

Esnoga Bet Emunah

6970 Axis St. SE
Lacey, WA 98513
United States of America
© 2018

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2018

<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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

| | |
|--|---|
| Three and 1/2 year Lectionary Readings | Third Year of the Triennial Reading Cycle |
| Ab 09, 5778 – July 20/21, 2018 | Third Year of the Shmita Cycle |

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

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

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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

We pray for HH Paqid Adon Tsuriel ben Abraham and His beloved wife HH Giberet Giborah bat Sarah for a good and pleasant trip, travelling mercies, and safe return back home, amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Blessings Before Torah Study

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

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

Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the

Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

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

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favour on you and grant you peace. – Amen!

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

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

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

Shabbat: "Eleh HaD'barim" – Sabbath: "These [are] the words"

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|---|-------------------------------|-------------------------------------|
| אלה הדברים | | Saturday Afternoon |
| "Eleh HaD'barim" | Reader 1 – D'barim 1:1-5 | Reader 1 – D'barim 2:2--4 |
| "These [are] the words" | Reader 2 – D'barim 1:6-10 | Reader 2 – D'barim 2:5-7 |
| "Estas son las palabras | Reader 3 – D'barim 1:11-18 | Reader 3 – D'barim 2:8-10 |
| D'barim (Deut.) 1:1 - 2:1 | Reader 4 – D'barim 1:19-21 | |
| Ashlamatah: Zech 8:16-23 + 9:9-10 | Reader 5 – D'barim 1:22-25 | Monday and Thursday Mornings |
| | Reader 6 – D'barim 1:26-38 | Reader 1 – D'barim 2:2--4 |
| Psalms: 107:1-32 | Reader 7 – D'barim 1:39 – 2:1 | Reader 2 – D'barim 2:5-7 |
| | Maftir: D'barim 1:45 – 2:1 | Reader 3 – D'barim 2:8-10 |
| Mk 13:9-13; Luke 12:11-12; 21:12-19; James 1:1 | Zech 8:16-23 + 9:9-10 | |

Contents of the Torah Seder

- Introduction – Deuteronomy 1:1-5
- Command to Start from Horeb – Deuteronomy 1:6-8
- Appointment of Assistants – Deuteronomy 1:9-18
- From Horeb to Kadesh Barnea – Deuteronomy 1:19 – 2:1

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 15: Deuteronomy – I – Admonition

By: Rabbi Yitzchaq Behar Arguiti

Published by: Moznaim Publishing Corp. (New York, 1984)

Vol. 15 – "Deuteronomy – I – Admonition," pp. xi-158.

Rashi & Targum Pseudo Jonathan for: D'barim (Deuteronomy) 1:1 – 2:1

| Rashi | Targum Pseudo Jonathan |
|---|--|
| <p>1. These are the words which Moses spoke to all Israel on that side of the Jordan in the desert, in the plain opposite the Red Sea, between Paran and Tofel and Lavan and Hazeroth and Di Zahav.</p> | <p>1. These are the words of admonition which Mosheh spoke with all Israel. He gathered them together to him while they were beyond the Jordan, and answered and said to them: Was it not in the wilderness at the mountain of Sinai that the Law was given to you? And in the plains of Moab you were made to understand how many miracles and signs the Holy One, blessed be He, had wrought for you, from the time that you passed over the border of the Weedy Sea, where He made for you a way for every one of your tribes. But you declined from His word, and wrought provocation before Him, in Pharan, on account of the words of the spies, and put together lying words against Him, and murmured about the manna, which He had made to come down for you, white from the heavens; in Hazeroth you demanded flesh, and made yourselves deserving to perish from the midst of the world, but for the memory, on your behalf, of the merit of your righteous fathers, the tabernacle of ordinance, and the ark of the covenant, and the holy vessels which you had covered with pure gold, and made atonement for you on account of the sin of the golden calf.</p> <p>[JERUSALEM. These are the words which Mosheh, spoke with all Israel, reproving them, while as yet they were situated beyond the Jordan. Mosheh answering said to them: Was it not in the wilderness at Mount Sinai, that the Law was given to you? and on the plains of Moab was shown you what miracles and mighty acts the Word of the LORD had wrought on your behalf. When you stood by the Weedy Sea, the sea was divided before you, and there were made twelve ways of one way, (a path) for each tribe. Yet you provoked Him at</p> |

| Rashi | Targum Pseudo Jonathan |
|--|---|
| | the sea, and rebelled at the Sea of Suph. On account of the matter of the spies who had been sent from the wilderness of Pharan, the decree (came forth) against you, that you should not enter into the land of Israel; and for that of the manna, of which you said, Our soul is afflicted with this bread, whose eating is too light, the serpents were let loose upon you; and in Hazeroth, where your carcasses fell on account of the flesh, and concerning the calf that you had made, He would have spoken in His Word to destroy you, had He not been mindful of the covenant which He swore to your fathers, Abraham, Izhak, and Jakob, and of the tabernacle of ordinance which you had made unto His name, and the ark of the covenant of the Lord, and of your burnt sacrifices in the midst (of the tabernacle and the ark) which you covered with purified gold. A journey of eleven days is it from Mount Horeb by way of Mount Gebal unto Rekem Giah; yet, because you sinned and provoked anger before Him, you have been delayed, and have been journeying for forty years. And it was at the end of forty years.] |
| 2. "It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea." | 2. It is a journey of eleven days (only) from Horeb by the way of Mount Gebal unto Rekem Giah; but because you declined and provoked the LORD to displeasure, you have been retarded forty years. |
| 3. It came to pass in the fortieth year, in the eleventh month, on the first of the month , that Moses spoke to the children of Israel according to all that the Lord had commanded him regarding them; | 3. And it was at the end of forty years, in the eleventh month, the month of Shebat, on the first of the month , that Mosheh spoke with the sons of Israel according to all that the Lord had given him commandment for them. |
| 4. After he had smitten Sihon, king of the Amorites, who dwelt in Heshbon, and Og, king of the Bashan, who dwelt in Ashtaroth in Edrei. | 4. After He had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og the king of Mathnan, who dwelt at Astarvata in Edrehath, |
| 5. On that side of the Jordan, in the land of Moab, Moses commenced [and] explained this Law, saying, | 5. beyond Jordan, in the land of Moab, began Mosheh to speak the words of this Law, saying: |
| 6. "The Lord our God spoke to us in Horeb, saying, 'You have dwelt long enough at this mountain. | 6. The LORD our God spoke with us (and not I, of my own mind) in Horeb, saying: It is enough for you, and has been profitable for you until this time (during) which you have received the Law, and have made the tabernacle and its vessels, and appointed your princes over you; but now it would be evil for you to tarry longer at this mount. |
| 7. Turn and journey, and come to the mountain of the Amorites and to all its neighboring places, in the plain, on the mountain, and in the lowland, and in the south and by the seashore, the land of the Canaanites, and the Lebanon, until the great river, the Euphrates River. | 7. Turn you, and journey to Arad and Hormah, and go up to the mountain of the Amorites; and to the dwelling-places of Ammon, Moab, and Gebala, in the plains of the forests, in mountain and valley, and by the south on the shore of the sea, Ashkelon and Kiserin, the |

| Rashi | Targum Pseudo Jonathan |
|--|--|
| | land of the Kenaanite unto Kaldohi, and Lebanon, the place of the mountain of the sanctuary, to the great river, the River Phrat. |
| 8. See, I have set the land before you; come and possess the land which the Lord swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give them and their descendants after them. | 8. See, I have given up the inhabitants of the land before you; nor will it be needful to carry arms; go in and possess the land, and appoint the allotters, and divide it, even as the LORD swore to your fathers, to Abraham, Izhak, and Jakob, that He would give it unto them and their sons after them. |
| 9. And I said to you at that time, saying, 'I cannot carry you alone. | 9. And I spoke to you at that time, saying: We will not leave you with but one judge, for I am not able to bear you alone. |
| 10. The Lord, your God, has multiplied you, and behold, you are today as the stars of the heavens in abundance. | 10. The Word of the LORD our God has multiplied you; and, behold, you are today as the stars of heaven for multitude. |
| 11. May the Lord God of your forefathers add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you! | 11. The LORD God of your fathers increase you a thousand fold on account of this my benediction, and bless you beyond numbering as He has said unto you. |
| 12. How can I bear your trouble, your burden, and your strife all by myself? | 12. But how can I alone sustain the labour, your sensuality, your evil thoughts, your words of strife, your offering one shekel for two? |
| 13. Prepare for yourselves wise and understanding men, known among your tribes, and I will make them heads over you. | 13. Present, then, from among you wise men, prudent in their thinking, men of wisdom, by your tribes, and I will appoint them to be chiefs over you. |
| 14. And you answered me and said, ' The thing you have spoken is good for us to do. ' | 14. And you answered me and said: The thing that you have spoken it is right for us to do. |
| 15. So I took the heads of your tribes, men wise and well known, and I made them heads over you, leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens, and officers, over your tribes. | 15. So I took the chiefs of your tribes, and moved them kindly with words; wise men, masters of knowledge, but prudent in their thoughts, I found not; and I appointed them chiefs over you, rabbans of thousands, of hundreds, of fifties; twelve thousand rabbans of tens, six myriads, officers of your tribes. |
| 16. And I commanded your judges at that time, saying, "Hear [disputes] between your brothers and judge justly between a man and his brother, and between his litigant. | 16. And I charged your judges at that time with the orders of judgments, saying: So hear your brethren that one may not (be permitted to) speak all his words, while another is compelled to cut his words short; and so hearken to their words, as that it may be impossible for you not to judge them, and deliver judgment in truth, and to resolve (a matter) completely between a man and his brother, and between him who hires words of litigation. |
| 17. You shall not favor persons in judgment; [rather] you shall hear the small just as the great; you shall not fear any man, for the judgment is upon the Lord, and the case that is too difficult for you, bring to me, and I will hear it." | 17. You will not have respect to persons in a judgment; you will hear little words as well as great ones, nor be afraid before the rich man and the ruler; for a judgment is from before the LORD, and He sees every secret. But the thing that is too hard for you bring to me, and I will hear it. |

| Rashi | Targum Pseudo Jonathan |
|---|--|
| 18. And I commanded you at that time all the things you should do. | 18. And at that time I taught you all the Ten Words which you are to practice about judgments of money, and judgments of life. |
| 19. And we journeyed from Horeb and went through all that great and fearful desert, which you saw, by the way of the mountain of the Amorites, as the Lord, our God, commanded us; and we came up to Kadesh barnea. | 19. And we journeyed from Horeb, and came through all that great and fearful desert, where you saw serpents like boughs, and loathsome scorpions darting at you like arrows, on the way of the mountain of the Amoraah, as the LORD our God had commanded us, and came to Rekem Giah. |
| 20. And I said to you, "You have come to the mountain of the Amorites, which the Lord, our God, is giving us. | 20. And I said to you, You have come to the mountain of the Amoraah, which the LORD our God will give to us. |
| 21. Behold, the Lord, your God, has set the land before you; go up and possess it, as the Lord, God of your fathers has spoken to you; you shall neither fear nor be dismayed." | 21. Behold, the LORD our God has given you the land; arise and possess it, as the LORD your God has told you; fear not, nor be dismayed (broken). |
| 22. And all of you approached me and said, "Let us send men ahead of us so that they will search out the land for us and bring us back word by which route we shall go up, and to which cities we shall come." | 22. And all of you came to me in a body, and said, We will send men before us to examine the land for us, and bring us back word by what way we will go up to it, and the cities we should enter. |
| 23. And the matter pleased me; so I took twelve men from you, one man for each tribe. | 23. And the thing was proper in my eyes; and I took from you twelve chosen men, one man for a tribe, |
| 24. And they turned and went up to the mountain, and they came to the valley of Eshkol and spied it out. | 24. and they turned and went up into the mountain, and came to the stream of Ethkela, and explored it. [JERUSALEM. And they prepared and went up into the mountain, and came to the stream of the Grapes, and surveyed it.] |
| 25. And they took some of the fruit of the land in their hand[s] and brought it down to us, brought us back word, and said, "The land the Lord, our God, is giving us is good." | 25. And they took in their hands of the produce of the land and brought to us. And they returned us word; and Kaleb and Jehoshua said, The land which the LORD our God has given us is good. |
| 26. But you did not want to go up, and you rebelled against the commandment of the Lord, your God. | 26. But you were not willing to go up, but believed the words of the ten wicked ones , and rebelled against the Word of the LORD your God. |
| 27. You murmured in your tents and said, "'Because the Lord hates us, He took us out of the land of Egypt, to deliver us into the hand[s] of the Amorites to exterminate us. | 27. And you cried in your tents , taking your sons and your daughters to your breasts, saying, Woe to you, you stricken ones! Tomorrow ye will be slain. Why has the LORD hated us, to have brought us out of the land of Mizraim, to deliver us into the hand of the Amorites to destroy us? |
| 28. Where shall we go up? Our brothers have discouraged us, saying, "A people greater and taller than we; cities great and fortified up to the heavens, and we have even seen the sons of Anakim there." | 28. How will we go up? Our brethren have dissolved our hearts, saying, The people are greater and mightier than we; their cities are vast, and walled to the height of heaven, and we saw there also the sons of Ephron the giant. |
| 29. And I said to you, "Do not be broken or afraid of them. | 29. And I said to you, Be not broken down, nor be afraid of them: |

| Rashi | Targum Pseudo Jonathan |
|--|--|
| 30. The Lord, your God, Who goes before you He will fight for you, just as He did for you in Egypt before your very eyes, | 30. the Word of the LORD your God who goes before you will Himself fight for you, according to all that He did for you in Mizraim before your eyes. |
| 31. and in the desert, where you have seen how the Lord, your God, has carried you as a man carries his son, all the way that you have gone, until you have come to this place. | 31. And in the desert, where you saw burning serpents full of deadly venom, the LORD your God bare you with the glorious clouds of His Shekinah, as a man carries his child, all the way that you went, until you have come to this place. |
| 32. But regarding this matter, you do not believe the Lord, your God, | 32. But in this thing you believed not in the Word of the LORD your God, |
| 33. Who goes before you on the way, to search out a place for you, in which to encamp, in fire at night, to enable you to see on the way you should go, and in a cloud by day." | 33. who led before you in the way to prepare for you the place of your encampments, in the pillar of fire by night to light you in the way you should go, and in the pillar of the cloud by day. |
| 34. And the Lord heard the sound of your words, and He became angry and swore, saying, | 34. And the voice of your words was heard before the LORD, and He was displeased, and did make oath saying, |
| 35. 'If any of these men of this evil generation sees the good land, which I swore to give your forefathers, | 35. If any one of the men of this evil generation will see the good land which I covenanted to give unto their fathers, |
| 36. except Caleb the son of Jephunneh he will see it, and I will give him the land he trod upon, and to his children, because he has completely followed the Lord." | 36. except Kaleb bar Jephunneh, who will see it, and to whom I will give the good land, the land of Hebron through which he walked, and to his children, because he has followed with integrity the fear of the LORD. |
| 37. The Lord was also angry with me because of you, saying, "Neither will you go there. | 37. Against me also was there displeasure before the LORD on your account, saying, You too are not to go in thither; |
| 38. But Joshua the son of Nun, who stands before you he will go there; strengthen him, for he will cause Israel to inherit it. | 38. Jehoshua bar Nun, who ministers in your house of instruction, he is to go in thither: strengthen him, for he is to make Israel possess it. |
| 39. [Moreover] your little ones, whom you said will be prey, and your children, who on that day did not know good and evil they will go there and I will give it to them, and they will possess it. | 39. But your little ones, of whom you said, They will be for prey, and your children, who as yet know not between good and evil, they will go in thither: I will give it to them, and they will possess it for an inheritance. |
| 40. But as for you, turn yourselves around and journey into the desert by way of the Red Sea." | 40. As for you, turn, and go (back) into the wilderness by the way of the Weedy Sea. |
| 41. Then you answered and said to me, "We have sinned against the Lord; we will go up and fight, according to all that the Lord, our God, has commanded us." So every one of you girded his weapons, and you prepared yourselves to go up to the mountain. | 41. Then answered you, and said to me, We have sinned before the LORD; we will go up and fight according to all that the LORD our God commanded us. And you girded on every man his arms, and began to ascend the mountain. |
| 42. And the Lord said to me, "Say to them, 'Neither go up nor fight, for I am not among you, lest you be struck down before your enemies.' " | 42. But the LORD said to me, Say to them, Go not up, nor prepare for battle, for My Shekinah goes not among you; that you be not crushed before your enemies. |
| 43. So I spoke to you, but you did not listen, and you rebelled against the command of the Lord, and you | 43. And I spoke with you, but you would not obey but were rebellious against the Word of the LORD, and did |

| Rashi | Targum Pseudo Jonathan |
|--|---|
| acted wickedly and went up to the mountain. | wickedly, and went up to the mountain. |
| 44. And the Amorites, dwelling in that mountain, came out towards you and pursued you as bees do, and beat you down in Seir, as far as Hormah. | 44. And the Amoraah who dwelt in that mountain came out to meet you, and pursued you, as they drive away and destroy hornets, and smote you from Gebal unto Hormah. [JERUSALEM. And they chased you as bees are chased, and slew you in Gebal unto destruction.] |
| 45. So you returned and wept before the Lord, but the Lord would not hear your voice, nor would he listen to you. | 45. And you returned, and wept before the LORD: but the LORD would not receive your prayers, nor hearken to your words. |
| 46. And you dwelled in Kadesh many days, as the days that you dwelled. | 46. So you abode in Rekem many days, according to the days that you abode. |
| | |
| 1. Then we turned and journeyed into the desert by way of the Red Sea, as the Lord had spoken to me, and we circled Mount Seir for many days. | 1. And turning we journeyed into the wilderness, by the way of the Sea of Suph, as the LORD had bidden me, and we compassed Mount Gebal many days. |
| | |

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. Kal 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-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: D'barim (Deuteronomy) 1:1 – 2:1

1 These are the words Since these are words of rebuke and he [Moses] enumerates here all the places where they angered the Omnipresent, therefore it makes no explicit mention of the incidents [in which they transgressed], but rather merely alludes to them, [by mentioning the names of the places] out of respect for Israel (cf. Sifrei).

to all Israel If he had rebuked only some of them, those who were in the marketplace [i.e., absent] might have said, "You heard from [Moses] the son of Amram, and did not answer a single word regarding this and that; had we been there, we would have answered him!" Therefore, he assembled all of them, and said to them, "See, you are all here; if anyone has an answer, let him answer!" - [from Sifrei]

in the desert [At that time] they were not in the desert, but in the plains of Moab. [Accordingly,] what is [the meaning of] בְּמִדְבָּר, in the desert? It means that he rebuked them for their having angered Him in the desert by saying, "If only we had died [by the hand of God]" (Exod. 16:3).

in the plain in the plain [He rebuked them] regarding the plain, for they had sinned with [the worship of] Baal-Peor at Shittim in the plains of Moab (Num. 25:1-9). [from Sifrei]

opposite the Red Sea [He rebuked] them regarding their rebellion at the Red Sea. When they arrived at the Red Sea, they said, "Is it because there are no graves in Egypt [that you have taken us to die in the desert?]" (Exod. 14:11) Likewise, [they sinned] when they traveled from the midst of the sea, as it is said, "and they were rebellious by the sea, by the Red Sea" (Ps. 106:7), as is found in Arachin (15a).

Between Paran and Tofel and Lavan Rabbi Yochanan said: We have reviewed the entire Bible, but we have found no place named Tofel or Lavan! However, [the explanation is that] he rebuked them because of the foolish things they had said (תִּפְלוּ) about the manna, which was white (לָבָן), saying "And our soul loathes this light bread" (Num. 21:5), and because of what they had done in the desert of Paran through the spies. [from Eileh Hadevarim Rabbah, Lieberman]

and Hazeroth Concerning the insurrection of Korach [which took place in Hazeroth] (Eileh Hadevarim Rabbah, Lieberman). Another explanation: He said to them, "You should have learned from what I did to Miriam at Hazeroth because of slander; [nevertheless,] you spoke against the Omnipresent" (Sifrei).

and Di-Zahav -(lit., enough gold). He rebuked them for the calf they had made as a result of their abundance of gold, as it is said: "and I gave her much silver and gold, but they made it for Baal" (Hosea 2:10). (cf. Sifrei ; Ber. 32a, Eileh Hadevarim Rabbah, Lieberman).

2 It is eleven days journey from Horeb Moses said to them: "See what you caused! There is no shorter route from Horeb to Kadesh-Barnea than the way through Mount Seir, and even that is a journey of eleven days. But you traversed it in three days!" For they traveled from Horeb on the twentieth of Iyar, as it is said, "And it came to pass in the second year, in the second month, on the twentieth of the month [... the children of Israel traveled...]" (Num. 10:11-12). And on the twenty-ninth of Sivan, they sent out the spies from Kadesh Barnea, (an interval of 40 days; cf. Ta'anith 29a). Subtract from them the thirty days they spent at Kivroth Hataavah (Num. 11:34), where they ate the meat a "month of days," and the seven days they spent at Hazeroth for Miriam to be confined [as a mezora'ath] (Num. 12:15); we find therefore, that this entire journey [from Horeb to Kadesh-Barnea] took [only] three days. And to such an extent did the Shechinah exert itself to hasten your arrival to the land of Canaan, but because you sinned, He made you travel around Mount Seir for forty years. [from Sifrei]

3 And it came to pass in the fortieth year, in the eleventh month, on the first of the month [... Moses spoke] This teaches us that he rebuked them only a short while before his death. From whom did he learn [to do] this? From Jacob, who rebuked his sons only a short while before his death. He said, "Reuben, my son, I will tell you why I have not reprov'd you [for your shortcomings] during all these years: So that you would not leave me and join my brother, Esau." And for four reasons, one should not reprimand a person except shortly before one's death: So that one should not rebuke and again have to rebuke him, so as not to cause his friend to feel ashamed when he

sees him; etc. These appear in Sifrei. And similarly, Joshua rebuked Israel only shortly before his death (cf. Joshua 24:1-29), and so, Samuel, as it is said, "Behold, testify against me" (I Sam. 12:3) and so, also, David rebuked his son Solomon only shortly before his death (see I Kings 2:1-10).

4 After He had smitten [Sihon] Moses said: If I rebuke them before they enter [at least] part of the land, they will say, "What [claim] has this [man] on us? What good has he ever done for us? He has come only to vex us and to find some pretext, for he does not have the power to bring us into the land." Therefore he [Moses] waited until he had defeated Sihon and Og before them and had given them possession of their land, and [only] afterwards did he rebuke them. [Sifrei]

Sihon... who dwelt in Heshbon -"Even if Sihon himself had not been powerful, but had dwelt in Heshbon, he would have [nevertheless] been powerful because the city was a powerful one; and even had it been another city, and Sihon had dwelt in it, it would have [also] been powerful because the king was powerful. How much more so now, since both the king and the city were powerful!" [Sifrei]

[And Og...] who dwelt in Ashtaroth [Here, too,] the king was powerful, and the city was powerful. [Sifrei]

Ashtaroth This is an expression denoting sharp cliffs and strength, just as "Ashteroth-karnaim" (Gen. 14:5) [the hard rocks of Karnaim]. And the Ashtaroth [referred to here] is indeed that same Ashteroth-karnaim where the Rephaim [the giants] were, whom Amraphel smote, as it is said, "And they smote the Rephaim in Ashteroth-karnaim" (Gen. 14:5). And Og escaped from them, and that is the meaning of that which is stated, "And the fugitive came" (Gen. 14:13), and Scripture states (further, 3:11) "For only Og, king of the Bashan, remained from the remnant of the Rephaim." in Edrei the name of the kingdom. [Sifrei]

5 commenced, Heb. הוֹאִיל, he commenced, just as "Behold, now I have commenced (הוֹאִלְתִּי) " (Gen. 18:27). [based on Sifrei]

explained this Law He explained it to them in seventy languages. [from Midrash Tanchuma 2; Gen. Rabbah 49; see Sotah 32a). Hakethav Vehakabbalah explains this to mean that Moses gave them seventy interpretations to every passage.

6 You have dwelt long enough [at this mountain] [This is to be interpreted] according to its simple meaning. But there also is an Aggadic explanation: I have given you much greatness and reward for your having dwelt at this mountain: you made the Mishkan, the menorah, and the [other] furnishings; you received the Torah; you appointed a Sanhedrin for yourselves, and captains over thousands and captains over hundreds. [Sifrei]

7 Turn and journey This is the way to Arad and Hormah.

and come to the mountain of the Amorites This is to be understood literally.

and to all its neighboring places Ammon, Moab, and Mount Seir.

in the plain This refers to the forested plain. on the mountain This is the king's mountain.

and in the lowland This is the southern lowland.

and in the south, and by the seashore [This refers to] Ashkelon, Gaza and Caesarea, etc., as is stated in Sifrei.

until the great river [the Euphrates] Since it [the Euphrates] is mentioned [in association] with the Land of Israel it

is referred to as "great." A popular parable says: A king's servant is a king. Associate yourself with the ruler, and [people] will bow down to you; attach yourself to a person anointed [with oil] and you will become anointed [with oil yourself] (Shevuoth 47b).

8 Behold! I have set [the land before you] With your own eyes you can see [this]: I do not tell you this from guessing or hearsay (Sifrei).

Go in and possess [the land] No one will contest the matter, and you will not need to go to war. If they [the Israelites] had not sent the spies, [but had trusted God] they would not have needed weapons of war (Sifrei).

to your forefathers Why does he [Moses] further mention Abraham, Isaac, and Jacob [when the reference "your forefathers" clearly indicates them]? [Their names are mentioned to show that] Abraham is worthy [of God's oath] by himself, Isaac is worthy by himself, [and] Jacob is worthy by himself (Sifrei).

9 And I said to you at that time, saying Heb. לֹאֲמַר. What is the meaning of לֹאֲמַר? Moses said to them, "Not by my own accord do I speak to you [and tell you that I cannot carry you alone] but by the command of the Holy One, blessed is He (Sifrei).

I cannot alone Is it possible that Moses could not judge Israel? The man who brought them out of Egypt, split the sea for them, brought down the manna, and caused the quails to fly, could not judge them? Rather, he said to them: "The Lord, your God, has multiplied you"—[i.e.,] He has made you superior and elevated you higher than your judges. He took the punishment away from you and imposed it upon the judges [in cases where they could have prevented your wrongdoing and did not]. Solomon made a similar statement: "For who is able to judge Your great people?" (I Kings 3:9) Is it possible that he [i.e., Solomon] of whom it is said (I Kings 5:11), "He was wiser than all men," could say, "Who is able to judge?" But this is what Solomon meant: The judges of this people are not like the judges of other peoples, for if [one of the judges of other nations] gives judgment and sentences a person to death, to lashes, or to strangulation, or perverts judgment and robs him, it means nothing; if, however, I cause a person to pay unjustly, I am liable with my life, as it is said (Proverbs 22:23), "And He robs the life of those who rob them" (Sifrei, San. 7a).

10 And, behold, you are today as the stars of the heavens But were they [the Israelites] on that day as [many as] the stars of the heavens? Were they not only six hundred thousand? What, then, is [the meaning of] "And, behold, you are today...?" [It means]—Behold, you are compared to the sun, [signifying that you will] exist forever as do the sun, the moon, and the stars (cf. Sifrei).

11 May... add to you a thousandfold as many as you are What is [the purpose of] repeating further [in the verse]: "And He will bless you, as He has spoken concerning you?" They [the Israelites] said to him, "Moses, you are limiting our blessings [i.e., our numbers being multiplied only a thousandfold]. The Holy One, blessed is He, already promised to Abraham (Gen. 13:16), 'so that if a man will be able to count [the dust of the earth, so will your seed be counted]!' " [Moses] replied to them: "This [blessing of a thousandfold] is mine, but He will bless you as He spoke concerning you!" (Sifrei)

12 How can I bear...all by myself? [Even] if I were to say, "I will do so in order to receive a reward," I cannot do so. This is what I have already said to you, "Not by my own decision do I tell you [that I am unable to bear your trouble], but by the command of the Holy One, blessed is He."

your trouble This teaches us that the Israelites were troublesome [people]; if one saw his opponent in a lawsuit about to win, he would say, "I have [other] witnesses to bring, [more] evidence to introduce, I [will exercise my right to] add judges to you [in your tribunal]".

and your burden This teaches that they [the Israelites] were heretics: If Moses was early leaving his tent they would say, "Why does the son of Amram leave so early? Perhaps he is not at ease inside his house?" If he left late, they would say, "Why does the son of Amram not leave? What do you think? He is [probably] sitting and devising evil schemes against you, and is thinking up plots against you. [Other editions of Rashi have "commandments and reckonings."]

and your strife This teaches that they [the Israelites] were contentious (Sifrei).

13 prepare for yourselves Heb. הָבִי לָכֶם. Prepare yourselves for this matter.

men- Would it enter your mind [that] women [could be chosen]? What does [specifying] "men" teach us? [It signifies that they should pick] righteous men. (Sifrei).

wise [men] Desirable [men]. [According to the glosses of Rabbi Akiva Eiger on Sifrei, bashful men, men who are ashamed of doing anything wrong.] [According to Heidenheim, the word מְבוּשִׁיִּים is the definition of מְבוּשִׁיִּים, not of מְבוּשִׁיִּים. According to him, the next heading reads:

wise and understanding [men]. understanding [men] [i.e., men] who understand [and derive] one thing from another. This is what Arius asked Rabbi Yose: "What is the difference between wise men and understanding men?" [Rabbi Yose said] "A wise man is like a rich money changer: When people bring him dinars to examine, he examines them. When they do not bring [money] to him, he sits doing nothing. An understanding man, however, is like a merchant money changer: When they bring him money to examine, he examines it, and when they do not bring it to him, he goes out and brings his own [money—i.e., he does not wait for people to come to him—he goes to them] (Sifrei)

well-known among your tribes Men whom you recognize, for if one were to come before me wrapped in his tallith, I would not know who he is and of what tribe he is, and whether he is suitable. But you know him, for you have raised him. Therefore, it says, "well-known among your tribes." (Sifrei)

and I will make them heads over you As chiefs and respected persons over you, i.e., you should act towards them with respect and reverence. [The word מְשֻׁמָּה lacks a י [after the ש; our editions, however, have it]: This teaches us that Israel's transgressions (מִשְׁמָה) are hung over the heads of their judges, since they [the judges] should have prevented them [from sinning], and directed them along the right path (Sifrei).

14 And you answered me You decided the matter for your benefit. You should have replied, "Our teacher, Moses! From whom is it proper to learn, from you or from your disciple? Is it not [better to learn] from you, who have taken such pains about them?" However, I knew your thoughts; you were saying [to yourselves], "Many judges will now be appointed over us; if one does not know us, we shall bring him a gift, and he will show us favor." (Sifrei)

to do If I was sluggish, you said, "Act quickly." (Sifrei)

15 So I took the heads of your tribes I attracted them through [fine] words: "How fortunate you are! Over whom are you to be appointed? Over the children of Abraham, Isaac and Jacob—over the children of people who are called brothers and friends, [God's] portion and inheritance, and every term of endearment." (Sifrei)

[So I took...] men wise and well-known But understanding men I could not find (Ned. 20b.). This is one of the seven qualities which Jethro described to Moses (Exod.18:21), but Moses found only three [of them]—righteous,

wise, and well-known [men]. (Sifrei).

[And I made them] heads over you You should respect them—[think of them as] chiefs in buying, chiefs in selling, chiefs in all business matters, last to enter (the synagogue from his home) and first to leave [so that everyone should stand up out of respect] (Sifrei).

leaders over thousands one who is appointed over one thousand.

leaders over hundreds one who is appointed over one hundred.

and officers I appointed [court officers] over you, for your tribe. These are the ones who bind and lash with a whip at the judges' order (Sifrei).

16 And I commanded your judges I said to them: "Be patient in passing judgment. If a case comes before you once, twice, three times, do not say, 'This [case] has already appeared before me several times,' but debate it over again." (Sifrei)

[And I commanded your judges] at that time When I appointed them, I said to them, "Now is not like the past. Previously, you were your own masters, now you are subservient to the community."-[Sifrei]

Hear Heb. שָׂמַע Present tense: odant in Old French, [always be] hearing, as in זָכוֹר, remembering, and שָׁמַר, keeping.

and between his litigant Heb. גֵּר. This (גֵּר) is his opponent in the lawsuit who accumulates (אוֹגֵר) arguments against him. Another explanation: (וּבֵין גֵּר) : Even in undertakings concerning a residence [meaning to dwell], in the division of [property between inheriting] brothers, even if it is a dispute about [such minor things as] an oven and a stove (Sifrei ; San. 7b).

17 You shall not favor persons in judgment This refers to the person who appoints judges, that he should not say, "So-and-so is handsome or strong; I will appoint him as a judge" [or] "So-and-so is my relative; I will appoint him as a judge in the city," even if he is not expert in the laws, and consequently he condemns the innocent and acquits the guilty. [God says:] I will hold it against the one who appointed him [this judge] as though he [himself] had shown partiality in judgment (Sifrei).

You shall hear the small just as the great A case regarding a perutah [small coin] should be as important to you as [a case] regarding a hundred maneh [a large sum], so that if it [the former] is presented before you first, do not postpone it for last (San. 8a). Another explanation of "You shall hear the words of the small as you do those of the great," as per the Targum [The words of the small you shall hear like the words of the great]: You shall not say: "This is a poor man, and his friend [opponent] is rich, and it is a mitzvah to support him [the poor man]. I will favor the poor man, and he will thus be supported respectably." Another explanation: You shall not say, "How can I affront the honor of this rich man because of one dinar ? I will favor him now and when he goes outside [leaves the court] I will tell him, 'Give it to him [to the poor man], for you really owe it to him!'" (Sifrei)

You shall not fear any man Heb. לֹא תִגְדֹּר, meaning you shall not fear. Another explanation: You shall not gather in [stifle] your words because of any man. As in (Prov. 10:5), "It gathers (אוֹגֵר) in summer." (See Sifrei.)

for the judgment is upon the Lord Whatever you unjustly take from one, you will oblige Me to return to him. Consequently you have perverted a judgment against Me (San. 8a).

[And the case that is too difficult for you] bring to me Because of this [presumptive] statement, Moses forgot the law regarding the daughters of Zelophchad [in Num. 27:1-5](San. 8a). Similarly, Samuel answered Saul and said (I Sam. 9:19),"I am the seer." Whereupon, the Holy One, blessed is He, said to him, "By your life, I will let you know that you do not [always] see [with the holy spirit]." And when did He let him know [this]? When he came to anoint David, "And he saw Eliab [and] he said, 'Surely, before the Lord is His anointed' " (I Sam. 16:6-7). The Holy One, blessed is He, said to him: "Did you not say, 'I am the seer?' Look not upon his appearance." (Sifrei)

18 [And I commanded you...] all the things which you should do These are the ten things that distinguish monetary cases from capital cases (Sifrei.).

19 [that] great and fearful desert [It is termed fearful] because in it were serpents as [thick as] beams and scorpions as [big as] bows (Sifrei).

22 And you approached me—all of you: in a state of disorder. But further on (Deut. 5:20-21) it says, "You approached me, all the heads of your tribes and your elders, and you said, Behold [the Lord, our God] has shown us [His glory and His greatness]." That approach to me was proper—young people respecting their elders, sending these before them. Here, however, you approached me all of you, in a state of disorder, the young pushing aside their elders, the elders pushing aside their heads.

and bring us back word [meaning that they will report] which language they [the Canaanites] speak.

by which route we shall go up There is no road without a crooked portion.

and to which cities we shall come first, to capture (Sifrei).

23 And the matter pleased me -"It pleased me, but it did not please the Omnipresent." But if it pleased Moses, why does he mention it in his rebukes? This may be compared to a man who says to his friend, "Sell me this donkey of yours." He replies to him, "Yes." "Will you give it to me to test it?" He replies, "Yes." "May I test it on mountains and hills?" Again he replies, "Yes." When he sees that his friend does not withhold anything from him, the purchaser thinks to himself, "This man is certain that I shall not find any defect in the donkey," and he immediately says to him, "Take your money; I need not test it now." I too, consented to your words, thinking that you would perhaps reconsider when you saw that I do not withhold it from you, but you did not reconsider (Sifrei).

so I took... from you- from the select that were among you, of the finest that were among you (Sifrei).

twelve men... one man for each tribe [This] tells [us] that the tribe of Levi was not with them. (Sifrei).

24 [And they came] to the valley of Eshkol [This] tells us that it [here it was so called] on account of a future event [that the spies took from there a cluster (אֶשְׂכּוֹל) of grapes]. (Sifrei).

and [they] spied it out This teaches us that they traversed through it along four lines, along the length and the breadth (Sifrei.).

25 and brought it down to us This tells us that the land of Israel is higher than all other lands (Sifrei).

And they said, The land... is good Who were the ones who spoke about its goodness? Joshua and Caleb (Sifrei.).

26 and you rebelled Heb. וַתִּמְרֹד. This is an expression denoting confrontation; you confronted His words.

27 You murmured Heb. וַתִּרְגְּבוּ. This is an expression denoting slander. It is similar to (Prov. 18:8)"The words of a בַּרְגָּן" i.e., of a slanderer.

Because the Lord hates us Really, however, He loves you, but you hate Him. A common parable says: What is in your own heart about your friend, [you imagine] is in his heart about you (Sifrei).

Because the Lord hates us, He took us out of the land of Egypt- His taking us out was due to hatred [they claimed]. This may be compared to a mortal king who had two sons and two fields, one well irrigated, the other dependent upon rain only. To the son he loved, he gave the well irrigated field, and to the one he hated, he gave the one dependent upon rain only. The land of Egypt is a well irrigated country, for the Nile rises and irrigates it, while the land of Canaan is dependent upon rain only. He took us out of [the irrigated] Egypt to give us the arid land of Canaan (Num. Rabbah 17).

28 The cities are great and fortified up to the heavens The Scriptural text here is talking in exaggerated terms (Sifrei ; Chullin 90b).

29 Do not be broken Heb. לֹא תִעֲרָצוּן. This is an expression denoting breaking, as the Targum renders it: [Do not be broken], and similar to it (Job 30:6),"To dwell in the cleft of the valleys (555 oh^k"j±b.Urg©£C)," i.e., to break through the valleys.

30 will fight for you Heb. לְחַם לָכֶם—[לְחַם לָכֶם means] on your behalf.

31 and in the desert, where you have seen This refers to the preceding verse: "just as He did for you in Egypt," and also what He did "in the desert, where you have seen how the Lord, your God, has carried you, etc."

as a man carries his son As I explained regarding [the verses]: "And the angel of God who went before the camp of the Israelites traveled and went behind, etc." (Exod. 14:19-20). This may be compared to one who is traveling on a road, with his son in front of him. If bandits come to kidnap [the son, he removes him from in front of him and places him behind him].

32 Yet regarding this matter that He promises you to bring you to the Land, you do not believe Him.

33 to enable you to see Heb. לְרְאוֹתְכֶם, like לְהַרְאוֹתְכֶם, and similarly, "to cause it to lead them (לְהַנְחִימָם) on the way" (Exod. 13:21) [like (לְהַנְחִימָם)] and also, "To proclaim (לְשַׁמֵּעַ)) thanksgiving with a loud voice" (Ps. 26:7), [like לְהַשְׁמִיעַ], and so, "to go to tell (לְגַיד) in Jezreel" (II Kings 9:15), [like לְהַגִּיד].

36 [And to him will I give the land] that he trod upon [i.e.] Hebron, as it says,, "And he [Caleb] came to Hebron" (Num. 13:22).

37 Was angry Heb. הִתְאַבְּרָה, became filled with anger.

40 turn yourselves I thought [previously] to let you pass through the breadth of the land of Edom northward, to enter the Land, but you sinned and caused delay for yourselves.

turn yourselves Backwards, and proceed through the desert towards the Red Sea, for the desert in which they were traveling was south of Mount Seir, separating the Red Sea from Mount Seir. Now turn in the direction of the Sea and go around Mount Seir, along its entire southern side from west to east.

41 and you prepared yourselves Heb. וַתִּהְיוּ, an expression of “Here we are (וְהֵנּוּ) and we will go up to the place” (Num. 14:40). This expression which you used, denotes, “Yes” (וַיֵּן) , as if to say: You prepared [to go up to the mountain].

42 Neither go up There will be no ascent [victory] for you, but only a descent [defeat].

44 As bees do- Just as a bee dies instantly after stinging a person, they too [the Amorites], upon touching you, died immediately.

45 But the Lord would not hear your voice As if possible [to say of God], you made His attribute of mercy as though it were cruel.

46 And you dwelled in Kadesh many days- Nineteen years, as it says, “as the days that you dwelled” in the other stations. They totaled thirty-eight years; nineteen of them were spent at Kadesh, and for nineteen years they were continually wandering about, and they returned to Kadesh, as it says, (Num. 32:13),"And He made them wander about in the desert"—thus I have found in Seder Olam (ch. 8).

Ketubim: Psalm 107:1-32

| Rashi | Targum |
|---|---|
| 1. Give thanks to the Lord because He is good, for His kindness is eternal. | 1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Those redeemed by the Lord shall say it, those whom He redeemed from the hands of an oppressor. | 2. The redeemed of the LORD will say it, whom He redeemed from the hand of the oppressor. |
| 3. And gathered them from lands, from the east and from the west, from the north and from the sea. | 3. And whom He gathered from the lands, from the east, and from the west, and from the north, and from the sea in the south. |
| 4. They strayed in the desert, on a road of desolation; they did not find an inhabited city. | 4. Concerning the people of the house of Israel He prophesied and said, "The people of the house of Israel have wandered in the wilderness in a desolate path; they did not find an inhabited city." |
| 5. Hungry as well as thirsty, their soul enwraps itself in them. | 5. Thirsty, yes, and hungry, their souls will grow weary. |
| 6. And they cried out to the Lord in their distress; from their straits He rescued them. | 6. And they prayed in the presence of the LORD when it went ill with them; He delivered them from their distress. |
| 7. And He led them on a straight road, to go to an inhabited city. | 7. And He guided them on a straight way, to come to Jerusalem, the inhabited city. |
| 8. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 8. Let them give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 9. For He sated a yearning soul, and a hungry soul He filled with goodness. | 9. For He has satisfied the soul of the empty, and filled with good things the soul of the hungry. |
| 10. Those who sit in darkness and the shadow of death, prisoners of affliction and iron. | 10. Concerning Zedekiah and the leaders of Israel He prophesied and said, "O Zedekiah and the leaders of Israel, who were exiled to Babylon and dwelt in darkness and the shadow of death, and became |

| Rashi | Targum |
|--|---|
| | prisoners in the pain of iron fetters." |
| 11. For they rebelled against the words of God, and they scorned the counsel of the Most High. | 11. For they rebelled against the word of God, and rejected the counsel of the Most High. |
| 12. And He humbled their heart with toil; they stumbled with no one to help them. | 12. And He broke their heart with toil; they stumbled, and there was none to help. |
| 13. And they cried out to the Lord in their distress; from their straits He saved them. | 13. And they prayed in the presence of the LORD when it went ill with them; He redeemed them from their distress. |
| 14. He took them out of darkness and the shadow of death, and He broke open their bonds. | 14. He brought them out of darkness and the shadow of death; and He will break their chains. |
| 15. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 15. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 16. For He broke copper doors, and cut off iron bars. | 16. For He shattered the doors of bronze, and cut down the bars of iron. |
| 17. Fools, because of the way of their transgression and because of their iniquities, are afflicted. | 17. Concerning Hezekiah, king of the tribe of the house of Judah, He prophesied and said, "Hezekiah, king of the house of Judah, who refused to take a wife, was punished as the fools are punished because of their rebellious way and because of their iniquities." |
| 18. Their soul despises all food, and they reach the portals of death. | 18. Their soul will reject all food, and they arrive at the portals of death. |
| 19. And they cried out to the Lord in their distress; from their straits He saved them. | 19. And they prayed in the presence of the LORD when it went ill with them, and He will redeem them from their distresses. |
| 20. He sent His word and healed them, and extricated them from their pit. | 20. He will send the words of His healing and will heal them, and deliver them from being harmed. |
| 21. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 21. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 22. And they shall slaughter sacrifices of thanksgiving, and they shall tell of His deeds with song. | 22. And they will sacrifice thanksgiving sacrifices, and will tell of His deeds in gladness. |
| 23. Those who go down to the sea in ships, who do work in mighty waters. | 23. Concerning the sailors of Jonah son of Amittai, he prophesied and said, "The sailors, those who go down to the sea in ships, those who do work on many waters. |
| 24. They saw the deeds of the Lord and His wonders in the deep. | 24. They saw the deeds of the LORD, and His wonders in the deep." |
| 25. He spoke, and He set up a tempest, and it raised its waves. | 25. And He gave command by His word, and raised up the storm and the gale, and its waves were lifted up high. |
| 26. They went up to the heavens, they came down to the depths; their soul melted with trouble. | 26. They go up towards heaven, they go down to the depths of the abysses; their souls will melt in misery. |
| 27. They were frightened and staggered like a drunkard, and all their wisdom was destroyed. | 27. They will tremble, they will totter like a man drunk with wine; and all their wisdom is destroyed. |
| 28. They cried out to the Lord from their distress, that He take them out of their straits. | 28. And they prayed in the presence of the LORD when it went ill with them, and He will bring them out of their troubles. |

| Rashi | Targum |
|--|---|
| 29. The tempest He had set up [settled] into a calm, and their waves were stilled. | 29. He will make the wind cease to quietness, and their waves will be silent. |
| 30. They rejoiced that they were stilled, and He led them to the region of their desire. | 30. And they rejoiced, for they are silent; and He led them to the harbor they desired. |
| 31. They shall thank the Lord for His kindness, and for His wonders to the children of men. | 31. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 32. And they shall exalt Him in an assembly of people, and in a sitting of elders, praise Him. | 32. And they exalt Him in the assembly of the people, the house of Israel; and in the Sanhedrin of the wise they will praise Him. |
| | |

Rashi's Commentary for: Psalm 107:1-32

1 Give thanks to the Lord because He is good, etc.

2 Those redeemed by the Lord shall say it when He redeems them from the hands of an oppressor.

4 They strayed in the desert, on a road of desolation, etc. Those who travel in the deserts must also give thanks because sometimes they stray and suffer from hunger and thirst.

7 And He led them And He led them; therefore, they shall give thanks to the Lord for His kindness.

10 Those who sit in darkness and the shadow of death Also those imprisoned in a dungeon are required to give thanks when they emerge from their prison.

11 For they rebelled against the words of God Trouble does not befall a person except because of his iniquity.

16 For He broke copper doors that were shut before them.

17 Fools, because of the way of their transgression and because of their iniquities, are afflicted with the agonies of illnesses. They too are among those who are required to give thanks. There are markers in this chapter (i.e., six inverted “nuns” are written) and they come to be expounded upon instead of “buts” and “onlys” to limit [the power of the verse] meaning that if they [the prisoners] cry out before the verdict has been promulgated, they are answered; after the verdict has been promulgated, they are not answered.

27 They were frightened Heb. יחגו. This is an expression of breaking. Similarly (Song 2:14): “in the clefts of (בחגוי) the rock”; and similarly (Isa. 19:17), “And the land of Judah will be to Egypt for a dread (לחגא).”

30 They rejoiced that they were stilled The waves.

the region Heb. מחוז, an expression of a border, and Menachem (p. 86) associated it with (Isa. 28:18): “and your limit (וחזותכם) with the grave,” your limit, that it should not enter our boundary. Similarly (I Kings 7:4): “an edge (מחזה מול מחזה) opposite an edge,” three times. In Tanchuma, I found [this].

32 And they shall exalt Him in an assembly of people He must give thanks in the presence of ten.

and in a sitting of elders And two of them must be rabbinical scholars.

Meditation from the Psalms

Psalms 107: 1-32

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

This hymn of thanksgiving opens the fifth and final Book of Psalms. Primarily, this composition expresses the thanks of those who were in places of danger but were rescued and arrived home safely. As such, these verses relate to a number of historical settings. *Alshich* says that the Psalmist is amplifying the thanks which Israel offered to G-d when they were redeemed from the dangers of Egyptian bondage, where they were threatened by the hazards of both the scorched wilderness¹ and the deep sea.

Ibn Yachya relates this work to David's life.² The Philistines captured the Holy Ark, and it was endangered in countless ways. When David returned the Ark to a haven of safety and sanctity, he composed this hymn of thanks.

Sforno says that the Psalmist echoes those who will be redeemed from the present exile. Throughout the centuries they have endured all kinds of danger, only to be ultimately confronted with the greatest danger of all — the war of Gog and Magog, which will threaten to tear the entire world asunder.

The Talmud³ derives a practical rule of Jewish conduct from this psalm: Four people must offer thanks to God — he who traveled over the sea; he who journeyed through the desert; he who was sick and then healed; and he who was jailed and then released. All four of these perilous situations are vividly described in this psalm.⁴

As we begin our study of this fifth book of Psalms it seems appropriate that we should spend a moment to reflect on the books of the Tanach which are divided into five books. There are the five books of the Torah, where we see HaShem speaking to man. Next, we have the five books of Psalms where we have man speaking to HaShem. Thus, we have the following summary:

HaShem speaking to Man - Torah Man speaking to HaShem - Psalms

Given that each of these contains five books, we would expect that they would have an explicit relationship to each other.⁵ In our study of Psalms we have noted that the psalmist is commenting on the corresponding Torah portion. Now we can understand the psalmist perspective with his commentary. The psalmist is commenting on the Torah portion as a way of speaking to HaShem. In a sense, the psalmist is praising HaShem for that particular Torah portion, or rather what HaShem has spoken to us in the corresponding Torah portion.

Midrash Psalms 1:1 *The foremost among the prophets - he is Moses ... [and foremost among the kings - he is David. You find that whatever Moses did, David did. As Moses led Israel out of Egypt, so David led Israel out of servitude to Goliath. As Moses fought the battles of the Lord against Sihon and Og, so David fought*

¹ Wilderness - מדבר, Strong's number 04057, is our verbal tally with the Torah portion.

² Our psalm is not ascribed to a particular author. Never the less some commentators suggest that it speaks of David's life.

³ Berachot 54b

⁴ 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.

⁵ I strongly suspect that the five Megillot also have a relationship to the Torah simply because there are five of them.

*the battles of the Lord in all the regions around him ... As Moses became king in Israel and in Judah ... so David became king in Israel and in Judah. As Moses divided the Red Sea for Israel, so David divided the rivers of Aram for Israel, as it is said ⁴*David ... divided the rivers of Aram".⁶ As Moses built an altar, so David built an altar. As the one brought offerings, so the other brought offerings. As Moses gave five books of Law to Israel, so David gave five books of Psalms to Israel ... Finally, as Moses blessed Israel with the words "Blessed art you. O Israel",⁷ so David blessed Israel with the words "Blessed is the man."*

This reinforces the idea that the five books of the Torah were given by HaShem through Moses and reciprocally the five books of the Psalms came from David.

Psalms chapter 107 begins with a summation of history, therefore, let us continue what we started with the end of Psalms chapter 106, and look a bit more at how the process is playing out in our days.⁸

5750 A.M. (September 1989) on the cosmic weekly calendar corresponds to 12:00 noon. At that time the sun begins to set. 5750A.M. begins the change over to the final climax. We are expecting the following events:

1. ikvot HaMashiach – the footsteps of the Messiah - The time immediately before Mashiach.⁹
2. Atchalta d'Geula¹⁰ – the release of Mashiach ben Yosef from captivity.
3. Yemot HaMashiach¹¹ – Messianic days.

September 1989, 5751 A.M., is Friday noon¹² (between the eves). Thus, the intensity of Ohr HaMashiach¹³ is rapidly increasing. This time frame saw the collapse of the Berlin wall and the beginning of the demise of communism in Russia. It is also the time when the internet opened up. By 9/11/1993 the World Trade Center collapses after the most dramatic terrorist event in history. It was also the deadliest.

We are now at approximately 12:50 PM, in 5778. Every hour is 41 years and 8 months. (At the time of evening there will be light.) Six and a half hours after dawn.

In our day we are seeing 7500 journal articles published every single day! These all represent new ideas and understanding in the many fields of science. That's how fast science is growing. The sum total of man's knowledge

⁶ Tehillim (Psalms) 60:1- 2.

⁷ Debarim (Deuteronomy) 33:29.

⁸ Much of this study is based on a Tisha B'Av shiur, and others, by Rabbi Mendel Kessin.

⁹ The time appointed by G-d for the Messianic redemption is a closely guarded secret. (Pesachim 54b; Midrash Tehillim 9:2. See Zohar Chadash, Bereshit, 8a.) Nonetheless, we are offered many hints to recognize its proximity: when certain conditions come about, await the imminent coming of Mashiach. Most of these conditions are quite disturbing, clearly displaying a situation of the very "bottom of the pit." (Midrash Tehillim 45:3. See *Ma'amarei Admur Hazaken-Ethalech*, p. 103f.; and *Besha'ah Shehik-dimu-5672*, vol. Ip. 551; relating this to the principle (Midrash Tehillim 22:4; Zohar II:46a) that the darkest moments of the night are immediately before daybreak. Cf. Zohar I:170a. For this analogy see also the comment of R. Elijah, the Vilna Gaon, cited in *Even Shelemah*, ch. 11:5.) One major source describes the world-condition in those days as follows: increase in insolence and impudence; oppressing inflation; unbridled irresponsibility on the part of authorities; centers of learning will turn into bawdy houses; wars; many destitutes begging, with none to pity them; wisdom shall be putrid; the pious shall be despised; truth will be abandoned; the young will insult the old; family-breakup with mutual recriminations; impudent leadership. (Sotah 49b)

¹⁰ The beginning of the redemption.

¹¹ The days of the messiah.

¹² According to this paradigm, the year 5751 (October 1990–September 1991) equates with high noon on the sixth day (the sixth millennium). The year 5751 begins an entirely new era. Just as on Friday afternoon we begin the mad rush to prepare for the Shabbat day, so too, all the wonders you see from this year are nature's frenzy to prepare for a time beyond time. We have entered what the ancient sages referred to as the Era of Mashiach.

¹³ Ohr Mashiach = The Messianic Light

doubles every 5.5 years. Nine out of ten scientists, that have ever lived, live today because of the tremendous outpouring of the Ohr Rishon. The acceleration of human knowledge is astounding! Just remember: This all brings the Geula, the redemption, by preparing the world and effecting the needed tikkun.¹⁴

This is all necessary to prepare the world for the outpouring of Chokma, wisdom, that will come with Mashiach. Remember what happened at Mt. Sinai when the Bne Israel were blasted back 12 mil?¹⁵ We need to be prepared, and this out-pouring of the Ohr Rishon¹⁶ is necessary so that we are able to withstand the Chokma of the messianic age. It is not just the Jewish world that needs to be prepared, it is also the Gentile world that needs to be prepared.

This preparation includes movies which are highly spiritual and messianic in nature. Consider Star Wars and “the force”. Its similarity to kedusha¹⁷ or tumah, impurity, is so obvious that it is concealed only from the naïve. Yet, they are gaining the Chakma, the messianic understanding to prepare them for the Ohr Rishon. Hollywood is teaching kabbalistic concepts in a manner that is palatable to the general public, via movies and videos. Many movies are so strongly kabbalistic that the wise have no problem discerning it. What is remarkable is that these movies are being shown throughout the world and are translated into many other languages, all to prepare the world for the messianic age. HaShem is using the tumah, the impurity, of Hollywood movies to convey deep spiritual concepts in a form that is acceptable to the Gentiles; so that the whole world is prepared for Mashiach. They are learning the concepts of redemption, of Messiah, of kedusha, and evil vs. good.

Iyov (Job) 14:4 *Who can bring a clean thing out of an unclean?*

Eventually, when the world is properly prepared, the unclean will be removed and only the clean will remain.

In the Torah world, we are now seeing books on the Gemara from ArtScroll that fully explain the Gemara, in English. The books contain background and explanations that are difficult to come by. We have never had such publications in the past. This suggests that Torah is emerging from the klipah, the husks that have made learning so difficult in the past. The whole concept of daf yomi's popularity revolves around the ArtScroll Gemara's accessibility to those who were not able to attend Yeshiva. Because HaShem is freeing Torah from the klipot, we are getting all of these astounding publications, which are bringing Torah to a much wider audience.

As we said before, the Ohr Rishon will have three components to notice:

1. The topics
2. The forms
3. The methods

ArtScroll is completely remaking the form into that which is much more comprehensible with less research and providing expert insights at the tips of your fingers.

Kabbalah, together with scientific discovery and its technology, is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the manifestations of the messianic process itself. The doctrine of (combined and intertwined) “Kabbalah and science” securely grabs hold of both extremities of the separate, and often

¹⁴ Tikkun = correction

¹⁵ Shabbat 88b

¹⁶ Ohr Rishon = The Divine Primal Light

¹⁷ Kedusha means holiness

opposing, disciplines of ancient *religious truth* and evolving *scientific knowledge*. Accordingly, the true confluence and interpenetration of these systems will only emerge when these two things happen. Paradoxically, the newly discovered models and metaphors provided by the "external wisdom" of science will help illuminate the deepest secrets of the ancient mysteries of the "internal wisdom" of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah's "internal wisdom" will define, explain, and help reshape our perception of the entire phenomenon of the external physical world.

There is even more to the unique vision of the role that secular wisdom must play in the messianic unfolding. Not only do science and technology play a prophetic and mystical role, alongside the ancient mystical teachings of Judaism but, according to this tradition of the Talmudic Sage-Mystics, this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem.

The satan is dying because after 2000 years the Jews have suffered enough.¹⁸ This means that all of the kedusha, holiness, given to the satan and to the Gentiles is being taken back by the Jews. The monumental suffering of the holocaust¹⁹ greatly speeded up the tikkun. Consider that during the holocaust every nation was involved in the killing of the Jews, whether overtly or covertly by denying them safety (The east may be an obvious exception²⁰). This was the satan's first strategy, kill the Jews and bring them such suffering that they no longer perform mitzvot.

The satan's second strategy was to use the Erev Rav²¹ to divert the Jews from mitzvot.²² The Erev Rav²³ believes

¹⁸ *Maharal*, in a telling parable, describes the relationship between the embryonic "kingdom of Israel" and its "Edomite" environment: Fruit grows within a husk; when the fruit ripens the husks falls off... So, it is with Israel. Their kingdom emerges and grows from within the kingdom of the nations i.e., from the existential power of the kingdom of the nations, and from their level, it raises itself to a higher level. And when the kingdom of Israel reaches complete maturity the kingdom of nations is removed, just as the husk is removed, and falls off when the fruit reaches its perfection. ... **The Messianic revolution will take place in the hearts and minds of the people.** The "falling off of the husk" does not refer to a political or military event, nor does "kingdom of the nations" refer to a political entity. **The husk refers to the value system of the Western world.** The falling off of the husk signifies the victory of spirituality over materialism, faith in G-d over unbounded trust in one's own power, and awareness of divine providence over belief in blind chance.

Yet it appears that the "kingdom of Israel" in its infancy (and here "kingdom" means both state and cultural entity) is still definitely "attached to Edom". Could Maharal, from his 16th century vantage point, be referring to the reality of the State of Israel today?

¹⁹ The Holocaust (from the Greek ὁλόκαυστος holókaustos: hólos, "whole" and kaustós, "burnt"), also referred to as the Shoah (Hebrew: השואה, HaShoah, "the catastrophe"), was a genocide in which Adolf Hitler's Nazi Germany and its collaborators killed about six million Jews. The victims included 1.5 million children and represented about two-thirds of the nine million Jews who had resided in Europe. Some definitions of the Holocaust include the additional five million non-Jewish victims of Nazi mass murders, bringing the total to about 11 million. Killings took place throughout Nazi Germany, German-occupied territories, and territories held by allies of Nazi Germany.

²⁰ Read up on the history of the Jews in Kobe, Japan to see how China and Japan went out of their way to help and preserve the Jews. This points to the fact that Adam's sin affected primarily the 'west' or left side. That is why anti-Semitism has been largely absent in the east.

²¹ Interestingly enough, another name for the Erev Rav was "HaAm," or "the people," as noted above. In fact, Chazal say that every time the Torah refers only to HaAm, which, on a simple level, can apply to the Jewish people as well, it is really a direct reference to the Erev Rav themselves. Hence, when the verse says: Shemot (Exodus) 13:17 After Pharaoh sent the people away. HaShem did not lead them through the land of the Philistines. The Ohr HaChaim HaKadosh says that it refers to the Erev Rav, whom Pharaoh sent along with the Jewish people to cause precisely the kind of trouble they cause in parshah Ki Tisa. **The general understanding is that the Erev Rav are Jews who wish to divert us from Torah and mitzvot.** The Erev Rav made their first appearance at the redemption in Egypt. From this we learn to expect them whenever we experience redemption. This happens because the sparks of kedusha have coalesced in the Jews and that is where the impure force must go to get the Jews to sin and give up the kedusha.

²² In its primary meaning, the Hebrew word mitzvah, refers to precepts and commandments commanded by God.

²³ If the Bne Israel had made the calf themselves, they would have said 'this is our god' (Instead of 'this is your god'). The Torah's language - together with a whole bunch of additional commentaries by our sages - makes it clear that the Erev Rav were responsible for leading the authentic Am Yisrael away from the service of G-d, with devastating consequences. And they

that pickled herring, gefilte fish, and Jewish culture are what makes a Jew, not Torah. The Erev Rav²⁴ are the reformed, conservative, and reconstructionist **leaders** of the Jews.

Consider that modern Israel was not formed by Torah observant Jews; rather it was formed by secular²⁵ Jewish leaders.²⁶ They were trying to destroy Torah Jews. They are a fifth column²⁷ within the ranks of the Jewish people. They were not seen as enemies, rather they were our brothers.

Rome has been providing the satan the kedusha he requires ... until they become so wicked that he can no longer suck from this source. The satan needed kedusha from another place so he goes to his 'ally', Ishmael.²⁸ Ishmael has some kedusha because it was put into him by Avraham when he pleaded with HaShem to give him life:

Bereshit (Genesis) 17:18 And Abraham said unto G-d, O that Ishmael might live before thee! 19 And G-d said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. 20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

So, Ishmael had kedusha, but Ishmael wants a quid pro quo.²⁹ Instead of the satan working with Edom (Rome),³⁰ Ishmael wants the satan's exclusive help for himself. Ishmael's nation is destined to supplant the Roman nations. Thus, the Muslims are taking over Israel, Europe, and even the United States. They want a Moslem like president (Obama) in the US. The job of the American administration is to destroy Rome and thereby elevate Ishmael. This administration has to support the Palestinians. Obama supports Morsi who self-destructs. This administration

are still doing that today. The Vilna Gaon expounds on this at length in Kol HaTor, Chapter 2, Section 2, Letter bet: "Erev Rav" is a concept, and is a title that can be given to any Jew that tries to dissuade other Jews from belief in Sinaitic Torah, and the Final Redemption. That's what the Erev Rav did in the desert, and that is what the Erev Rav has done in every generation. In *Toldot Yakov Joseph* (Parshat Naso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders. "...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV." (Likutim Ha GRA)

²⁴ "... the Erev Rav is our greatest enemy, the one who separates the two Mashiachs. The klipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war; anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the klipah of the Erev Rav, and was better off not being born in the first place."

²⁵ I think we are very close to the moment in time when real Torah-faithful Jews will let go of the "Religious-Zionism" term and the *Erev Rav* among us who are part of that group will cling ever more tenaciously to it as it really defines them. Because, let's face it. Zionism created a way to be Jewish without the *Torah*. And if you want to appear "religious" or even be a rabbi without obligating yourself to those *mitzvot* which are impossible to reconcile with Western values, there's no better home for you than Religious-Zionism.

²⁶ The Chazon Ish was clear that the "Zionist secular government" would fall before the Messiah would come, and this fall, he believes, will be facilitated by.

²⁷ A fifth column is any group of people who undermine a larger group—such as a nation or a besieged city—from within, usually in favor of an enemy group or nation.

²⁸ Ishmael is a figure in the Torah who was Abraham's first son. ***Ishmael is the Arab world and Islam.***

²⁹ Quid pro quo ("something for something" in Latin) means an exchange of goods or services, where one transfer is contingent upon the other. English speakers often use the term to mean "a favor for a favor"; phrases with similar meaning include: "give and take", "tit for tat", "you scratch my back, and I'll scratch yours".

³⁰ Esav = Edom. The Talmud (Sanhedrin 98a) teaches that Mashiach sits at the gates of Rome. The Maharal explains that this means that Mashiach will only appear when the power of Rome comes to an end. The Roman Empire does not exist today, but as a world power it still exists among the descendants of Edom. Says Rabbi Dessler, our modern civilization has been developed over many centuries, but its cradle stood in the Roman Empire. It is understood that 'Rome' means western civilization and in particular it's religions that include Christianity and Islam.

must elevate and empower Iran. Yet Ishmael is running out of kedusha as seen by the collapse of multiple Arab states, Yemen, Iraq, Afghanistan, Libya, Lebanon, and Syria all indicate that Ishmael is running out of kedusha.

In a recent lecture, Rav Moshe Wolfson shlita, the esteemed mashgiach³¹ of Yeshivat Torah V'Daat said that the fall of a nation is preceded by the fall of its sar, or administering angel. Once the sar falls, then the nation will fall. This is based on the Zohar³² which says that what the Jews saw on the banks of the Yam Suf was the sar of Egypt dying.

Israel has discovered oil³³ and gas³⁴ which will cause them to grow stronger as the Arab states implode (If we can't get oil from the Arabs, then we will surely buy from Israel). Because Ishmael³⁵ knows he is dying, he must go super-nova by creating ISIS³⁶ which is the death throes of Ishmael. ISIS is a banding together of many nations of Muslims³⁷ in one desperate move to survive.

At the Reed Sea:

***Shemot (Exodus) 14:13-14** HaShem shall fight for you, and ye shall hold your peace. And Moses said unto the people, Fear ye not, stand still, and see the salvation of HaShem, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. HaShem shall fight for you, and ye shall hold your peace.*

In modern times this manifest as Israel stands on the sidelines while the Arabs destroy each other. Israel is just protecting their borders while the Arabs kill each other without any help from Israel. It means we are approaching the end³⁸ where HaShem is able to openly manifest His power. Further, the Arabs are now killing Christians (Edom).

A piece of rabbinic literature [written 2000 years ago] known as the Yalkut Shimoni³⁹ touches on many future scenarios both for the nation of Israel and for the world. In its section on the biblical Book of Isaiah and the prophecies contained therein, a rabbi cited by the Yalkut Shimoni⁴⁰ states:

³¹ Spiritual Dean.

³² Zohar section 2, page 18a – LB.

³³ In the Golan Heights.

³⁴ The Leviathan and Tamar gas fields.

³⁵ They way one ascertains whether something is still alive is whether it has a self preservation instinct. Edom and Ishmael no longer have the self preservation instinct, which indicates they are near death. This is why America, and Europe and Russia will do nothing to stop Iran from getting the bomb, nor will they do anything to prevent the spread of ISIS.

³⁶ The Islamic State of Iraq and the Levant (ISIL), also known as the Islamic State of Iraq and Syria (ISIS), Islamic State (IS), and by its Arabic language acronym Daesh, is a Salafi jihadist unrecognized state and militant group that follows a fundamentalist, Wahhabi doctrine of Sunni Islam.

³⁷ According to the Center for Nonproliferation Studies, "Moslem and Muslim are basically two different spellings for the same word". But the seemingly arbitrary choice of spellings is a sensitive subject for many followers of Islam. Whereas for most English speakers, the two words are synonymous in meaning, the Arabic roots of the two words are very different. A Muslim in Arabic means "one who gives himself to God", and is by definition, someone who adheres to Islam. By contrast, a Moslem in Arabic means "one who is evil and unjust" when the word is pronounced, as it is in English, Mozlem with a z.

³⁸ Rashi's Commentary for: Yeshayahu (Isaiah) 40:2 **for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, 'for she received double punishment.' Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): "And I will pay first the doubling of their iniquity and their sin".

³⁹ Yalkut Shimoni (Hebrew: ילקוט שמעוני) or simply Yalkut is an aggadic compilation on the books of the Hebrew Bible.

⁴⁰ Yalkut Shimoni, Yeshayahu (Isaiah) 60

"Rabbi Yitzchak said that the year the Messiah will arrive when all the nations of the world will antagonize each other and threaten with war. The king of Persia (Iran antagonizes the King of Arabia - Saudi Arabia) with war. The King of Arabia goes to Edom (The Western Countries, headed by USA) for advice. Then the King of Persia destroys the world (and since that cannot be done with conventional weapons it must mean nuclear which can destroy most of the world). And all the nations of the world begin to panic and are afraid, and Israel too is afraid as to how to defend from this. G-d then says to them, 'Do not fear for everything that I have done is for your benefit, to destroy the evil kingdom of Edom and eradicate evil from this world so that the Messiah can come, your time of redemption is now'." [Persia and Ishmael are one people according to the Maharal. Persia⁴¹ represents the Syrians, Lebanese, and Arabians.]

Paras⁴² will incite a war against other Arabs. Edom will seek counsel before Paras destroys Edom.⁴³ The last great war is Paras⁴⁴ vs. Edom.⁴⁵ The great city of Rome (New York?) will be terrorized. Then Mashiach ben David will sprout. It sounds like Mashiach is born in America. To do this Iran needs the atomic bomb. At the end of Yoel we see Edom vs. Ishmael. Obama's American government is Ishmael's savior. He is giving them the bomb by the year 5790 AM (2030 CE). The American President, as a Muslim sympathizer, must empower the Iranians with missile and bomb technology. Iran (Shiites) wants to destroy the world to bring the 12th Imam.⁴⁶ (Note that Ishmael has twelve sarim based on the fact that he had twelve sons.⁴⁷) Some say that this is the war of Gog u'Magog, with Paras (Iran) being Gog. The whole world (Magog) will be the United Nations.

The war of Gog u'Magog, as prophesied in Yehezkehel chapter 38, has been brought to fulfillment by the UN. Because the UN represents the 70 root nations (193 political entities), when the UN takes an action it is an action of all 70 nations. In this scenario, the 70 nations are Magog and the leader of these nations is Obama. Obama is Gog.

The latest UN anti-settlement resolution, number 2334, which condemned Israel was HaShem's way of showing the heart of the nations. Many times, their hatred is concealed and their bad acts are done under cover to conceal their sins from the world. Now that their hearts have been revealed, when it is time for punishment the whole world will be guilty and show that they deserve what HaShem is handing out.

The latest UN anti-settlement resolution, number 2334, which condemned Israel was HaShem's way of ending the "two-state" solution to the war with the Palestinians. Since Judea and Samaria have been given to the Palestinians, there is no longer any way for Israel to negotiate with the Palestinians by offering them some land. The UN gave away Israel's bargaining position.

This is the last war. The last war deals with Iran! Iran could only do this if they have an atomic bomb. This will enable them to make war against Israel and the entire Middle East. In this war the Israeli Arabs will side with Arabs elsewhere, against the Jews. As a result, the Jews will completely expel the Arabs from Israel. Israel will

⁴¹ Ultimately, Paras will keep pushing to be a superpower and come into conflict with Russia. In the end, both nations will crumble in an ensuing war between them, which is the Edom vs. Paras war referenced in the Talmud.

⁴² Iran (Persia).

⁴³ The Gemara in Yoma 10a is clear – at the End of Days, Edom (lead by US) will fight Paras (Persia, Iran).

⁴⁴ The Maharal writes that Ishmael is included in Paras, because the attribute of Paras is *tyvva* (lusts), as it is with Ishmael. Thus, Paras is really the power of Ishmael.

⁴⁵ According to the ancient Midrash Pesikta Rabbati, there will *first* be a conflict between Edom and Paras, *followed* by an "alliance" between Edom and Ishmael (i.e., Edom and Paras, as Paras is Ishmael, according to the Maharal). Can you imagine the West, Russia, the Arabs, and the Persians on the same team? This is Gog u'Magog.

⁴⁶ Muhammad ibn Hasan al-Mahdī is believed by Twelver Shī'a Muslims to be the Mahdī, an ultimate savior of humankind and the final Imām of the Twelve Imams who will emerge with Isa (Jesus Christ) in order to fulfill their mission of bringing peace and justice to the world.

⁴⁷ Bereshit (Genesis) 17:20

then contain Jews only. This begs the question: Why don't the Jews expel the Arabs now? The answer is that Israel is afraid of the reaction of the rest of the world. Until the Jews are attacked in a wholesale manner from within and without, until that time they must do what the world wants. But, after they are attacked in such a manner, then they will be free to destroy and expel every last Arab. In this war they will have America as its ally because Trump does not tolerate those who refuse to make a deal. He will have already seen that they cannot make peace and he will realize that the Arabs need to be destroyed or expelled from Israel.

One of the ways that we recognize the hand of HaShem is when the actions of our leaders do not make sense. This is clearly the case with Iran. The leaders of Iran have shouted "death to America" and "death to Israel" many times. In the midst of this kind of talk, Obama wants to give them an atomic bomb. This does not make any sense, rather it is idiotic, bordering on insane. Yet, that is exactly what is happening.

Edom must be weakened because they have given the Jews the ability to study Torah. This strength must be weakened by the Supreme Court to legitimize same-sex marriage. Rampant immorality is what Rabbi Nachman⁴⁸ says will flood the world. The flood destroyed the world partly for this reason.⁴⁹ The rest of the world is following the lead of the US. Except Ishmael kills homosexuals to their credit! The end game is the end of the exile, of Ishmael, of Edom, and the Erev Rav. This is Tisha B'Av. The American government's job is to destroy Edom in favor of Ishmael. Thus, the American government acts foolish in order to accomplish this task. Thus, the satan will bring the Mashiach.

In Esther we see that everyone, and every action, brings the Geula, the redemption. Mordechai because he serves HaShem, gets a reward. Haman brings the Geula and is destroyed because he wants to destroy the Jews.

Klal⁵⁰ Israel is at their lowest point because of intermarriage and mitzvot. They have greatly descended. They need to be brought low so that they are not culpable for their sins and HaShem can save them despite their sins. Like Avraham who descended to his lowest point when Paro took Sarah,⁵¹ but that turned out to be his greatest reward. The Jews must be uplifted to be able to do Torah and mitzvot, otherwise when Mashiach comes they will be destroyed by his kedusha.

Exiles

There are four major nations, and their corresponding exiles, mentioned in Daniel chapter 2. Ishmael is not on the list. However, the four are really 8. The final exile is Edom according to the *Midrash Shacher Tov*.⁵² the bottom of the feet is represented by Ishmael and Edom. The four exiles, among the eight kingdoms are:

- 1) Babylon-Chaldea,
- 2) Media-Persia,
- 3) Macedonia-Greece,

⁴⁸ Nachman of Breslov, also known as Reb Nachman of Bratslav, Reb Nachman Breslover, Nachman from Uman (April 4, 1772 – October 16, 1810), was the founder of the Breslov Hasidic movement.

⁴⁹ What were the root causes of the Flood? Rashi cites sexual immorality and idolatry. Following the Gemara in Sanhedrin, Rashi adds that "Hamas" or theft sealed the generation's fate.

⁵⁰ The Hebrew word Klal means both "law" and "collective". In this sense, Klal means the whole collective of Israel.

⁵¹ Bereshit (Genesis) chapter 12.

⁵² Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. xi. 27, "תבואנו רעה ודרש רצון יבקש טוב שחר", etc.

4) Edom⁵³ (= Rome = the western world) and Ishmael⁵⁴ (= Arabs).

The eight total nations to subjugate the Jews are:

Egypt
Babylon
Persia
Greece
Rome (the greatest) = Edom = Esav = Christianity
Ishmael - Moslem
Amalekites
Erev Rav - enemy within

The secret of these kingdoms is found in Chad Gadya⁵⁵ which is read by Ashkenazim⁵⁶ (and some Sephardim⁵⁷) at the end of the Pesach seder. Israel is the kid. The two zuzim are the two Luchot. There are eight nations between the kid and HaShem, as delineated by Rabbi Mendel Kessin:

Nebuchadetzter (Babylon) = cat
Belshazzar (Babylon) = dog
Modai (Media) = stick
Achashverosh (Babylon) = fire
Macedonians (Greece) = water
Greece = ox
Rome / Edom = Slaughterer
Ishmael = Angel of Death

A second opinion:

The ten stanzas of Chad Gadya, according to Ohr Samayach, correspond to the ten kingdoms that will rule from before the beginning of time until the end of the world. They are:

HaShem alone before the creation.
The Babylon of Nimrod
Egypt
Yisrael until the destruction of the First Temple
The Babylon of Nebuchadnezzar
Persia and Media
Greece and Macedonia
Rome
Mashiach
HaShem alone

⁵³ Byzantium/Christianity

⁵⁴ Arabs/Islam

⁵⁵ Chad Gadya or Had Gadya (Aramaic: חַד גַּדְיָא chad gadya, "one little goat, or "one kid"; Hebrew: "גדי אחד gedi echad") is a playful cumulative song in Aramaic and Hebrew. It is sung at the end of the Passover Seder, the Jewish ritual feast that marks the beginning of the Jewish holiday of Passover.

⁵⁶ A Jew of central or eastern European descent.

⁵⁷ Jews of Spanish or Portuguese descent.

A third opinion:

The symbolic meaning of this sequence of people, animals and objects remained obscure until the Vilna Gaon presented the following interpretation of the famous Pesach summation of "A Kid a Kid...". Each verse alludes to one person or event in Jewish history:

The **kid** is the **birthright** mentioned in Genesis 25. This is the right to take the baton that had been passed from Abraham to Isaac, to continue Abraham's mission to build a world full of loving kindness and monotheism and devoid of idolatry, child sacrifice and other evils.

My **father** is **Yaaqob** who bought the birthright from his twin brother Esau, who had been born first and thus had the natural right to the birthright.

The **two zuzim** are the **bread and stew Yaaqob paid Esau** for the birthright.

The **cat** represents the **envy of Yaaqob's sons** toward their brother Joseph's, leading them to sell him into slavery in Egypt.

The **dog** is **Egypt**, where Joseph landed, and where eventually the entire clan of **Yaaqob** and the subsequent Israelite nation lived, were enslaved and were redeemed.

The **stick** is the famous **staff of Moses**, used to call forth various plagues and part the waters of the Sea for the Israelites to cross.

The **fire** represents the **thirst for idolatry among Israelites** that proved to be a persistent bane for over 800 years, from the year they left Egypt until the destruction of the First Temple in the Fifth Century BCE.

The **water** represents the **Fourth Century BCE sages** who eradicated idolatry.

The **ox** is **Rome** (Esau's descendent) who destroyed the 2nd Temple in 70 CE.

The **butcher** is the "**Messiah Son of Joseph**" (**Mashiach Ben-Yoseph**) who will restore full Jewish sovereignty in the Land of Israel.

The **Angel of Death** needs no introduction; in this song he represents the **death of Messiah Ben-Yoseph**

The **Holy One** of course also needs no introduction; here **He arrives with Messiah Ben-David**.

The repetition in each stanza underscores the ebb and flow of Jewish history – sometimes we're down, but then we rise up. While most of the song looks backwards, it ends with an optimistic view toward the future, a fitting conclusion to the Seder.

Our Hakhamim have associated the opening words of Genesis with the four exiles.

***Bereshit (Genesis) 1:2** And the earth was without form (tohu), and void (bohu); and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

With respect to this seemingly uninformative verse, our Hakhamim have explained the words this way:


Midrash Rabbah - Genesis II:4 R. Simeon b. Lakish applied the passage to the [foreign] Powers. NOW THE EARTH WAS TOHU (E.V. 'UNFORMED') symbolizes Babylonia: I beheld the earth, and, lo, it was tohu-E.V. 'waste' (Jer. IV, 23)⁵⁸; AND BOHU (E.V. 'VOID') symbolizes Media: They hastened (wa-yabhillu) to bring Haman (Est. VI, 14).⁵⁹ AND DARKNESS symbolizes Greece, which darkened the eyes of Israel with its decrees, ordering Israel, 'Write on the horn of an ox that ye have no portion in the God of Israel.'⁶⁰ UPON THE FACE OF THE DEEP - this wicked State⁶¹: just as the great deep cannot be plumbed, so one cannot plumb [the depths of iniquity of] this wicked State. AND THE SPIRIT OF GOD HOVERED: this alludes to the spirit of Messiah, as you read, And the spirit of the Lord shall rest upon him (Isa. XI, 2). In the merit of what will [this spirit] eventually come? [For the sake of that which] HOVERED OVER THE FACE OF THE WATERS, i.e. in the merit of repentance which is likened to water, as it is written, Pour out thy heart like water (Lam. II, 19). R. Haggai said in the name of R. Pedath: A covenant was made with water⁶² that even in the hot season a breeze stirs over it.⁶³

Within this single and ominous verse, there is an allusion to all four exiles that the Jewish people were destined to experience throughout their long history until the Messianic time, which has still yet to occur. And without exception, all of them have come to pass as predicted, with the final exile, the "Roman Exile" (Edom) still in progress.

HaShem hinted to these four exiles in the story of creation, as we saw earlier. At the beginning of creation, it is written that, "The world was tohu and bohu, and darkness covering the deep." The four phrases:

- 1) "tohu",
- 2) "bohu",
- 3) "darkness", and
- 4) "covering the deep"

The four phrases hint to the four exiles (The following image depicts Daniel 2:33–34, 41–43):

| | Galut - Exile | Klipot |
|---|----------------|-----------------|
|  | Babylon | Tohu - Formless |
| | Media - Persia | Bohu - Void |
| | Greece | Darkness |

⁵⁸ Jeremiah refers to the desolation wrought by the conquering might of Babylonia. Tohu and bohu are applied to Babylonia and Media (Persia) respectively in the sense that they caused chaos and destruction.

⁵⁹ This happened in Media, and wa-yabhillu is linked up with 'bohu'. Or possibly wa-yabhillu is read: wayabo bohu lo, and they brought desolation to him. -Mah.

⁶⁰ The reference is to Antiochus who endeavored to annihilate Judaism and implant Hellenism in its stead; 'write on the horn of an ox' probably implies a public disavowal of Judaism.

⁶¹ Pesik. R.: to the wicked State of Edom-i.e. Rome.

⁶² I.e. it is the eternal nature of water.

⁶³ He translates 'ruah' literally, wind, and also stresses the present tense of merahefeth, lit. 'hovers'; thus, the verse means that at all times a breeze, caused by God, stirs over the waters.

| | | |
|--|------------------------|-------------------|
| | Rome (Edom) | Covering the deep |
|--|------------------------|-------------------|

From Daniel we see that the Jews will endure only four exiles before Mashiach comes. However, Rav Chaim Vital, who is the disciple of the Arizal, writes something very fascinating. He teaches that there will be a fifth galut which will sprout out from the exile of Edom, called galut Ishmael. When Ishmael falls Mashiach will come.

There is much more, perhaps next week. ☺

Ashlamatah: Zecharyah (Zechariah) 8:16-23 + 9:9-10

| Rashi | Targum |
|---|---|
| 14. For so said the Lord of Hosts: As I planned to do evil to you when your forefathers provoked Me-said the Lord of Hosts-and I did not repent, | 14. For thus says the LORD of Hosts, As I purposed to do evil to you when your fathers provoked before Me, says the LORD of Hosts, and My Memera did not repent, |
| 15. so have I turned about. I have planned in these days to do good to Jerusalem and to the house of Judah; do not fear. | 15. so I have purposed again in in these days to do good to the inhabitants of Jerusalem and to the people of the house of Judah. Fear not! |
| 16. These are the things that you shall do: Speak the truth each one with his neighbor; truth, and judgment of peace you shall judge in your cities. | 16. These are the things that you will do: Speak every man the truth with his neighbour; execute the judgment of truth and peace in your gates; |
| 17. And let no one think evil of his neighbors in your heart, nor shall you love a false oath-for all these are what I hate, says the Lord. {S} | 17. and let none of you devise evil/lawlessness in your hearts against his neighbour; and love no false oath; for all these are things that I hate, says the LORD.' |
| 18. And the word of the Lord of Hosts came to me, saying: | 18. And the word of the LORD of hosts came unto me, saying: |
| 19. So said the Lord of Hosts: The fast of the fourth [month], the fast of the fifth [month], the fast of the seventh [month], and the fast of the tenth [month] shall be for the house of Judah for joy and happiness and for happy holidays-but love truth and peace. {P} | 19. Thus says the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will be to the house of Judah joy and gladness, and cheerful seasons; therefore love truth and peace. |
| 20. So said the Lord of Hosts: [There will] yet [be a time] that peoples and the inhabitants of many cities shall come. | 20. Thus says the LORD of hosts: It will yet come to pass, that there will come peoples, and the inhabitants of many cities; |
| 21. And the inhabitants of one shall go to another, saying, "Let us go to pray before the Lord and to entreat the Lord of Hosts. I, too, will go." | 21. and the inhabitants of one city will go to another, saying: Let us go speedily to entreat the favour of the LORD, and to seek the LORD of hosts; I will go also. |
| 22. And many peoples and powerful nations shall come to entreat the Lord of Hosts in Jerusalem, and to pray before the Lord. {S} | 22. Yes, many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem, and to entreat the favour of the LORD. |
| 23. So said the Lord of Hosts: In those days, when ten men of all the languages of the nations shall take hold of the skirt of a Jewish man, saying, "Let us go with you, for we have heard that God is with you." {S} | 23. Thus says the LORD of hosts: In those days it will come to pass, that ten men will take hold, out of all the languages of the Gentiles, will even take hold of the skirt (Tsitsit) of him that is a Jew, saying: We will |

| Rashi | Targum |
|---|---|
| | go with you, for we have heard that God is with you.' |
| 9. Be exceedingly happy, O daughter of Zion; Shout, O daughter of Jerusalem. Behold! Your king shall come to you. He is just and victorious; humble, and riding a donkey and a foal, the offspring of [one of] she-donkeys. | 9. Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, your king comes unto you, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass. |
| 10. And I will cut off the chariots from Ephraim, and the horses from Jerusalem; and the bow of war shall be cut off. And he shall speak peace to the nations, and his rule shall be from the sea to the west and from the river to the ends of the earth. | 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow will be cut off, and he will speak peace unto the Gentiles; and his dominion will be from sea to sea, and from the River to the ends of the earth. |
| 11. You, too-with the blood of your covenant I have freed your prisoners from a pit in which there was no water. | 11. You also, for whom a covenant was made by blood , I have delivered you from bondage to the Egyptians, I have supplied your needs in a wilderness desolate as an empty pit in which there is no water. |
| 12. Return to the stronghold, you prisoners of hope. Also today, I will restore to you a double promise. | 12. Be strong cities once again, O prisoners who hope for your deliverance; even today I send to declare to you that I will bring you double the blessings which I promised you. |
| 13. For I bend Judah for Me like a bow; I filled [the hand of] Ephraim, and I will arouse your children, O Zion, upon your children, O Javan; and I will make you as the sword of a mighty man. | 13. For I have strengthened the people of the house of Judah before Me like a drawn bow; I have filled the house of Israel with strength like a quiver, and I will strengthen your children, O Zion, against the children of the Gentiles, and I will make you like a sword in the hand of a hero. |
| 14. And the Lord shall appear over them, and his arrows shall go forth like lightning . And the Lord God shall sound the shofar, and He shall go with the whirlwinds of the south. | 14. And the LORD will reveal himself over them and His words will go forth like lightnings , and the trumpet will be sounded before the LORD God, and He will go forth in the whirlwind of the south. |
| 15. The Lord of Hosts shall protect them, and they shall devour. And they shall tread the sling-stones, and they shall drink. They shall make a noise like [those who drink] wine, and they shall become full like the basin, like the corners of the altar. | 15. And the LORD of Hosts will have mercy upon them, and they will rule over the nations and will slay them and destroy the remainder of them just as they cast a stone in a sling, and they will plunder their goods and be satisfied with them as one who drinks wine, and they will be filled with delicacies like a bowl which is filled with flour and oil; and they shall shine like the blood which shines upon the wall of the altar. |
| 16. And the Lord their God shall save them on that day like the flocks of His people, for crown stones are exalted on His land. | 16. And the LORD their God will deliver them at that time, because His people were scattered like a flock; for He will choose them like the stones of the ephod, and will bring them near to their land. |
| 17. For how [great] is their goodness and how [great] is their beauty! Corn [will give strength to] young men, and new wine will cause maids to speak. | 17. For how good and how proper is the teaching of the Law for the leaders, and true judgment promulgated in the synagogues! |

Rashi's Commentary for: Zechariah 8:16-23, 9:9-10

14 and I did not repent of what I had planned to bring upon you, [or] retract it; but I brought it. Neither will I repent of the good that I have planned for you.

16 and judgment of peace I.e., compromise.

17 And let no one think evil of his neighbors He warned them concerning hatred without cause, which brought about the destruction of the Second Temple.

19 the fast of the fourth [month] The fast of Tammuz, which is the fourth of the months.

the fast of the fifth [month] of Av.

the fast of the seventh [month] The third of Tishri, when Gedaliah was assassinated.

and the fast of the tenth [month] Of Teveth.

23 ten men from the seventy nations. This equals seven hundred for each corner. For the four corners of the tallith there will be two thousand and eight hundred.

9 Behold! Your king shall come to you It is impossible to interpret this except as referring to the King Messiah, as it is stated: "and his rule shall be from sea to sea." We do not find that Israel had such a ruler during the days of the Second Temple.

just and victorious saved by the Lord.

and riding a donkey This is a symbol of humility.

and a foal of she-donkeys as in (Gen. 32:16) "and ten foals.

10 And I will cut off the chariots for they will not need them.

and his rule וּמְשָׁלוֹ

from the sea to the west From its sea to the west, to the end of the world.

and from the river The Euphrates.

11 You, too shall be saved with him, as he is just and victorious. For with the blood of your covenant, I prophesied for you for the future; and for now, too, from the Babylonian exile in which you are now found.

with the blood of your covenant With the merit of the blood of the covenant that was sprinkled upon you at Sinai, as it is written (Exod. 24:8): "Behold the blood of the covenant that the Lord has made."

I have freed your prisoners from the exile.

12 Return to the stronghold To your strength and to your glory, even though you are now under the rule of the

kings of Persia.

you prisoners of hope who hoped for Me until now that My words [would] be fulfilled at the end of seventy years.

Also today, I will restore to you a double promise Today I will yet tell you second tidings, besides those of the building. And what is the second narrative that I am returning to repeat to you?

13 For I bend Judah for Me Eventually, the Greeks will wrest the kingdom from the Persian kings and inflict harm upon you, and I will bend Judah to be a war bow for me; and Judah will wage war against the Greeks in the days of the Hasmoneans.

a bow; I filled [the hand of] Ephraim This is an elliptical verse: Like a bow, I filled the hand of Ephraim; as (II Kings 9: 24), "And Jehu put all his strength into his bow." Ephraim shall be as a quiver full of arrows to Me.

and I will arouse your children, O Zion The children of Zion on the children of Javan.

14 And the Lord shall appear over them In the book of Josippon (chap. 18), we find that at that time a sign appeared to the people of Jerusalem.

shall sound the shofar He shall thunder.

and He shall go with the whirlwinds of the south To storm the people of the south; they are the Greeks. And some of our Sages interpreted [the phrase] as referring to Edom in the future.

15 and they shall devour the spoils of their enemies.

and they shall tread under them.

sling- stones They are the Greeks, who are trained to use the bow and to sling stones.

They shall make a noise like [those who drink] wine They shall make noise with a voice of joy and happiness, as those who have drunk much wine make noise.

and they shall become full Their souls shall become full of all good.

like the basin that is full of blood. before the altar.

like the corners of the altar where wine is libated. The wine would flow upon it, as we learned in tractate Sukkah (49b). This is an expression of satiety, an expression of drunkenness.

16 like the flocks of His people Like the flocks that He caused to travel from Egypt to become His people.

for crown stones are exalted on His land For the priests, the sons of the Hasmoneans, who boast of the crown stones in the rows of the breast-plate and the ephod, will be exalted with miracles on their land.

17 For how How great is the goodness laid out for that generation.

Corn... young men Which gives strength to young men.

and new wine Which causes maids to speak in song and joy. Others interpret ינויב [as that] which will be fruitful and grow in virgin soil, which is superior wine.

Verbal Tallies
By: HEm Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 1:1 – 2:1
Tehillim (Psalms) 107:1-32
Zechariah 8:16-23 + 9:9-10
Mk 13:9-13, Lk 12:11-12, Lk 21:12-19, Jam. 1:1

The verbal tallies between the Torah and the Psalm are:

Words / Things - דבר, Strong's number 01697.

Wilderness - מדבר, Strong's number 04057.

Way - דרך, Strong's number 01870.

The verbal tallies between the Torah and the Ashlamata are:

Words / Things - דבר, Strong's number 01697.

Spoke / Speak - דבר, Strong's number 01696.

One / Another - אחד, Strong's number 0259.

Day - יום, Strong's number 03117.

Devarim (Deuteronomy) 1:1 These be the **words <01697>** which Moses **spake <01696> (8765)** unto all Israel on this side Jordan in the **wilderness <04057>**, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are **eleven <0259> days <03117>**)' journey from Horeb by the **way <01870>** of mount Seir unto Kadeshbarnea.)

Tehillim (Psalms) 107:4 They wandered in the **wilderness <04057>** in a solitary **way <01870>**; they found no city to dwell in.

Ps 107:33 He turneth rivers into a wilderness, and the watersprings into dry ground;

Tehillim (Psalms) 107:20 He sent his **word <01697>**, and healed them, and delivered them from their destructions.

Zecharia 8:16 These are the **things <01697>** that ye shall do; **Speak <01696> (8761)** ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

Zecharia 8:21 And the inhabitants of **one <0259>** city shall go to **another <0259>**, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Zecharia 8:23 Thus saith the LORD of hosts; In those **days <03117>** it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Hebrew:

| Hebrew | English | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 |
|----------|-------------|---|-------------------------|--|
| אָחַד | eleven, one | Deut. 1:2 Deut. 1:3 Deut. 1:23 | | Zech. 8:21 |
| אִישׁ | man | Deut. 1:16 Deut. 1:17 Deut. 1:23 Deut. 1:31 Deut. 1:35 Deut. 1:41 | | Zech. 8:16 Zech. 8:17 Zech. 8:23 |
| אֱלֹהִים | God | Deut. 1:6 Deut. 1:10 Deut. 1:11 Deut. 1:17 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:41 | | Zech. 8:23 |
| אָמַר | saying | Deut. 1:5 Deut. 1:6 Deut. 1:9 Deut. 1:14 Deut. 1:16 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:28 Deut. 1:29 Deut. 1:34 Deut. 1:37 Deut. 1:39 Deut. 1:41 Deut. 1:42 | Ps. 107:2 Ps. 107:25 | Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:23 |
| אֲנָשׁ | men | Deut. 1:13 Deut. 1:15 Deut. 1:22 Deut. 1:23 Deut. 1:35 | | Zech. 8:23 |
| אֶרֶץ | land, earth | Deut. 1:5 Deut. 1:7 Deut. 1:8 Deut. 1:21 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:35 Deut. 1:36 | Ps. 107:3 | Zech. 9:10 |
| בֹּא | come, go | Deut. 1:7 Deut. 1:8 Deut. 1:19 | | Zech. 8:20 Zech. 8:22 Zech. 9:9 |

| Hebrew | English | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 |
|--------|-------------------------|---|--|--|
| | | Deut. 1:20 Deut. 1:22 Deut. 1:24 Deut. 1:31 Deut. 1:37 Deut. 1:38 Deut. 1:39 | | |
| בן | children, son | Deut. 1:3 Deut. 1:28 Deut. 1:31 Deut. 1:36 Deut. 1:38 Deut. 1:39 | Ps. 107:8 Ps. 107:15 Ps. 107:21 Ps. 107:31 | Zech. 9:9 |
| דבר | spoke, said, say, speak | Deut. 1:1 Deut. 1:3 Deut. 1:6 Deut. 1:11 Deut. 1:14 Deut. 1:21 Deut. 1:43 Deut. 2:1 | | Zech. 8:16 Zech. 9:10 |
| דבר | words | Deut. 1:1 Deut. 1:14 Deut. 1:17 Deut. 1:18 Deut. 1:22 Deut. 1:23 Deut. 1:25 Deut. 1:32 Deut. 1:34 | Ps. 107:20 | Zech. 8:16 Zech. 8:18 |
| דבר | walked | Deut. 1:36 | Ps. 107:7 | |
| דרך | way, jorney | Deut. 1:2 Deut. 1:19 Deut. 1:22 Deut. 1:31 Deut. 1:33 Deut. 1:40 Deut. 2:1 | Ps. 107:4 Ps. 107:7 Ps. 107:17 | |
| הלך | goes, walk | Deut. 1:30 Deut. 1:31 Deut. 1:33 | | Zech. 8:21 |
| תזק | encourage, grasp | Deut. 1:38 | | Zech. 8:23 |
| טוב | good | Deut. 1:14 Deut. 1:25 Deut. 1:35 Deut. 1:39 | Ps. 107:1 Ps. 107:9 | Zech. 8:19 |
| יד | hands | Deut. 1:25 Deut. 1:27 | Ps. 107:2 | |
| יהוה | LORD | Deut. 1:3 Deut. 1:6 Deut. 1:8 Deut. 1:10 Deut. 1:11 Deut. 1:19 Deut. 1:20 | Ps. 107:1 Ps. 107:2 Ps. 107:6 Ps. 107:8 Ps. 107:13 Ps. 107:15 Ps. 107:19 | Zech. 8:17 Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:22 Zech. 8:23 |

| Hebrew | English | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 |
|-----------|---------------|---|--|-------------------------------------|
| | | Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:27 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:34 Deut. 1:36 Deut. 1:37 Deut. 1:41 Deut. 1:42 Deut. 1:43 Deut. 1:45 Deut. 2:1 | Ps. 107:21 Ps. 107:24 Ps. 107:28 Ps. 107:31 | |
| יָוִם | days | Deut. 1:2 Deut. 1:10 Deut. 1:39 Deut. 1:46 Deut. 2:1 | | Zech. 8:23 |
| יָצָא | go, went, | Deut. 1:19 Deut. 1:33 | Ps. 107:7 | Zech. 8:21 Zech. 8:23 |
| יָם | seacoast, sea | Deut. 1:7 Deut. 1:40 Deut. 2:1 | Ps. 107:3 Ps. 107:23 | Zech. 9:10 |
| יָצָא | brought out | Deut. 1:27 Deut. 1:44 | Ps. 107:14 Ps. 107:28 | |
| יָרַד | go down | Deut. 1:25 | Ps. 107:23 Ps. 107:26 | |
| יָשַׁב | dwelt, dwell | Deut. 1:4 Deut. 1:6 Deut. 1:44 Deut. 1:46 | Ps. 107:10 | Zech. 8:20 Zech. 8:21 |
| יָשַׁע | save, deliver | | Ps. 107:13 Ps. 107:19 | Zech. 9:9 |
| לֵב | heart | Deut. 1:28 | | Zech. 8:17 |
| מִדְבָּר | wilderness | Deut. 1:1 Deut. 1:19 Deut. 1:31 Deut. 1:40 Deut. 2:1 | Ps. 107:4 | |
| מָלֵא | wholly, fills | Deut. 1:36 | Ps. 107:9 | |
| מִלְחָמָה | war | Deut. 1:41 | | Zech. 9:10 |
| מֶלֶךְ | king | Deut. 1:4 | | Zech. 9:9 |
| מָרָה | rebelled | Deut. 1:26 Deut. 1:43 | Ps. 107:11 | |
| מִשְׁפָּט | judgment | Deut. 1:17 | | Zech. 8:16 |
| נָהָר | river | Deut. 1:7 | | Zech. 9:10 |
| עִיר | cities | Deut. 1:22 Deut. 1:28 | Ps. 107:4 Ps. 107:7 | Zech. 8:20 |
| עָלָה | go up | Deut. 1:21 Deut. 1:22 Deut. 1:24 Deut. 1:26 | Ps. 107:26 | |

| Hebrew | English | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 |
|----------|---------------------------|---|--------------------------|-------------------------------------|
| | | Deut. 1:28 Deut. 1:41 Deut. 1:42 Deut. 1:43 | | |
| עַם | people | Deut. 1:28 | Ps. 107:32 | Zech. 8:20 Zech. 8:22 |
| עָמַד | stands | Deut. 1:38 | Ps. 107:25 | |
| עָשָׂה | do, did, done, make, made | Deut. 1:14 Deut. 1:18 Deut. 1:30 Deut. 1:44 | Ps. 107:23 | Zech. 8:16 |
| עָשָׂר | tens | Deut. 1:15 | | Zech. 8:23 |
| פָּנִים | before, face | Deut. 1:8 Deut. 1:17 Deut. 1:21 Deut. 1:22 Deut. 1:30 Deut. 1:33 Deut. 1:38 Deut. 1:42 Deut. 1:45 | | Zech. 8:21 Zech. 8:22 |
| רָאָה | see, saw | Deut. 1:8 Deut. 1:19 Deut. 1:21 Deut. 1:28 Deut. 1:31 Deut. 1:33 Deut. 1:35 Deut. 1:36 | Ps. 107:24 | |
| רַב | long, many, great | Deut. 1:6 Deut. 1:46 Deut. 2:1 | Ps. 107:23 | Zech. 8:20 Zech. 8:22 |
| רָם | taller, lifts up, exalt | Deut. 1:28 | Ps. 107:25 Ps. 107:32 | |
| רַע | evil, wicked | Deut. 1:35 Deut. 1:39 | Ps. 107:26 | Zech. 8:17 |
| שָׁלַח | send, sent | Deut. 1:22 | Ps. 107:20 | |
| שָׁמַיִם | heaven | Deut. 1:10 Deut. 1:28 | Ps. 107:26 | |
| שָׁמַע | hear, heard | Deut. 1:16 Deut. 1:17 Deut. 1:34 Deut. 1:43 Deut. 1:45 | | Zech. 8:23 |
| שַׁעַר | gates | | Ps. 107:18 | Zech. 8:16 |
| שֹׁפֵט | judge | Deut. 1:16 | | Zech. 8:16 |

Greek:

| GREEK | ENGLISH | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 | Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:9-13 | Tosefta of Luke Lk 12:9-11 | Remes/Gemara of Acts/Romans and James Jam. 1:1 |
|-----------|---------------------------|---|-------------------------|--|---|----------------------------------|---|
| ἅγιον | holy | | | | Mar 13:11 | Luk 12:10 | |
| ἀδελφός | brother | Deu 1:16 Deu 1:28 | | | Mk. 13:12 | | |
| ἀκούω | hear, heard | Deut. 1:16 Deut. 1:17 Deut. 1:34 Deut. 1:43 Deut. 1:45 | | Zech. 8:23 | | | |
| ἄνθρωπος | man, men | Deut. 1:16 Deut. 1:17 Deut. 1:23 Deut. 1:31 Deut. 1:35 Deut. 1:41 | | Zech. 8:16 Zech. 8:17 Zech. 8:23 | | Lk. 12:9 Lk. 12:10 | |
| ἀποστέλλω | walked | Deut. 1:36 | Ps. 107:7 | | | | |
| βασιλεύς | king | Deut. 1:4 | | Zech. 9:9 | Mk. 13:9 | | |
| γῆ | land, earth | Deut. 1:5 Deut. 1:7 Deut. 1:8 Deut. 1:21 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:35 Deut. 1:36 | Ps. 107:3 | Zech. 9:10 | | | |
| γίνομαι | came to pass | Deu 1:3 | | Zec 8:18 | | | |
| δίδομι | give, appoint | Deu 1:8 Deu 1:13 Deu 1:20 Deu 1:25 Deu 1:36 Deu 1:39 | | | Mk. 13:11 | | |
| δυση | west | Deu 1:1 | Ps 107:3 | | | | |
| δώδεκα | twelve | Deu 1:23 | | | | | Jas. 1:1 |
| ἔθνος | nation | Deu 1:28 | | Zec 8:22 Zec 8:23 Zec 9:10 | Mk. 13:10 | | |
| εἶδω | looked, behold, beheld | Deu 1:8 Deu 1:19 Deu 1:21 Deu 1:31 Deu 1:39 | Ps107:24 | | | | |
| εἰς | eleven, one | Deut. 1:2 Deut. 1:3 Deut. 1:23 | | Zech. 8:21 | | | |
| εἶπω | said | Deut. 1:5 Deut. 1:6 Deut. 1:9 Deut. 1:14 Deut. 1:16 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:28 Deut. 1:29 Deut. 1:34 Deut. 1:37 | Ps. 107:2 Ps. 107:25 | Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:23 | | Lk. 12:11 | |

| GREEK | ENGLISH | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 | Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:9-13 | Tosefta of Luke Lk 12:9-11 | Remes/Gemara of Acts/Romans and James Jam. 1:1 |
|---------|------------------|---|--|--|---|----------------------------------|---|
| | | Deut. 1:39 Deut. 1:41 Deut. 1:42 | | | | | |
| ἔρημος | wilderness | Deut. 1:1 Deut. 1:19 Deut. 1:31 Deut. 1:40 Deut. 2:1 | Ps. 107:4 | | | | |
| έρχομαι | came, come | Deu 1:19 Deu 1:20 Deu 1:24 Deu 1:31 | | Zec 9:9 | | | |
| ἡμέρα | days | Deut. 1:2 Deut. 1:10 Deut. 1:39 Deut. 1:46 Deut. 2:1 | | Zech. 8:23 | | | |
| θάνατος | death | | Ps 107:10 Ps 107:14 Ps 107:18 | | Mk. 13:12 | | |
| θεός | God | Deut. 1:6 Deut. 1:10 Deut. 1:11 Deut. 1:17 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:41 | Ps 107:11 | Zech. 8:23 | | Lk. 12:9 | Jas. 1:1 |
| ἴδου | behold | Deu 1:10 | | Zec 9:9 | | | |
| ἵστημι | establish, stood | | Ps 107:25 Ps 107:29 | | Mk. 13:9 | | |
| κηρύσσω | proclaim, preach | | | Zec 9:9 | Mk. 13:10 | | |
| κύριος | LORD | Deut. 1:3 Deut. 1:6 Deut. 1:8 Deut. 1:10 Deut. 1:11 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:27 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:34 Deut. 1:36 Deut. 1:37 Deut. 1:41 Deut. 1:42 Deut. 1:43 Deut. 1:45 | Ps. 107:1 Ps. 107:2 Ps. 107:6 Ps. 107:8 Ps. 107:13 Ps. 107:15 Ps. 107:19 Ps. 107:21 Ps. 107:24 Ps. 107:28 Ps. 107:31 | Zech. 8:17 Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:22 Zech. 8:23 | | | Jas. 1:1 |

| GREEK | ENGLISH | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 | Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:9-13 | Tosefta of Luke Lk 12:9-11 | Remes/Gemara of Acts/Romans and James Jam. 1:1 |
|------------|----------------------------|---|---|--|---|----------------------------------|---|
| | | Deut. 2:1 | | | | | |
| λαλέω | spoke, said, say, speak | Deut. 1:1 Deut. 1:3 Deut. 1:6 Deut. 1:11 Deut. 1:14 Deut. 1:21 Deut. 1:43 Deut. 2:1 | | Zech. 8:16 Zech. 9:10 | Mk. 13:11 | | |
| λέγω | saying | Deut. 1:5 Deut. 1:6 Deut. 1:9 Deut. 1:14 Deut. 1:16 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:28 Deut. 1:29 Deut. 1:34 Deut. 1:37 Deut. 1:39 Deut. 1:41 Deut. 1:42 | | Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:23 | | | |
| λόγος | words | Deut. 1:1 Deut. 1:14 Deut. 1:17 Deut. 1:18 Deut. 1:22 Deut. 1:23 Deut. 1:25 Deut. 1:32 Deut. 1:34 | Ps. 107:20 | Zech. 8:16 Zech. 8:18 | | Lk. 12:10 | |
| μισέω | detested, hated | Deu 1:27 | | Zec 8:17 | Mk. 13:13 | | |
| οὐρανός | heaven | Deut. 1:10 Deut. 1:28 | Ps. 107:26 | | | | |
| παραδίδωμι | delivered | Deu 1:8 Deu 1:21 Deu 1:27 | | | Mk. 13:9 Mk. 13:11 Mk. 13:12 | | |
| πατήρ | fathers | Deu 1:8 Deu 1:11 Deu 1:21 Deu 1:35 | | | Mk. 13:12 | | |
| πληθύνω | multiplied | Deu 1:10 | | | | | |
| πνεῦμα | spirit, wind | | Psa 107:25 | | Mk. 13:11 | Lk. 12:10 | |
| πορεύομαι | go, went, | Deut. 1:19 Deut. 1:33 | Ps. 107:7 | Zech. 8:21 Zech. 8:23 | | | |
| συναγωγή | gathering | | | | Mk. 13:9 | Lk. 12:11 | |
| σώζω | save, deliver | | Ps. 107:13 Ps. 107:19 | Zech. 9:9 | Mk. 13:13 | | |
| υἱός | children, son | Deut. 1:3 Deut. 1:28 Deut. 1:31 Deut. 1:36 Deut. 1:38 Deut. 1:39 | Ps. 107:8 Ps. 107:15 Ps. 107:21 Ps. 107:31 | Zech. 9:9 | | Lk. 12:10 | |

| GREEK | ENGLISH | Torah Reading Deut. 1:1 – 2:1 | Psalms 107:1-32 | Ashlamatah Zech 8:16-23 + 9:9-10 | Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:9-13 | Tosefta of Luke Lk 12:9-11 | Remes/Gemara of Acts/Romans and James Jam. 1:1 |
|-------|---------|----------------------------------|--------------------|--|---|----------------------------------|---|
| φυλή | tribes | Deu 1:13 Deu 1:15 Deu 1:23 | | | | | Jas. 1:1 |
| χαίρω | rejoice | | | Zec 9:9 | | | Jas. 1:1 |

Abarbanel On Pirque Abot – Chapters of the Fathers Pereq 1, Mishnah 15

Rabban Shimon ben Gamliel said: The world exists because of three things: justice, truth and peace, as it is written, "Render truth and the judgment of peace in your gates" (Zechariah 8:16).

The sage of this *Mishnah* is Rabban Shimon hen Gamliel II, who was the father of Rabbi Yehudah ha-Nasi, who opens the next chapter. It is therefore only fitting that his father should close the first chapter.

In this *Mishnah* Abarbanel is true to character when he discovers certain problems in understanding it. In the first place, is this *Mishnah* not redundant in the light of the second *Mishnah* in this chapter where Shimon ha-Zaddik proposed that the world stands on three principles: Torah, divine worship and kindness? What was the purpose of Rabban Shimon ben Gamliel in repeating something that is quite close in substance to the one we have just mentioned? Furthermore, there is a pronounced discrepancy in one word between the two sages - Shimon haZaddik and Rabban Shimon hen Gamliel. The former uses the word *Omed* - stands; the latter uses the word *Kayam* - exists.

Abarbanel then refers us to Rambam who contends that the term "justice" in our *Mishnah* refers to the federal and local judicial systems of society. "Truth" is to be equated with virtues that are the product of the intellect. "Peace" means ethical behavior.

Rambam's reasoning is summarily dismissed by Abarbanel. In an oblique critique on Rambam he sarcastically says, "I have already written in my second introduction that these perfect men [i.e., the sages of *Pirque Abot* did not come to explain philosophical concepts, but rather [to teach us] general principles taken from subjects appertaining to Torah and its *mitzvot*."

He then launches into his own interpretation of this *Mishnah* in the following manner: Rabban Shimon ben Gamliel is summarizing the earlier parts of this chapter. Some of the sages in previous *Mishnayot* seem to stress the Importance of assuming positions of authority and say that a man should devote himself to administering justice, for example by questioning the witnesses properly as Yehudah hen Tabbai and Shimon hen Shatah taught. Others contended that one should hate authority and engage in manual labor, as Shemayah advocated. Still others claimed that neither of these two ways is the correct one, but rather that a man should devote himself entirely and exclusively to Torah study, as Hillel taught. Rabban Shimon hen Gamliel was saying that the world exists because of all three. That is to say that we need all three positions, delineated earlier in the chapter by the sages, and all of them are necessary in order for the world to exist. **We need people who will become judges, because otherwise there will be disastrous chaos. This is the thrust of "justice." We need people who will**

devote and dedicate themselves to Torah. This is what the sage meant by "truth", because eternal truths can be discovered only in Torah. Finally we need people who will occupy themselves with the crafts and simple labor, because through their efforts a peaceful society can be realized. This is what the sage meant by "peace," because only an ordered and productive society can bring peace.

On the matter of detail, Abarbanel adds that it is possible to interpret "truth" as referring to crafts and commerce, because truth is essential for their proper conduct, and "peace" is referring to Torah study, because without Torah there can be no peace.

Thus, this *Mishnah* is not repetitive, but a summation which states that the three ways of life described hitherto are all essential for the existence of the world.

Abarbanel also offers an alternative interpretation. Rabban Shimon ben Gamliel in this *Mishnah* was referring to the concept of justice, discussed earlier in the chapter. He was, in fact, saying that the correct administration of justice involves the three elements - law, truth and peace.

There are times when a judge must decide purely on the basis of the letter of the law as it is in the Torah. This is the basic concept of justice. A *midrash (Tanhuma 5)* is quite explicit on this matter when it pontificates that, "When there is adherence to law in the mundane world there is no execution of the law in the ethereal world." This means that when humankind practices the law as it should, God sees no need to penalize those that dwell on the earth. Conversely, when strict Law does not prevail upon the earth, God punishes from above. This is what Rabban Shimon ben Gamliel meant by "justice."

However, there are other times when a judge is compelled to act with alacrity and a dominant firmness because a situation has arisen which cannot wait for the technicalities of the law to come into play.

To buttress his thesis, Abarbanel cites the incident involving Shimon ben Shatah (Sanhedrin 45b) who hung 80 women in Ashkelon in one day because they were licentious in their sexual behavior. Although Jewish law does not allow a woman to be hanged for a capital crime, and although Jewish law forbids the execution of more than one condemned criminal a day, nevertheless, this sage went against the strict letter of the law because he was faced with an emergency situation. It had to be done to avoid catastrophe and truth - the unsympathetic, unadulterated truth - had to be the dominant consideration no matter what the cost.

The Talmud (Sanhedrin 6b), furthermore, states that Jerusalem was destroyed only because the law was administered in accordance with its strict letter and not in accordance with truth. In other words, if on the basis of evidence, a criminal seems likely to be exonerated, but the judge feels instinctively and intuitively that the accused is guilty - he knows that the transgressor is guilty although there is no formal proof according to the letter of the law - he should exact the proper punishment. This is what Rabban Shimon ben Gamliel meant by "The world exists on truth."

Then, there are times when neither justice nor the strict search for truth are preferable. There is a third option: peace, i.e., mediation. In litigation only one of the sides can claim victory. The other believes that the Law was perverted. In mediation, compromise is a *sine qua non* and both sides feel that their cause has not been totally sullied. The result is peaceful co-existence. This is what Rabban Shimon ben Gamliel meant when he preached that the world exists because of peace.

To conclude his commentary on the first chapter of *Pirge Abot*, Abarbanel makes the significant observation that the chapter begins with the dictum of the men of the Great Assembly, "Be deliberate in judgment" and closes with the maxim of Rabban Shimon ben Gamliel that the world can only exist on the basis of justice. According to

his interpretation, even the "truth" and "peace" mentioned in the final Mishnah are associated with the pursuit of justice.

Miscellaneous Interpretations

All the commentaries address themselves to the same question. In the second Mishnah of the chapter, Shimon ha-Zaddik set down three premises upon which the world *stands* -Torah, divine service and kindness. In this Mishnah, Rabban Shimon ben Gamliel proposes three things because of which the world *exists* - truth, justice and peace. Are they in conflict with each other. If not, are they not redundant? What is the significant difference between , "The world stands" and, "The world exists"?

Rashi (Rabbi Shlomo ben Yitzchaq, 1040-1105, born in Troyes, France and studied in Mainz and Worms (Germany), in 1070 he established a Yeshiva in Troyes.): There is no difference between "exists" and "stands." At one time the sage used *stands* and another time *exists*.

Rabbenu Yonah (Rabbi Yonah ben Abraham Gerondi, c.1200 – 1236, a Spanish Rabbi, studied in French Rabbinical academies, and settled in Barcelona (Spain) where he founded a famous and very prestigious Rabbinic academy. He was a prodigious author of Halachic works and Scriptural Commentaries.), not overly concerned by the repetition of the two Mishnayot concerning the basis of the world, dwells more on the particulars of this Mishnah, especially on the subject of truth. Is truth something that is to be defined as pure, unadulterated and untainted fact? Or, can "a little white lie," intended to effect a positive action, ever be included in the category of truth?

Rabbenu Yonah gives us the answer when he calls our attention to an interesting incident as related in the Talmud (Yevamot 63a). A certain sage had a wife who did everything contrary to what he asked her to do. If he requested to her to cook chicken, she would serve him lamb; if he asked for a cold plate, he would get a hot plate. This, understandably, caused a great deal of dissention in his home. Their son devised a plan. He would tell his mother that his father wanted chicken, when, in truth he wanted lamb. Of course, spitefully she would bring him lamb. Thus, the original request was fulfilled. Thereupon the father said to the son "You have bested me and you have obtained a good result, but I do not wish you to repeat this tactic anymore."

Rashbatz (Rabbi Shimon ben Tzemah Duran, 1361 – 1444, born in Palma de Majorca (Spain). He became a famous Rabbi and Legal Decisor, as well as a well-known and respected Medical Doctor): Electing to comment on the subject whether there is a conflict between our *Mishnah* (*exists*) and that of Shimon ha-Zaddik (*stands*), Rashbatz reasons that these two *Mishnayot* may be compared to a human being who *stands* on his skeletal structure and *exists* by virtue of eating and drinking.

God examined the planned architecture of the world: What strength and what texture would be needed for the pillars that would prevent the world from crashing and crumbling. He chose three:

The Torah - The world was to be created in its entirety so that it would be all set and inhabitable for Adam. But, for what purpose? So that there would be no deterrent for him to perform the *mitzvot*. What *mitzvot*? This he would learn only in the Torah.

Avodah (Prayer/worship) - It is not sufficient to acknowledge the significance of and the compliance with the Torah. There must be an active, open manifestation of our adoration and worship of God. In ancient times, this took the form of the sacrifices. Today, every facet of our lives must be an act of worship.

Gemilut hasadim (Deeds of Loving-kindness) - Man was never intended to live in total isolation. He needs food, clothing, housing, etc. He cannot attain these basic needs by himself. He requires the sympathetic assistance of society. This can only be if there is *gemilut hasadim* (deeds of loving kindness) in the social structure.

This summarizes the opinion of Shimon ha-Zaddik. Along comes Rabban Shimon ben Gamliel in this *Mishnah* and spells it out: Now that we know how the world was built, we must know how it can survive: on truth, justice and peace.

Rabbi Mattityahu ha-Yitzharl (14th – 15th Centuries CE, a Spanish Rabbi disciple of Hisdai Crescas. Rabbi Mattityahu represented the Jewish Community of Zaragoza (Spain) in the famous Disputation of Tortosa (Spain) in 1413-1414, in which the Jews were required to defend Judaism against Christian criticism of Judaism as an invalid and illegal religion.) interprets the dictum, "On truth and justice" in a most innovative manner. Although truth must dominate and prevail unequivocally at all times, there are occasions when truth must be secondary to justice. The judge may be fully cognizant of the truth and yet is helpless to act according to that truth because the letter of the law says otherwise. As an example he cites the Talmud (Sanhedrin 37b) where Rabbi Shimon ben Shatah swears that he was witness to a man who was in pursuit of another into a desolate place. The rabbi ran after them and found the pursuer with a sword dripping with blood in his hand and a dead man at his feet. The rabbi could do nothing to the criminal because Jewish law does not accept circumstantial evidence.

There is also an occasion when a rabbinic judge must act according to the truth and shun the cause of justice. This was evident when the same Shimon ben Shatah hung 80 women in Ashkelon because of their sexual permissiveness as an emergency measure against the corruption of the entire community.

Finally, there are occasions when both truth and justice must be overlooked and the quest for peace must be pursued. In Jewish law, a king cannot be brought to court because he symbolizes peace in the nation. If he is judged in a court, some of the people may rise in rebellion which will mar the peace.

Yosef Ibn Shoshan (A Spanish Rabbi who lived in the 14th century in Zaragoza (Spain), connected with the Bet Din of Rabbi Asher ben Yehiel – the Rosh) cannot accept the position of those who differentiate between the word "Stands" in *Mishnah* 2 and the word "Exists" in our present *Mishnah*. He argues that if the first three components of God's plan – Torah (Written and Oral Law), Avodah (Prayer/Worship) and *Gemilut* Hasadim (Deeds of Loving-Kindness) were the *raison d'être* for the world having been created, they are certainly sufficient cause for the continued existence of the world. Therefore, he concludes that these two *Mishnayot* were articulated at different periods in Jewish history. Shimon ha-Zaddik lived before the Temple was destroyed, whereas Rabban Shimon ben Gamliel lived after the destruction. The idea behind this is that Rabban Shimon ben Gamliel of our *Mishnah* is telling us that if we cannot comply with the three "pillars" formulated by Shimon ha-Zaddik because of the trials and tribulations of exile, we can at least try to conform to his tripartite exhortation - truth, justice and peace.

Midrash Shemuel (Rabbi Shemuel ben Yitzhaq de Uceda; 1540 - ?; Talmud expert, preacher and Kabbalist; born in Safed, Israel, who studied under Rabbi Isaac Luria and later founded an important Rabbinical Academy in Safed, Israel.) too, subscribes to the premise that these two maxims were uttered at two different periods in Jewish history. After the destruction of the Temple, Rabban Shimon ben Gamliel reasoned that two elements of the three part maxim of Shimon ha-Zaddik could be carried out in exile. *Avodah*, worship in the Temple, could no longer be performed because the Temple lay in ruins. In the light of this, Rabban Shimon ben Gamliel adopts the position that his three foundations for the survival of the world would replace the Temple worship.

There are three occasions when a Jew brought a sacrifice to the Temple. The first was to expiate a sin that had

been committed. The second was to fulfill a vow that had been made. The third type of sacrifice that was brought was the peace offering. Relative to the peace offering, Rabban Shimon be Gamliel exhorts us to seek peace with our fellow-man just as the offering was merely an act of peaceful relationship with God.

With reference to the sacrifices in payment of vows, Rabban Shimon admonishes us to be fervent in our search for truth. In other words, "truth" also implies that when one makes a promise he must fulfill it.

Dealing with sin and guilt offerings, Midrash Shemuel interprets Rabban Shimon ben Gamliel's "justice" as follows: Technically the offering was intended to forgive the sinner, but now that the Temple no longer exists we must rely on the accepted theme that when there is justice among men on earth, there is no call for justice by the Heavenly court. This means that people will not sin and there will be no need for offerings.

In this manner, the three items of Rabbi Shimon ben Gamliel fill the void in the axioms of Shimon ha-Zaddik resulting from the destruction of the Temple.

NAZAREAN TALMUD

SIDRA OF D'BARIM (DEUT.) "1:1 – 2:1"

"ELEH HAD'BARIM" – "THESE [ARE] THE WORDS"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

¶ But when they bring you before their assemblies and rulers and the authorities, do not be anxious how or what you should speak in your own defense or what you should say, for the Divine Presence will teach you in that same hour what it is necessary to say."

¶ "But before all these things, they will lay their hands on you and will persecute you, handing you over to their unlawful gatherings and prisons. You will be brought before kings and governors because of my authority (name). This will become for you a time of witness. Therefore make up your minds not to prepare in advance to speak in your own defense, for I will give you a mouth and Hokhmah (wisdom) that all your opponents will not be able to resist or contradict you. And you will be handed over even by parents and brothers and relatives and friends, and they will put some of you to death. And you will be hated by all because of my authority (name). Not even a single hair of your head will perish! By your patient endurance you will gain your lives.

¶ But you yourselves, watch with discernment; for you will be (betrayed and) handed to their, Gentile courts and receive stripes in their Gentile courts; and stand before Gentile governors and kings because of your relationship to me as a testimony to them (i.e. the Gentile authorities). **The first (or, as a matter of first priority), is that my Mesorah must be proclaimed to all the Nations** (Gentiles). But, whenever you are brought to trial, do not worry beforehand what you should say; answer honestly in that time according to the Divine Presence (breathing out of my Mesorah – i.e., the Oral Torah), and not with your own answer. Brother will betray brother to death and the father his child and children will rebel against their parents, having them (put to) death; And (you will be) hated by everyone because of my name (authority). But, only those who keep (guard and teach the Mesorah) until they achieve the goal will be whole (experience Shalom).

HAKHAM⁶⁴ YA'AQOB'S⁶⁵ SCHOOL OF REMES

⁶⁴ Hakham – Torah Scholar, Sage and or wise man. Hakham Ya'aqob refers to James the Just or James the Apostle.

⁶⁵ Legal Brief

1. Title and Citation. The title of the case shows who is opposing whom.
2. Facts of the Case. A good student brief will include a summary of the pertinent facts and legal points raised in the case. ...
3. Issues. ...
4. Decisions. ...
5. Reasoning. ...
6. Separate Opinions. ...
7. Analysis.

Elements of Nazarean Gemara Dialogue

1. Identify the context in which this Gemar was crafted;
2. Identify the parties or stake-holders of this Gemar debate;
3. Controversy of a Mitzvah or Mitzvoth in question;
4. Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
5. Riposte of the Master or Hakham;
6. Verdict concluded by the Master or Hakham (Halakha).

We must also take into consideration and be ...

James 1:1 (These are the words⁶⁶ – D'barim) of⁶⁷ Hakham **Ya'aqob** (James)⁶⁸ the Tsaddiq,⁶⁹ a **courtier of God and**

1. Logical (Rabbinic) Logic
2. Systematic research
3. Coherence
4. Follow the rules of analytical thought
5. Rules of evidence
6. Rules of Argument

⁶⁶ These are the Halakhot of Moshe Rabbenu. Cf. Midrash Rabba D'barim 1;1, It is characteristic of this Igeret that every discourse in it begins with a halachic question introduced by the term Halakhah:

The Midrash Rabba D'barim. See how beloved the language of the Torah is; it is healing (tikun) **for (all) the tongues (languages).** (Midrash Rabbah 1:1) This is especially relevant to Ya'aqob as he writes "to the twelve tribes who are in Diaspora." Just as the Septuagint was for the sake of the Jewish people in Egypt the Torah will be translated into all different languages and tongues for the sake of finding the souls with the Nefesh Yehudi in Diaspora.

⁶⁷ **These are the words:** Since these are words of rebuke and he [Moses] enumerates here all the places where they angered the Omnipresent, therefore it makes no explicit mention of the incidents [in which they transgressed], but rather merely alludes to them, [by mentioning the names of the places] out of respect for Israel (cf. Sifrei).

These words of Rashi are confirmed by the Midrash, Midrash Rabba D'barim 1:2 **THESE ARE THE WORDS.** This bears out what Scripture said, He that rebukes a man will in the end find more favor than he that flatters with the tongue (Prov. XXVIII, 23).

Note the juxtaposition of D'barim and Ya'aqob (James). D'barim speaks to those who are about to enter Eretz Yisrael and Ya'aqob is speaking to the Jewish people in Diaspora. Both works are speaking to those in diaspora.

⁶⁸ A great amount of conjecture has been expended trying to determine just which "James" wrote this letter. Many historical scholars agree that the author is James (Ya'aqob) the brother of Yeshua. Yet, contemporary Critical scholarship generally believe that "Ya'aqob," the Author was not the Brother of Yeshua. While there are several possibilities, the historical consensus has been that "Ya'aqob" the brother of Yeshua has penned the letter "to the twelve tribes in Diaspora." This is mostly due to the canonization of the book. The Igeret of Ya'aqob (Letter of James) is thought to have been written between 40-62 C.E. According to Josephus, James is executed by Ananus in 62 C.E. (Josephus, Ant. 20.200-203) Allison suggests that it is possible that the Letter of James was written about the same time that Hakham Tsefet penned "Mark." This being plausible, we must therefore see that Hakham Ya'aqob (James the brother of Yeshua) penned his words before Hakham Shaul was a Paqid in the Nazarean Community or shortly thereafter. It may also be possible that Hakham Shaul followed this work as a halakhic guide. Therefore, we cannot find any evidence that Ya'aqob was writing as a responsa to "Pauline" doctrine. In Acts 15 the "Gentile" question is addressed by the Nazarean Bet Din. In verse 19 we see that a judgment has been made. This seems to be the address of Hakham Ya'aqob as the leader of the Nazarean Bet Din. "Therefore, I judge..." is followed by a list of mitzvot that the Gentiles "turning to G-d" must keep as an initial path towards becoming Jewish. The events in Acts 21 give us a view some years later when Hakham Shaul is put to the test concerning his beliefs and practices (Acts 21:18ff) around 49 C.E. It would seem prudent that Hakham Ya'aqob wrote his "Letter" sometime during these events. It is therefore, our consensus that Hakham Ya'aqob wrote his Letter to the Israelites in Diaspora" somewhere near the time of 50 C.E. as a possible establishment of Nazarean Halakhah concerning the Gentile question and the conduct of the Jewish people who believed that Yeshua is the Messiah. And, the halakhic behavior which the Gentiles turning to G-d must obey.

"Introduction," Allison, Dale C. A Critical and Exegetical Commentary on the Epistle of James. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. New York: Bloomsbury, 2013. Wall, Robert W. Community of the Wise: The Letter of James. The New Testament in Context. Valley Forge, Pa: Trinity Press International, 1997. Moo, Douglas J. The Letter of James. The Pillar New Testament Commentary. Grand Rapids, Mich.: Eerdmans, 2000. McKnight, Scott. The Letter of James. The New International Commentary on the New Testament. Grand Rapids, Mich: W.B. Eerdmans Pub. Co, 2011.

⁶⁹ Ya'aqob the Tsaddiq: What is it that makes Hakham Ya'aqob a "Tsaddiq"?

Luke 1:6 And now it happened in the days of Herod, king of Y'hudah, that there was a Kohen (priest) named Z'kharyah, of the (priestly) division of Aviyah. (Cf. 1Chr 24:7–18) And he had a wife from the daughters of Aaron, and her name was Elisheba. **And they were both Tsadiqim before God, walking blamelessly (sinless) in all the mitzvot (commandments) and statutes of the LORD.**

Here Luke the amanuensis of Hakham Shaul gives us an opening understanding of what it means to be a Tsaddiq before G-d. In its simplest form Hakham Shaul shows us the guideline to follow.

Firstly, "walking blamelessly (sinless) in all the mitzvot" means that they had no questions about what it meant to be Jewish.

of the (our) Master Yeshua HaMashiach, To the twelve tribes⁷⁰ who are in diaspora:⁷¹ Greetings.⁷²

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

| | | | | | |
|-----------------------|-------------|-----------------------|------------|-------------|----------|
| 144 - Deut. 1:1 - 2:1 | Ps.107:1-32 | Zech 8:16-23 + 9:9-10 | Mk 13:9-13 | Lk 12:11-19 | Jam. 1:1 |
|-----------------------|-------------|-----------------------|------------|-------------|----------|

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

When we review the commentaries on the present pericope of Mordechai (Mark) it is interesting, to say the least, to note the anti-Semitism of the so-called scholars. Titles to commentary notes appear such as "Persecution by Jews" and "Witness to the Gentiles."⁷³ These titles are at minimum misleading and anti-Semitic. The title heading circumvents the contextual thought of the text. With these subliminal headings, the germ of anti-Semitism is easily propagated.

However, we do find some material worth citing in the following works.

J. A. Brooks notes the possible accounts from the Nazarean Codicil in relation to the above-cited passage.

They followed all the mitzvot with rigor and acceptance. For Z'kharyah there was also all the mitzvot for the Kohanim that he must follow. Secondly, they followed all the "statutes" of the LORD which is a reference to the "judgments" and decisions made by the Bate Din (sing. Bet Din House of Judgment). This means they understood the halakhah of the Sages and they obeyed them without question or hesitation.

Following this example, we can see what it took to be a Tsaddiq in the first century. Thus, we conclude that Hakham Ya'aqob accepted the mitzvot, and the Halakhic decisions of the Bate Din. His belief that his brother Yeshua was Messiah did not in any way hinder or impede halakhic practice. He believed in keeping "all of the Torah" (2:10). Furthermore, he saw the Torah as a means of being "free." We might ask free from what? Hakham Shaul answers this question in his Igeret (Letter) to the Romans.

Romans 8:1 Therefore, there is now no condemnation for those who belong to the congregation of Yeshua HaMashiach. For the Orally breathed Torah (Law) is the giver of spiritual (life in the Olam HaBa - i.e. eternal life) life to those who belong to the congregation of Messiah, now being set free from the principle of sin and death. For the flesh is powerless to keep the Torah without the Nefesh Yehudi. Therefore, God sent his son(s)(υιοι) in the form of flesh capable of committing sin, to Judge sin and the Yetser HaRa, (the evil inclination) so that even the ordinances of the Torah might be fulfilled by (in) us, who do not habitually violate the mitzvot (walk according to the flesh) but follow the halakhah of the Oral Torah.

Jas. 1:25 But one who looks intently at the perfect Torah, the *Torah* of liberty, and holds it close to himself, not having become a forgetful of what he heard⁶⁹ but an effectual doer, this man will be blessed in what he does.

It is the Torah that enables the "salvation" of the soul (1:21). He accepted the words of the Psalmist, Ps. 19:7 The law (Torah) of the LORD is perfect, **restoring** the soul; The testimony of the LORD is sure, making a Hakham out of the simple.

Note: That Hakham Shaul (Paul) was the author of Acts and Luke is based on the work of Evans, Howard Heber. St. Paul the Author of the Acts of the Apostles and of the Third Gospel. BiblioBazaar, 2009.

⁷⁰ The "twelve tribes" denoted *the whole commonwealth of Israel*, Ropes, J. H. (1916). *A critical and exegetical commentary on the Epistle of St. James*. Series title in part also at head of t.p. (118). New York: C. Scribner's sons. p.118

The term "twelve tribes" thus stands for the *integrity of the nation of Israel*, as it once actually existed, and as it still abides in idea and spiritual fellowship and common hope. Ropes, J. H. (1916). *A critical and exegetical commentary on the Epistle of St. James*. Series title in part also at head of t.p. (118). New York: C. Scribner's sons. p. 119

⁷¹ **in the desert** cf. D'barim 1:1 B'Midbar. Diaspora is equaled to the desert, a place destined to kill its inhabitants.

Those whom have taken up residency somewhere other than Israel. Dispersed in the world's order.

⁷² **χαίρω** - שׂוֹשׁ, גִּיל, שִׂמְחָה; *to rejoice, be glad*; (from Thayer's – 5667 **χαίρω**) Rejoice and be delighted (Eden – Delight)

⁷³ McKenna, D. L., & Ogilvie, L. J. (1982). *The Preacher's Commentary Series, Volume 25 : Mark*. Formerly *The Communicator's Commentary*. The Preacher's Commentary series. Nashville, Tennessee: Thomas Nelson Inc. p. 275

The “governors” would include such persons as Sergius Paulus (Acts 13:7), Gallio (Acts 18:12), Felix (Acts 24), and Festus (Acts 25–26). The kings would include Jewish client-kings such as Herod Agrippa I (Acts 12) and Herod Agrippa II (Acts 25–26) and perhaps even the emperor himself (Acts 25:11–12; 27:24). The last words of the verse could be translated either “witnesses to them” as in the NIV or “witnesses against them.”⁷⁴

Ezra Gould notes that the Greek word ἡγεμόνων *hegemonon*, which is a Gentile governor or gentile court, designates a Gentile Municipal court.

The municipal court. ἡγεμόνων—the word used in Greek to denote the Roman provincial governors. ἡγεμόνες and βασιλεῖς were Gentile rulers. They were to be brought before both. ἕνεκεν ἐμοῦ—for my sake. This was the Divine purpose of their appearance before earthly tribunals. They were to stand there to testify to his majesty King Yeshua.⁷⁵

Teaching active participation and observance of the Mesorah is not a popular message. It has been the practice of Christianity to teach and preach a static religion. Dynamic observance of the Mishnah and Torah is seldom the basis of sermonic materials. If these messages are the preeminent priority of Messiah’s heralds, the self-determined heralds have failed their mission. Not only do they fail their mission they do so on a regular basis as an affront to Messiah’s present mitzvah. This accusation not only fits the “Christian preachers” it fits all the so-called “Messianic congregations,” who like to cast off rabbinic authority. This turns out to be another charade and costume party where it is more fun to play “make believe.” Today’s Nazarean Community, which follows the Mesorah of the Master, is truly rejected as it was in antiquity.

While we have found disapproval for those who fail to observe the Master’s Mesorah, we encourage all the followers of the Master to take this material and message to heart. Nothing could be of greater import than following, observing and proclaiming the Master’s Mesorah!

my Mesorah must be proclaimed to all the nations (Gentiles)

It is evident from second Lukas (Acts) that Yeshua’s talmidim took this command seriously. The entire book is devoted to Hakham Tsefet and Hakham Shaul’s incorporation of the Gentiles into the community of the Nazarean Jews.

COMMENTARY TO HAKHAM YA’AQOB’S SCHOOL OF REMES

To the twelve tribes⁷⁶ who are in diaspora:⁷⁷ Greetings!

⁷⁴ Brooks, J. A. (1991). *The New American Commentary, Vol. 23: Mark*. Nashville: Broadman & Holman Publishers. p. 201

⁷⁵ Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p 244-5.

⁷⁶ Hakham Ya’aqob is here speaking not only of one tribe – i.e. the Jewish people, but also to the rest of the eleven Tribes who had intermarried with the Gentiles, and slowly assimilated by the Gentile world. Thus, their status being now as Gentiles. But Hakham Ya’aqob knew where they were in his time, and this Epistle is directed to them as well as to all Jews who have assimilated into the Gentile world, for one reason or another, such as persecution, inter-marriage, slavery, rape, etc. etc. These Jews who for one reason or another have assimilated into the Gentile world, have lost their status as Jews, and are considered as well as in the case of most Israelites “Gentiles.” But HaShem, most blessed be He knows who they are and where they are, and it is our most solemn mission to bring them back to the knowledge of Torah as it is said: Go therefore and talmudize of all nations, immersing them in the authority of the Father and of the Kingship/Priesthood of the B’ne Yisrael with the Mesorah of Messiah, teaching them to observe all the commandments as I have taught you. And behold, I am with you always, to the end of the age. Matthew 28:18

⁷⁷ **To the ones predetermined sojourners of the Diaspora** – both “Jews” and assimilated Jews and Israelites who now have the status of Gentiles.

Eretz Yisrael⁷⁸ must have the Jewish people as its occupants! Eretz Yisrael must have the Torah as the Law of the Land. Thus, wherever the B'ne Yisrael go their Torah is the law of their land. As such, their land is the Torah!⁷⁹

Thus, the fate of the B'ne Yisrael extends to the whole cosmos. The Jewish people of specific regions are there predetermined as an interface between G-d, Eretz Yisrael and the Torah. This is because the Torah is the Law of the Cosmos!

Go therefore and talmudize of all nations (i.e. Gentiles), immersing them into the authority of the Father and of the Kingship/Priesthood of the B'ne Yisrael with the Mesorah of Messiah, teaching them to observe all the commandments as I have taught you. And behold, I am with you always, to the end of the age.⁸⁰

YA'AQOB, COURTIER⁸¹ OF G-D ...

Identify the context in which this Gemará was crafted;

Introduction to the "Igeret" (Letter) of Ya'aqob, a legal brief for Jewish people and **converts chosen (elected) to live in Diaspora**. Hakham Tsefet⁸² wrote similarly in 1 Tsefet (Pet) 1:1-2

Tsefet, a Shaliach (apostle – emissary) of Yeshua HaMashiach, to the ones predetermined sojourners of the Diaspora of Pontus, Galatia, Cappadocia, Asia, and of Bithynia, according to the foreknowledge of G-d the Father, in the Ruach HaKodesh (breathing of holiness). 1 Tsefet (Pet) 1:1-2

Thus, Petach Hakham Ya'aqob's (opening) is a reference or intimation to the first Mitzvah, according to the Torah

⁷⁸ The Land of Israel

⁷⁹ Rule of Interpretation, *Gezerah Shavah* ... An inference from the analogy of words (literally, a comparison of equal").

1. *Gezerah Shavah* clarifies the text of the Torah.
2. *Gezerah Shavah* that reconstructs a completely new halakhah, not mentioned in the text.

⁸⁰ Matthew 28:18

⁸¹ **Courtier:** **δοῦλος** referring to the King's agent or courtier. Thus, we see that **δοῦλος** is a coded phrase for saying that Hakham Ya'aqob serves in the King's (Messiah's) court as a Hakham. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. "In the past you acted only on your own behalf, from now on [i.e., upon appointment] you are bound in the service of the public" And similarly, "Do you think that I am giving you authority? I am giving you slavery!" Rashi explains that, "Rule is slavery for the individual, because the burden of the public is upon him." b. Horayot, 10a-b. "A leader shall not be imposed on the public unless the latter is first consulted," but once appointed, "even the most ordinary...is like the mightiest of the mighty" to whom the public owes obedience and honor. b. Berachot 55a, Rosh Hashana 25b. On the use of "Courtier" see, Elon, Menachem. "THE CONTRIBUTION OF SPANISH JEWRY TO THE WORLD OF JEWISH LAW." *Jewish Political Studies Review* 5, no. 3/4 (1993): 35–54. p. 40 and see, Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50.

The **δοῦλοι τοῦ Θεοῦ**, **יהוה יְבָרַךְ**, are those whose agency God employs in executing His purposes: used of **apostles**, Acts 4:29; 16:17; of **Moses** (Josh. 1:1), Rev. 15:3; of **prophets** (Jer. 7:25; 25:4), Rev. 1:1; 10:7; 11:18; of **all who obey God's commands, his true worshippers**, Luke 2:29; Rev. 2:20; 7:3; 19:2,5 ; 22:3,6; (Ps. 33:23 (Ps. 34:23); Ps. 68:37 (Ps. 69:37); Ps. 88:4,21 (Ps. 89:4,21)). γ. **δοῦλος** τίνος, devoted to another to the disregard of one's own interests: Matt. 20:27; Mark 10:44; strenuously laboring for another's redemption such as a Goel (לַגַּל). Zimmerli, Walther. *Servant of God*. Wipf & Stock Publishers, 2009.

⁸² Hakham as shown above means Sage or Torah Scholar. Tsefet is Peter the Apostle.

and the Rambam. "To believe in G-d."⁸³ As a Courtier of G-d we must naturally deduce that...

G-D EXISTS

As it says, "a courtier of God."⁸⁴ And, as it contextually shows us that this legal brief is to the 12 Tribes (Of Yisrael) **predetermined⁸⁵ to live in exile**. As a short note, we must realize that these individuals will play a major role in the final and Great Exile.

THE RAMBAM. "TO BELIEVE IN G-D."

By this injunction we are commanded to believe in G-d; that is to believe that there is a Supreme Cause who is the Creator of everything in existence It is contained in His words (exalted be He): *I am the Lord your God, who brought you out of the Land of Egypt...*

As it says, "A Courtier," this is also an intimation to the 6th Mitzvah "Cleaving to G-d."

By this injunction we are commanded to mix and associate with wise men (Sages -Hakhamim, - men of wisdom), to be always in their company, to join with them in every possible manner of fellowship: eating, drinking and business affairs, to the end that we may succeed in becoming like them in respect of their actions and in acquiring true opinions from their words. This injunction is contained in His words (exalted be He) *And you will cleave* which are repeated in the verse *And, to cleave to Him* (De. 10:20). The Sifre says: "*And to cleave to Him*" means to cleave to the wise (Sages - Hakhamim) and their talmidim.

This mitzvah "to the 12 Tribes chosen (**predetermined**) to "sojourn." While Hakham Ya'aqob does not use the same words as Hakham Tsefet he certainly intimates that his Igeret *letter) is **to the ones predetermined as sojourners of the (great) Diaspora.**"

We can also deduce that Hakham Ya'aqob is alluding to the first eleven mitzvot at minimum according to the order of Maimonides. And, by extension "ALL" the mitzvot by the principle of "pars pro toto." Believe in G-d

1. Unity of G-d
2. Love of G-d⁸⁶

⁸³ Maimonides, Moses. *The Commandments: The 613 Mitzvot of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p.1

⁸⁴ The first mitzvah is that we are commanded to acquire knowledge of the nature of G-d's existence, i.e. to understand that He is the Original cause and Source of existence Who brings all creations into being. The first mitzvah is that we are commanded to acquire knowledge of the nature of G-d's existence, i.e. to understand that He is the Original cause and Source of existence Who brings all creations into being. The source of this commandment is G-d's statement (exalted be He), "I am G-d your LORD." Cf. Exodus 20:2. Deut. 5:6.

Maimonides, Moses. *The Commandments: The 613 Mitzvot of the Torah Elucidated in English*. Vol. 1. New York: Soncino, 2003.

⁸⁵ Cf. 1 Tsefet (Pet) 1:1-2 above

⁸⁶ Being a lover of God, in Maimonides' formulation, should require taking pleasure in God, which (given Maimonides' philosophical strictures on positive knowledge about divinity) can only mean taking pleasure in the wisdom of divine actions, which include both nature and the commandments.

The call to "dwell upon and contemplate" the commandments can be glossed as "deep study," which is to say that he assimilates this activity to the traditional rabbinic study of Torah. The original Arabic, however, is *nata'ammal wa-na'tabir*. The first part of this phrase implies looking at something closely or studying it and fixing it in one's mind. The second is a common term for contemplation that was rendered into Hebrew by Ibn Tibbon as *nitbonen*. Warren Zev Harvey has shown that Maimonides and Ibn Rushd both used this term when they wished to discuss the religious obligation to contemplate nature as well as divine law. Don Seeman, *Reasons for the Commandments as*

3. Fear of G-d
4. Worshipping G-d
5. Cleaving to G-d
6. Taking an oath by G-d's name
7. Walking in G-d's ways
8. Sanctifying G-d's name
9. Reading the Shema
10. Studying the Torah

We can also deduce that Hakham Ya'aqob believed that Yeshua is the Messiah.

As it was said, from the words "**and of the (our) Master Yeshua HaMashiach.**" Therefore, we see that is essential to believe that Messiah exists. The Rambam in Mishneh Torah Hilchot Melachim, Laws Concerning Kings states...

1. The Messianic King will arise in the future and restore the Davidic Kingdom to its former state and original sovereignty. He will build the Sanctuary and gather the dispersed of Israel.⁸⁷ All the laws will be re-instituted in his days as they had been aforesaid; sacrifices will be offered,⁸⁸ and the Sabbatical years and Jubilee years will be observed⁸⁹ fully as ordained by the Torah.

Anyone who does not believe in [Mashiach], or whoever does not look forward to his coming, denies not only [the teachings of] the other prophets but [also those] of the Torah and of Moses our Teacher. For the Torah attested to him, as it is said: "*G-d, your G-d, will return your captivity and have mercy on you. He will return and gather you [from all the nations whither G-d, your G-d, has scattered you]. If your banished will be at the utmost end of the heavens [G-d, your G-d, will gather you from there] ... and G-d, your G-d, will bring you [to the land that your fathers possessed, and you will possess it] ...*"

The Rambam also established 13 ikkarim (rules). These "rules" teach us the things that we should accept as Jewish norm. The final two are imperative for Jewish people of all times.

11. I believe with complete faith in the coming of Mashiach, and although he may tarry, nevertheless, I wait every day for him to come.

Hakham Ya'aqob also affirms that Messiah will be the agent of G-d that terminates the "Great Exile" through the "**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil,**" the parties or stake-holders of this Gemará debate;

from the **Master Yeshua HaMashiach, To the twelve tribes who are in diaspora**

Thus, we see that the parties are...

G-d, Messiah, Ya'aqob, and the tribes (12) who have been called to live in Diaspora.

Contemplative Practice in Maimonides, The Jewish Quarterly Review (Summer 2013), Copyright 2013 Herbert D. Katz Center for Advanced Judaic Studies.

⁸⁷ See ch. II-B. Note that the sequence stated is intentional: first the rebuilding of the Bet Hamikdash and then the complete ingathering of the exiles. This follows Psalms 147:2f., as interpreted in Berachot 49a; Tanchuma, Noach:11; and Zohar I:134a and 139a.

⁸⁸ Most Likely cereal and wine offerings

⁸⁹ Mechilta deRashby on Exodus 20:22; Sifra on Leviticus 2:14 (parshata 13:1).

"To the twelve tribes who are in diaspora" and to the Messianic office of Messiah is intimated by the Rambam above...

Anyone who does not believe in [Mashiach], or whoever does not look forward to his coming...

"G-d, your G-d, will return your captivity and have mercy on you. He will return and gather you [from all the nations whither G-d, your G-d, has scattered you]. If your banished shall be at the utmost end of the heavens [G-d, your G-d, will gather you from there] ... and G-d, your G-d, will bring you [to the land that your fathers possessed, and you will possess it] ..."

The Rambam clearly associates the final redemption to Messiah as G-d's agent. *"Your G-d...* refers to the agent of G-d, not G-d Himself.⁹⁰

What is the allegory of this text?

DIASPORA — TIKUN, THE JEWISH MISSION

There will be a great Diaspora. As it says, **"To the twelve tribes⁹¹ who are in diaspora ..."**

Rabbi Aaron Samuel Tamaret⁹² can well be understood as pronouncing a vision of nonterritorial public survival and post-nation-state existence. Rabbi Tamaret avidly affirms Diaspora Judaism as the true, necessary ministry of Jewish existence ...

At the core of Tamaret's outlook was his concept of Judaism as a moral code. He preached acceptance of the galut because of its "spiritual purification of our people" by liberating it from the urge for power and war. He also attacked the rabbis for clinging to the superstitions of the masses. Rabbi Tamaret also criticized Political Zionism as "for its aspirations to make the people of Israel "a nation like other nations." In Tamaret's view, the example of living "not by might, not by violence, but by Divine Spirit," the basic mandate of the community of Israel.

"Even the construction of the Temple represented ambiguities that threatened the purity of the intimate personal relationship of the individual to the Divine."

The people (Israelite) had just escaped from the burdens of Egypt and had seen, with its own eyes, the absolute collapse into nothingness of material might and "national," "sovereign" pride; and it was itself situated during a dry, barren desert with neither "national territory" nor an established army. These factors made the hearts of many people ready to welcome the covenant (Mesorah). Their total removal from the tight trap of materialistic nationalism well prepared them to respond, "We will obey, and we will hearken," to

⁹⁰ Because the final redemption is related and associated with the "New Spirit" and a new heart (mind) we note that it must be the Oral Torah as expressed by Messiah that is the vehicle for transformation that will cause the Jewish people to merit the redemption from exile. Cf. Ezekiel 36:27, Jer 31:31ff

⁹¹ The "twelve tribes" denoted *the whole commonwealth of Israel*, Ropes, J. H. (1916). *A critical and exegetical commentary on the Epistle of St. James*. Series title in part also at head of t.p. (118). New York: C. Scribner's sons. p.118

The term "twelve tribes" thus stands for the *integrity of the nation Israel*, as it once actually existed, and as it still abides in idea and spiritual fellowship and common hope. Ropes, J. H. (1916). *A critical and exegetical commentary on the Epistle of St. James*. Series title in part also at head of t.p. (118). New York: C. Scribner's sons. p. 119

⁹² Gendler, Everett. "Elements of a Philosophy for Diaspora Judaism: An Introduction to Rabbi Aaron Samuel Tamaret's "The Exile of the Presence and the Presence of the Exile"." Tikun, vol. 25 no. 6, 2010, pp. 54-56. Project MUSE, muse.jhu.edu/article/594108.

proclaim ecstatically their complete readiness to become "a kingdom of priests and a holy people."⁹³

IS THE DIASPORA A LACK OF "SPIRITUALITY"?

The question about the "Great Exile" and the Igeret of Hakham Ya'aqob is "Did Yisrael fail in its spirituality?" Did the Jewish people work their way through a way of darkness of an era that would be the beginning of the final redemption. The Nazarean Hakhamim believe that the New Spirit (Oral Torah) would be the fostering of a new beginning i.e. the final redemption. The "New Spirit" does not need to be a new Mesorah but the renewal of the Mesorah of the ancient Hakhamim.⁹⁴

When the Torah is united with Exile great wonders are born in the Jewish soul.

B'resheet 46:28 to direct him⁹⁵ Heb. **לְהוֹרֶת לְפָנָיו**, as the Targum renders (**פְּנֵיָהּ קְדָמוּהִיל**) to clear a place for him and to show him how to settle in it.⁹⁶

THE DIASPORA

It should be obvious by this point in Jewish History that, as Hakham Ya'aqob was intimating "There would be a great diaspora." This brings us to the question ... Is living in the Diaspora a mitzvah?

As it says, Diaspora ...to the ones **predetermined sojourners of the Diaspora**, 1 Tsefet (Pet) 1:1-2

From this we see that it is a mitzvah for some to live in the Diaspora, as it says,

Go therefore and talmudize of all nations, immersing them in the authority of the Father and of the Kingship/Priesthood of the B'ne Yisrael with the Mesorah of Messiah, teaching them to observe all the commandments as I have taught you. And behold, I am with you always, to the end of the age.⁹⁷

Pesach was/is a season of deliverance for the sin of "pride" and being puffed up. This was a great difficulty in Eretz Yisrael during the first Temple period. This pride caused the B'ne Yisrael to enter a state of national, personal pride. This stumbling block must be removed from the B'ne Yisrael as a preparation for the Y'mot HaMashiach and eventual Olam HaBa. Diaspora is not a training ground for returning to Eretz Yisrael. The Great Diaspora is a training ground to teach us how to live in the Y'mot HaMashiach. The predestination to live in Diaspora is a predestination to prepare our realm of influence, where we live as a place ready to embrace the King, Messiah.

⁹³ Gendler, Everett. "Elements of a Philosophy for Diaspora Judaism: An Introduction to Rabbi Aaron Samuel Tamaret's "The Exile of the Presence and the Presence of the Exile"." Tikun, vol. 25 no. 6, 2010, pp. 54-56. Project MUSE, muse.jhu.edu/article/594108.

⁹⁴ Jer 31:31ff "Look, the days are coming" — this is the LORD's declaration — "when I will make a new covenant with the house of Israel and with the house of Judah. This one will not be like the covenant I made with their ancestors when I took them by the hand to bring them out of the land of Egypt — a covenant they broke even though I had married them" — the LORD's declaration. "Instead, this is the covenant I will make with the house of Israel after those days" — the LORD's declaration. "I will put My teaching (Torah and Mesorah) within them and write it on their hearts. I will be their God, and they will be My people. No longer will one teach his neighbor or his brother, saying, 'Know the LORD,' for they will all know Me, from the least to the greatest of them" — this is the LORD's declaration.

⁹⁵ **him** [Lit., ahead of him.] Before he would arrive there. The Aggadic interpretation of [הוֹרֶתָל] is [that there should be teaching]: **to establish for him a house of study, from which teaching would emanate.** [From *Tanchuma Vayigash* 11]

⁹⁶ **Note from The Hakham:** The Hebrew Text here has: **וְאֶת-יְהוּדָה שָׁלַח** (Lit. "And he sent Yehudah with Et") This "V'Et" implies a feminine "something" about Yehudah, and thus alluding to the "Bet Midrash" (a feminine word in Hebrew) that Yehudah was commanded to establish by his father Ya'aqob, and further corroborating the explanation of Rashi and Midrash Tanchuma. (See also Acts 10:36 for a similar construction.)

⁹⁷ Matthew 28:18

This can only happen as we search for Chametz among the lands where we live. This is accomplished with the "candle"⁹⁸ of the Torah and the "feather" representing the Oral Torah.

Berachot 56a He said: I will rise and go into exile. For a Master has said: Exile makes atonement for iniquity.⁹⁹

Before we enter the Y'mot HaMashiach, Judaism must be born again per se. This means that we must take up our duties in the Diaspora and make a transformation of the whole earth. We must act as Courtiers in the courts of Messiah's Kingdom. We have no king but Torah! Thus, we labor to bring the Diaspora under the rule of King Messiah. This means we must be highly skilled in Torah Education and Rhetoric. We must also understand practicality from the perspective of halakhah and the Oral Torah.

The Midrash of Mattiyahu (Matthew) offers a job description for the Jewish people in Diaspora.

Go therefore and talmudize of all nations, immersing them in the authority of the Father and of the Kingship/Priesthood of the B'ne Yisrael with the Mesorah of Messiah, teaching them to observe all the commandments as I have taught you. And behold, I am with you always, to the end of the age.¹⁰⁰

Talmudizing the "Nations" does not mean bringing all the Nations to Eretz Yisrael. It means doing exactly as Yehudah (Judah) did when his father Ya'aqob dispatched and commissioned him to build a Bet Midrash in Mitzrayim (Egypt) before the tribe of Yisrael could enter diaspora. Tikun must assume the role of Adam HaRishon (the first Adam) in relation to his work as G-d's agent.

B'reshet 1:28 Be fruitful and multiply and fill the earth and subdue it, and have dominion ...

This verse speaks volumes. The command is NOT to live and fill up a trouble-free Garden. Here the imperative is to "Fill and subdue the Earth! And have dominion ..." G-d did not make a "trouble-free" Garden for the primal couple to live in. We hereby opine that the Garden was to be a Sabbatical experience for Adam and Chavah. The words "subdue and have dominion" already tell us there was "trouble in paradise." The Garden was a testing grounds for the mission of man. Fundamentally the word "subdue" (כַּבְּשׁוּהָ וּרְדוּהָ) means enslavement, subjugation.

Psalm 84:6 **As they go through** the Valley of Baca (weeping) **they make it a place of springs**; the early rain also covers it with pools. They go from strength to strength; each one appears before God in Zion.

The Psalmist depicts the job of tikun by making pools of the springs and a paradise for those who follow.

The Garden of Delight represented Shabbat. The forbidden tree was the marriage (Da'at) of good with evil. Thus, Shabbat was not a mixture or marriage of good and evil. Furthermore, Adam and Chavah were enticed to do something forbidden (a violation of kashrut) on Shabbat. It was also against halakhic action to pick fruit on Shabbat.¹⁰¹ And, the enticer was there to entice and subdue Adam's authority to himself. Adam's failure allows the enticer authority, at least temporarily over what should have been Adam's domain. The tree of good married to evil certainly existed in the Garden (on Shabbat) but, to partake of that tree on Shabbat was the most heinous

⁹⁸ At that time, I will search Jerusalem with candles, and I will punish the men who are complacent, those who say in their hearts, 'The LORD will not do good, nor will he do ill.

⁹⁹ This is also concluded from the first Exile where Israel was carried away to Babylon. They remained there for a determinate period, after which they were free to return to Eretz Yisrael with an atonement for the sins they had perpetrated on the land.

¹⁰⁰ Matthew 28:18

¹⁰¹ Rambam Hilchot Shabbat 7:4, 8:3.

of Sabbatical and Kashrut crimes. Thus, man with the most beautiful woman living in paradise is not the answer or solution.

In the second Temple period, specifically the first century, the Sages all knew the problem and solution. The Tzdukim (Sadducees) were married to evil, i.e. Rome's "Pax Romana." The P'rushim (Pharisees) were married to good, i.e. Torah and the Mesorah (Oral Torah). It was nothing new. It was just the same problem that Adam and Chavah were suffering with in the beginning. What solution did the First Century Sages have in mind? Diaspora! Only by being separated from Eretz Yisrael would the mission of the Jewish people be realized.

YA'AQOB AND D'BARIM

Just as the Book of D'barim shows that the B'ne Yisrael were to enter Eretz Yisrael, we see Hakham Ya'aqob and the rest of the Nazarean Hakhamim addressing the Jewish people in the Diaspora. Here they must conquer the "gods" of the Nations and generate an environment like Eretz Yisrael of antiquity. **Adam was not told to conquer the Garden of Eden.** He was sent to conquer the world (the whole cosmos) Thus, there remains the mission of "Talmudizing the Gentiles."

The desert wilderness of the journey toward the promised land is a place of death and destruction. The desert is the home of the Nachash (the serpent). The faithfully obedient Israe;ite people were spared all the calamities of the desert because they traveled in the environment of G-d. Those who were not faithfully obedient to G-d were consumed by the desert's natural habitat and environment. So, in similar fashion we see that Diaspora is a place that is destined to destroy the Jewish people. However, the destruction comes only to those who will not remain faithful to G-d. For those who are faithful and dedicated to the mission of conquering the earth, the Israelite people thrive despite events like the Shoah.

| | |
|---|--|
| D/barim 1:1 | Ya'qob 1:1 |
| D'barim 1:1 Moses spoke to all Yisrael | to the twelve tribes (all Yisrael) who are in diaspora: |
| D'barim 1:13 | Ya'aqob 1:5 |
| Choose wise , understanding, and knowledgeable men from among your tribes, and I will make them heads over you.' | If any of you lacks wisdom , let him ask of God |

AMEN V'AMEN

Questions for Understanding and Reflection

1. From all the readings for this week, which verse or verses touched your heart and fired your imagination?
 2. In your opinion what is the prophetic statement for this week?
-
-

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléché HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

Next Sabbath:

Shabbat: “Eleh HaD’barim” – Sabbath: “These [are] the words”

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|--|--------------------------------|------------------------------|
| רב-לכם | | Saturday Afternoon |
| “Rav Lakhem” | Reader 1 – D’barim 2:2-4 | Reader 1 – D’barim 2:31-33 |
| “Long [enough] to you” | Reader 2 – D’barim 2:5-9 | Reader 2 – D’barim 2:34-36 |
| “Harto habéis” | Reader 3 – D’barim 2:9-13 | Reader 3 – D’barim 2:31-37 |
| D’barim (Deut.) 2:2-30 | Reader 4 – D’barim 2:14-16 | |
| Ashlamatah: Obad 1:21 + Micah 3:9 – 4:5 | Reader 5 – D’barim 2:17-19 | Monday and Thursday Mornings |
| | Reader 6 – D’barim 2:20-23 | Reader 1 – D’barim 2:31-33 |
| Psalms: 107: 33-43 | Reader 7 – D’barim 2:24-30 | Reader 2 – D’barim 2:34-36 |
| | Maftir: D’barim 2:28-30 | Reader 3 – D’barim 2:31-37 |
| Mk 13:14-20; Luke 21:20-24; James 1:2-4 | Obad 1:21 + Micah 3:9 – 4:5 | |

Coming Solemn Fast: Fast of the 9th of Ab

Saturday Evening July 21 – Sunday Evening July 22, 2018

For Further Information See:

<http://www.betemunah.org/mourning.html>
&
<http://www.betemunah.org/tishabav.html>

NOTE: There will be no Internet class on Sunday July the 22nd as we should be gathered together at the Esnoga for the 9th of Ab services!

May it go well on the fast of the 9th of Ab!



Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham