

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Ellul 07, 5778 – August 17/18, 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 H.E. Giberet Leah's mother who has developed a pain in her neck, and back, and seeing a doctor soon. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless the mother of Her Excellency Giberet Leah 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 also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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: "VaEtChanan" – Sabbath "And I besought" & 4th Sabbath of Nachamu (Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
ואֶתְחַנֵּן		Saturday Afternoon
"VaEtChanan"	Reader 1 – D'barim 3:23-25	Reader 1 – D'barim 4:25-27
"And I besought"	Reader 2 – D'barim 3:26-29	Reader 2 – D'barim 4:28-30
"Y supliqué al SEÑOR"	Reader 3 – D'barim 4:1-4	Reader 3 – D'barim 4:31-33
D'barim (Deut.) 3:23 – 4:24	Reader 4 – D'barim 4:5-10	
Ashlamatah: Is 33:2-6, 17, 19-22	Reader 5 – D'barim 4:11-15	Monday and Thursday Mornings
Special: Is. 51:12 – 52:12	Reader 6 – D'barim 4:16-20	Reader 1 – D'barim 4:25-27
Psalms: 109:1-31	Reader 7 – D'barim 4:21-24	Reader 2 – D'barim 4:28-30
	Maftir: D'barim 4:21-24	Reader 3 – D'barim 4:31-33
Mk 13:24-31; Luke 21:25-33; James 1:9-11	Is. 51:12 – 52:12	

Contents of the Torah Seder

(Moses' First Discourse Continued)

- Moses' Prayer and Its Rejection – Deuteronomy 3:23-29
- Appeal to their experience of the consequences of disobedience – Deut. 4:1-4
- Israel's Greatness and Wisdom Found in Obedience to the Commandments – Deut. 4:5-8
- 'Lest You Forget': Consequences of Idolatry – Deut. 4:9-24

Rashi & Targum Pseudo Jonathan for: D'barim (Deuteronomy) 3:23 – 4:24

Rashi	Targum Pseudo Jonathan
23. I entreated the Lord at that time, saying,	23. And I sought mercy at that time from before the LORD, saying:
24. "O Lord God, You have begun to show Your servant Your greatness and Your strong hand, for who is [like] God in heaven or on earth who can do as Your deeds and Your might?"	24. I supplicate compassion before You, O LORD God: You have begun to show unto Your servant Your greatness and the power of Your mighty hand; for You are God, and there is none beside You; for Your glory dwells in the heavens on high, and You rule upon the earth; there is none who can work according to Your working or Your power.
25. Pray let me cross over and see the good land that is on the other side of the Jordan, this good mountain and the Lebanon."	25. Let me, I pray, pass over and see the good land that is beyond Jordan, that goodly mountain on which is built the city of Jerusalem, and Mount Lebanon, where the Shekinah will dwell.
26. But the Lord was angry with me because of you,	26. But the LORD was displeased with me on your

Rashi	Targum Pseudo Jonathan
and He did not listen to me, and the Lord said to me, "It is enough for you; speak to Me no more regarding this matter.	account, and received not my prayer; but the LORD said to me: Let it be enough for you; speak not before Me again of this matter:
27. Go up to the top of the hill and lift up your eyes westward and northward and southward and eastward and see with your eyes, for you shall not cross this Jordan.	27. go up to the head of the mountain, and lift up your eyes to the west, to the north, to the south, and to the east, and behold with your eyes, for you will not pass over this Jordan.
28. But command Joshua and strengthen him and encourage him, for he will cross over before this people, and he will make them inherit the land which you will see.	28. But instruct Jehoshua, strengthen and confirm him; for he will go over before this people, and give them the inheritance of the land which you see.
29. And we abided in the valley opposite Beth Peor.	29. And we dwelt in the valley, weeping for our sins, because we had been joined with the worshippers of the idol of Peor.
1. And now, O Israel, hearken to the statutes and to the judgments which I teach you to do, in order that you may live, and go in and possess the land which the Lord, God of your forefathers, is giving you.	1. And now, Israel, hear the statutes and judgments which I teach you to do, that you may live, and go in and inherit the land the LORD God of your fathers gives you.
2. Do not add to the word which I command you, nor diminish from it, to observe the commandments of the Lord your God which I command you.	2. You will not add to the words that I teach you nor diminish them, but keep the commandments of the LORD your God which I command you.
3. Your eyes have seen what the Lord did at Baal Peor, for every man who went after Baal Peor, the Lord your God has exterminated from your midst.	3. Your eyes have seen what the Word of the LORD has done to the worshippers of the idol Peor: for all the men who went astray after the idol Peor, the LORD your God has destroyed from among you;
4. But you who cleave to the Lord your God are alive, all of you, this day.	4. but you who have cleaved to the worship of the LORD your God are alive all of you this day.
5. Behold, I have taught you statutes and ordinances, as the Lord, my God, commanded me, to do so in the midst of the land to which you are coming to possess.	5. See, I teach you statutes and judgments, as the LORD God has taught me, that you may so do in the land which you are entering to possess it.
6. And you shall keep [them] and do [them], for that is your wisdom and your understanding in the eyes of the peoples, who will hear all these statutes and say, "Only this great nation is a wise and understanding people."	6. So will you observe and perform the Law; for it is your wisdom and understanding in the sight of the peoples, who will hear all these statutes, and will say: How wise and intelligent is this great people!
7. For what great nation is there that has God so near to it, as the Lord our God is at all times that we call upon Him?	7. For what people so great, to whom the LORD is so near in the Name of the Word of the LORD? But the custom of (other) nations is to carry their gods upon their shoulders, that they may seem to be near them; but they cannot hear with their ears, (be they near or) be they afar off; but the Word of the LORD sits upon His throne high and lifted up, and hears our prayer what time we pray before Him and make our petitions.
8. And which great nation is it that has just statutes and ordinances, as this entire Torah, which I set before you this day?	8. And what people have statutes and right judgments according to all this Law which I order before you this day?
9. But beware and watch yourself very well, lest you	9. Only take heed to yourselves and diligently keep your

Rashi	Targum Pseudo Jonathan
forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you shall make them known to your children and to your children's children,	souls, lest you forget the things which you beheld with your eyes at Sinai, and that they depart not from your heart all the days of your life, and you may teach them to your children, and to your childrens children;
10. the day you stood before the Lord your God at Horeb, when the Lord said to me, "Assemble the people for Me, and I will let them hear My words, that they may learn to fear Me all the days that they live on the earth, and that they may teach their children.	10. and that you may make yourselves pure in your transactions thereby, as in the day when you stood before the LORD your God at Horeb, at the time when the LORD said to me: Gather the people before Me, that they may hear My words, by which they shall learn to fear before Me all the days that they remain upon the earth, and may teach their children.
11. And you approached and stood at the foot of the mountain, and the mountain burned with fire up to the midst of the heavens, with darkness, a cloud, and opaque darkness.	11. And you drew near, and stood at the lower part of the mount, and the mountain burned with fire, and its flame went up to the height of the heavens, with darkness, clouds, and shadows.
12. The Lord spoke to you out of the midst of the fire; you heard the sound of the words, but saw no image, just a voice.	12. And the LORD spoke with you on the mountain from the midst of the fire: you heard the voice of the Word {Dibbura}, but you saw no likeness, but only a voice speaking.
13. And He told you His covenant, which He commanded you to do, the Ten Commandments, and He inscribed them on two stone tablets.	13. And He proclaimed to you His covenant which He commanded you to perform; Ten Words {dibbura} which He wrote upon sapphire tablets.
14. And the Lord commanded me at that time to teach you statutes and ordinances, so that you should do them in the land to which you are crossing, to possess.	14. And the LORD commanded me at that time to teach you the statutes and judgments, that you may do them in the land which you pass over to possess.
15. And you shall watch yourselves very well, for you did not see not any image on the day that the Lord spoke to you at Horeb from the midst of the fire.	15. Keep then your souls diligently; for you saw no likeness on the day when the LORD spoke with you in Horeb from the midst of the fire.
16. Lest you become corrupt and make for yourselves a graven image, the representation of any form, the likeness of male or female,	16. Be admonished, lest you corrupt your works, and make to you an image or likeness of any idol, the likeness either male or female
17. the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the heaven,	17. of any beast of the earth, of any winged bird that flies in the air in the expanse of heaven,
18. the likeness of anything that crawls on the ground, the likeness of any fish that is in the waters, beneath the earth.	18. of any reptile on the ground, or of any fish in the waters under the earth.
19. And lest you lift up your eyes to heaven, and see the sun, and the moon, and the stars, all the host of heaven, which the Lord your God assigned to all peoples under the entire heaven, and be drawn away to prostrate yourselves before them and worship them.	19. And lest, when you lift up your eyes to the height of the heavens, and gaze at the sun, or the moon, and the principal stars of all the hosts of the heavens, you go astray, and adore and serve them; for the LORD your God has by them distributed (or divided) the knowledge of all the peoples that are under the whole heavens.
20. But the Lord took you and brought you out of the iron crucible, out of Egypt, to be a people of His possession, as of this day.	20. For you have the Word of the LORD taken for His portion, and has brought you out from the iron furnace of Mizraim to be unto Him a people of inheritance as at this day.

Rashi	Targum Pseudo Jonathan
21. And the Lord was angry with me because of you, and He swore that I would not cross the Jordan and that I would not come into the good land the Lord, your God, is giving you as an inheritance.	21. But against me was displeasure before the LORD on account of your words, because you had murmured for the water; and He swore that I should not pass the Jordan, nor go into the land which the LORD your God gives you to inherit.
22. For I will die in this land; I will not cross the Jordan. You, however, will cross, and you will possess this good land.	22. But I must die in this land; I am not to pass over Jordan; but you will pass over and possess the inheritance of that good land.
23. Beware, lest you forget the covenant of the Lord your God, which He made with you, and make for yourselves a graven image, the likeness of anything, which the Lord your God has forbidden you.	23. Beware, then, that you forget not the covenant of the LORD your God which He has confirmed with you, or make to you an image, the likeness of anything of which the LORD your God has commanded that you should not make it.
24. For the Lord your God is a consuming fire, a zealous God.	24. For the Word of the LORD your God is a consuming fire; the jealous God is a fire, and He avenges Himself in jealousy.

Reading Assignment:

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

By: Rabbi Yitzchaq Behar Argueti

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

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 1-214.

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-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.

6. **Ka-yoze 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) 3:23 – 4:40

23 I entreated Heb. וְאַתְּחַנֵּן [The word] חָנַן [and its derivatives] in all cases is an expression signifying [requesting] a free gift. Even though the righteous may base a request on the merit of their good deeds, they request only a free gift of the Omnipresent. Because God had said to him [Moses], “and I will favor (וְחָנַתִּי) when I wish to favor (וְאָחַז) ” (Exod. 33:19), he [Moses], he spoke to Him [God], using the expression וְאַתְּחַנֵּן. Another explanation: This (חָנַן) is one of ten terms which denote prayer (Sifrei).

at that time After I had conquered the land of Sihon and Og, I thought that perhaps the vow [which God had made, that I should not enter the land] was nullified, [since the land I entered was part of the land of Canaan].

saying This is one of three occasions in which Moses said before the Omnipresent, “I will not let You go until You let me know whether or not You will grant my request” (Sifrei).

24 O Lord God O You Who are merciful (ה') in judgment (אלהים) .

You have begun to show Your servant An opening for standing and offering prayer even though the decree has been fixed. He [Moses] said to Him: “I learned [this] from You. You said to me, 'And now leave Me alone’” (Exod. 32:10). Was I holding You? However, You said this to open the door [as it were and to teach me] that it depended upon me [i.e., my choice whether] to pray for them [or to leave You alone]. So do I think to act now (Sifrei).

Your greatness This is the attribute of Your goodness. Similarly, it states: “And now, pray, let the strength of my Lord be great” (Num. 14:17-18).

Your... hand This is Your right hand which is extended to [accept the repentance/returning of] all who come into the world.

strong [hand] יָדְךָ הַחֲזָקָה [The hand is called strong] because by Your mercy, You forcibly subdue the attribute of strict judgment. (Sifrei on Number 27:12)

For who is [like] God [... who can do as Your deeds] You cannot be compared to a king of flesh and blood who has advisors and associates who restrain him when he wishes to act with kindness and to forego his regulations. You, however, have no one to prevent you from forgiving me and annulling Your decree. The simple meaning of the verse is: You have begun to show Your servant the battle of Sihon and Og, as it is written: “Behold, I have begun to deliver [Sihon and his land] before you” (2:31). Show me [also] the war of the thirty-one kings [of Canaan]. [See Josh. 12:7-24.]

25 Pray let me cross over Heb. אֶעֱבְרָה נָא. [The word] נָא is nothing but an expression of request.

this good mountain This is Jerusalem.

and the Lebanon This is the Temple (Sifrei).

26 But the Lord was angry Heb. וַיִּתְעַבֵּר ה'. [The hithpa'el conjugation denotes that] He became filled with wrath (Sifrei).

because of you You caused it for me. Similarly, it states: "They provoked [God] by the waters of Meribah, and **Moses suffered because of them**" (Ps. 106:32).

It is enough for you Heb. רַב לְךָ [interpreted as: "you have a master רַב." I.e., pray no more], so that people should not say, "How hard is the Master, and how obstinate and pressing is the disciple!" (Sotah 13b) Another explanation of רַב לְךָ [explained as "you have much"]: More than this is reserved for you: Much is the goodness that is kept for you. (Sifrei)

27 and see with your eyes You requested of Me "Let me... see the good land" (verse 25). I am showing you all of it, as it says: "And the Lord showed him all the Land" (Deut. 34:1).

28 But command Joshua regarding the bother, the burdens and the quarrels [inherent in leadership].

and strengthen him and encourage him with your words, so that he will not be discouraged, saying, "Just as my teacher was punished, so will I be punished because of them." I assure him [says God] that he will cross over [before this people] and he will make [them] inherit [the land]. (cf. Sifrei)

for he will cross If he crosses before them, they will inherit the land, and if not, they will not inherit [it]. So, indeed, we find that when Joshua sent some of the people against Ai and he remained behind, "the men of Ai smote of them" (Josh. 7:5). And when he fell on his face, God said to him, קוּם לְךָ: written קָם [without a "vav", so that it may be read קָם], i.e., it is you standing in your place and sending My children out to war [that brought about this defeat]. Why do you fall on your face? Did I not tell this to your master, Moses, "If he [Joshua] crosses, they will cross, but if not, they will not cross"? (Sifrei) 29

And we abided in the valley [opposite Beth Peor]—and you attached yourselves to idol worship. Nevertheless, "And now, O Israel, hearken to the statutes" (4:1), and you will be forgiven for everything. But I was not privileged to be forgiven (Sifrei).

Chapter 4

2 Do not add for instance, by inserting five sections into the tefillin [instead of four], by using five species for the [commandment of] lulav [on Succoth] instead of four], or by attaching five fringes [instead of four]. And so too, וְלֹא תִגְרַעוּ nor diminish [from it i.e., three instead of four].

6 And you shall keep [them] **This refers to study.**

and do [them] [To be interpreted] according to its apparent meaning.

for that is your wisdom and your understanding [in the eyes of the peoples] Through this you will be considered wise and understanding in the eyes of the peoples.

8 just statutes and ordinances - צְדִיקִים **means worthy and acceptable ones.**

9 But beware...lest you forget the things Only then, when you do not forget them, and will [therefore] do them in their proper manner, will you be considered wise and understanding, but if you distort them because of forgetfulness, you will be considered fools.

10 the day you stood This refers back to the preceding verse: "which your eyes saw" [on] the day that you stood

at Horeb, where you saw the thunder and the torches.

that they may learn Heb. וְלִמְדוּ The Targum [Onkelos] renders: וְלִפְּוֹן, **they may learn for themselves.**

that they may teach Heb. וְלִמְדוּ the Targum [Onkelos] renders: וְאַלְפִין, **that they may teach others.**

14 And the Lord commanded me at that time to teach you the Oral Law.

16 form Heb. סְמָל. סְמָל means "form".

19 And lest you lift up your eyes to gaze at this thing and to set your heart to stray after them.

which the Lord... assigned to illuminate for them [all peoples]. (Meg. 9b) Another explanation: Which God assigned to them as deities; He did not prevent them from erring after them; rather, He caused them to slip, [i.e., to err], with their futile speculations, in order to drive them out of the world. Similarly, it says: "He [God] smoothed the way for him in his eyes to find his iniquity to hate [him]" (Ps. 36:3) (Avodah Zarah 55a).

20 out of the iron crucible Heb. מְכוּר. מְכוּר a vessel in which gold is refined.

21 was angry Heb. הִתְאַנָּף, [The hithpa'el conjugation denotes that] He became filled with wrath.

because of you Heb. עַל־דְּבָרֶיכֶם, because of you, on your account.

22 For I will die... I will not cross Since he was to die, how could he cross? But rather he meant: even my bones will not cross (Sifrei on Numbers 27:12).

23 the likeness of anything Heb. תְּמוּנַת כֹּל, the likeness of anything.

which the Lord... commanded you Which He commanded you not to make.

24 a zealous God Zealous to wreak vengeance, in Old French, anprenemant, zealous anger. He burns in His anger to exact retribution from idol worshippers.

Ketubim: Psalm 109:1-31

Rashi	Targum
1. For the conductor. Of David, a song. O God of my praise, be not silent.	1. For praise, composed by David; a psalm. O God, my praise, do not be silent.
2. For the mouth of a wicked man and the mouth of a deceitful man have opened upon me; they spoke with me with a lying tongue.	2. For the mouth of wickedness and the mouth of deceit are open against me, they have spoken with me with a lying tongue.
3. And with words of hatred they have surrounded me, and they have fought with me without cause.	3. And those who speak hatred have surrounded me, and fought against me for no cause.
4. Instead of my love, they persecute me, but I am at prayer.	4. Because I have loved, they opposed me; but I will pray.
5. They have imposed upon me evil instead of good and hatred instead of my love.	5. And they gave me evil for good, and hatred where I had given love.

Rashi	Targum
6. Set a wicked man over him, and let an adversary stand at his right hand.	6. Appoint over him a wicked man, and may an adversary stand at his right hand.
7. When he is judged, let him emerge guilty, and let his prayer be accounted as a sin.	7. When he is judged, let him come out a sinner, and may his prayer become an act of sin.
8. May his days be few, and may someone else take his office of dignity.	8. May his days be few, may another inherit the number of his years.
9. May his sons be orphans and his wife a widow.	9. May his sons be orphans, and his wife a widow.
10. May his sons wander, and [people] should ask and search from their ruins.	10. And may his sons yet wander, and beg, and seek what has become their wasteland.
11. May a creditor search out all he has, and may strangers despoil his labor.	11. May the creditor gather up all that is his, and may strangers plunder his toil.
12. May he have none who extends kindness, and may no one be gracious to his orphans.	12. May he have none to extend kindness, and may he have none to pity his orphans.
13. May his end be to be cut off; in another generation may their name be blotted out.	13. May his end be destruction; may their name be effaced in the next generation.
14. May the iniquity against his forefathers be remembered by the Lord, and may the sin against his mother not be erased.	14. May the iniquity of his fathers be remembered in the presence of the LORD; and may his mother's guilt not be effaced.
15. May they be before the Lord constantly, and may He cut off their remembrance from the earth.	15. May they be facing the decree of the LORD always; and may their memory perish from the earth.
16. Because he did not remember to do kindness, and he pursued a poor and needy man, and a broken-hearted one, to kill [him].	16. Because he did not remember to do good, and persecutes the poor and needy man, and the lowly of heart, to be slain.
17. And he loved a curse, and it came upon him; and he did not desire a blessing, and it distanced itself from him.	17. And he loves cursing, and it came to him; and he took no pleasure in blessing, and it was far from him.
18. And he donned a curse like his garment, and it came into his midst like water and into his bones like oil.	18. And he wore cursing like a garment, and it entered his body like water, and was like oil to his limbs.
19. May it be to him as a garment with which he envelops himself and as a girdle with which he constantly girds himself.	19. May it be to him like a garment, let him be wrapped in it; may he gird himself with it as a perpetual belt.
20. This is the recompense of my adversaries from the Lord, and those who speak evil upon my soul.	20. This is the deed of those who oppose me from following the LORD, and of those who speak evil to my soul.
21. But You, O God, my Lord, do with me for Your name's sake, for Your kindness is good; save me.	21. And You, O God, the LORD, deal with me for Your name's sake; deliver me according to Your goodness and kindness.
22. For I am poor and needy, and my heart has died within me.	22. For I am poor and needy, and my heart is quiet within me.
23. Like a shadow when it lengthens, I was driven about; I was stirred up like a locust.	23. I am finished, like a shadow when it lengthens; I have wandered like a locust.
24. My knees stumbled from fasting, and my flesh became emaciated from fat.	24. My knees stumble from fasting; my flesh is lean, and no longer fat.
25. And I was a disgrace to them; they would see me, they would shake their head.	25. And I have become a disgrace to them; they will see me, they will shake their heads.
26. Help me, O Lord, my God; save me according to	26. Help me, O LORD, my God; redeem me according to

Rashi	Targum
Your kindness.	Your kindness.
27. And they should know that this is Your hand; You, O Lord, have done it.	27. And they will know that this plague, You, O LORD, have done it.
28. Let them curse and You will bless; they rose up and were ashamed, but Your servant will rejoice.	28. They will curse, but You will bless; they will arise and be disappointed, but Your servant will rejoice.
29. May my adversaries don disgrace and enwrap themselves with their shame like a cloak.	29. Those who oppose me will be clothed in shame, and their infamy will cover them like a cloak.
30. I shall thank the Lord exceedingly with my mouth, and among many people I shall praise Him.	30. I will thank the LORD greatly with my mouth, and I will praise Him in the midst of the Sages.
31. For He will stand to the right of the needy to save [him] from those who judge his soul.	31. For He will stand at the right hand of the needy, to redeem from the discords of his soul.

Rashi's Commentary for: Psalm 109:1-31

1 O God of my praise, be not silent This was said regarding all Israel.

2 For the mouth of a wicked man Ishmael.

4 Instead of my love for You, they hinder me.

but I am at prayer But I pray to You constantly. I found:

5 evil instead of good I sacrifice seventy bulls every year for the seventy nations, and we request rain, yet they harm us. Shocher Tov (109:4).

7 When he is judged before You, may he emerge from Your judgment guilty and wicked.

8 his office of dignity Heb. פקדו, his greatness, provostie or pruvote in Old French, like (Esther 2:3): "And let the king appoint officers (פקידים)." ."

10 and [people] should ask and search from their ruins Everyone will ask about them, what happened to So-and-so and So- and-so, because of the rumor of ruin that emerged about them. And "search" (נַחֵשׁ) means from others, because it is vowelized with a short "kamatz," and נַחֵשְׁאֵלִי also means from others, that others should ask about them. This can also be interpreted as נַחֵשְׁאֵלִי, of the intensive conjugation, meaning that they will go around by the doors [to beg for alms].

11 May a creditor search out all he has Heb. יִנְקֵשׁ. A person who toils and searches, and longs passionately to do something is described by the expression מִתְנַקֵּשׁ, i.e., shaken and going from place to place, like (Dan. 5:6): "and his knees knocked (נִקְשׁוּ) against each other."

13 in another generation that will come after his being cut off, his name and his fame will be blotted out so that not even a remembrance will remain of him in the mouth of the generation that is born in the world after his name will be destroyed, sa retremure in Old French, its extirpation.

14 the iniquity against his forefathers The iniquity that he sinned against his forebears, to Abraham, whose life he shortened by five years, and to his father he caused blindness.

and the sin against his mother that he destroyed her womb, and that he caused the day of her burial to be concealed from the people, lest they curse her for Esau emerged from her womb, as it is said (Gen. 35:8): "Deborah, Rebecca's nurse, died...the Plain of Weeping." In Greek, another is called "allon," for Jacob had another mourning along with that of Deborah, for his mother died and they concealed her death.

15 May they be [May] these iniquities [be] before the Lord constantly.

16 Because he did not remember to do kindness to engage in the mourning of his father, as Jacob had made a pottage of lentils to console Isaac, for on that day Abraham had died.

a poor...man Israel.

17 And he loved a curse [Esau loved] the curse of the Holy One, blessed be He, Whose existence he denied.

18 And he donned a curse He brought himself into a curse and was satisfied with breaking off the yoke of the sacrifice and the priestly blessing and the curse of the heathens.

19 May it be to him [May] the curse [be to him] as an envelopment like a garment. [This] I found.

and as a girdle...constantly Heb. רלמזח, a girdle, and so, (Job 12:21): "and loosens the belt (מזיחה) of the strong." He loosens the belt of the strong.

23 Like a shadow when it lengthens at eventide.

I was stirred up an expression of stirring and mixing and astonishment, like a locust, which wanders to and fro and is stirred up. [This] I found:

29 and enwrap themselves...like a cloak which enwraps and envelops the entire body.

Meditation from the Psalms

Psalms 109:1-31

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

David composed this psalm as he fled from the wrath of King Saul. Some people had slandered David to Saul and besmirched his name. David was saying: "O G-d of my praise, be not silent" (verse 1), i.e., recognize, dear G-d, how I differ from my foes. They praise themselves for their deftness at slander, but I praise myself only for my closeness to You, my Lord!

Midrash Shocheh Tov says that these words describe Israel's unique relationship to G-d. G-d is Israel's only praise as Deuteronomy states:

Debarim (Deuteronomy) 10:21 *He is your praise, He is your G-d...*

And Israel is G-d's only source of praise, as Isaiah states:

Yeshayahu (Isaiah) 43:21 *This nation I fashioned for Myself, so that they might recite My praise.*

Therefore, David said to HaShem, "You are my only praise [and the praise of all Israel]. Do not be silent when we

suffer and are oppressed". O G-d, do not hold Yourself silent; be not deaf and be not still, O G-d.¹

David concludes this work with complete confidence that G-d will respond, For He stands at the right of the destitute, to save him from condemners of his soul.²

David places his own life experience and the passions they entailed into his view of our Torah portion. He associated Sichon and Og with his own adversaries. Og, for example, experienced good from both Noach and Abraham, yet he coveted Sarah and sought to have Abraham and Lot killed. David saw Israel's protagonists as his own protagonists. By putting the Torah into the context of his own life, he was able to empathize with the congregation of Israel and become one with them.

David³ is the author of Tehillim. He is the vehicle through which all of congregation of Israel expresses themselves in prayer to HaShem. David represents prayer to congregation of Israel, as he states in:

Tehillim (Psalms) 109:4 ... I am tefillah (I am prayer).

Let us understand this connection between Torah and tefillah further and let us see how David is the perfect embodiment for this relationship.

Learning Torah is an act of learning HaShem's word. As we learn Torah, we discover what HaShem's will for this world is. The more we learn, the more we uncover and discover HaShem's existence in the world. While learning, many people wonder about the presence of seemingly mundane cases in the Torah and other sacred texts. One might ask, "Why should we care about two oxen fighting and goring one another"? What could possibly be divine about it? The answer is that the power of the Torah is to teach us that G-dliness does exist in the farthest reaches of the physical world. Even the most mundane subject can receive the aura of HaShem and His will. Therefore, when we learn, we are spreading HaShem's light throughout the world.

The task of the sages of each generation is not merely to "figure out" what HaShem meant in the Torah. And if they err, it is not just simply a matter that their mistakes can be forgiven. Rather, the task of the sages is infinitely more profound: to bring down the Torah from the heavens to the world of man and to fathom how their particular generation relates to the Torah. What does the Torah, in its many possible interpretations, mean to 'us', not what did it mean to HaShem in heaven?

The Talmud speaks often about things in the world, about cures, about science, about history, and other such facts. When we read such things, we are occasionally moved to say that there appears to be an error. We see something that disagrees with what we understand about science and the world. How can this be? How can the oral law contain seeming errors? We have also seen the Sages debating some items which seem to contain factual errors. How can this be? Do not mistake the Talmud for a history or science book! It may speak of these subjects, but it is not seeking the truth of science, medicine, history, or any such thing. The Talmud is only discussing *what the Torah says about a subject*, it is NOT speaking of the subject itself. The goal of Talmudic discourse is to ascertain what the Torah teaches. Though the allegory may be how to cure a disease, do not be deceived into thinking that the goal has anything to do with a disease. The goal is always to discern what the Torah says, and to cloak it in the language that we use to relate to such subjects. Thus, a 'scientific fact' may be completely wrong, yet the Torah is saying something that is understood by that fact.

¹ Tehillim (Psalms) 83:2

² verse 31 - 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.

³ This section is based on a shiur by Hakham Daniel Kramer.

HaShem created the world by looking into His Torah as the genes of reality. The Torah defines reality. While our world changes, the Torah continues to define our world. There is no change for the world which was not already coded in the Torah. Since the Torah has seventy facets⁴ and each facet has seventy facets, it is easy to get confused about the subject versus what the *Torah says about a subject*. **The goal of the oral law is to understand the Torah's seventy facets, not to understand history, medicine, or any such thing.** Given this goal, it is not unusual to find multiple understandings of the same Torah portion. These understandings may contradict one another. Never the less, they are all the words of HaShem as viewed through the lens of the Torah. All opinions are the truth. It is up to the Sage to know when to apply different perspectives.

This process of learning that one can perform each time he opens a sefer, is found at the time the Torah is first given to the Jewish people. The Gemara⁵ relates the following: "With every word that left HaShem's mouth, of the Ten Commandments, the entire world filled with the smell of spices". Previously we identified HaShem's aura and presence in the world as light. This same idea is conveyed in the Gemara as the scent of sweet spices.⁶ Just as HaShem infused His "spirit" into the world at Matan Torah,⁷ so too, we infuse His "spirit" further into the world, each time we learn His Torah. David proclaims:

Tehillim (Psalms) 119:97 How much I love Your Torah, all day long it is my conversation.

David inculcated his entire day with Torah. There was no part of his day without Torah, and there was no part of his world without Torah. The Gemara⁸ relates a conversation between David and HaShem. David asked HaShem, "Am I not a saint? Do the other kings not band together and engage in each other's honor? And myself? My hands are dirtied with blood in order to permit a woman to her husband."⁹ David went to the lowest levels of the physical world, in his Torah learning. If he had to bloody his hands for a halacha, it meant that the light of the Torah was spread to another mundane aspect of the world. David was a prime example of enlightening the most physical parts of the world with the light of the Torah.

Prayer is also an opportunity to shed the aura of HaShem on the physical world. When we say a blessing, we are not "blessing" HaShem. We are stating that we truly recognize that HaShem is the source of everything in this world. We take an apple and state that HaShem is the source of this abundance. When we say the blessing in the Amida for sustenance we are stating that that we recognize that HaShem is the source of sustenance. Prayer puts the recognition of HaShem into the physical world. Like Torah, we spread the "light" or "scent" of spirituality into this world.

If David could state, "... and I am prayer", then he must epitomize all the qualities of prayer. He must live his life as a walking mispallel (one who is engaged in prayer). Prayer permeated David's entire existence. Through every limb, every time of the day, every situation, every aspect of life, prayer lit up David in his service of HaShem.

Every limb in David's body sang praise to HaShem, "All my limbs will say, 'HaShem, who is like you.'" David spent his entire day in prayer. The Gemara says that he barely slept, as he would only sleep sixty breaths at a time. Even with that small amount of sleep, he would rise at midnight to praise HaShem. David prayed from before the time

⁴ Bamidbar Rabbah 13:15, Zohar on Bereshit (Genesis) 36.

⁵ Shabbat 88b

⁶ Commentaries refer to this scent as the scent of Gan Eden. This can be understood as a representation of a spiritual aura filling the world. It should also be noted that the Gemara in Berachot 43b learns the obligation to make a blessing on fragrance from the pasuk, "Let the entire soul praise HaShem." This is another reference to the spiritual being represented by scent.

⁷ Matan Torah = the giving the Torah.

⁸ Berachot 4a

⁹ This refers to discerning between the menstrual and fetal blood that are pure and those that are impure.

he was born until the day of death.¹⁰ The Midrash relates that David requested to be able to praise HaShem even after death. In Tehillim David asks:

Tehillim (Psalms) 61:5 *May I live in Your tent forever?*

The Midrash¹¹ explains that HaShem granted his request, that “even after your death your name shall never leave My house, that on all the offerings they will sing your songs of praise”. David accomplished praising HaShem throughout all stages of the lifecycle of the soul.

In addition to transcending body and time, David, rose above the boundaries of place through prayer as well. There was no place untouched by David’s prayers. They reached from the sea to the desert.¹² They spanned even the most dangerous places of the world. The Midrash Pesikta says, “There was no place in the world that David went to and held himself back, from prayer (even a dangerous place, a situation that would have absolved from the obligation to pray)”. There was no place in any dimension of the world left untouched by David’s prayer.

Certain mitzvot can even be “owned”. For example, Torah, as the Gemara says:

Avodah Zarah 19a *Raba likewise said: One should always study that part of the Torah which is his heart’s desire, as it is said, But whose desire is in the law of the Lord. Raba also said: **At the beginning [of this verse] the Torah is assigned to the Holy One, blessed be He, but at the end it is assigned to him [who studies it],***¹³ *for it is said, Whose desire is in the Law of the Lord and in his [own] Law doth he meditate day and night.*¹⁴

Prayer also, if one puts his heart and soul into coming close to HaShem, he himself can “become” prayer, as David wrote:

Tehillim (Psalms) 109:4 *... and I am prayer;*

When King David describes himself as “prayer”,¹⁵ he is saying that he is just like this poor person; his entire being reflects how low he is and how much he needs. When a person masters humility, he too can claim to be “prayer”.¹⁶

The true way of prayer is as David’s entire being, his entire life, from beginning to end, and his whole source of vitality was prayer! That is to say, beyond the three prayers that Chazal have established to say each day, the proper approach is, “If only a person would pray all day long”.

Berachoth 21a *But what of prayer*¹⁷ *which is a thing with which the congregation is engaged, and yet we have learnt: If he was standing reciting the prayer and he suddenly remembered that he was a ba'al ker¹⁸ he should not break off, but he should shorten [each blessing]. Now the reason is that he had commenced; but if he had not yet commenced, he should not do so? — Prayer is different because it does not mention the kingdom of*

¹⁰ Berachoth 10a

¹¹ Pesikta 2

¹² Tehillim (Psalms) 106

¹³ Kiddushin 32b.

¹⁴ By diligent study the student makes the subject his own.

¹⁵ Similarly, a person who stays away from falsehood is called איש אמת - *ish emet* – A royal man of truth. Truth becomes his persona.

¹⁶ Chelkat Yehoshua (Rabbi Yechiel Yehoshua Rabinowicz Chelkat – the Biala Rebbe); Tehillim

¹⁷ prayer

¹⁸ “One who has had a seminal emission.”

heaven.¹⁹ But what of the grace after meals in which there is no mention of the sovereignty of heaven, and yet we have learnt: AT MEALS HE SAYS GRACE AFTER, BUT NOT THE GRACE BEFORE? — [Rather the answer is that] the recital of the Shema' and grace after food are Scriptural ordinances, whereas prayer is only a Rabbinical ordinance.²⁰

We have learnt: A BA'AL KERI SAYS MENTALLY, AND SAYS NO BLESSING EITHER BEFORE OR AFTER. AT MEALS HE SAYS THE GRACE AFTER BUT NOT THE GRACE BEFORE. Now if you assume that 'True and firm' is a Scriptural regulation, let him say the blessing after the Shema'? — Why should he say [the blessing after]? If it is in order to mention the going forth from Egypt, that is already mentioned in the Shema'! But then let him say the former, and he need not say the latter?²¹ — The recital of Shema' is preferable, because it has two points.²² R. Eleazar says: If one is in doubt whether he has recited the Shema' or not, he says the Shema' again. If he is in doubt whether he has said the Prayer or not, he does not say it again. R. Johanan, however, said: **Would that a man would go on praying the whole day!**

A person must recognize HaShem's precise Providence; for example, a person moves his hand. He then asks himself, "Who moved it? With my physical eyes, it seems as if I moved it, but I know, Master of the World, that the One Who is truly moving my hand is You, and no one else! "No one bangs his finger down here unless there is a proclamation from Above".

Here, there is the additional aspect of prayer. A person stands and says to HaShem, "Intellectually, I know that You guide 'the palace' that You move my hand, but my feelings tell me that a person controls himself. I ask of You, HaShem, that my intellectual knowledge should influence my heart so that it, too, will really feel this idea!"

In other words, besides the infusion of the awareness of HaShem's Providence, one must join the aspect of prayer. One feels the contradiction between mind and heart, and he wants to instill a real feeling about the matter, so he must add a prayer and entreat HaShem, "Master of the World, if You don't help me to feel Your Providence, all the effort in the world will not help! I can only make some 'lower awakening', but the main success comes from striving and finding (the gift), meaning that You will help me attain this level in my heart". And so, one must speak to HaShem in the second person. Such words bring one to the state of "And I am prayer".

So that one's prayer should be proper, during the daily contemplation, he should consider the basic and simple concept of prayer: "And the vegetation of the field was not yet on the land, and the grass of the field had not yet sprouted, for HaShem had not yet sent rain, and man was not there to work the land".²³ Rashi explains, "Why was there no rain? Because man was not there to work the land. There was no one to recognize the value of the rain, but when Adam came and knew that rain was needed for the world, he prayed, and rain fell, and the trees and vegetation sprouted." Here we see the well-known principle, that anything one seeks, be it material or spiritual, must be attained with prayer. Without prayer, one cannot achieve anything!

One must pray to have the emunah that nothing can be achieved without prayer. This itself requires prayer.

As long as one believes that prayer is only needed to grant aid from Above. In other words, he just wants some help, but he feels that essentially, it's up to him and he can take care of himself and get what he needs, he doesn't realize the nature of prayer, and he naturally will not feel that prayer is that valuable and important. If one really wants to attain the level of prayer, he must attain the sense in his heart that without prayer, he can achieve

¹⁹ The words 'King of the Universe' are not used in the Eighteen Benedictions.

²⁰ And therefore, he need not say it even mentally.

²¹ I.e., let him say the blessing openly, and not the Shema' mentally.

²² It mentions both the Kingdom of Heaven and the going forth from Egypt.

²³ Bereshit (Genesis) 2:5

nothing!

One must really contemplate this point and review it again and again. He must speak to HaShem and say to Him, "I know that if I don't pray, I won't achieve anything. I don't feel it so much, but it is clear to me in my mind. I ask You: help me to feel the importance and need for prayer, and to live accordingly." He should say this to himself time after time, until he feels in his soul that in fact, without prayer, nothing can be attained.

In summary, to reach the goal of prayer, which is emunah and "attachment to HaShem", one must fulfill these two conditions:

- 1) the prayer must exist at all times, each person as much as he can.
- 2) the prayer must be stated in the second person, so that one is with HaShem at the time.

Certainly, when one is learning Torah, he cannot pray each moment, because then he would not be able to learn. However, the sacred works write that even when learning, when one cannot understand something, he should pray to HaShem for help in understanding. Once he has the privilege to understand it, he should say to HaShem, "Thank You for giving me the privilege to understand, and now I ask You for help me to continue to understand". In this way, he will give thanks for the past and make a request for the future.

Thus, the learning itself will be saturated with the process of prayer. If Torah is not joined with prayer, there is a spiritual separation. The Chazon Ish²⁴ writes that Torah and prayer are to be in perfect unity. If there is one without the other, one is completely separate from HaShem! Of course, on some level, there is a connection, but it is not present in one's inner essence, and there is no real attachment!

While on the surface we "pray" for our needs, we are ultimately seeking a connection with HaShem.²⁵ Thus, when Mashiach arrives and our troubles disappear, we will retain the essence of prayer, i.e. connecting with HaShem. Similarly, although Sodom was destroyed, Abraham achieved a connection with HaShem as a result of his prayers. We can now better understand the midrash that states that *David was found in Sodom*.²⁶ King David, a descendant of Lot's son Moab, was a positive consequence of Abraham's prayers on behalf of Sodom. It can thus be said that David, himself the epitome of prayer, was found in Sodom.

The Talmud²⁷ teaches us that after David, i.e. after the arrival of Mashiach, prayer will come; we will live in a world of prayer. 'Prayer' in this sense refers to a unique bond with HaShem.

Megillah 18a *Afterwards shall the children of Israel return and seek the Lord their God, and David their king.²⁸ And when David comes, prayer²⁹ will come, as it says. Even then will I bring to my holy mountain, and make them joyful in my house of prayer.³⁰ And when prayer has come, the Temple service³¹ will come, as it says, Their burnt-offerings and their sacrifices shall be acceptable upon mine altar.³²*

²⁴ Avraham Yeshaya Karelitz, (7 November 1878 – 24 October 1953), known by the name of his magnum opus, Chazon Ish, was a Belarusian born Orthodox rabbi who later became one of the leaders of Haredi Judaism in Israel, where his final 20 years, from 1933 to 1953, were spent.

²⁵ As an aside, the word '**mitzva**' comes from the root word tzavta, which means **connection**. A "command for the purpose of connecting with HaShem.

²⁶ Midrash Rabbah - Genesis 41:4

²⁷ Megillah 18a

²⁸ Hoshea (Hosea) 3:5.

²⁹ Mentioned in the blessing, of the Amida, which commences, 'Hear our voice'.

³⁰ Yeshayahu (Isaiah) 56:7.

³¹ The next blessing, of the Amida, contains the words, 'Restore the service'.

³² Ibid.

Visualization is a technique of prayer that helps us to concentrate on praying, rather than letting our mind wander off to Hong Kong and a thousand other places. For example, if we visualize that we are standing in the various parts of the Temple it will help us concentrate on what we are praying. If one pictures that he is in the courtyard listening to the Levites singing the psalms while ascending the steps, this can be a tremendous aid to his concentration while reciting the psalms.

Let's finish by explaining that when one prays the name of HaShem, one must not have any picture in his mind. To do so is a severe violation of the Torah and is silly. G-d is the Creator of the physical world. Therefore, He is not subject to the very laws He created...laws of matter. Thus, He is not physical or visible. One must follow this reality, and abandon the desire to have visuals of G-d. The Rambam made his view very clear that belief in **any form of corporeality would be totally against and antithetical to the Torah ethos** and would be absolutely heretical.³³

Our world teaches children, through pictures, that G-d is an old man with a white beard.³⁴ When a child, or adult, prays they often have this visual in their mind. This is absolutely forbidden! Any image reduces HaShem to such an image, which is forbidden. If you go to the Vatican, you can see the most famous picture of G-d, there on the ceiling of the Sistine Chapel: an old man, with a white beard, flying on a cloud reaching out to touch the finger of Adam. Having been brought up our entire lives with that image, we've come to visualize G-d as a benevolent grandfather. This image is neither true, nor allowed when we pray. The Rambam said if you really think that's HaShem's image, then you're a min.³⁵

Debarim (Deuteronomy) 4:15 15 *Take ye therefore good heed unto yourselves--for ye saw no manner of form on the day that HaShem spoke unto you in Horeb out of the midst of the fire--* **16** *lest ye deal corruptly, and make you a graven image, even the form of any figure, the likeness of male or female,*

When one prays the name of HaShem, he is allowed to have *no image*, of any kind. That is acceptable, yet it is extremely difficult to accomplish. It seems that the harder one tries to have no image in mind, the more the images flash across our mind. The Rambam writes; "You know very well how difficult it is for men to form a notion of anything non-material and devoid of any form of corporeality, except after much training".³⁶ Our visual nature means that it is nearly impossible to pray with no image in mind. So, what are we to do?

It turns out that HaShem has actually given us one image which is halachically acceptable: One may visualize the Hebrew letters of the name of HaShem, e.g. יהוה. We can visualize this because HaShem gave us this image. This means that it is important to pray from a siddur which writes out these names. Most Sefardi siddurim do spell out the names of HaShem which makes it easy to focus on the letters which tends to exclude all other images from our minds.

We live in a very lowly age; the age Chazal call *Ikvot Meshicha*: The time immediately before Mashiach. The time of the messianic redemption is a secret. We are afforded many clues to this time. We need to be aware of the signs of times. Most of these signs are quite disturbing, clearly displaying a situation of the very "bottom of the heel".³⁷ One major source describes the world-condition in those days as follows: increase in insolence and

³³ Moreh Nevuchim

³⁴ Hagshama, or corporeality.

³⁵ A min is a heretic.

³⁶ Moreh Nevuchim 1:49

³⁷ Midrash Tehillim 45:3. See Ma'amarei Admur Hazaken-Ethalech, p. 103f.; and Besha'ah Shehik-dimu-5672, vol. I:p. 551; relating this to the principle (Midrash Tehillim 22:4; Zohar II:46a) that the darkest moments of the night are immediately

impudence; oppressing inflation; unbridled irresponsibility on the part of authorities; schools will turn into houses of sexual depravity; wars; many poor people 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. Other sources add: lack of scholars; succession of troubles and evil decrees; famines; mutual denunciations; epidemics of terrible diseases; poverty and scarcity; cursing and blaspheming; international confrontations nations provoking and fighting each other.³⁸ In short, it will be a time of suffering that will make it look as if G-d were asleep. These are the birth pangs of Mashiach, bearable only in anticipation of the bliss that follows them.

This age is represented by the dead skin on the bottom of the heel. We are incredibly insensitive to anything important. We are only sensitive to things which are exceptionally trivial, like tickling. Our chapter of Psalms is the out pouring of a soul that has had its share of troubles. Never the less, David could still declare:

Tehillim (Psalms) 109:4 ... I am tefillah (I am prayer).

It is our job, in this difficult time, to understand the midda that we excel in. We are here to fix up this world. We need to exercise our middot and be a sign to the nations. The power for this change comes from tefilla, from understanding that HaShem is in charge and everything that we consider negative will be turned around and shown to be Tob, beneficial.

Especially during this age, we need to pray at all times, this is the power to effect change.

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Ashlamatah: Isaiah 33:2-6, 17, 19-22

Rashi	Targum
2. O Lord, be gracious to us! We have hoped for You. Be their arm every morning, also our salvation in time of trouble.	2. O LORD , be gracious to us; we wait for Your Memra. Be our stronghold on every day, our saviour in the time of trouble.
3. From the sound of roaring peoples have wandered; from Your exaltation, nations have scattered.	3. At the thunderous noise the peoples are shattered, at many prodigies the kingdoms are scattered;
4. And your booty shall be gathered like the gathering of the locusts, like the roaring of the cisterns does he roar therein.	4. and the house of Israel will gather the possessions of the Gentiles, their adversaries, just as those who gather the caterpillar; setting afire weaponry just as those who set kindling afire.
5. The Lord is exalted, for He dwells on high; He has filled Zion with justice and righteousness.	5. The LORD is strong who makes his Shekhinah dwell in the heavens of the height, who promises to fill Zion with those who perform true judgment and virtue.
6. And the faith of your times shall be the strength of salvations, wisdom and knowledge; fear of the Lord, that is his treasure. {P}	6. And that which You promised, to do good to those who fear You, will happen, You will bring and establish in its time, strength and salvation, wisdom, and knowledge; for those who fear the LORD, the treasure

before daybreak. Cf. ZoharI:170a. For this analogy see also the comment of R. Elijah, the Vilna Gaon, cited in Even Shelemah, ch. 11:5.

³⁸ Sanhedrin 97a; Shir Rabba 2:29.

Rashi	Targum
	of His goodness is about (to come).
7. Behold [for] their altar they have cried in the street; ambassadors of peace weep bitterly.	7. Behold, when it will be revealed to them, the messengers of the Gentiles will cry out in bitterness; those who went to announce peace return to weeping in soulful bitterness.
8. Highways have become desolate, the wayfarer has stopped; he has abrogated the treaty, despised cities, considered no man.	8. The highways lie waste, the wayfaring men cease. Because they changed the covenant, they will be cast away from their cities; the sons of men did not regard that the evil was coming upon them.
9. The land mourns, it has been cut off; he disgraced the Lebanon, it was cut off; the Sharon became like the plain, and Bashan and Karmel have become emptied. {S}	9. The land mourns and is desolate; Lebanon is dried up and fades; Sharon is like the desert; and Bashan and Carmel are devastated.
10. "Now I will rise," says the Lord. "Now I will be raised; now I will be exalted.	10. "Now I will be revealed," says the LORD, "now I will lift myself up; now I will be exalted."
11. You shall conceive chaff; you shall bear stubble. Your breath is fire; it shall consume you."	11. You conceive for yourselves wicked conceptions, you Gentiles, you make yourselves evil deeds; because of your evil deeds My Memra, as the whirlwind the chaff, will destroy you.
12. And the peoples shall be as the burnings of lime; severed thorns, with fire they shall be burnt. {P}	12. And the peoples will be burned with fire; thorns cut down are burned in the fire.
13. Hearken, you far-off ones, what I did, and know, you near ones, My might.	13. Hear, you righteous, who have kept my law from the beginning, what I have done; and you penitent, who have repented to the Law recently, acknowledge My might.
14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?'	14. Sinners in Zion are shattered; fear has seized them. To the wicked whose ways are thieving they say, "Who can dwell for us in Zion, where the splendor of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, where the wicked are about to be judged and handed over to Gehenna, everlasting burning?"
15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil.	15. The prophet said. The righteous will sojourn in it, everyone who walks in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors, who withholds his hands, lest they accept a bribe. who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil,
16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure.	16. he, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure as a spring of waters whose waters do not cease.
17. The King in His beauty shall your eyes behold; they	17. Your eyes will see the glory of the Shekhinah of the

Rashi	Targum
shall see [from] a distant land.	eternal king in his celebrity; you will consider and behold those who go down to the land of Gehenna.
18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers?	18. Your mind will reckon up great things: "Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies of the mighty ones.
19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning.	19. You will no more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, scoffing with their tongue because there is no understanding among them.
20. See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn.	20. You will look upon their downfall, Zion, city of our assemblies! Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are never plucked up, nor will any of its cords be broken.
21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass.	21. But from there the might of the LORD will be revealed to do good for us, from a place of rivers going forth. overflowing. broad, where no fishermen's ship can go, nor any great sailboat can pass through.
22. For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us.	22. For the LORD is our judge, who brought us by His might out of Egypt, the LORD is our teacher. who gave us the teaching of His Law from Sinai, the LORD is our king; He will save us and take just retribution for us from the armies of Gog
23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey.	23. In that time the Gentiles will be broken of their strength. and will resemble a ship whose ropes are cut. which has no strength in their mast. which has been cut. and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles. booty and spoil in abundance; although there are blind and lame among them. even they will divide booty and spoil in abundance.
24. And the neighbor shall not say, "I am sick." The people dwelling therein is forgiven of sin. {S}	24. From now on they will not say to the people who dwell in safety all around the Shekhinah, "From you a stroke of sickness has come upon us"; the people. the house of Israel. will be gathered and return to their place. forgiven of their sins.

Verbal Tallies

By: H. Em. Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 3:23 – 4:24

Tehillim (Psalms) 109

Yeshayahu (Isaiah) 33:2-6, 17, 19-22

Mk 13:24-31, Lk 21:25-28, Lk 21:29-33, Jam. 1:9-11

The verbal tallies between the Torah and the Psalm are:

Besought / Gracious / Favor - חנן, Strong's number 02603.

LORD - יהוה, Strong's number 03068.

Lord - אדני, Strong's number 0136.

GOD - יהוה, Strong's number 03069.

Begun / Wounded - חלל, Strong's number 02490.

Shew / Behold / Look - ראה, Strong's number 07200.

Servant - עבד, Strong's number 05650.

Hand / Broad - יד, Strong's number 03027.

Earth / Land - ארץ, Strong's number 0776.

The verbal tallies between the Torah and the Ashlamata are:

Besought / Gracious / Favor - חנן, Strong's number 02603.

LORD - יהוה, Strong's number 03068.

Time - עת, Strong's number 06256.

Shew / Behold / Look - ראה, Strong's number 07200.

Earth / Land - ארץ, Strong's number 0776.

Hand / Broad - יד, Strong's number 03027.

Do - עשה, Strong's number 06213.

Debarim (Deuteronomy) 3:23 And I **besought <02603> (8691)** the **LORD <03068>** at that **time <06256>**, saying, 24 O **Lord <0136> GOD <03069>**, thou hast **begun <02490> (8689)** to **shew <07200> (8687)** thy **servant <05650>** thy greatness, and thy mighty **hand <03027>**: for what God is there in heaven or in **earth <0776>**, that can **do <06213> (8799)** according to thy works, and according to thy might?

Tehillim (Psalms) 109:12 Let there be none to extend mercy unto him: neither let there be any to **favour <02603> (8802)** his fatherless children.

Tehillim (Psalms) 109:14 Let the iniquity of his fathers be remembered with the **LORD <03068>**; and let not the sin of his mother be blotted out.

Tehillim (Psalms) 109:15 Let them be before the **LORD <03068>** continually, that he may cut off the memory of them from the **earth <0776>**.

Tehillim (Psalms) 109:21 But **do <06213> (8798)** thou for me, O **GOD <03069>** the **Lord <0136>**, for thy name's sake: because thy mercy is good, deliver thou me.

Tehillim (Psalms) 109:22 For I am poor and needy, and my heart is **wounded <02490> (8804)** within me.

Tehillim (Psalms) 109:25 I became also a reproach unto them: when they **looked <07200> (8799)** upon me they shook their heads.

Tehillim (Psalms) 109:27 That they may know that this is thy **hand <03027>**; that thou, **LORD <03068>**, hast done it.

Tehillim (Psalms) 109:28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy

servant <05650> rejoice.

Yeshayahu (Isaiah) 33:2 O LORD <03068>, be gracious <02603> (8798) unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time <06256> of trouble.

Yeshayahu (Isaiah) 33:17 Thine eyes shall see the king in his beauty: they shall behold <07200> (8799) the land <0776> that is very far off.

Yeshayahu (Isaiah) 33:21 But there the glorious LORD <03068> will be unto us a place of broad <07342> <03027> rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Hebrew:

Hebrew	English	Torah Reading Deut. 3:23 – 4:24	Psalms 109:1-31	Ashlamatah Is 33:2-6, 17, 19-22
אב	fathers	Deut. 4:1	Ps. 109:14	
אֲדֹנָי	Lord	Deut. 3:24	Ps. 109:21	
איש	man	Deut. 4:3	Ps. 109:16	
אלהים	God	Deut. 4:1 Deut. 4:2 Deut. 4:3 Deut. 4:4 Deut. 4:5 Deut. 4:7 Deut. 4:10 Deut. 4:19 Deut. 4:21 Deut. 4:23 Deut. 4:24	Ps. 109:1 Ps. 109:26	
אָרֶץ	land, earth, ground, country	Deut. 3:24 Deut. 3:25 Deut. 3:28 Deut. 4:1 Deut. 4:5 Deut. 4:14 Deut. 4:17 Deut. 4:18 Deut. 4:21 Deut. 4:22	Ps. 109:15	Isa. 33:17
בוא	go, come	Deut. 4:1 Deut. 4:5 Deut. 4:21	Ps. 109:17 Ps. 109:18	
בִּינָה	understanding	Deut. 4:6		Isa. 33:19
בן	children, grandchildren, sons	Deut. 4:9 Deut. 4:10	Ps. 109:9 Ps. 109:10	
גוי	nation	Deut. 4:6 Deut. 4:7 Deut. 4:8		Isa. 33:3
דִּבֶּר	speak, spoke	Deut. 3:26 Deut. 4:12 Deut. 4:15	Ps. 109:2 Ps. 109:20	
דָּבָר	matter, words	Deut. 3:26 Deut. 4:2 Deut. 4:9 Deut. 4:10	Ps. 109:3	

Hebrew	English	Torah Reading Deut. 3:23 – 4:24	Psalms 109:1-31	Ashlamatah Is 33:2-6, 17, 19-22
		Deut. 4:12 Deut. 4:13 Deut. 4:21		
הִלֵּךְ	follow, gone	Deut. 4:3	Ps. 109:23	
חִכְמָה	wisdom	Deut. 4:6		Isa. 33:6
חָלַל	begun, wounded	Deut. 3:24	Ps. 109:22	
תָּנַן	pleaded, favor, gracious	Deut. 3:23	Ps. 109:12	Isa. 33:2
טוֹב	good	Deut. 3:25 Deut. 4:21 Deut. 4:22	Ps. 109:5 Ps. 109:21	
יָד	hand	Deut. 3:24	Ps. 109:27	Isa. 33:21
יָדַע	teach, know	Deut. 4:9	Ps. 109:27	
יְהוָה	LORD	Deut. 3:23 Deut. 3:26 Deut. 4:1 Deut. 4:2 Deut. 4:3 Deut. 4:4 Deut. 4:5 Deut. 4:7 Deut. 4:10 Deut. 4:12 Deut. 4:14 Deut. 4:15 Deut. 4:19 Deut. 4:20 Deut. 4:21 Deut. 4:23 Deut. 4:24	Ps. 109:14 Ps. 109:15 Ps. 109:20 Ps. 109:26 Ps. 109:27 Ps. 109:30	Isa. 33:2 Isa. 33:5 Isa. 33:6 Isa. 33:21 Isa. 33:22
יְהוָה	GOD	Deut. 3:24	Ps. 109:21	
יוֹם	today, day	Deut. 4:4 Deut. 4:8 Deut. 4:9 Deut. 4:10 Deut. 4:15 Deut. 4:20	Ps. 109:8	
יָצָא	brought you out, found	Deut. 4:20	Ps. 109:7	
יָשַׁע	save		Ps. 109:26 Ps. 109:31	Isa. 33:22
כָּרַח	made, cut off	Deut. 4:23	Ps. 109:13 Ps. 109:15	
לֵב	midst, heart	Deut. 4:11	Ps. 109:22	
לִבָּב	heart	Deut. 4:9	Ps. 109:16	
לָקַח	taken, take, took	Deut. 4:20	Ps. 109:8	
לְשׁוֹן	tongue		Ps. 109:2	Isa. 33:19
מְאֹד	diligently, careful	Deut. 4:9 Deut. 4:15	Ps. 109:30	
מוֹת	die	Deut. 4:22	Ps. 109:16	
מַיִם	water	Deut. 4:18	Ps. 109:18	
מִשְׁפָּט	judgments	Deut. 4:1 Deut. 4:5 Deut. 4:8 Deut. 4:14		Isa. 33:5

Hebrew	English	Torah Reading Deut. 3:23 – 4:24	Psalms 109:1-31	Ashlamatah Is 33:2-6, 17, 19-22
נַפְשׁ	yourself, soul, person	Deut. 4:9 Deut. 4:15	Ps. 109:20 Ps. 109:31	
עַבְדֵּי	servant	Deut. 3:24	Ps. 109:28	
עָבַר	cross over, angry	Deut. 3:25 Deut. 3:26 Deut. 3:27 Deut. 3:28 Deut. 4:14 Deut. 4:21 Deut. 4:22		Isa. 33:21
עֵינַי	eyes	Deut. 3:27 Deut. 4:3 Deut. 4:6 Deut. 4:9 Deut. 4:19		Isa. 33:17 Isa. 33:20
עַם	people	Deut. 3:28 Deut. 4:6 Deut. 4:10 Deut. 4:19 Deut. 4:20		Isa. 33:3 Isa. 33:19
עָמַד	stand, stood	Deut. 4:10 Deut. 4:11	Ps. 109:6 Ps. 109:31	
עָשָׂה	do, did, done, made, make	Deut. 3:24 Deut. 4:1 Deut. 4:3 Deut. 4:5 Deut. 4:6 Deut. 4:13 Deut. 4:14 Deut. 4:16 Deut. 4:23	Ps. 109:16 Ps. 109:21 Ps. 109:27	
עַתָּה	time	Deut. 3:23 Deut. 4:14		Isa. 33:2 Isa. 33:6
קוֹל	sound, voice	Deut. 4:12		Isa. 33:3
קִרְבֵּי	among, midst	Deut. 4:3 Deut. 4:5	Ps. 109:18 Ps. 109:22	
רָאָה	see, saw, perceive	Deut. 3:24 Deut. 3:25 Deut. 3:27 Deut. 3:28 Deut. 4:3 Deut. 4:5 Deut. 4:9 Deut. 4:12 Deut. 4:15 Deut. 4:19	Ps. 109:25	Isa. 33:17 Isa. 33:19 Isa. 33:20
רֹאשׁ	top, head	Deut. 3:27	Ps. 109:25	
רַב	enough, multitude	Deut. 3:26	Ps. 109:30	
שָׁמַע	listen, hear, heard	Deut. 3:26 Deut. 4:1 Deut. 4:6 Deut. 4:10 Deut. 4:12		Isa. 33:19
שָׁפֵט	judge		Ps. 109:7	Isa. 33:22

Hebrew	English	Torah Reading Deut. 3:23 – 4:24	Psalms 109:1-31	Ashlamatah Is 33:2-6, 17, 19-22
מִדְּבַר	midst	Deut. 4:12 Deut. 4:15 Ps. 109:30	Ps. 109:31 Ps. 109:30	

Greek:

GREEK	ENGLISH	Torah Reading Deut. 3:23 – 4:24	Psalms 109:1-31	Ashlamatah Is 33:2-6, 17, 19-22	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:24-31	Tosefta of Luke Lk 21:25-33	Remes/Gemara of Acts/Romans and James Jam. 1:9-11
ἀμήν	amen, assuredly				Mk. 13:30	Lk. 21:32	
άνθρωπος	man	Deu 4:3	Psa 109:16		Mk. 13:26	Lk. 21:26 Lk. 21:27	
άρχομαι	began	Deu 3:24				Lk. 21:28	
άστηρ	stars	Deu 4:19			Mk. 13:25		
γενεα	generation		Psa 109:13		Mk. 13:30	Lk. 21:32	
γή	earth, land, ground, country	Deut. 3:24 Deut. 3:25 Deut. 3:28 Deut. 4:1 Deut. 4:5 Deut. 4:14 Deut. 4:17 Deut. 4:18 Deut. 4:21 Deut. 4:22	Ps. 109:15	Isa. 33:17	Mk. 13:27 Mk. 13:31	Lk. 21:25 Lk. 21:33	
γινώσκω	know		Psa 109:27		Mk. 13:28 Mk. 13:29	Lk. 21:30 Lk. 21:31	
δίδωμι	give	Deu 4:1 Deu 4:8 Deu 4:21			Mk. 13:24		
δοξα	glory			Isa 33:17	Mk. 13:26	Lk. 21:27	
δυναμις	power	Deu 3:24			Mk. 13:25 Mk. 13:26	Lk. 21:26 Lk. 21:27	
έγγιζω	near	Deu 4:7				Lk. 21:28	
έγγυς	near				Mk. 13:28 Mk. 13:29	Lk. 21:30 Lk. 21:31	
έθνος	nation	Deut. 4:6 Deut. 4:7 Deut. 4:8		Isa. 33:3		Lk. 21:25	
ειδω	behold, beheld	Deu 3:23 Deu 3:27 Deu 4:5 Deu 4:12 Deu 4:15 Deu 4:19	Psa 109:25	Isa 33:19	Mk. 13:29	Lk. 21:29 Lk. 21:31	
εισερχομαι	entering	Deu 4:1 Deu 4:21	Psa 109:18				
έκπίπτω	fall				Mk. 13:25		Jas. 1:11
έπω	said	Deu 3:26 Deu 4:10				Lk. 21:29	
έρχομαι	came, come				Mk. 13:26	Lk. 21:27	
ηδη	already, now				Mk. 13:28	Lk. 21:30	

GREEK	ENGLISH	Torah Reading Deut. 3:23 – 4:24	Psalms 109:1-31	Ashlamatah Is 33:2-6, 17, 19-22	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:24-31	Tosefta of Luke Lk 21:25-33	Remes/Gemara of Acts/Romans and James Jam. 1:9-11
ἡλιος	sun	Deu 4:19			Mk. 13:28	Lk. 21:30	
ἡμέρα	today, day	Deut. 4:4 Deut. 4:8 Deut. 4:9 Deut. 4:10 Deut. 4:15 Deut. 4:20	Ps. 109:8		Mk. 13:24		
θάλασσα	west, sea	Deu 3:27				Lk. 21:25	
θεός	God	Deut. 4:1 Deut. 4:2 Deut. 4:3 Deut. 4:4 Deut. 4:5 Deut. 4:7 Deut. 4:10 Deut. 4:19 Deut. 4:21 Deut. 4:23 Deut. 4:24	Ps. 109:1 Ps. 109:26	Isa 33:22		Lk. 21:31	
θερος	summer				Mk. 13:28	Lk. 21:30	
θλιψις	affliction			Isa 33:2 Isa 37:3	Mk. 13:24		
ἰδοῦ	behold	Deu 3:11 Deu 4:6		Isa 33:20			
ἵστημι	stand, stood	Deut. 4:10 Deut. 4:11	Ps. 109:6 Ps. 109:31				
κεφαλή	head		Psa 109:25			Lk. 21:28	
κύριος	LORD	Deut. 3:23 Deut. 3:26 Deut. 4:1 Deut. 4:2 Deut. 4:3 Deut. 4:4 Deut. 4:5 Deut. 4:7 Deut. 4:10 Deut. 4:12 Deut. 4:14 Deut. 4:15 Deut. 4:19 Deut. 4:20 Deut. 4:21 Deut. 4:23 Deut. 4:24	Ps. 109:14 Ps. 109:15 Ps. 109:20 Ps. 109:26 Ps. 109:27 Ps. 109:30	Isa. 33:2 Isa. 33:5 Isa. 33:6 Isa. 33:21 Isa. 33:22			
λαμβάνω	taken, take, took	Deut. 4:20	Ps. 109:8				
λέγω	saying	Deu 3:23 Deu 4:21			Mk. 13:30	Lk. 21:32	
λόγος	matter, words	Deut. 3:26 Deut. 4:2 Deut. 4:9 Deut. 4:10 Deut. 4:12 Deut. 4:13 Deut. 4:21	Ps. 109:3		Mk. 13:31	Lk. 21:33	
μανθάνω	learn	Deu 4:10			Mk. 13:28		
μεσος	midst	Deu 4:12 Deu 4:15	Psa 109:30				

GREEK	ENGLISH	Torah Reading Deut. 3:23 – 4:24	Psalms 109:1-31	Ashlamatah Is 33:2-6, 17, 19-22	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:24-31	Tosefta of Luke Lk 21:25-33	Remes/Gemara of Acts/Romans and James Jam. 1:9-11
νεφέλη	cloud				Mk. 13:26	Lk. 21:27	
ώραω	see, saw	Deut. 3:24 Deut. 3:25 Deut. 3:27 Deut. 3:28 Deut. 4:3 Deut. 4:5 Deut. 4:9 Deut. 4:12 Deut. 4:15 Deut. 4:19	Ps. 109:25	Isa. 33:17 Isa. 33:19 Isa. 33:20			
ουρανός	heaven	Deu 3:24 Deu 4:11 Deu 4:17 Deu 4:19			Mk. 13:25 Mk. 13:27 Mk. 13:31	Lk. 21:26 Lk. 21:33	
παραβολή	parable				Mk. 13:28	Lk. 21:29	
πλούσιος	rich			Isa 33:20			Jas. 1:10 Jas. 1:11
ποιεω	do, did, done, made, make	Deut. 3:24 Deut. 4:1 Deut. 4:3 Deut. 4:5 Deut. 4:6 Deut. 4:13 Deut. 4:14 Deut. 4:16 Deut. 4:23	Ps. 109:16 Ps. 109:21 Ps. 109:27				
πορευομαι	go, went	Deu 4:3		Isa 33:21			
προσωπον	face	Deu 3:28					Jas. 1:11
σαλευω	shaken		Psa 109:10		Mk. 13:25	Lk. 21:26	
σελήνη	moon	Deu 4:19			Mk. 13:24	Lk. 21:25	
συκη	fig tree				Mk. 13:28	Lk. 21:29	
υίός	children, grandchildren, sons	Deut. 4:9 Deut. 4:10	Ps. 109:9 Ps. 109:10		Mk. 13:26	Lk. 21:27	
φοβος	fear			Isa 33:3		Lk. 21:26	

**Abarbanel On
Pirge Abot – Chapters of the Fathers
Pereq 2, Mishnah 4**

He used to say: A boor cannot be sin-fearing and an ignoramus cannot be pious; a bashful person cannot learn and a quick-tempered person cannot teach. Not everyone who increases belongings is wise and in a place where there are no men, try to be a man.

Furthermore, he once saw a skull floating on the water. He said: Because you drowned [others] you were drowned and ultimately those who drowned you will be drowned.

Hillel continues to show his preference for Rabbi Yehudah ha-Nasi who viewed Torah as the exclusive criterion for Jewish living. **A person who is empty-headed and is not filled with Torah can never know the meaning of the fear of sin; the ignorant can never know the significance of piety.** According to Abarbanel, the Hebrew word *bur* in our *Mishnah* means one who is void of any intellectual or practical knowledge. The Hebrew term *sedeih bur* (a wild field). describes a field which has never been sown, like this person who has never learned anything. The Hebrew term *am ha-aretz* indicates a person who has *derekh erez*, i.e., secular knowledge and understanding, but is lacking in Torah wisdom. The former does not possess the intellectual capacity to realize the consequences of sinfulness; the latter cannot attain a superior status of piety without Torah to guide him. Neither can attain a measure of spiritual dignity without the Torah to uplift him.

Now that the essentiality of Torah has been established, Hillel, according to Abarbanel's interpretation, continues: Bashfulness can be a deterrent in acquiring Torah wisdom. How can one passionately seek to learn Torah which will elevate him to spiritual heights and yet be reticent to seek this knowledge from whatever source he can find? This was inferred by the sages of the Talmud (Berakhot 63b) who said that he who is prepared to demean himself in his search for Torah knowledge will, in the long run, find himself on a high intellectual plateau.

In addition, since the study of Torah constitutes human perfection, a teacher must be generous and give of his knowledge unstintingly. It is, therefore, unthinkable that one who is quick-tempered should teach. He cannot claim to be Torah-inspired while demonstrating a fault that is contrary to the Torah which he claims to represent.

It is commonly accepted that scholars in general are in need of contact with each other by creating dialogues, establishing seminars and communicating with each other in many ways. Only in this manner can they develop, advance and achieve. When one scholar makes a significant contribution, all others benefit by it. So, it is with Torah learning. Studying together and teaching each other are the components that make for outstanding Talmudic scholars. However, at times, one may find oneself isolated, incommunicado and bereft of any scholastic dialogue with others. Even then, according to Abarbanel, Hillel urges us that at a time where there are no men (i.e., scholars) strive to be a man (of wisdom) by yourself.

Finally, on the subject of poetic justice - "Because you drowned others, others have drowned you" - Abarbanel has the following to say: One may not argue that if A drowned B it becomes apparent that B was a murderer and deserve the penalty of capital punishment which A administered. A was simply God's messenger in carrying out His decree. If that be the case, why should A be threatened with retaliation by drowning? The answer to this is: The motivation of A in performing - unknowingly - God's will was not part of his mission. A's crime was self-motivated. He drowned B simply because he decided to. In that case retribution is inevitable.

Miscellaneous Interpretations

Rashi: On the scale of knowledge and righteousness, a boor stands at the bottom because he is bereft of any intelligence, and, therefore, cannot fear sin since he does not know what sin means. A step above him is the unlearned. He has some intelligence and is intellectually prepared to know what sin is all about.

A shy person will never advance scholastically since he is afraid to ask. Inquiry is a basic component of scholarship. It is self evident that a teacher who has no patience is ineffective.

Rashi shows a liberal leaning towards culture in general when he comments on, "Not everyone who increase belongings is wise." The business man should not only be well-trained in finances, but should have a broad scope of other intellectual disciplines.

Finally, on Hillel's last preachment that "Where there are no men, strive to be a man," Rashi proposes that one

must become active in communal affairs at the cost of Torah study. but not if there are others to do the work.

Rabbenu Yonah sees the boor as a hopeless case. He has no intelligence and acts accordingly. The unlearned has potential and ability but lacks the extra motivation and push to elevate himself. He cannot be a *chasisid*. He would rather drift with the current. Regarding reticence, Rabbenu Yonah is clear that in every aspect of life humbleness is a noble virtue except in the case of Torah study. A man must not say, "How dare an ignoramus like myself challenge the statement of the scholar?" Such a person will never realize any progress in his studies.

Then, again, the one who is greatly active in business and, consequently, has little time for Torah will make no great strides in his scholarship. The maxim of Hillel, "Be a man where there are no other men," simply implies that where there are no other people to point out to you your faults, be astute enough to indulge in some self-critique. Finally, on the subject of killing the killer, Rabbenu Yonah spells out in unmistakable terms that the underlying theme of this *Mishnah* is the principle that no one may take the law into his own hands. There are courts and judges. It is for them determine who is to be executed.

Midrash Shemuel: At first glance, we may perceive a difference of opinion between Hillel in our *Mishnah* and the pronouncement of Rabbi Hanina ben Dosa (Chapter III, *Mishnah* 9) where we are told that everyone whose fear of sin precedes his wisdom, his wisdom endures. Hillel seems to think that wisdom comes before fear of sin. Midrash Shemuel proceeds to offer a compromise: It is true that the top priority of the Jew should be to fear God. However, if he wishes to maintain that state of righteousness he must engage in study so that he will understand and appreciate the significance of his religiosity. He bolsters this thesis with an incident involving Rabbi Akiva in the early stage of his career. Rabbi Akiva once boasted to his masters that he discovered a corpse on the road and carried it to a graveyard to be buried. Whereupon, his teachers condemned him with the words, "With every step you took to the cemetery, you spilled innocent blood." Rabbi Akiva was unaware of the ruling that an unattended corpse takes possession of the ground upon which it is laying. He should have buried it there no matter upon whose property it was. Because Rabbi Akiva at that time was ignorant, he could not boast of his great righteousness.

Midrash Shemuel then softens his censure of the boor and the unlearned by pointing out that there are three reasons why there is ignorance. Firstly, a person may be sincerely and genuinely humble so that he cannot bring himself to ask and inquire, thus remaining illiterate. This is the shy person. Secondly, his instructor may have been frighteningly impatient, thus intimidating him. Then there is the active business man whose time is so consumed by his affairs that he has no time for Torah. But do we not find men who are tycoons and *do* find time for study? History is replete with such outstanding personalities. To this, Hillel replies, "Not *everyone* who is engaged in business will grow wise." Of course, there are extraordinary individuals who can handle high finance and profound Torah study. Not *everyone* is that gifted.

There are those who would sincerely prefer to study Torah and lead an exemplary Jewish life, but they are afraid of the derision of the community. Society can sometimes be cruel and make life uncomfortable for a sensitive person. In this context, Hillel exhorts, "Where there are no men (to appreciate your lifestyle) endeavor to be one."

In the last interpretation of this *Mishnah*, Midrash Shemuel defends religion against the attacks of secularism. Here, Hillel opines that the skull he observed floating on the water belonged to one who decapitated another, and that eventually the one that caused this beheading would suffer the same fate. Secularists could take the position that if the skull of A was floating, it was not necessarily because B decapitated him. The person to whom the skull belonged may have died a natural death.

The contents of our *Mishnah*, however, point to a different conclusion. Had the *Mishnah* stated, "Because you killed somebody. you will be killed," the position of the secularists would have some merit. However, the *Mishnah*

goes into details: Not only was someone killed, but he was beheaded. In addition, the *Mishnah* assures us that the same punishment will be accorded to the criminal who will die and also be decapitated. This cannot be considered an accidental death; God's hand guided it.

What disturbs Midrash Shemuel more than anything else is the question: If we are to follow Hillel's thesis we must conclude that from the times of Cain and Abel until our very own day no criminal has ever died a natural death because in a retrogressive pattern every criminal was destined to die the same death as he meted out to his victim. Midrash Shemuel demonstrates his modesty by confessing that he has no answer to this problem.

Rabbi Moshe Alshakhar: When asked by the community to serve in a position of leadership, do not assume a false sense of modesty by arguing that you are not qualified. "Where there are no men, strive to be a man!"

NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) 3.23 — 4.24

"VAETCHANAN" – "AND I BESOUGHT"

BY: H. EM. RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

¶ "And there will be signs in the sun and moon and stars, and on the earth distress of Gentiles in perplexity from the noise of the sea and its surging, people fainting from fear and expectation of what is coming on the inhabited **earth**, for the powers of the heavens will be shaken. And then they will *And then they (the gentiles) will see the **son of man*** (Heb. "ben Adam" = Messiah as a human being) **coming** with miraculous power in clouds and much honor [as it is said: "And to him was given dominion, glory and a kingdom, that all the gentiles, nations and men of every language might serve him. His dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed."] Dan 7:13-14 But when these things begin to happen, stand up straight and raise your heads, because your redemption is drawing near!"

¶ And he **told**, gave them an analogy: "Look at the fig tree and all the trees. When they put out foliage, now you see for yourselves and know that by this time the summer is near. So also you, when you see these things happening, know that the kingdom/Governance of God through the Hakhamim and Bate Din is near. Truly I say to you that this generation will never pass away until all things take place! The Heavens and earth will pass away, but my words (Mesorah – The Oral Torah) will never pass away (become invalid).

¶ But after the days of affliction, as it is written, "For the stars of heaven and their constellations will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light." (Isa 34:4) "Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold and mankind than the gold of Ophir. Therefore, I will make the heavens tremble, And the **earth** will be shaken from its place At the fury of the LORD of hosts in the **day** of His burning anger." (Isa 13:10-13) "And all the host of the heavens will wear away, And the heavens will be rolled up like a scroll; All their hosts will also wither away As a leaf withers from the vine, Or as one withers from the fig tree. (Isa 34:4)

*And then they (the gentiles) will see the **son of man*** (Heb. "ben Adam" = Messiah as a human being) **coming** with miraculous power in clouds and much honor [as it is said: "And to him was given dominion, glory and a kingdom, that all the gentiles, nations and men of every language might serve him. His dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed."] (Dan 7:13-14). And then he (the Messiah) will send (his) messengers to gather his (G-d's) elect (the Jews) from the four winds, from one end of the heavens and earth to the other. But from the fig tree learn a lesson: when the branch is tender (full of sap) it puts forth leaves, you know that summer is coming: And therefore, when you see these (things) you will know (recognize that) I am approaching the door. Amen ve Amen, I **tell** you that generation (will) not pass until all these things happen. The (present) Heavens and the earth will pass (come to an end) but my words (Mesorah – The Oral Torah) will not pass (become invalid).

HAKHAM YA'AQOB'S SCHOOL OF REMES – "YA'AQOB"
YA'AQOB 1:9-11

1.9 Let the humble³⁹ brother⁴⁰ in be praised in his elevation as Nazareans are called to the true riches of Torah Education and to be courtiers of God,¹⁰ And the person lacking nothing⁴¹ ought to rejoice in being shown his human frailty, because like the flower of the grass he will pass away.⁴² ¹¹ For the sun comes up with intense heat and parches the grass;⁴³ its flower falls off and its beauty fades away. Even so will the person lacking nothing wither and die in the process of his journey.

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

D'barim 3.23-4.24	Ps 109.1-31	Is 33.2-6,17, 19-22	Mk 13:24-31	Lk 21:25-28-33	Ya'aqob 1.9-11
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

A superficial look at the present pericope will reveal an amazing sermon. The structure yields itself to the Yelammedenu sermon style and structure. Here we would suggest that the Yelammedenu sermon relates to the New Moon and or possibly even Pesach. If the Yelammedenu sermon centers on Pesach, we would suggest that the redemptive aspects of Pesach are the central theme.

Ambrose of Milan⁴⁴ notes that this section of Mordechai⁴⁵ relates to the "eclipse of the moon."⁴⁶ However, Ambrose relates the light of the Moon to the "holy church." Whilst we disagree with his points on the relation to

³⁹ Here the possibility is that the "humble brother" may well be an Ebionite, i.e. poor Torah Scholar.

Ebionites (Greek: Ἐβιωναῖοι Ebionaioi, derived from Hebrew אביונים ebyonim, ebionim, meaning "the poor" or "poor ones") is a term possibility referring to the Nazarean movement that existed during the First and Second Centuries C.E. They regarded Yeshua HaNotzeri as the Messiah while rejecting his divinity and his virgin birth, ("Ebionites" Encyclopedia Britannica.) and insisted on the necessity of following Torah and Ceremonies. They used the Jewish Mesorah, revered Ya'aqob (James) the brother of Yeshua (James the Just). Kohler, Kaufmann (1901–1906). "Ebionites". In Singer, Isidore; Alder, Cyrus. Jewish Encyclopedia. (My rendition of Wikipedia and Encyclopedia Britannica)

⁴⁰ A person included as a member of the family, tribe or Synagogue etc.

⁴¹ 4145. πλούσιος plousios; fem. plousía, neut. plousion; adj. from ploutos (4149), wealth, abundance, riches. Rich, wealthy. In the NT, only in the masc. (Matt. 27:57; Luke 12:16; 16:1, 19); pl. (Luke 14:12). Figuratively meaning happy, prosperous, **lacking nothing** Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers.

This may also be understood as a Torah Scholar who is well advanced in Torah study. Ya'aqob does not speak of any degradation to the man who "lacks nothing." He shows that this man is shown that he is human and that he is mortal.

⁴² This in and of itself is a great reward. Knowing our human frailty can be daunting and humiliating. For the people of means knowing that this life is not the sum of all things we will experience on our journey is a vital lesson. In the same manner the humble person without wealth will find in advance and elevation that there is more to life than want and need. Both people will be driven towards a higher plane of life.

⁴³ Matthew 6.30 But if God so clothes the grass of the field, which today is alive and green, and tomorrow is tossed into the furnace, will He not much more surely clothe you ...

Here we make mention of Yeshua's words in Matityahu (Matthew) because of their similarity. We find here the possible trace of things that Yosef, the father of Yeshua and Ya'aqob may have taught his sons. Both sayings are brought to us from Yeshayahu ch 40.6-11

⁴⁴ The Bishop of Milan and teacher of Augustine who defended the divinity of the Holy Spirit and perpetual virginity of Mary. (333-397) Cetrdoc 0143,10.358; SSGF 1:4 Note: while I have cited Ambrose of Milan, I certainly **DO NOT** agree with his teachings. I have only cited this material to demonstrate the antiquity of the idea of this section of Mark relating to the New Moon.

⁴⁵ Mark

⁴⁶ New Moon

the "holy church", we also noted the relation to the New Moon. Hakham Tsefet's sermon covers a vast range of material from the Torah and Prophets as noted in the translation. The structure demonstrates Hakham Tsefet's theological genius despite the claims that say he was only a collector of the materials.⁴⁷ If we can understand the Ambrose of Milan's "holy church" to be the "Congregation of Messiah" we can sympathize with his analogy. Otherwise, we must part company suggesting that the New Moon relates to Messiah and his bride.

As we read the weekly Torah Seder and the pericope's of Mordechai, we further realize the genius and message of Hakham Tsefet.

We believe the message is clear and evident. The message before us and Hakham Tsefet's readings over the past weeks should be understood to say, "STOP PLAYING DRESS UP! Only the genuinely Torah Observant Nazarean Jew will be spared the difficulties mentioned by Hakham Tsefet. If the real Jews of the first redemption were spared from the plagues, which decimated Mitzrayim, we should learn a lesson. Furthermore, we should note that ONLY the FAITHFUL Jews, who marched through the wilderness, were permitted to enter Eretz Yisrael. These chapters of D'barim prepare the B'ne Yisrael for entrance into Eretz Yisrael.

Professor Jacob Neusner purports an amazing thesis in two of his books.⁴⁸ In short, Neusner purports that Eretz Yisrael replaces Gan Eden. Superficially, the notion sound ludicrous. However, when we follow Neusner's thesis we realize that power of his argument.

1. The B'ne Yisrael replaces Adam
2. Eretz Yisrael replaces Gan Eden⁴⁹

To determine these truths we must use a Hermeneutic principle "the beginning is in the end and the end is in the beginning."⁵⁰ One of the final aspects of Neusner's thoughts, as in Maimonides Ani Ma'amim, is the resurrection of the dead. In its most fundamental terms, (Peshat) we realize that the resurrection of the dead will include ONLY those who accept that The Torah (and the Mesorah - Oral Torah) comes from G-d as a governance to life. We must reiterate that it appears to be a fundamental truth that the Mesorah governs life now; however, we suffer hindrance from the gentiles, which retards our ability to practice freely. Likewise, the Torah and its Mesorah will govern life in the world to come without the hindrance of the non-believers.⁵¹ However, we are here now to harvest the souls of the Gentiles carrying the Divine spark of the Nefesh Yehudi (Jewish soul).

Just as Adam lost the paradise of Gan Eden, the B'ne Yisrael lost the land of Yisrael. Thus, we must ask ourselves a question. How will Eretz Yisrael be restored to the intended purpose of G-d? The way back to Eden is through

⁴⁷ Hooker, M. D. (1991). *Black's New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd. p. 2

⁴⁸ Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press.

Neusner, J. (2002). *Handbook of Rabbinic Theology*. Brill Academic Publishers, Inc.

⁴⁹ Neusner describes and defines Gan Eden as a place devoid of death where we are able to ever maintain a relationship with God. I would further the idea by saying Gan Eden is a place devoid of death where we can perpetually (through the Mesorah and Mitzvot) maintain a connection with G-d. Eternal life by Neusner's definition is acceptance of the Dominion of God. See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 97

⁵⁰ Professor Jacob Neusner also concurs with this hermeneutic; See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 97

⁵¹ Neusner makes the same statement, only he states the thought from the negative understanding of the concept. "Third, excluded from the category of the resurrection and the world to come, then, are only those who by their own sins have denied themselves that benefit. These are those who deny that the teaching of the world to come derives from the Torah or deny that the Torah comes from God, or hedonists." See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 101

Torah observance and acceptance of the Mesorah. Only when the Torah and Mesorah dominate life will we experience the true joy, which will be produced by the pangs of birth.

The generation lost in the wilderness forfeited their right to enter Eretz Yisrael. Their lack of faithful obedience brought about their excision as "B'ne Yisrael." They, the generation of the wilderness, were excommunicated from the environment of G-d;⁵² they were all consumed in the wilderness as Gentiles. The generation lost to the wilderness lost the right to be called "Yisrael."⁵³

While we can continue in this line of reasoning, the point we are making should be clear. "Yisrael" will be spared from experiencing the same troubles of the Gentiles. Therefore, it remains requisite to persevere as Nazarean Orthodox, Torah observant Jews.

COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES

THESIS:

- Ya'aqob is dealing with the teaching of humility
- Elevation
- Fragility of life
- The temporality of riches
- Poverty

ALLEGORICAL POSSIBILITIES:

- The man of humility is a person lacking Torah Education
 - Or a Pharisee of the House of Hillel raising above the place and position of the Tz'dukim
- The man of means, lacking nothing is a Torah Scholar
 - Or the wealthy, rich Tz'dukim (Sadducees)
- Elevation comes to those who labor to become a Torah Scholar, Courtier of G-d
- This may well have been a time when the Sadducees were being demoted and defunct
- The Advanced Torah Scholar rejoices in the elevation of his students, making them stand⁵⁴

A POOR TORAH SCHOLAR - OUR FATHER YOSEF BEN YA'AQOB

As we have taught in the past. Few if any scholars suggest that Yosef ben Ya'aqob,⁵⁵ the father of Yeshua, Ya'aqob and Yehuda, Yosi, and Simon⁵⁶ give any praise to him as a Torah Scholar. While there is a great amount of conjecture to his age and when he died we attribute to him the honor of a true Torah Scholar. He was a Tsaddiq and of royal lineage.⁵⁷

⁵² Gan Eden serves as a prototype of the environment of G-d. Therefore, the environment of G-d is that environment whereby we are surrounded by G-d or, the environment whereby we incessantly remain connected (through the Torah and Mesorah) to G-d.

⁵³ Neusner reports "Denying the stated dogmas (Torah and Mesorah – my thoughts) removes a person from the status of "Israel," See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 104

⁵⁴ Aboth 1.1

⁵⁵ Cf. Matityahu (Matthew) 1.17

We have selected the version of Matityahu because it is a Midrash and associated with the Kingdom of David. Luqas (Luke) says that Yosef was the son of Heli, (Eli) Lk. 3:23.

⁵⁶ Cf. Matityahu 13.55

⁵⁷ Mattityahu 1.18-19, Luqas 1.27

His craft may have been that of a stone mason, carpenter or a chief builder. We are only given scant details concerning his employment.⁵⁸ Regardless of his occupation his sons were Torah Scholars and Legal giants in their own rights. Some of this fame must be relegated to their father Yosef. We should see Yosef as a Torah Scholar and Hakham. It would be hard to imagine a man of Davidic nobility not being well educated in the Torah and perhaps more rightly the Midrash.

What we find interesting and leading us to the mention of Yosef is the fact that both Hakham Ya'aqob and Yeshua repeat the same verses in Yesha'yahu.

Ya'aqob 1:11 **For the sun comes up with a scorching heat and parches the grass; its flower falls off and its beauty fades away.**

But if God so clothes the grass of the field, which today is alive and green, and tomorrow is tossed into the furnace, will He not much more surely clothe you ...⁵⁹

This idea may well be a popular verse in the First Century. We find it as a possible legacy handed down to the "Ben Yosef" children.

AN ALLEGORY

Elevation, i.e. making Talmidim "Stand," bringing a person to the place of maturity is a quintessential job of Torah Scholars in relation to their Talmidim. Thus, we have a comparison between the "humble person" i.e. the person with little Torah knowledge and **"And the person lacking nothing,"** a Torah Scholar, a veteran in his years. Allegorically, the whole pericope of Ya'aqob is about the elevation of talmidim by the Hakhamim. They, the Hakhamim possess the authority and knowledge to pass this information down to their students in an exact and precise method. While there are many views of the P'rushim (Pharisees) scholars are beginning to see evidence that explains their true character. The Qumran sect saw the P'rushim as "simple Jews."⁶⁰ Hakham Shaul (Paul) like Josephus describes himself as a P'rush (singular of P'rushim). But the best description of the P'rushim comes from his words, "taught according to the **perfect**⁶¹ **manner of the Torah.**"⁶²

"I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness⁶³ of the law (Torah and Mesorah) received from our fathers, being zealous for God, just as all of you are today. (II Luqas 22.3)⁶⁴

"Now all the Jewish people know my manner of life from my youth, that had taken place from the beginning among my own people and in Yerushalayim, having known me for a long time, if they are willing to testify, that in accordance with the strictest party of our religion I lived as one of the P'rushim (Pharisees)."⁶⁵

⁵⁸ Mattiyahu 13:55

⁵⁹ Isa. 40:6, 7

⁶⁰ Baumgarten, A. I. "The Name of the Pharisees." Journal of Biblical Literature, vol. 102, no. 3, 1983, pp. 411–428. JSTOR, www.jstor.org/stable/3261015. p. 76

⁶¹ ἀκριβεία see below

⁶² II Luqas (Acts) 22.3

⁶³ ἀκριβεία - ἀκριβεία, -είας, ἡ (ἀκριβήτης), exactness, exactest care: Acts 22:3 (κατὰ ἀκριβείαν τοῦ νόμου in accordance with the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

⁶⁴ Acts 22.3, my translation

⁶⁵ II Luqas 26.5. While Hakham Shaul speaks of the "strictest" Jewish party we should note that he is referring to the P'rushim. And, of course that School was broken into two factions or "houses." The School of Shammai was the strictest of the two

While many love to bash the P'rushim, they have held fast to the Traditions of the Fathers, i.e. Torah Teachers and Hakhamim. Hakham Shaul states the matter with precision describing the Proto-Rabbis as accurate, exact, strict and expert. These are the same words (exactly) that are used by Josephus in describing the P'rushim party.

Nevertheless, all these sources mention one central characteristic of the Pharisees, their interest in Biblical law and its interpretation.⁶⁶

Furthermore, as Newman, and Ludlam prove in their work⁶⁷ that even though each of the competing parties during the First Century, held their own view and interpretation of the Torah they followed in practice **the exactness of P'rushim interpretation and application**. Newman, and Ludlam point out that it was only the P'rushim who were Soferim (Scribes).⁶⁸ The Hebrew name "P'rush" implies that they were those who accurately interpreted the Torah and specified exact observance of the Torah. Therefore, the P'rushim were the interpreters with the exact knowledge of the Torah and its Mesorah. They alone understood exactly how to observe, keep and guard the Torah.

It is for this reason that Hakham Ya'aqob (James, the brother of Yeshua) shows in the book of Il Luqas (Acts) that Gentiles turning towards G-d were given **specific, exact education on how to enter the Jewish community. And, they would need continuing education every week in the Synagogue by the P'rushim.**

Mat 23.2 **The soferim (scribes) and Pharisees sit on Moshes' seat** of authority. ³ **So observe and practice all they tell you**

Verse four (Matt 23.4) makes it clear that Yeshua is speaking about the Ultra-Orthodox school of Shammai. He declares that they teach with accuracy and exactness, but they can be overzealous and fail to observe what they teach. But it is in fact the P'rushim who hold the key to Torah education.⁶⁹

MOSHE'S SEAT

Scholars have argued as to whether the "Seat of Moshe" was real or only metaphorical. Many based their notions on the words of Yeshua in Matityahu (Matthew) believing them only as metaphorical words of castigation against the P'rushim. Yet his words should only be understood as focus on "some" P'rushim not all. Rashi commenting on b. Sotah 22b lists seven categories of P'rushim.

1. Someone who does the commandments so as to be honored, not for the sake of heaven.

schools. But the analogy we can make is that the School of Hillel, which Hakham Shaul was taught, i.e. by "Gamliel" was more concerned in the exactness of the Torah and not it's exaggeration like the school of Shammai. Thus, today the School of Hillel we would call "Orthodox" and the School of Shammai we would call "Ultra-Orthodox."

⁶⁶ For example: Ant. 18 (17); Matt. 23:1–3, BT Yoma 19b.

Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden; Boston: Brill, 2006. P. 54

⁶⁷ Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden ; Boston: Brill, 2006.

⁶⁸ Ibid. While we accept this view in general we cannot exclude the Tzdukim (Sadducees) from possibly having their own version of "Scribe" or Sofer.

⁶⁹ The Tzdukimn (Sadducees) were supposed to be the educator of the B'ne Yisrael. The problem being that they had become defunct. They were puppeteers and stooges to the Roman overlords. They purchased their office and remained in collaboration with the Roman state. As such, they were only epicureans with personally vested interests. They were extortionists and collaborationists seeking only their personal interests. This disqualified them leaving a lacuna for the P'rushim to fill. This was not a step of opportunity, it was a necessary period for the salvation of the Jewish people. The teaching skills and love for the Torah was unmatched by any other group of the first Century.

2. someone who walks in an impractical way to accent his "humility."
3. One who goes to, (or pretends to go to), such absurd lengths not to look at women that he walks into walls and bleeds on them.
4. One who walks with a very bent posture.
5. One who believes they have done all there is to do and asks, "what else?"
6. **One who has great reverence and respect for God, and yet is afraid of punishment.**
7. **One who does commandments because he fears punishment.**

We should also understand that these words were written by challengers prejudices against the P'rushim. As such it impossible to get a true and balanced opinion of them. Numbers 6-7 are generally believed to be good P'rushim. But it can be seen that even the P'rushim themselves were aware that all were not "good!" And, as we should note, everyone knows people of the same belief that are not model persons, displaying the role of negativity rather than something someone would aspire being. Yet Yeshua insists that the P'rushim possess the "seat of Moshe." And, they hold a vital place in Torah education and learning. In II Luqas (Acts) Hakham Ya'aqob teaches that the Gentiles turning to G-d should follow essential mitzvot and to continue their lessons on how to live the Jewish life in the Synagogue weekly.⁷⁰ According to Lawrence Schiffman, the P'rushim (Pharisees) had been collecting the Mesorah,⁷¹ Oral Teachings of the Hakhamim passed down for generations. They were not Hellenists and seemed to have remained primarily Near Eastern in culture. And while they adopted Greek words and idioms they were committed to the ancient traditions and teachings of the forefathers.⁷² The ideological thesis of the P'rushim was to live in the present and prepare for the future, unlike the Tz'dukim who lived only for the —moment. Interestingly the P'rushim occupied the middle and **lower classes.**⁷³ The most important role of the P'rushim was afforded them because of their belief in the traditions of the "fathers" that had been handed down through the generations.⁷⁴ Because the P'rushim are the authorized teachers, the Gentiles, with the Nefesh Yehudi will be educated in **the exactness⁷⁵ of the law received from our fathers, because in Torah education and halakhic norms** they are accurate, exact, strict and experts. Thus, Yeshua, Hakham Tsefet and Hakham Ya'aqob all accept that the P'rushim are to be teachers of the Torah.

Moshe who has those proclaiming him in every city from ancient generations⁷⁶ ...

"I am a Jewish man born in Tarsus in Cilicia, educated according to the exactness⁷⁷ of the law received from our fathers,⁷⁸

Note the **antiquity** of these lessons.

Thus the "Seat, chair of Moshe" is a symbol of authority, accuracy, exactness, strict and experts from the ancient

⁷⁰ II Luqas (Acts) 15:19-21 **Acts 15:19-21 Therefore, my judgment is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For the rest you have Moshe who has those proclaiming him in every city from ancient generations,** because he is **read aloud in the synagogues on every Sabbath.**"

⁷¹ Schiffman, L. H. (1991). *From Text to Tradition, A History of Second Temple & Rabbinic Judaism*, Ktav Publishing House, Inc. p. 104ff

⁷² Ibid 105

⁷³ Ibid,

Thus, the humble brother being elevated. While most believe that the P'rushim were proud and boastful this was not the case with "ALL" P'rushim. We believe this was the difference between the School of Shammai, taking the proud and boastful role and the School of Hillel taking the humble attitude

⁷⁴ Ibid

⁷⁵ ἀκρίβεια - ἀκριβεία, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατὰ ἀκριβείαν τοῦ νόμου in accordance with the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

⁷⁶ εἰς γενεάς γενεῶν unto generations of generations, through all ages, ...

⁷⁷ ἀκρίβεια - ἀκριβεία, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατὰ ἀκριβείαν τοῦ νόμου in accordance with the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

⁷⁸ II Luqas (Acts) 22:3

forefathers to each generation. The P'rushim, Hakham Shaul, Hakham Ya'aqob most certainly are referring to the "Ancients" meaning that the teaching date to the earliest Oral teachings of the Torah. Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων, unto generations of generations, through all ages, or from the beginning. Furthermore, these teachings have been handed down from generation to generation with the same exactness, accuracy, strictness and expert transmission that they themselves received from their "ancestors" and "forefathers." Thus, the Orthodox teachings of Judaism from the First Century were from the mouth of the "P'rushim, our specific interest is specifically what was taught from the School of Hillel.

When Yeshua returns to his home town of Tzfat he is the special guest for the declaring the beginning of the Year of Yovel (Jubilee).⁷⁹ He stands to read the appropriate verses for the day, i.e. Yom Kippur.

And he came to Natzaret,⁸⁰ where he was raised up,⁸¹ and entered per his religious practice,⁸² in (on) the day of Sabbaths into the Synagogue and stood up to read aloud⁸³ ...

And he rolled up the scroll and gave it back to the Chazan⁸⁴ (clerk or Paqid) and sat down. And everyone in the Synagogue intently fixed their eyes on him.

Yeshua has every eye on him as he sits and begins his discourse. Why are all the eyes on him? Because he "sat down"

THE SITTING QUESTION!

And he rolled up the scroll and gave it back to the attendant (Chazzan, clerk or Paqid) and sat down. And everyone in the Synagogue intently fixed their eyes on him.

The eyes of everyone in the Esnoga being fixed intently on Yeshua is intentionally given for the sake of drawing our attention. The question being why would Yeshua have seated himself and then began the "sermon"? Yeshua's sitting rather than standing called everyone's attention to be focused on him intentionally. But, how are we to explain this "attention grabbing" activity? Babylonian Talmud Sotah gives us a considerable amount of

⁷⁹ Please Note: The Jubilee year was announced during that year's Yom HaKippurim festival (cf. Leviticus 25:9), and one of the readings for this day of announcing the Jubilee was Isaiah 61:1-9. The references of the Nazarean Codicil only have the initial reading of Yesha'yahu 61:1-2, however the reading is a pars pro toto for the reading of Yesha'yahu (Isaiah) 61:1-9.

⁸⁰ There is a great deal of controversy concerning the title "Nazareth" as the place where Yeshua "grew up" or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or "branch" of David. Further research shows that נצר also means to guard or watch. Therefore, it is suggested that the "City of Branches" or the "City of Guardians" or "City of Watchmen" is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua's early residence. This interpretation seems to be more in line with the thought of Yeshua being from the "branch" of Jessie (Davidic stock). Given the Toseftan interpretation of the present materials we would suggest that Yeshua was the "guardian, watchman of the "soul," "Oral Torah," "Wisdom" – Hokhmah and Tzfat was the "secret garden" or "garden of secrets" (So'od).

⁸¹ Greek τρέφω *trepho* indicating the early years of childhood. However, τρέφω *trepho* seems to be rooted in τροπή *tropē* which means a turning. This seems to suggest he was here until his Bar Mitzvah. Moulton and Milligan seem to think that the word carries the idea of apprenticeship although it encompasses any period where a child is maintained by his or her parents.

⁸² εἰωθὸς αὐτῷ indicates "his custom or practice." Here it clearly indicates his "religious practice." Obviously, it is not only his practice but also the practice of every observant Jew. However, this goes much farther as we will see shortly.

⁸³ ἀναγινώσκω *anaginosko* it is readily understood by this word that he stood and read aloud. Likewise, the word ἀναγινώσκω *anaginosko* is a compound of *ana* –up and γινώσκω *ginōskō* "know – da'at." Therefore, he stood up and knew what he should read. Or, he read with understanding, knowledge – *da'at*.

Alfred Edersheim tells us that Yeshua was selected (probably for honors sake) to conduct the service as a *Chazzan* or *Shaliach Tsibbur* for this Shabbat. This information is based on Mishnah Megillah 4:5 He who concludes with the prophetic lection is the one who recites the *Shema* [with its blessings fore and aft], and passes before the ark, and raises his hands [in the priestly benediction]. Nevertheless, if he was a minor, his father or his teacher pass [before the ark] in his behalf. See - The Life and Times of Jesus the Messiah Book 3 Chapter 10. (Edersheim Alfred, The Life and Times of Jesus the Messiah, Henderson Publishers pg 304ff)

⁸⁴ Here the reference to the "attendant" is a reference to the Chazan, ὑπηρέτης – *huperetes* in Greek. see Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume II*. Hendrickson Publishers Inc. pp. 66-7

information concerning how the services of Yom HaKippurim were conducted in the Temple and local Esnogas. While some are of the opinion that the references to the Esnoga (Synagogue) in Sotah is a reference to the Synagogue that was located on the Temple Mount. While there may be a measure of truth to this thought, we must keep in mind that not everyone in Eretz Yisrael (the Land of Israel) was present at the Temple or the said Esnoga. Actually, we see from our Toseftan pericope that the people of the Galil (Galilee) had gathered in local Synagogues to celebrate the momentous occasion. Keeping this in mind, we know that the Esnoga was a mirror of the Temple. Therefore, those events which took place within the Temple were mirrored in the Esnoga with the exception of the *korbanot* (sacrifices). This being the case we can see that the Temple courtyards set the precedent for activities in the Esnoga.

b. Sotah 40b In the Temple-court the kings of the house of David alone were allowed to sit, as it is said: Then David the king went in, and sat before the Lord, and he said: Who am I? etc!⁸⁵

The Synagogue in Tzfat, the City of Branches was a special Synagogue. It was the place where many of the "Branches" and "Watchers" lived. The "Branches" are the Branches of Yosi (Jesse). Therefore, the "Branches" are decedents of David. Yeshua's "sitting" down was a signal to the audience that he was of the Davidic line. The congregants would have most likely already known this. However, his sitting was the exclamation point to the Prophetic reading of Yesha'yahu (Isaiah). By taking a seat, Yeshua was saying...

1. I am of the Davidic (Monarchy) line
2. I am the Messiah hoped for

Yeshua was suggesting that the final age of global tikun was being initiated. These things when weighed against the Torah, show that G-d through his agent Moshe would send the B'ne Yisrael out of Egypt in an expeditious way. The Mishnaic portion of Mordechai (Mark) clearly elucidates this point. Yeshua sees the Yobel as a great atonement. Just as l'olam (forever) is, a reference to the Yobel Yeshua says "today this is fulfilled in your hearing," as we will see.

Another possibility is that Yeshua sat down in the "Seat of Moshe" Rabbenu. As noted above Alfred Edersheim tells us that Yeshua was selected (probably for honors sake) to conduct the service as a Chazzan or *Shaliach Tsibbur* for this Shabbat.⁸⁶ If Yeshua were seated in this special Chair it would have told everyone in the Synagogue that Yeshua was the leading Rabbi of that Synagogue and area. If he was not already assigned this seat his taking the "Chair of Moshe" Rabbenu would have been a sign to everyone present that he was the leading Rabbi that day. Attending guest rabbis were often assigned this char as a sign of respect and honor. It may have been that Yeshua was assigned this seat already. But, his "sitting" in the Cathedra of Moshe rather than standing to teach would have been taken as a sign that he was not just from the lineage of King David, it was a sign that he was Messiah.

The Yerushalayim (Jerusalem) Talmud tells us that the Synagogue of Alexandria had 71 seats for the chief Rabbis of that Synagogue. The highest-ranking Rabbi would have had the privilege of sitting in the "Seat of Moshe."

PHARISAIC PARADOSIS⁸⁷ – THE MESORAH

A principle question among Biblical scholars today is the question of Pharisaic Paradosis. Hakham Shaul's

⁸⁵ II Sam. 7:18

⁸⁶ See - The Life and Times of Jesus the Messiah Book 3 Chapter 10. (Edersheim Alfred, The Life and Times of Jesus the Messiah, Henderson Publishers pg 304ff) The Life and Times of Jesus the Messiah Book 3 Chapter 10. (Edersheim Alfred, The Life and Times of Jesus the Messiah, Henderson Publishers pg 304ff)

⁸⁷ Baumgarten, A. I. "The Pharisaic Paradosis." The Harvard Theological Review, vol. 80, no. 1, 1987, pp. 63–77. JSTOR, JSTOR, www.jstor.org/stable/1509655.

statement, "I am a Jewish man born in Tarsus in Cilicia, **educated according to the exactness⁸⁸ of the law received from our fathers,**⁸⁹ should raise the flag of awareness concerning the parts of the Torah that requires an explanation as the "fathers" (Aboth) understood the Torah. In other words, just being read the Torah is not enough to be aware of what the Ancestors knew of the Torah. Hakham Ya'aqob's statement, **Moshe who has those proclaiming him in every city from ancient generations⁹⁰** ... shows us that the "ancients" knew things beyond the normal reading of the Torah. Furthermore, when the P'rushim taught in the Synagogue they also taught the Paradosis, that which had been handed down from the ancients and the forefathers. This "paradosis" handing down is nothing more than the Mesorah. Thus, the P'rushim not only taught their audiences the written Torah with accuracy and **exactness⁹¹ of the law received from our fathers,** they also passed down the teachings of the traditions of those ancient teachers. Therefore, the only way that the Torah can be taught with accuracy and exactness is to teach also the Mesorah – Paradosis of the Ancients and Forefathers. This was why the P'rushim held the "Seat of Moshe" in the Synagogues. The Tzdukim (Sadducees) could not teach with this accuracy and exactness because they had no Paradosis to hand down. Nor were they aware of the teachings of the forefathers and the Ancients.

Had the P'rushim fabricated a lie concerning the Mesorah – Paradosis it would have been easy enough to negate. But all P'rushim say the same thing. The Paradosis was the handing down of the teachings of the ancients. It was not created somewhere in a vacuum. It has been the only way that the Torah can be taught.⁹²

Scholars have investigated the Greek name associated with the "P'rushim." It is generally agreed that the Hebrew "P'rushim is clearly used. But, the Greek equivalent is a different matter. The answer is found in nearly every reference to the P'rushim by Josephus in his works. He is constantly saying that the P'rushim are ἀκριβεια⁹³ - ἀκριβεια, -είας, ἡ (ἀκριβής), exactness, exactest care.⁹⁴

Thus, the authority of the P'rushim comes with the awareness ...

- That they teach what has been handed down from the Ancients and forefathers;
- That they observed with scrupulous care the mitzvoth (commandments);
- That they taught the Paradosis – Mesorah and the written Torah side by side;
- That they understood that the only way to understand, keep and fulfill the mitzvoth (commandments) was to be taught the paradosis – Mesorah by one who had himself received it from the ancients and forefathers himself;
- That this made them the authority in the Synagogue allowing them to sit in the seat (cathedra) of Mosheh Rabbenu.

⁸⁸ ἀκριβεια - ἀκριβεια, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατά ἀκριβειαν τοῦ νόμου in accordance fwith the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

⁸⁹ Il Luqas (Acts) 22:3

⁹⁰ εἰς γενεάς γενεῶν unto generations of generations, through all ages, ...

⁹¹ ἀκριβεια - ἀκριβεια, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατά ἀκριβειαν τοῦ νόμου in accordance fwith the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

⁹² Cf b. Eruv 54b

⁹³ Baumgarten, A. I. "The Name of the Pharisees." Journal of Biblical Literature, vol. 102, no. 3, 1983, pp. 411–428. JSTOR, www.jstor.org/stable/3261015.

⁹⁴ Ant. 20.200-201. This also matches Hakham Shaul's use in Acts 22:3 (κατά ἀκριβειαν τοῦ νόμου in accordance with the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

Some Questions to Ponder:

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

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

Next Shabbat:

Shabbat: "Khi-Tolid" – Sabbath "When you will beget" & 5th Sabbath of Nachamu (Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-תוֹלִיד		Saturday Afternoon
"Khi-Tolid"	Reader 1 – D'barim 3:23-25	Reader 1 – D'barim 4:41-43
"When you will beget"	Reader 2 – D'barim 3:26-29	Reader 2 – D'barim 4:44-46
"Cuando hayáis engendrado"	Reader 3 – D'barim 4:1-4	Reader 3 – D'barim 4:47-49
D'barim (Deut.) 4:25-49	Reader 4 – D'barim 4:5-10	
Ashlamatah: Jer 31:20-33	Reader 5 – D'barim 4:11-15	Monday and Thursday Mornings
Special: Is. 54:1-10	Reader 6 – D'barim 4:16-20	Reader 1 – D'barim 4:41-43
Psalms: 110:1- 111:10	Reader 7 – D'barim 4:21-24	Reader 2 – D'barim 4:44-46
	Maftir: D'barim 4:21-24	Reader 3 – D'barim 4:47-49
Mk 13:32-37; Luke 21:34-38; James 1:12	Jer 31:20-33 Is. 54:1-10	

Coming Festivals:

Rosh HaShanah – New Year/Feast of Trumpets

Sunday Evening 9th of September – Tuesday Evening 11th of September

For further information see:

<http://www.betemunah.org/teruah.html> ; <http://www.betemunah.org/shofar.html> ; &
<http://www.betemunah.org/knowday.html>

Fast of Gedaliah

Wednesday the 12th of September

For further information see:

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

Yom HaKippurim – Day of Atonements (The day of the “Great Fast”)

Tuesday Evening the 18th of September – Wednesday the 19th of September

For further information see:

<http://www.betemunah.org/kippur.html> ; <http://www.betemunah.org/kohen.html> ; &
<http://www.betemunah.org/atonemen.html>

שבת שלום

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham