason that the Master was butchered as a Jewish Hakham. Here we point to the fact that Pilate, Herod and the Kohen Gadol could not accept the Master’s profound wisdom. After all, what would have been the case if he were allowed to bring about the goal of making every Jewish soul a “Hakham”?

**Yavneh**

The fall of Yerushalayim was evident long before the Temple was destroyed. The Sage Yochanan b. Zakkai a student of Hillel abandoned Yerushalayim for a town in the Galil called Yavneh. Here he established a new center of Torah education with some of the greatest Sages of his day. What we find most interesting is that Yochanan ben Zakkai found the Galil as a place to establish his new Yeshiva. This of course brings us to yet another question. How much influence did Hakham Tsefet[[68]](#footnote-68) have over Yochanan and the Sages of Yavneh? We can only conjecture at this stage. However, we must admit that the Galil was transformed by the Master and his talmidim.

Now Yochanan was said to have moved to the Galil himself somewhere between 20 C.E. and 40 C.E.[[69]](#footnote-69) Some sources say that he lived in the Galil for eighteen years.[[70]](#footnote-70) After this period, he returned to Yerushalayim and eventually returned with the Sages of his generation. What was Yochanan’s agenda in bringing the Sages of Yerushalayim to the Galil? What was it that inspired his to make such a grand transition? Perhaps we could say that Yochanan found the lasting presence of the Master inspirational. Regardless we here opine that the Master’s lasting presence as personified by Hakham Tsefet was here in the Galil.

**Playing with Fire**

Yochanan perceived an idea while he was in the Galil. His great revelation was that Torah study was a lifestyle.[[71]](#footnote-71) In essence, Yochanan ben Zakkai learned from the Master (Yeshua) that Hokhmah was the single most important goal in life. As such, Hakham Shaul picks up from our Torah Seder the truth that Messiah would be a Prophet like Moshe Rabbenu.

**D’barim 18:15-16** **A prophet from among you, from your brothers, like me, the LORD, your God will set up for you and you will hearken to him. According to all that you asked of the Lord, your God, in Horeb, on the day of the assembly, saying, "Let me not continue to hear the voice of the Lord, my God, and let me no longer see this great fire, so that I will not die.**"

**D’barim 18:**[**18**](http://www.chabad.org/library/bible_cdo/aid/9982#v=18) **– 19 I will set up a prophet for them from among their brothers like you, and I will put My words into his mouth, and he will speak to them all that I command him. And it will be, that whoever does not hearken to My words that he speaks in My name, I will exact** it **of him.**

Now our Torah portion makes mention of the fire of Har Sinai. Philo allegorizes this incident as follows.

**Deca 1: 46** And a **voice sounded forth from out of the midst of the fire which had flowed from the heavens**, a most marvelous and awful voice, **the flame being endowed with articulate speech in a language familiar to the hearers**, which **expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it.[[72]](#footnote-72)**

This is exactly how Hakham Shaul depicted the incident of 2 Luqas (Acts) chapter two where he records the happenings on the Day of Shavuot (Pentecost). But the question remains as to why the B’ne Yisrael did not want to hear the words from G-d Himself. The answer may be that they realized the great cost connected with hearing the Words of G-d directly. Nevertheless, Moshe Rabbenu himself taught us that we were to be a Kohanim Goy Kodesh (Holy Nation).

**Shemot (Exo) 19:6** and you will be to Me a kingdom of priests and a holy nation.' These are the words that you will speak to the sons of Israel."

Those who would sell their lives to marry the Torah would be playing with fire. Fire would be a part of their person.

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

**D’barim (De.) 5:21** and you said: 'Behold, the LORD our God has shown us His glory and His greatness, and **we have heard His voice**(s) **out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

The Torah and the Sages often pictures those who handle the Torah as those who play with fire. Or, they are often associated with the fire of Har Sinai. Fraade makes a shocking discovery when he tells us that in the “Sayings of the Fathers” (Aboth) there is a lack of priesthood.[[73]](#footnote-73) So where are the Kohanim Goy Kodesh (Holy Nation)?

The Nazarean Codicil makes it very clear that the Priesthood of the First Century was corrupt and defunct. This shows us that the Kohanim Goy Kodesh could not be found among the Tz’dukim. The Priestly constitution was no longer under their care. The occupation of being a Priest meant to be a Torah Scholar.

**The Proto-Hakham?**

Tcherikover shows that… “Another very important class, qualitatively if not quantitatively, must be mentioned here, namely, the scribes or interpreters of the Law.” [[74]](#footnote-74) He traces this “class” back to Ezra the Kohen, Sofer (Scribe) and Hasid.[[75]](#footnote-75) In Ezra, we see the “proto-Hakham.” In other words, Ezra is the surety that the Priesthood would never be lost so long as there were Hakhamim. The “Soferim” (Scribes) teach us a very important lesson with regard to the Oral Torah. The Sofer (counter) was an expert at the content of the Written Torah. But, just reading the Written Torah was not their only occupation.

**Nehemiah 8:1** **And all the people gathered as one man at the square which was in front of the Water Gate, and they asked Ezra the scribe** (Sofer) **to bring the book of the Torah of Moses which the LORD had given to Israel.**

**Ezr 7:10 For Ezra had set his heart to study** (Drash) **the Torah of the LORD and to practice** it, **and to teach** His**statutes and ordinances in Israel.**

The occupation of the Sofer is to study, practice and teach the Torah. This means that there MUST be an Oral Torah and the Sofer had the occupation of teaching that Torah as well as giving instruction from the Written Torah.

The Priestly constitution would never be lost or unfulfilled as long as there was a Hakham. However we must pause to ask the question, was “Ezra” the proto-Hakham? Before we answer too quickly, we must remember a precedential case from B’resheet.

**B’resheet 2:19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought** them **to Adam to see what he would call them. And whatever Adam called each living creature, that** was **its name.**

Ezra was not the proto-Hakham. He was a Hakham in the endless chain of Hakhamim. Ezra modeled the qualities of a Hakham in his day. He sat in a Bet Din with 120 other Hakhamim.

The Hakham (Torah Scholar –Sage) becomes the ideal man, in an ideal world.

Moshe Rabbenu said, **A prophet from among you, from your brothers, like me,**

**Num 11:29 But Moses said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!"**

**“And the Hakhamim will shine as the brightness of the firmament” (Dan. 12:3).**

**Pesiqta deRab Kahana Pisqa Twenty-Seven (Part II)**

**Another matter: “In your presence is the fullness of joy” (Ps. 16:11): Read not fullness (SWBA) but seven (SBA). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God. And their face** (presence) **is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary.**

**Rev 1:12-14 ¶ Then I turned to see the voice that was speaking with me. And having turned I saw seven golden menorot; and in the middle of the menorot** I saw **one like the son of man** (prophet –Magid)**, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and his hair were white like white wool, like snow; and his eyes were like a flame of fire.”**

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “V’Yad Adonai” - “And the hand of the LORD”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיַד-יְהוָה** |  | **Saturday Afternoon** |
| **“V’Yad Adonai”** | Reader 1 – D’barim 20:10-15 | Reader 1 – D’barim 22:7-9 |
| **“And the hand of the LORD”** | Reader 2 – D’barim 20:16-20 | Reader 2 – D’barim 22:10-12 |
| **“Y la mano del SEÑOR”** | Reader 3 – D’barim 21:1-4 | Reader 3 – D’barim 22:7-12 |
|  | Reader 4 – D’barim 21:5-9 |  |
| D’barim (Deut.) 20:10 – 22:5 | Reader 5 – D’barim 21:10-14 | **Monday & Thursday****Mornings** |
| Psalm 127 - 130 | Reader 6 – D’barim 21:15-23 | Reader 1 – D’barim 22:7-9 |
| Ashlam.: Isaiah 66:12-22**Special:** 1 Kings 18:46-19:21 | Reader 7 – D’barim 22:1-5 | Reader 2 – D’barim 22:10-12 |
| P. Abot 4:19 |  Maftir – D’barim 22:1-5 | Reader 3 – D’barim 22:7-12 |
| N.C.: Mark 15:29-32;Lk 23:35-43; Rm 13:11-14 |  1 Kings 18:46-19:21 |   |

**Coming Fast**

**Fast of Tammuz 17**

**Tammuz 18, 5775 – Evening Saturday 4th of July – Evening Sunday 5th of July**

**For further information see:** [**http://www.betemunah.org/tamuz17.html**](http://www.betemunah.org/tamuz17.html)

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Succah 53a [↑](#footnote-ref-1)
2. Tribe / Rod - שבט, Strong’s number 07626. Israel - ישראל, Strong’s number 03478. [↑](#footnote-ref-2)
3. Exile [↑](#footnote-ref-3)
4. Mishlei (Proverbs) 16:4 [↑](#footnote-ref-4)
5. Zephaniah 3:11-12. [↑](#footnote-ref-5)
6. Sforno [↑](#footnote-ref-6)
7. v. 2 [↑](#footnote-ref-7)
8. v. 4 [↑](#footnote-ref-8)
9. in v.1 + 2 [↑](#footnote-ref-9)
10. Ibid. [↑](#footnote-ref-10)
11. Ovadia ben Jacob Sforno (Obadja Sforno, Hebrew: עובדיה ספורנו) was an Italian rabbi, Biblical commentator, philosopher and physician. He was born at Cesena about 1475 and died at Bologna in 1550. [↑](#footnote-ref-11)
12. v. 4 [↑](#footnote-ref-12)
13. v. 5 [↑](#footnote-ref-13)
14. v. 8 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-14)
15. The land of *Israel* - ישראל, Strong’s number 03478, is our verbal tally with the Torah. [↑](#footnote-ref-15)
16. Ibid. [↑](#footnote-ref-16)
17. Mikraoth Gedaloth – Psalms volume 3, translation of text, Rashi, and other commentaries by Rabbi A. J. Rosenberg. [↑](#footnote-ref-17)
18. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-18)
19. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-19)
20. Sanhedrin 38b [↑](#footnote-ref-20)
21. A court. [↑](#footnote-ref-21)
22. Measure-for-measure. [↑](#footnote-ref-22)
23. The YHVH - יהוה name. [↑](#footnote-ref-23)
24. Yeshiva (Hebrew: ישיבה‎, lit. "sitting"; pl. ישיבות, yeshivot) is a Jewish institution that focuses on the study of traditional religious texts, primarily the Talmud and Torah study. Study is usually done through daily shiurim (lectures or classes) and in study pairs called chavrutas (Aramaic for "friendship" or "companionship"). Chavruta-style learning is one of the unique features of the yeshiva. [↑](#footnote-ref-24)
25. Galut = Exile [↑](#footnote-ref-25)
26. Debarim (Deuteronomy) 4:42. [↑](#footnote-ref-26)
27. I.e., also the spiritual life. [↑](#footnote-ref-27)
28. Refuge from evil and wrong-doing. Cf. Sot. 21a. [↑](#footnote-ref-28)
29. Devarim 4:41-45. [↑](#footnote-ref-29)
30. Cf. Shab. 30b, a similar incident about King David, and B.M. 86a, about Rabbah b. Nahmani. [↑](#footnote-ref-30)
31. Devarim (Deuteronomy) 4:42 [↑](#footnote-ref-31)
32. Aliyah (Hebrew: עֲלִיָּה aliyah, "ascent") is the immigration of Jews from the diaspora to the land of Israel (Eretz Israel). [↑](#footnote-ref-32)
33. Verbal connection to D’barim 18:6 [↑](#footnote-ref-33)
34. Verbal connection to D’barim 18:4 [↑](#footnote-ref-34)
35. Verbal connection to D’barim 18:1 and Psa. 125:3 [↑](#footnote-ref-35)
36. Approximately between 9:00 and mid-day. [↑](#footnote-ref-36)
37. Verbal connection to D’barim 18:6 [↑](#footnote-ref-37)
38. Verbal connection to D’barim 18:16 and Jer. 33:19 [↑](#footnote-ref-38)
39. Verbal connection to D’barim 19:6 [↑](#footnote-ref-39)
40. Bet Din composed of a minimum of three Hakhamim. [↑](#footnote-ref-40)
41. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-41)
42. Verbal connection to Psa 125:4 [↑](#footnote-ref-42)
43. Verbal connection to D’barim 18:9; Psa 124; Jer 33:18 [↑](#footnote-ref-43)
44. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-44)
45. Verbal connection to D’barim 19:20, 20:1,3,8 [↑](#footnote-ref-45)
46. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-46)
47. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek **μάχαιραν** holds the idea of some sort of contention. This is not always the case with the **μάχαιραν,** however in our present case the **μάχαιραν** is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-47)
48. Verbal connection to D’barim 19:7 [↑](#footnote-ref-48)
49. Fear, Yir’ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation) [↑](#footnote-ref-49)
50. Verbal connection to D’barim 19:2

Here love, agape is associated with the Masoret – Catechist – Evangelist [↑](#footnote-ref-50)
51. Verbal connection to D’barim 19:6 [↑](#footnote-ref-51)
52. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-52)
53. Ibid p. 23 [↑](#footnote-ref-53)
54. Cf. Acts 10 \*v28 [↑](#footnote-ref-54)
55. Cf. San. 56**-**60a [↑](#footnote-ref-55)
56. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-56)
57. Cf. Mark 12:16 [↑](#footnote-ref-57)
58. Hengel, M. (1977). *Crucifixion, In the ancient world and the folly of the message of the cross.* Philadelphia: Fortress Press. p. 22 [↑](#footnote-ref-58)
59. Cf. BJ 7.202ff see also BJ 5:449**-**51 [↑](#footnote-ref-59)
60. Hengel, M. (1977). *Crucifixion, In the ancient world and the folly of the message of the cross.* Philadelphia: Fortress Press. p. 38 [↑](#footnote-ref-60)
61. Ibid p.9 [↑](#footnote-ref-61)
62. Ibid p. 19 footnote 11 [↑](#footnote-ref-62)
63. Verbal connection to D’barim 18:1 and Psa. 1125:3 [↑](#footnote-ref-63)
64. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-64)
65. Ibid p. 27 [↑](#footnote-ref-65)
66. Verbal connection to D’barim 19:6 [↑](#footnote-ref-66)
67. Bet Din composed of a minimum of three Hakhamim. [↑](#footnote-ref-67)
68. We realize that there is a temporal issues here. [↑](#footnote-ref-68)
69. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 58 [↑](#footnote-ref-69)
70. Buth, Randall, and R. Steven Notley. *The Language Environment of First Century Judaea: Jerusalem Studies in the Synoptic Gospels—Volume Two*. BRILL, 2013. p.174 [↑](#footnote-ref-70)
71. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 97 [↑](#footnote-ref-71)
72. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 522 [↑](#footnote-ref-72)
73. Gammie, J. G., & Perdue, L. G. (1990). *The Sage in Israel and the ancient Near East*. Winona Lake, IN: Eisenbrauns. p. 420 [↑](#footnote-ref-73)
74. Tcherikover, Victor. *Hellenistic Civilization and the Jews. Translated by S. Applebaum*. 2nd Printing edition. Philadelphia Jewish Publication Society of America, 1959. p. 124 [↑](#footnote-ref-74)
75. Ibid [↑](#footnote-ref-75)