

## Esnoga Bet Emunah

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

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

E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com)



## Esnoga Bet El

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

<http://torahfocus.com/>

E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net)

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Ellul 14, 5778 – August 24/25, 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>

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## 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  
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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](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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**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 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!

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## **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: “Khi-Tolid” – Sabbath “When you will beget” & 5<sup>th</sup> Sabbath of Nachamu (Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-תוֹלִיד		Saturday Afternoon
“Khi-Tolid”	Reader 1 – D’barim 4:25-27	Reader 1 – D’barim 5:1-3
“When you will beget”	Reader 2 – D’barim 4:28-30	Reader 2 – D’barim 5:4-6
“Cuando hayáis engendrado”	Reader 3 – D’barim 4:31-33	Reader 3 – D’barim 5:7-9
D’barim (Deut.) 4:25-49	Reader 4 – D’barim 4:34-36	
Ashlamatah: Jer 31:20-33	Reader 5 – D’barim 4:37-40	<b>Monday and Thursday Mornings</b>
Special: Is. 54:1-10	Reader 6 – D’barim 4:41-46	Reader 1 – D’barim 5:1-3
Psalms: 110:1- 111:10	Reader 7 – D’barim 4:47-49	Reader 2 – D’barim 5:4-6
	Maftir: D’barim 4:47-49	Reader 3 – D’barim 5:7-9
Mk 13:32-37; Luke 21:34-38; James 1:12	Jer 31:20-33 Is. 54:1-10	

## Contents of the Torah Seder

- Threat of Exile Because of Idolatry and Promise of Grace After Repentance – Deut. 4:25-31
- The Uniqueness of the G-d of Israel – Deut. 4:32-40
- Moses Assigns 3 Cities of Refuge East of Jordan – Deut. 4:41-43
- Title, Time and Place of Moses' Second Discourse – Deut. 4:44-49

### Rashi & Targum Pseudo Jonathan for: D'barim (Deuteronomy) 4:25 – 4:49

Rashi	Targum Pseudo Jonathan
25. <b>When you beget</b> children and children's children, and you will be long established in the land, and you become corrupt and make a graven image, the likeness of anything, and do evil in the eyes of the Lord your God, to provoke Him to anger,	25. <b>If, when you will have begotten</b> children and children's children, and will have grown old in the land, you corrupt your works, and make to you an image or any likeness, and do that which is evil before the LORD to provoke Him;
26. I call as witness against you this very day the heaven and the earth, that you will speedily and utterly perish from the land to which you cross the Jordan, to possess; you will not prolong your days upon it, but will be utterly destroyed.	26. I attest against you this day the sworn witnesses of the heavens and the earth, that perishing you will perish swiftly from the land to possess which you pass the Jordan: you will not lengthen out days upon it, but will be utterly destroyed.
<b>27. And the Lord will scatter you among the peoples, and you will remain few in number among the nations to where the Lord will lead you.</b>	<b>27. And the LORD will scatter you among the Gentiles, and you will remain as a little people with the nations among whom the LORD will disperse you in captivity.</b>
28. And there you will worship gods, man's handiwork, wood and stone, which neither see, hear, eat, nor smell.	28. And there will you be constrained to serve the worshippers of idols, the work of men's hands, of wood and stone, which see not, nor hear, nor eat, nor smell.
<b>29. And from there you will seek the Lord your God, and you will find Him, if you seek Him with all your heart and with all your soul.</b>	<b>29. But if there you seek to return to the fear of the LoORD your God, you will find mercy, when you seek before Him with all your heart and with all your soul.</b>
<b>30. When you are distressed, and all these things happen upon you in the end of days, then you will return to the Lord your God and obey Him.</b>	<b>30. When you suffer oppression, and all these things come upon you in the end of the days, and you be converted to the fear of the Lord your God, and obey His Word;</b>
<b>31. For the Lord your God is a merciful God; He will not let you loose or destroy you; neither will He forget the covenant of your fathers, which He swore to them.</b>	<b>31. for the LORD our God is a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore unto them.</b>
32. For ask now regarding the early days that were before you, since the day that God created man upon the earth, and from one end of the heavens to the other end of the heavens, whether there was anything like this great thing, or was the likes of it heard?	32. For ask now the generations which have been from the days of the beginning, which have been before you from the day when the LORD created man upon the earth, from one end of the heavens to the other, whether so great a thing as this has been, or any like to it has been heard?
33. Did ever a people hear God's voice speaking out of the midst of the fire as you have heard, and live?	33. Hath it ever been that a people should hear the voice of the Word of the LORD, the Living God, speaking

Rashi	Targum Pseudo Jonathan
	from the midst of fire, as you heard, and remained alive?
34. Or has any god performed miracles to come and take him a nation from the midst of [another] nation, with trials, with signs, and with wonders, and with war and with a strong hand, and with an outstretched arm, and with great awesome deeds, as all that the Lord your God did for you in Egypt before your eyes?	34. Or, as the wonder which the LORD has wrought, revealing Himself to separate a people to Himself from among another people, by signs, by miracles, by portents, by the victories of ordered battles, by an uplifted arm, and by great visions, like all that the LORD our God has done for us in Mizraim, and your eyes beholding?
35. You have been shown, in order to know that the Lord He is God; there is none else besides Him.	35. Unto you have these wonders been shown, that you may know that the LORD is God, and there is none beside Him.
36. From the heavens, He let you hear His voice to instruct you, and upon the earth He showed you His great fire, and you heard His words out of the midst of the fire,	36. He made you hear the voice of His Word from the heavens on high, to give you discipline by His doctrine, and showed you upon earth His great fire, and made you hear His words from the midst of the flame.
37. and because He loved your forefathers and chose their seed after them, and He brought you out of Egypt before Him with His great strength,	37. And because He loved your fathers Abraham and Izhak, therefore has He pleasure in the children of Jakob after him, and has brought you in His loving-kindness and power from Mizraim,
38. to drive out from before you nations greater and stronger than you, to bring you and give you their land for an inheritance, as this day.	38. to drive out nations greater and stronger than you from before you, and give you their land to inherit as at this day.
39. And you shall know this day and consider it in your heart, that the Lord He is God in heaven above, and upon the earth below; there is none else.	39. Know therefore today, and set your heart upon it, that the LORD is God, whose Shekinah dwells in the heavens above, and reigns on the earth beneath, neither is there any other beside Him.
40. And you shall observe His statutes and His commandments, which I command you this day, that it may be well with you and your children after you, and that you may prolong your days upon the earth which the Lord your God gives you forever.	40. Therefore observe His covenant, and the commandments which I command you this day, that He may do good to you and to your children after you, and that you may have continuance upon the land which the LORD your God gives you for all days.

### 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. 116-222.

## Welcome to the World of P'shat Exegesis

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

and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat̄ and Perat̄ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoḡe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

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## Rashi's Commentary for: D'barim (Deuteronomy) 4:25 – 4:49

**25 and you will be long established** Heb. וְנִשְׁתַּחֲמַתָּ. He hinted to them that they would be exiled from it at the end of 852 years, the gematria, numerical value, of the word וְנִשְׁתַּחֲמַתָּ, but He exiled them earlier, at the end of 850 years. He did this two years earlier than the numerical value of וְנִשְׁתַּחֲמַתָּ in order that the prophecy about them should not be fulfilled "that you shall utterly perish." (verse 26) This is the meaning of what is said: "And the Lord 'hastened' with the evil and brought it upon us, for the Lord our God is charitable (צַדִּיק) " (Dan. 9:14). He was charitable with us for He hastened to bring it [the exile] two years before its time (San. 38a; Gittin 88a).

**26 I call as witness against you [... heaven and earth]** I hereby summon them to be witnesses that I have warned you.

**28 And there you will worship gods** As the Targum [Onkelos] explains: Since you serve those who worship them [idols], it is as though you [yourselves] serve them [i.e., the idols].

**31 He will not let you loose** He will not let go of you with His hands. The expression לֹא יִרְפֶּךָ means that He will not cause something, i.e., He will not cause you looseness. He will not separate you from [being] near Him. Similarly, "I held him fast, and I would not let him loose (אֶרְפְּנֶךָ) " (Song of Songs 3:4), which is not vocalized אֶרְפְּנֶךָ [which would mean to heal]. The term רְפִיּוֹן "letting slack" always adopts the hif'il [causative conjugation, that is, causing someone else רְפִיּוֹן] or the hithpa'el [reflexive conjugation, that is, causing oneself רְפִיּוֹן]. For example: (II Kings 4:2), הִרְפָּה לָהּ, let her be, means literally "give her looseness [i.e., an example of causing to others]"; (Deut. 9:14) הִרְפֵּה מִמֶּנִּי, let Me be, means literally "Make yourself loose from me [i.e., an example of causing looseness to oneself]."

**32 regarding the early days** Heb. לְיָמֵי רֵאשִׁוֹנֵי [the "lamed" of לְיָמֵי here means] regarding the early days.

**and from the one end of the heavens** And also ask of all the creatures from one end [of the heavens] to the other end. This is its simple meaning, but its midrashic explanation is: [This] teaches [us] about Adam's height, that it was from the earth to the heavens, and that this is the very same measurement as from one end of the heavens to the other end (San. 38b).

**whether there was anything like this great thing** And what is this great thing?

**Did ever a people hear, etc.**

**34 Or has any god performed miracles** Heb. הַנְּסִיחַ אֱלֹהִים. Has any god performed miracles (נְסִיחַ) ?

**to come and take him a nation...** All the letters “hey” are in the interrogative form. Therefore, they are vocalized with a chataf patach הַהֲנִיחַ has there been? הַשְּׁמַע has it been heard? הַשְּׁמַע did there hear? הַנְּסִיחַ did... perform miracles?

**with trials** Through tests, He let them know His might, for example: “[and Moses said to Pharaoh] 'Boast of your superiority over me [to fix a time]” (Exodus 8:5), whether I am able to do so. This is a test.

**with signs** תִּבְרָאוֹת With signs, so that they should believe that he [Moses] was the messenger of the Omnipresent, as, e.g., “What is that in your hand?” (Exod. 4:2)

**and with wonders** Heb. תִּבְמוֹתָיִם These are wonders, [meaning] that God brought upon them [the Egyptians] wondrous plagues.

**and with war** At the Red Sea, as it is said: “because the Lord is fighting for them” (Exod. 14:25).

**35 You have been shown** Heb. הִרְאָתְךָ As the Targum [Onkelos] renders it: אֲתָהּ הִרְאָתְךָ, you have been shown. When the Holy One, blessed is He, gave the Torah, He opened for Israel the seven heavens, and just as He tore open the upper regions, so did He tear open the lower regions, and they saw that He is One. Accordingly, it is stated, “You have been shown, in order to know [that the Lord He is God—there is none else besides Him].”

**37 And because He loved** And all this was because He loved [your forefathers].

**and He brought you out... before Him** like a man who leads his son before him, as it is stated (Exod. 14: 19), “Then the angel of the Lord who had been going, who had been going [in front of the Israelite camp,] moved and went behind them.” Another explanation: And He brought you out before him—before his forefathers, as it is said: “Before their forefathers, He wrought wonders” (Ps. 78:12). And do not be astonished by the fact that [Scripture] refers to them in the singular [using בְּיָדְךָ instead of בְּיָדֵיכֶם], for it has already written about them in the singular, “And he chose and chose their seed (בְּיָדְךָ) after them (אֲחֵרָיִךְ),” [lit. his. seed after him].

**38 from before you [nations greater and stronger] than you** Heb. מִמְּךָ מִפְּנֵיךָ, lit. than you from before you. The verse can be explained by transposing it: to drive out from before you מִפְּנֵיךָ, nations greater and stronger than you מִמְּךָ.

**as this day** As you see today.

**41 Then [Moses] decided to separate** Heb. אָז יָבִדְדִיל [The future form יָבִדְדִיל instead of the past form יָבִדְדִיל to be explained]: Moses set his heart to hasten to [implement] the matter to separate them. And even though they were not to serve as cities of refuge until those of the land of Canaan would be separated, Moses said, “Any commandment that is possible to fulfill, I will fulfill” (Makkoth 10a).

**on the side of the Jordan towards the sunrise** On that side which is on the east of the Jordan.

**towards the sunrise** Heb. מִזְרְחָהּ שָׁמַשׁ Because the word מִזְרְחָהּ is in the construct state, the “reish” is punctuated with a “chataf” (vocal “sh’va”), the meaning being, “the rising of the sun,” i.e., the place of the sunrise.

**44 And this is the teaching** This one which he is about to set down after this chapter.

**45 These are the testimonies... which [Moses] spoke** They are the very same ones that he spoke when they went

out of Egypt, and he taught it to them again in the plains of Moab.

**47 who were on the side of the Jordan** which is in the east, because the other side was in the west. [That means on the side opposite the western side.]

## Ketubim: Psalm 110:1 – 111:10

Rashi	Targum
1. Of David a psalm. The word of the Lord to my master; "Wait for My right hand, until I make your enemies a footstool at your feet."	1. Composed by David, a psalm. The LORD said in His decree to make me lord of all Israel, but He said to me, "Wait still for Saul of the tribe of Benjamin to die, for one reign must not encroach on another; and afterwards I will make your enemies a prop for your feet." ANOTHER TARGUM: <b>The LORD spoke by His decree to give me the dominion in exchange for sitting in study of Torah. "Wait at my right hand until I make your enemies a prop for your feet."</b> ANOTHER TARGUM: The LORD said in His decree to appoint me ruler over Israel, but the LORD said to me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and I will make your enemies a prop for your feet."
2. The staff of your might the Lord will send from Zion; rule in the midst of your enemies.	2. The LORD will send from Zion the rod of your strength, and you will rule in the midst of your enemies.
3. Your people will volunteer on the day of your host, because of the beauty of holiness when you fell from the womb; for you, your youth is like dew.	3. Your people are those of the house of Israel who devote themselves to the Torah; you will be helped in the day of your making battle with them; in the glories of holiness the mercies of God will hasten to you like the descent of dew; your offspring dwell securely.
4. <b>The Lord swore and will not repent; you are a priest forever because of the speech of Malchizedek.</b>	4. <b>The LORD has sworn and will not turn aside, that you are appointed leader in the age to come, because of the merit that you were a righteous king (Heb.: Melekh Tsadiq).</b>
5. <b>The Lord, on your right hand, has crushed kings on the day of His wrath.</b>	5. <b>The presence of the LORD is at your right hand; He struck down kings on the day of his anger.</b>
6. He will execute justice upon the nations [into] a heap of corpses; He crushed the head on a great land.	6. He was appointed judge over the Gentiles; the earth is full of the bodies of the slain wicked; he smote the heads of kings on the earth, very many.
7. From the stream on the way he would drink; therefore, he raised his head.	7. He will receive instruction from the mouth of the prophet on the way; because of this, he will lift up his head.
1. Hallelujah, I shall thank the Lord with all my heart with the counsel of the upright and [in] the congregation.	1. Hallelujah! I will sing praise in the presence of the LORD with all my heart in the secret of the upright and the assembly.



Rashi	Targum
2. Great are the works of the Lord, available to all who desire them.	2. The deeds of the LORD are great; they are sought for by all who desire them.
3. Majesty and splendor are His work, and His righteousness endures forever.	3. His work is praise and glory, and His merit endures forever.
4. He made a memorial for His wonders; the Lord is gracious and merciful.	4. He made a good memorial for His wonders; the LORD is gracious and merciful.
5. He gave food to those who fear Him; He remembers His covenant forever.	5. He gave food to those who fear Him; He will remember His covenant forever.
6. The strength of His works He related to His people, to give them the inheritance of the nations.	6. The might of His deeds He told to His people, to give them the inheritance of the Gentiles.
7. The works of His hands are truth and justice; all His commandments are faithful.	7. The works of His hands are truth and justice; all His commands are faithful.
8. Steadfast forever, made in truth and uprightness.	8. They are reliable forever and ever; they are done in truth and uprightness.
9. He sent redemption to His people; He commanded His covenant forever; His name is holy and awesome.	9. He sent redemption to his people; He commanded His covenant for ever; His name is holy and awesome.
10. <b>The beginning of wisdom is the fear of the Lord; good understanding to all who perform them; his praise endures forever.</b>	10. <b>The beginning of wisdom is fear of the LORD, good understanding to all who do them; His praise endures forever.</b>

## Rashi's Commentary for: Psalm 110:1 – 111:10

### Chapter 110

**1 The word of the Lord to my master** Our Rabbis interpreted it as referring to Abraham our father, and I shall explain it according to their words (Mid. Ps. 110:1): The word of the Lord to Abraham, whom the world called "my master," as it is written (Gen. 23:6): "Hearken to us, my master."

**"Wait for My right hand"** Wait for My salvation and hope for the Lord. **[The root] מַיְשִׁיבָה means only waiting,** as Scripture states (Deut. 1: 46): "And you stayed (וַתֵּשְׁבוּ) in Kadesh for many days."

**for My right hand** For the salvation of My right hand.

**until I make your enemies** Amraphel and his allies.

**2 The staff of** [This is] an expression of support, as (above 105:16): "every staff of bread."

**The staff of your might the Lord will send from Zion** When you return from the war and your men are weary and in pursuit, the Lord will send you Malchizedek, king of Salem, to bring out bread and wine (Gen. 14:14).

**rule** in the war.

**in the midst of your enemies** safely.

**3 Your people will volunteer on the day of your host** When you gather an army to pursue them, your people and your friends will volunteer to go out with you, as we find (Gen. 14:14): "and he armed his trained men, those born

in his house," and no more; and Aner, Eshkol, and Mamre volunteered by themselves to go out to his aid.

**because of the beauty of holiness when you fell from the womb** And this will be to you in the merit of the beauty of holiness that was in you from your mother's womb, for he recognized his Creator at the age of three.

**when you fell from the womb** Heb. משחר, when you fell from the womb, like (Beizah 35b): "We may let fruit down (משילין) through a skylight on a festival," and some learn משחירין.

**for you, your youth is like dew** For you will be considered your youth, the ways of uprightness with which you conducted yourself in your youth will be for you as pleasantness, like this dew, which is pleasant and comforting.

**4 The Lord swore and will not repent** Since Abraham was afraid lest he be punished for the troops that he had killed, it was said to him (Gen. 15:1): "Fear not, Abraham, etc."

**and will not repent** over the good that He spoke about you.

**you are a priest forever because of the speech of Malchizedek** From you will emerge the priesthood and the kingship that your children will inherit from Shem your progenitor, the priesthood and the kingship, which were given to him. דַּבְּרֵי מַלְכֵי־צֶדֶק. The "yud" is superfluous, like (Lam. 1:1): "the city that was once so populous (רבתי)." Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כהן. The word כהן bears the connotation of priesthood and rulership, as (II Sam. 8:18): "and David's sons were chief officers."

**5 The Lord** Who was on your right hand in battle.

**has crushed kings on the day of His wrath** The four kings. He...

6 will execute justice upon the nations [into] a heap of corpses This is the tidings of the 'covenant between the segments,' [in] which was stated to him concerning Egypt (Gen. 15:14): "But also that nation whom they will serve do I judge."

**a heap of corpses** Heb. מלא, a heap of corpses. מלא is an expression of gathering, as (Jer. 12:6): "have called a gang (מלא) after you"; (Isa. 31:4), "although a band (מלא) of shepherds gather against him." Now where did He execute justice, making them a heap of corpses? (Exod. 14:30), "the Egyptians dead on the seashore."

**He crushed the head on a great land** This resembles the prophecy of Habakkuk (3:12): "You have crushed the head of the house of the wicked." [This refers to] the head of Pharaoh, who was the head and the prince of a land greater and more esteemed than all the lands, as is said (above 102:20): "a ruler of peoples [sent] and loosed his bonds," for all the nations were under the rule of Egypt.

**7 From the stream on the way he would drink, etc.** From the Nile River, on the way of its course, his land would drink, and it was not in need of rain water. Therefore, he would raise his head and boast (Ezek. 29:3): "My river is my own, and I made myself."

In another manner, this psalm can be explained regarding David:

**[1] The word of the Lord about my master** Concerning my master, Saul, when I was pursued by him.

**about my master** Heb. לאדני, about my master, as (Exod. 14:3): "Then Pharaoh will say concerning the children of

(לבני) Israel"; (Gen. 26:7), "The people of the place asked him about his wife (לאשתו) ."

**"Wait for My right hand"** Stay and wait for My salvation.

**[2] The staff of your might the Lord will send from Zion** The exceptional good deeds in your hand. Another explanation: You will yet reign in Zion, and there a staff of might will be sent to you, and then you will rule in the midst of your enemies.

**[3] Your people will volunteer on the day of your host** The people of Israel will volunteer to your aid on the day that you form an army, as it is delineated in (I) Chronicles (12: 21); that they were joining him from every tribe: "When he went to Ziklag, there deserted to him of Manasseh, etc."; (ibid. verse 8): "And from the Gadites there separated themselves to David, etc."

**because of the beauty of holiness when you fell from the womb** Because of the beauty of holiness that was in you from your youth.

**your youth is like dew** A good youth and a good period of maturity that you had will be to you like dew, which is pleasant and sweet, and will produce fruit for you to make you prosper.

**[4] The Lord has sworn, etc. that the kingdom will be yours forever.**

**You are a priest forever** And which of the priesthoods? **A priesthood that is above the priesthood of Malchizedek, and that is the kingdom, which is above the high priesthood in thirty steps.**

**above the charge of Malchizedek** above the priesthood (Some mss. read: above the charge) of Malchizedek, who was a priest to the Most High God. **Now if you challenge that he too was a king, [we answer that] the kingdom over the nations was not an esteemed kingdom when compared to Israel.**

**[5] The Lord will always be on your right hand** to save you, Who...

**crushed kings on the day of His wrath** Those who fought with Abraham and with Joshua and with Barak.

**[6] He will execute justice upon the nations** [into] a heap of corpses And further, in the days of Hezekiah your son, He will execute justice upon the armies of Sennacherib [making them] a heap of dead corpses, and He will crush Sennacherib, who is the head of Nineveh and Assyria, which is a great land, who...

**[7] From the stream on the way he was drinking,** for he boasted that his armies drank from the waters of the Jordan, as it is said (Isa. 37:25): "I dug and drank water, and I dry up, etc."

**therefore, he raised his head** He praised himself and boasted of his greatness.

## Chapter 111

**1 Hallelujah, I shall thank, etc.** This psalm was based on the alphabet, one letter at the beginning of the verse and one in the middle of it, and so all of them [this psalm's verses are] from "aleph" to "tav," and so too is the second psalm. The first one speaks in praises of the Holy One, blessed be He, and the second one speaks in praise of a righteous, God-fearing person.

**4 He made a memorial** He set down for Israel Sabbaths and festivals and commandments, of which was stated

(Deut. 5: 15): "And remember that you were a slave in the land of Egypt," because He is gracious and merciful to His children, and He wishes to make them righteous.

**5 He gave food** Heb. אֵרָא, food.

**6 The strength of His works He related to His people** When He gave them the inheritance of the nations, He let them know His strength and His might. And Midrash Tanchuma (Buber, Bereishith 11): He wrote for Israel [about] the Creation to let them know that the earth is His and that it is in His power to settle in it anyone He wishes, and to move these out and settle others, so that the nations will not be able to say to Israel, "You are thieves, for you conquered the land of the seven nations."

**8 Steadfast are His commandments**, supported by might, strengthened with punishments and warnings, and the chapters are set one next to the other in sequence and to expound on them. This is what Solomon said (Song 5:15): "His thighs are pillars of marble, etc."

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## **Meditation from the Psalms** **Psalms 110:1 – 111:10** **By: H.Em. Rabbi Dr. Hillel ben David**

Midrash Shocher Tov interprets Psalms chapter 110 as a hymn of gratitude which G-d recited to Avraham. G-d speaks to Avraham and calls him, "My master!" The Midrash explains: Rabbi Reuven said: The nations were in a slumber that prevented them from coming under the wing of G-d's Presence. Who aroused them to come? Avraham! ... The concept of kindness was also asleep, and Avraham aroused it, for he opened an inn and invited passersby to share his table.

G-d Himself was indebted to Avraham because until Avraham proclaimed G-d as Master, the purpose of Creation had been frustrated. G-d created the universe so that man could perceive Him and appreciate His works. Until Avraham's time, however, the world failed to achieve its purpose, because men were oblivious of G-d. By teaching the world to recognize G-d, Avraham gave meaning to existence. In a sense, therefore, Avraham became the master of the world, for it owed its continued existence to him.

G-d also called Avraham My master, because Avraham had presented G-d with a gift that He, despite His infinite power, could not have fashioned for Himself. Because man is a creature of free will, even G-d cannot guarantee that man will choose good over evil and truth over falsehood. By dint of his indomitable faith, Avraham presented G-d with the heart and minds of mankind, to whom he had revealed the essence of the Divine. Avraham's mission was continued by David, and it will be completed by the Messiah. This psalm is dedicated to these three pillars of Jewish tradition.<sup>1</sup>

Sforno explains that Psalms chapter 111 is a sermon exhorting the common Jew to devote time to Torah study. Usually, simple and uneducated people offer two excuses for their neglect of Torah: they claim that the subject matter is too difficult for them and that their preoccupation with the pursuit of a livelihood leaves them no time for study.

In answer to these claims, the Psalmist responds that Israel is deeply indebted to G-d for all His kindness. The man who is sincerely grateful to the Almighty yearns to thank HaShem wholeheartedly (v. 1). The only way to demonstrate this gratefulness is to study His word in order to fathom His will. If a person dedicates all his heart to

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<sup>1</sup> See Overview to ArtScroll Bereishis, vol. II, p. 375.

comprehend G-d's will, then no obstacle can deter him! Every person can find some time for Torah and learn to appreciate its lessons.

This truth is the **דיו**, counsel, of the **ישרים**, upright, who have dedicated themselves to Torah, which the Psalmist now communicates to the **עדה**, congregation (verse 1).

In conclusion, the Psalmist offers the masses the following advice on how to embark on the pursuit of wisdom: **The beginning of wisdom is the fear of HaShem, good understanding to all their [the mitzvot] practitioners (verse 10).** If man is determined to fear HaShem and to practice His mitzvot, then the highest heavens are within his reach!

Psalm 110 attributes authorship to David. We find no such attribution for psalm 111. Since these psalms are treated as a unit, it makes sense that they share a common author. Our psalms open with a reference to Melchizedek and continue with the importance of Torah study. Melchizedek was replaced as the Kohen Gadol by Avraham when he gave praise to Avraham before HaShem. Let's spend some time examining the priesthood of the firstborn and its substitution by the Levitical priesthood.

The first use of the word *Kohen*, priest, is found in:

***Bereshit (Genesis) 14:14-20*** *When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people. After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley). Then Melchizedek king of Salem brought out bread and wine. **He was priest of G-d Most High,** And he blessed Abram, saying, "Blessed be Abram by G-d Most High, Creator of heaven and earth. And blessed be G-d Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.*

This first use of the word gives us a clue as to what HaShem intended a priest to be, and to do. Please do note that this G-dly priest was not a Levite (Levi, Avraham's great grandson, was not yet born). The Talmud has this to say about Melchizedek:

***Nedarim 32bR.*** *Zechariah said on R. Ishmael's authority: The Holy One, blessed be He, intended to bring forth the priesthood from Shem, as it is written, And he [sc. Melchizedek] was the priest of the most high G-d.<sup>2</sup> **But because he gave precedence in his blessing to Avraham over G-d, He brought it forth from Avraham; as it is written, And he blessed him and said. Blessed be Abram of the most high G-d, possessor of heaven and earth, and blessed be the most high G-d.<sup>3</sup> Said Avraham to him, 'Is the blessing of a servant to be given precedence over that of his master?' Straightway it [the priesthood] was given to Avraham, as it is written, The Lord said unto my Lord,<sup>4</sup> Sit thou at my right hand, until I make thine enemies thy footstool;<sup>5</sup> which is followed by, The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek,<sup>6</sup> meaning, 'because of the words of Melchizedek.'<sup>7</sup> Hence it is written,***

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<sup>2</sup> Bereshit (Genesis) 14:18. The Midrash identifies him with Shem, the son of Noah, Avraham's eighth ancestor.

<sup>3</sup> Bereshit (Genesis) 14:19ff

<sup>4</sup> Here taken as referring to Avraham; cf. Ber. 7b, where my lord is explicitly so explained.

<sup>5</sup> Tehillim (Psalms) 110:1.

<sup>6</sup> Tehillim (Psalms) 110:4.

<sup>7</sup> I.e., because of his giving precedence to Avraham.

*And he was a priest of the most High G-d, [implying that] he was a priest, but not his seed.<sup>8</sup>*

From the Talmud we learn that the title, "**Melchizedek**", was held by Shem the first-born son of Noah. Shem received the birthright which was normally given to the firstborn.

We know that Shem was Noah's first born from:

***Sanhedrin 69b** ...And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth; hence [if the order is according to age], Shem was at least a year older than Ham, and Ham a year older than Japheth, so that Shem was two years older than Japheth. Now, it is written, And Noah was six hundred years old when the flood of water was upon the earth;<sup>9</sup> and it is written, These are the generations of Shem. Shem was a hundred years old, and begat Arphaxad two years after the flood.<sup>10</sup> But was he a hundred years old? He must have been a hundred and two years old?<sup>11</sup> Hence thou must say that they are enumerated in order of wisdom [not age];<sup>12</sup> then here too [in the case of Terah's sons], they are stated in order of wisdom.*

*R. Kahana said: I repeated this discussion before R. Zebid of Nahardea. Thereupon he said to me: You deduce [that the order is according to wisdom] from these verses, but we deduce it from the following: Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even unto him were children born;<sup>13</sup> this means that he was the eldest of the brothers.*

According to Ibn Ezra,<sup>14</sup> Radak,<sup>15</sup> and Ramban,<sup>16</sup> Shem was the eldest and the designation 'the elder', from Genesis 10:21, reverts to Shem as in Isaiah son of Amos, the prophet<sup>17</sup> Isaiah, not Amos being the prophet referred to.

Targum Yonatan is also of the opinion that Shem is the firstborn. At any rate, the fact that the priesthood was given to Shem is demonstrated by the Torah when it calls Melchizedek a priest.

The priesthood of Melchizedek is also important because it is also the priesthood of Yeshua:

***Bereans (Hebrews) 5:5-10** So Mashiach also did not take upon himself the glory of becoming a high priest. But G-d said to him, "You are my Son; today I have become your Father." And he says in another place, "You are a priest forever, in the order of Melchizedek".<sup>18</sup> During the days of Yeshua' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered And, once made perfect, he became the source of eternal salvation for all who obey him And was*

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<sup>8</sup> Though Avraham was a descendant of Melchizedek, and thus the priesthood was inherited by the latter's seed, yet this was through the merit of Avraham, not of Melchizedek. - Ran.

<sup>9</sup> Ibid. VII, 6.

<sup>10</sup> Ibid. XI, 10.

<sup>11</sup> Since Noah was five hundred years old when Shem was born, and six hundred when the flood commenced, Shem must have been a hundred then. Consequently, two years later he was a hundred and two years old.

<sup>12</sup> So that Shem as the youngest, not the eldest.

<sup>13</sup> Ibid. X, 21.

<sup>14</sup> Rabbi Abraham Ben Meir Ibn Ezra

<sup>15</sup> David Kimhi (Hebrew: דוד קמחי, also Kimchi or Qimhi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק), was a medieval rabbi, biblical commentator, philosopher, and grammarian.

<sup>16</sup> Nachmanides (רבי משה בן נחמן), also known as Rabbi Moses ben Nachman Girondi, Bonastruc ça (de) Porta and by his acronym Ramban (1194 – 1270), was a leading medieval Jewish scholar, Catalan Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator.

<sup>17</sup> II Melachim (Kings) 20:1

<sup>18</sup> Tehillim (Psalms) 110:4.

designated by G-d to be **high priest** in the order of Melchizedek.

From this passage we learn that Melchizedek was also a high priest. So, what distinguishes Melchizedek's priesthood from the Levitical priesthood? To answer this question, we must examine the origins of the Levitical priesthood.

The first time that the Levites have an *action* type role is in:

**Shemot (Exodus) 32:22-29** *"Do not be angry, my lord," Aaron answered. "You know how prone these people are to evil. They said to me, 'Make us G-ds who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!" Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. So he stood at the entrance to the camp and said, "Whoever is for HaShem, come to me." And all the Levites rallied to him. Then he said to them, "This is what HaShem, the G-d of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" The Levites did as Moses commanded, and that day about three thousand of the people died. Then Moses said, "You have been set apart to HaShem today, for you were against your own sons and brothers, and he has blessed you this day."*

The Levites were set apart to HaShem because they did not participate in the sin of the golden calf and they rallied to Moses to destroy the sinners, at that time. The sin of the Golden Calf was the seminal event which caused a transfer of the priesthood. Later HaShem traded the firstborn sons for the Levites:

**Bamidbar (Numbers) 3:40-45** *HaShem said to Moses, "Count all the firstborn Israelite males who are a month old or more and make a list of their names. Take the Levites for me in place of all the firstborn of the Israelites, and the livestock of the Levites in place of all the firstborn of the livestock of the Israelites. I am HaShem." So Moses counted all the firstborn of the Israelites, as HaShem commanded him. The total number of firstborn males a month old or more, listed by name, was 22,273. HaShem also said to Moses, "Take the Levites in place of all the firstborn of Israel, and the livestock of the Levites in place of their livestock. The Levites are to be mine. I am HaShem."*

Notice that immediately after the sin of the Golden Calf, and the breaking of the first tablets, that the Levites are given the duties of the priesthood:

**Devarim (Deuteronomy) 10:1-9** *At that time HaShem said to me, "Chisel out two stone tablets like the first ones and come up to me on the mountain. Also make a wooden chest. I will write on the tablets the words that were on the first tablets, which you broke. Then you are to put them in the chest." So I made the ark out of acacia wood and chiseled out two stone tablets like the first ones, and I went up on the mountain with the two tablets in my hands. HaShem wrote on these tablets what he had written before, the Ten Commandments he had proclaimed to you on the mountain, out of the fire, on the day of the assembly. And HaShem gave them to me. Then I came back down the mountain and put the tablets in the ark I had made, as HaShem commanded me, and they are there now. (The Israelites traveled from the wells of the Jaakanites to Moserah. There Aaron died and was buried, and Eleazar his son succeeded him as priest. From there they traveled to GudGodah and on to Jotbathah, a land<sup>19</sup> with streams of water. At that time HaShem set apart the tribe of Levi to carry the ark of the covenant of HaShem, to stand before HaShem to minister and to pronounce blessings in his name, as they still do today. That is why the Levites have no share or*

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<sup>19</sup> Our verbal tally between the Torah, Ashlamata, and Psalms: Land / Earth / Countries - ארץ, Strong's number 0776.

*inheritance among their brothers; HaShem is their inheritance, as HaShem your G-d told them.)*

A footnote in the Soncino Talmud helps to make this clear:

**Sanhedrin 17a** Footnote number 13: Num. III, 47. **After the completion of the Tabernacle, the Levites were called to replace the firstborns of all Israelites in the service of the Sanctuary,** (cf. Shemot 24:5; 19:24.) In order to effect this transfer of office, both the firstborn and the Levites were numbered. And when it was found that of the former there were twenty-two thousand two hundred and seventy-three; and of the latter, twenty-two thousand, the two hundred and seventy-three firstborns who were in excess of the Levites were redeemed at the rate of five shekels per head. (Five shekels is the legal sum for the redemption of a firstborn. v. Num. XVIII, 16).

The Midrash reiterates this exchange of the first born for the Levites:

**Midrash Rabbah Bamidbar 4:8** *Originally the Temple service devolved upon the firstborn, but when they committed the sin of the Golden Calf, the Levites, inasmuch as they had not erred in the matter of the calf, were privileged to enter in their stead.*

**So, the Levitical priesthood was established because of the sin of the golden calf.** The priesthood had been held by the firstborn males, until that time. The Levitical priesthood, therefore, was a replacement for the priesthood of the firstborn, which was HaShem's ideal. This ideal was established with Adam, and was the norm until the sin of the golden calf.

Rashi confirms this change of priesthood:

**Rashi on Bamidbar 3:12 from among the children of Israel:** That the Israelites should have to hire them for My service? I gained My right to them through the [Israelite] firstborns, taking them [the Levites] in their place. **For [originally] the service was performed by the firstborns, but when they sinned by [worshipping] the [golden] calf, they became disqualified.** The Levites, who had not committed idolatry, were chosen in their stead. [Midrash Aggadah]

So, why did Avraham pay a tithe to Melchizedek, alias Shem? The Talmud talks about the "court" or "yeshiva" of Shem in the Gemara, in Avodah Zarah 36b and Makkoth 23b. Tradition indicates that Avraham studied in the yeshiva (Torah school) of Shem and Eber.

Biblical personalities Shem and Eber formed a Yeshiva called Yeshiva Shem V'Eber. Our forefather Yaaqob learned there for fourteen years. This was all prior to the giving of the Torah at Mount Sinai. The Talmud mentions the yeshiva of Shem in two places: Avodah Zara 36b and Makkot 23b.

At this point we can put together some of the pieces: Avraham paid a tithe to Melchizedek because Melchizedek was a priest, and the task of a priest was to teach Torah. Since Avraham learned Torah from the priest Melchizedek, therefore he gave Melchizedek a tithe. We will see that the giving of a tithe to the priests, the Torah teachers, will later be codified in Torah:

**Bamidbar (Numbers) 18:26** *Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for HaShem, even a tenth part of the tithe.*

**So, the reason that Avraham paid a tithe to Melchizedek, the priest of G-d Most High, is because he was**



## Avraham's Torah teacher.

### How did Shem know how to act as a priest?

Melchizedek, who's name was Shem, was very close to Adam. Shem lived during the days of Methuselah, and Methuselah lived during the days of Adam. The Gemara records this closeness:

**Baba Bathra 121b** *Our Rabbis taught: Seven [men] spanned<sup>20</sup> [the life of] the whole world.<sup>21</sup> [For] Methuselah saw Adam; Shem saw Methuselah, Yaaqob saw Shem; Amram saw Yaaqob; Ahijah the Shilonite saw Amram; Elijah saw Ahijah the Shilonite, and he<sup>22</sup> is still alive.*

In order to begin to understand the true role of Jewish leadership, we must remember that Avraham was not the first person after Noah to devote himself to HaShem. Noah's son, Shem who, according to the Midrash, was not only born nine generations before Avraham but lived forty years after the first patriarch died, really qualified for this preeminent position. He, together with his son Eber, established the first yeshiva in history. And when Rivka, Avraham's daughter-in-law, felt unwell in her pregnancy (the fetuses in her womb struggled), she "inquired of the Lord",<sup>23</sup> and Rashi explains that she sought the spiritual advice not of Avraham but rather of Shem. Several verses later, after she gives birth to twins, Yaaqob, the younger son, is described as "dwelling in tents".<sup>24</sup> And again Rashi tells us that these are the tents of Torah, the tent of Shem and the tent of Eber for which Yaaqob, midrashic sources reveal, left his father's and grandfather's home and studied Torah for fourteen years.

Indeed, the centrality of Shem and Eber in the unfolding spiritual development of the Jewish people is given full fanfare when Rashi, in the very context of Avraham's own life back in Parashat Vaera, explains that the guests of honor "at the great feast Avraham made on the day that Isaac was weaned",<sup>25</sup> were "...the greatest of the generation: Shem, Eber, and Elimelech".

At this point we understand that Shem was a priest because he was a firstborn. Further, we also understand that as the patriarch of the family he represented the entire family before HaShem. This helps us to understand that Mashiach was a priest according to the order of Melchizedek because He, too, was not only the first born of His mother, but He was the firstborn of creation, as we read in the Nazarean Codicil:

**Colossians 1:14-17** *In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible G-d, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.*

The Midrash also states that Mashiach will be a firstborn:

**Midrash Rabbah - Exodus 19:7** *Rabbi Natan said: "The Holy One, blessed be He, told Moses: 'Just as I have made Yaaqob a firstborn, for it says: Israel is My son, My firstborn, so will I make the King Messiah a firstborn, as it says: I also will appoint him firstborn.'<sup>26</sup>*

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<sup>20</sup> Lit., 'folded'.

<sup>21</sup> The total length of their respective lives covered the entire period of the life of the human species.

<sup>22</sup> Elijah.

<sup>23</sup> Bereshit (Genesis) 25:22.

<sup>24</sup> Bereshit (Genesis) 25:27.

<sup>25</sup> Bereshit (Genesis) 21:8.

<sup>26</sup> Tehillim (Psalms) 89:28.

Thus, we see that Yeshua is the ultimate patriarch priest of the human race. He was thus the High Priest according to the order of Melchizedek. Ultimately, the Levites will divest themselves of the priesthood in favor of the priesthood of the firstborn. This will happen at the restoration of all things:

**Matityahu (Matthew) 17:11** *And Yeshua answered and said unto them, Elijah truly shall first come, and restore all things.*

The Nazarean Codicil also foresees a day when the Nazareans will also be priests:

**Revelation 1:4-6** *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Yeshua Mashiach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto G-d and his Father; to him be glory and dominion for ever and ever. Amen.*

**Revelation 20:6** *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of G-d and of Mashiach, and shall reign with him a thousand years.*

The word *Toldot*,<sup>27</sup> in Bamidbar 3:1, points to the counting of the Levites, the servants of HaShem, who stand instead of the first-born of Yisrael, and it starts by saying that "These are the Toldot of Aharon and Moshe", which in a way is the Toldot (Generations) of two priesthoods one after the order of Melech Tsadiq (Melchizedek) exemplified by Moshe Rabbeinu, and the other of the order of Aharon, which are still to this day with us by those who are surnamed *Kohen*. How interesting it is that these two priesthoods have their tents side by side at the entrance of the Tabernacle. But not only are their generations important but also their counting which is unique amongst the Bne Yisrael. Whilst the counting of the various tribes to establish the men of war was done by individuals over the age of twenty, of the Levites we read that their accounting, from one month and older, is by family units which have specific tasks to discharge as family units.

What I find quite fascinating is that the early Nazareans did not establish their headquarters in any of the many available Synagogues around Yerushalayim, but they established their headquarters in the Temple.<sup>28</sup> It appears that they saw themselves very much as Levites but of a different Priesthood, that of Moshe Rabbeinu and His Majesty King Yeshua the Messiah!<sup>29</sup>

We also see that all Israel is to be a kingdom of priests at the restoration of all things:

**Shemot (Exodus) 19:6** *And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

Israel can all be priests because they are all firstborn sons. This is what the Torah teaches:

**Shemot (Exodus) 4:21** *And HaShem said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith HaShem, **Israel is my son, even***

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<sup>27</sup> *Toldot* means "offspring" and "generations"; it also means "generations" in the more general sense—that which a person generates and produces.

<sup>28</sup> 2 Luqas (Acts) 2:46

<sup>29</sup> This section contains what I have learned from my teacher, His Eminence Hakham Dr. Yoseph ben Haggai. Most represent His Eminence's words.

**my firstborn:** 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Thus, we see that the priesthood of the firstborn is an enduring priesthood. What makes this especially interesting is that we have previously learned that: **Mashiach = Israel.**

Thus we understand that since Yeshua, the Mashiach, is a priest according to the order of Melchizedek, and Israel is a "Kingdom of Priests", then we can understand that Yeshua is the head of the body called Israel, and the body of Mashiach is a priest according to the order of Melchizedek.

In the beginning Adam walked with HaShem in Gan Eden. In the end, Mashiach, the second Adam, will walk with HaShem in Gan Eden.<sup>30</sup>

In Matityahu (Matthew) we have a very interesting midrashic allusion to Nazarean priests:<sup>31</sup>

**Matityahu (Matthew) 19:16-22** 16 An behold, one approached and said, "Good Rabbi, what good will I do in order that I may have life eternal? 17. And he (Yeshua) said to him, Why do you ask me about good? Only One is good. But if you wish to come into life, you must continually keep the commandments. 18. He said to Him, What sort of commandments? [Or, which ones?] And Yeshua answered, You will not murder, You will not commit adultery, You will not steal, You will not bear false witness, 19. Honor your father and your mother, and, You will love your companion as [you do] yourself 20. The youth said, I have observed all these; what still do I lack? 21. Yeshua answered him, If you wish to be whole, go innocuously and sell your property and give [the proceeds] to the humble, and you will have treasure in the heavens; and come, then come over here and follow me! 22. And having heard that saying, the youth went away distressed, for he had much property.

This pasuk from the Nazarean Codicil is the triennial cycle connection to the Torah reading of the Sotah.<sup>32</sup> In this Torah portion we have the detailed procedure for the woman suspected of adultery and this is followed by the procedure for the Nazir. Chazal, in the Gemara, teach that the Nazir takes his vow and grows his hair in order to be a priest, of sorts, for a short time (typically 30 days).

**Ta'anith 17a** Our Rabbis have taught: A king cuts his hair every day, a high priest on the eve of every Sabbath, all ordinary priests once in thirty days. Why has a king to cut his hair every day? — R. Abba b. Zabda said: Scripture says, Thine eyes shall see the king in his beauty. Why has a high priest [to cut his hair] on the eve of every Sabbath? — R. Samuel b. Isaac said: Because the Mishmar changes every week. Whence can it be adduced that an ordinary priest [must cut his hair] once in thirty days? — It is to be adduced from the analogous use of the word *pera'* in connection with the Nazirite [and the priests]. Of the priests [it is written], Neither shall they shave their heads, 'nor suffer their locks [*pera'*] to grow long; and of the Nazirite it is written, He shall be holy. he shall let the locks of the hair of his head grow long [*pera'*]; as in the case of the Nazirite the period of growing his hair is thirty days so too must it be in the case of the ordinary priest. But whence do we know this to be the requirement of the Nazirite himself? R. Mattena said: A Nazirite's unspecified [term of] vow is thirty days. Whence is this to be adduced? — Scripture uses the word *yihyeh* the numerical value of which is thirty. R. Papa said to Abaye: Perhaps Scripture means [that the priests] should not let their hair grow at all? — The latter replied: Had Scripture written, 'nor suffer to grow long their locks', it might be as you suggest, but since Scripture has written, 'Nor suffer their locks to grow long,' this implies, they may grow their hair but they may not suffer their locks to grow long. If that is so, this

<sup>30</sup> Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10.

<sup>31</sup> I heard this from Paqid Adon Poriel ben Avraham.

<sup>32</sup> Woman suspected of adultery. Bamidbar (Numbers) 5:11 – 6:21.

*restriction should be valid even at the present time! — [This restriction is] on the same lines as that of the drinking of wine; just as the restriction of drinking wine applied only to the time when they might enter [the Temple] to do service, so too with regard to the restriction of letting the locks grow long. But has it not been taught: Rabbi says, I declare that [a priest] should not at any time drink wine, but what can I do, seeing that his misfortune turned out to be an advantage to him.*

**Ta'anith 26b** *It is, however, generally agreed that an intoxicated [priest] may not lift up his hands [in benediction]. Whence is this view adduced? — R. Joshua b. Levi said in the name of Bar Kappara: Why does the section dealing with [the blessing by] the priest follow immediately after the portion of the Nazirite? In order to teach you that, just as the Nazirite is forbidden to drink wine, so too is the priest about to recite the priestly benediction.*

**Nazir 47a** MISHNAH. A HIGH PRIEST AND A NAZIRITE MAY NOT DEFILE THEMSELVES [BY CONTACT] WITH THEIR [DEAD] RELATIVES, BUT THEY MAY Defile THEMSELVES WITH A METH MIZWAH.

**Nazir 47a** *It is clear that as between a High Priest and a Nazirite, the one [authority] is of the opinion that the High Priest is of superior sanctity, and the other that the Nazirite is of superior sanctity.*

**Midrash Rabbah - Numbers X:11 DEAD BODY (VI, 6).** *Observe now that whenever a man hallows himself here below he is hallowed from on high. Of this man, inasmuch as he separates himself from wine and imposes suffering on himself by refraining from shaving his head, with the object of keeping himself free from sin, the Holy One, blessed be He, said: 'Behold, he ranks in My estimation as a High Priest.' As a priest is forbidden to defile himself by any dead bodies, so is the Nazirite forbidden to defile himself by any dead bodies. As in reference to the High Priest it is written, For the consecration of the anointing oil of his G-d is upon him, (Lev. XXI, 12), so in reference to the Nazirite it says, Because his consecration unto G-d is upon his head (Num. VI, 7). As in regard to the priest it is written, And Aaron was separated, that he should be sanctified as most holy (I Chron. XXIII, 13), so also is the Nazirite described as holy; for it says, All the days of his Naziriteship he is holy unto the Lord (Num. VI, 8). Come and observe how the commandments circle Israel like crowns! The growing of long hair, surely, makes man uncouth, for he cannot cleanse his head, yet because he grows it with a lofty motive Scripture calls it a 'crown' to his head; hence it is written, Because the crown of his G-d is upon his head.*

Thus, we see the connection between a Nazir and a priest. The Nazarean codicil then tells us about a man who desires to have eternal life. Yeshua tells him to sell his property and give it to the poor and follow Him. Now just as the priest does not own any property, here the Nazarean is enjoined not to have any property. Thus, we have a connection between the priests => the Nazir = > and the Nazarean. From this we can deduce that a Nazarean is also a priest.

## Ashlamatah: Jeremiah 31:20-33

Rashi	Targum
20. "Is Ephraim a son who is dear to Me? Is he a child who is dandled? For whenever I speak of him, I still remember him: therefore, My very innards are agitated for him; I will surely have compassion on him," says the Lord.	20. Is not Israel already beloved before me? Is he not a beloved child? For at the time when I put the words of My <u>Law</u> upon his heart to do them, I surely remember to do good to him again. Therefore, my mercies have prevailed over him: I will surely have mercy upon them, says the LORD.

<p>21. Set up markers for yourself, place small palms for yourself, put your heart to the highway, the road upon which you went. Return, O virgin of Israel, return to these your cities.</p>	<p>21. O assembly of Israel, remember for yourself the works of your righteous fathers: pour out supplications in bitterness; apply your heart, understand the works which you have done, whether they are right. For thus have you gone into exile to a road afar off. Now return, O assembly of Israel, to the Law. and be restored to these your cities.</p>
<p>22. How long will you hide, O backsliding daughter? For the Lord has created something new on the earth, a woman shall go after a man.</p>	<p>22. How long will you restrain yourselves from returning, O assembly whose repentances are many. For behold, the LORD is creating a new thing upon the earth: the people, the house of Israel, will pursue the Law.</p>
<p>23. So said the Lord of Hosts, the God of Israel; They shall yet say this thing in the land of Judah and in its cities when I return their captivity; May the Lord bless You, dwelling of righteousness, holy mount.</p>	<p>23. Thus says the LORD of Hosts, the God of Israel: "Again they shall say this word in the land of the house of Judah and in its cities when I restore their exiles: 'May the LORD bless you, O habitation of His truth. O holy mountain.</p>
<p>24. And Judah shall dwell therein and [in] all its cities together, farmers and those who travel with flocks.</p>	<p>24. And Judah and all its cities shall dwell in it together, husbandmen and those who travel in companies.</p>
<p>25. For I have sated the faint soul, and every worried soul have I replenished.</p>	<p>25. For I have satisfied the soul of the weary, and every fearful soul I have filled with good.</p>
<p>26. Thereupon, I awoke and I had seen, and my sleep was pleasant to me.</p>	<p>26. The prophet said, Because of this good news about the days of consolation which are about to come, I awoke, said the prophet and saw; I slept again, and my sleep was pleasant to me.</p>
<p>27. Behold days are coming, says the Lord, and I will sow the house of Israel and the house of Judah with seed of man and seed of beasts.</p>	<p>27. Behold the days are coming, says the LORD, when I shall establish the house of Israel and the house of Judah: I will increase them with men and will make them prosper with beasts.</p>
<p>28. And it shall be, as I have watched over them to uproot and to break down, to demolish and to destroy and to afflict, so will I watch over them to build and to plant, says the Lord.</p>	<p>28. So it shall be that, as My Memra rejoices over them to uproot and to break, and to split and to destroy and to do evil, so my Memra will rejoice over them to build and to establish, says the LORD.</p>
<p>29. In those days, they shall no longer say, "Fathers have eaten unripe grapes, and the teeth of the children shall be set on edge."</p>	<p>29. In those days they shall not say any more, the fathers have sinned, but the children are punished.</p>
<p>30. But each man shall die for his iniquity; whoever eats the unripe grapes- his teeth shall be set on edge.</p>	<p>30. But each man shall die because of his own sin: every man who sins shall die.</p>
<p>31. Behold, days are coming, says the Lord, and I will form a covenant with the house of Israel and with the house of Judah, a new covenant.</p>	<p>31. Behold, the days are coming, says the LORD, when I will make a new covenant with those of the house of Israel and with those of the house of Judah.</p>
<p>32. Not like the covenant that I formed with their forefathers on the day I took them by the hand to take them out of the land of Egypt, that they broke My covenant, although I was a lord over them, says the Lord.</p>	<p>32. Not like the covenant which I made with their fathers on the day that I took them by their hand to bring them out from the land of Egypt, which covenant of Mine they changed, although I took pleasure in them," says the LORD.</p>
<p>33. For this is the covenant that I will form with the house of Israel after those days, says the Lord: I will place My law in their midst and I will inscribe it upon</p>	<p>33. But this is the covenant which I shall make with the house of Israel after those days, says the LORD: I will put: My Law in their inward parts, and upon their heart</p>

their hearts, and I will be their God and they shall be My people.	I will write it; and I will be their God, and they will become a people before Me.

## Special Ashlamatah: Yeshayahu (Isaiah) 54:1-10 Shabbat Nachamu V

Rashi	Targum
1. ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. ¶ Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. <b>Widen the place of your tent and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.</b>	2. <b>Enlarge the place of your camping and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.</b>
3. <b>For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities.</b>	3. <b>For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.</b>
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.	5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with great mercy will I gather you.	7. In a little anger I forsook you, but with great compassion I will bring your exiles near.
8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. <b>{S}</b>	8. In a brief hour. for a time. I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. <b>{S}</b>
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.	9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. <b>{S}</b>	10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. <b>{S}</b>

## Rashi's Commentary on Yeshayahu (Isaiah) 54:1-10

**1 Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. הלה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2 and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called 'chevills' in French, which are thrust into the ground.

**3 shall you prevail** Heb. תפריצו, shall you prevail.

**4 your youth** Heb. עלומיך, your youth.

**6 who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8 With a little wrath** Heb. נשקף. Menahem (Machbereth p. 179) interprets this as, "with kindling of wrath," and Dunash (Teshuvot p. 20) states, "with a little wrath," paralleling "For a small moment have I forsaken you," and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

**9 For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, "as I swore that the waters of Noah shall never again pass over the earth, etc."

**10 For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

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### Verbal Tallies

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

**Debarim (Deuteronomy) 4:25-49**

**Tehillim (Psalms) 110 & 111**

**Yirmiyahu (Jeremiah) 31:20-33**

**Mk 13:32-37 Lk 12:35-48, Lk 19:11-27, Lk 21:34-38, Jam. 1:12**

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

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

Made / Make / Do - עשה, Strong's number 06213.

LORD - יהוה, Strong's number 03068.

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

Children / Son - בן, Strong's number 01121.  
Land / Earth / Countries - ארץ, Strong's number 0776.  
LORD - יהוה, Strong's number 03068.  
God - אלהים, Strong's number 0430.

**Debarim (Deuteronomy) 4:25** When thou shalt beget **children <01121>**, and **children's <01121> children <01121>**, and ye shall have remained long in the **land <0776>**, and shall corrupt yourselves, and **make <06213> (8804)** a graven image, or the likeness of any thing, and shall **do <06213> (8804)** evil in the sight of the **LORD <03068>** thy **God <0430>**, to provoke him to anger:

**Tehillim (Psalms) 110:6** He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many **countries <0776>**.

**Tehillim (Psalms) 111:4** He hath **made <06213> (8804)** his wonderful works to be remembered: the **LORD <03068>** is gracious and full of compassion.

**Yirmiyahu (Jeremiah) 31:20** Is Ephraim my dear **son <01121>**? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the **LORD <03068>**.

**Yirmiyahu (Jeremiah) 31:22** How long wilt thou go about, O thou backsliding daughter? for the **LORD <03068>** hath created a new thing in the **earth <0776>**, A woman shall compass a man.

**Yirmiyahu (Jeremiah) 31:23** Thus saith the **LORD <03068>** of hosts, the **God <0430>** of Israel; As yet they shall use this speech in the **land <0776>** of Judah and in the cities thereof, when I shall bring again their captivity; The **LORD <03068>** bless thee, O habitation of justice, and mountain of holiness.

**Hebrew:**

Hebrew	English	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33
אב	father	Deut. 4:31 Deut. 4:37		Jer. 31:29 Jer. 31:32
אבד	utterly, destroy	Deut. 4:26		Jer. 31:28
אדם	men, man	Deut. 4:28 Deut. 4:32		Jer. 31:27 Jer. 31:30
אחר	after	Deut. 4:37 Deut. 4:40		Jer. 31:33
אכל	eat, ate	Deut. 4:28		Jer. 31:29 Jer. 31:30
אלהים	God	Deut. 4:25 Deut. 4:28 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:32 Deut. 4:33 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40		Jer. 31:23 Jer. 31:33
ארץ	land, earth, ground	Deut. 4:25 Deut. 4:26	Ps. 110:6	Jer. 31:22 Jer. 31:23



Hebrew	English	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33
		Deut. 4:32 Deut. 4:36 Deut. 4:38 Deut. 4:39 Deut. 4:43 Deut. 4:46 Deut. 4:47		Jer. 31:32
בוא	come, go	Deut. 4:34 Deut. 4:38		Jer. 31:27 Jer. 31:31
בן	children, grandchildren, sons	Deut. 4:25 Deut. 4:40 Deut. 4:44 Deut. 4:45 Deut. 4:46		Jer. 31:20 Jer. 31:29
ברא	created	Deut. 4:32		Jer. 31:22
ברית	covenant	Deut. 4:31	Ps. 111:5 Ps. 111:9	Jer. 31:31 Jer. 31:32 Jer. 31:33
גדול	great, high	Deut. 4:32 Deut. 4:34 Deut. 4:36 Deut. 4:37 Deut. 4:38	Ps. 111:2	
גוי	nations	Deut. 4:27 Deut. 4:34 Deut. 4:38	Ps. 110:6 Ps. 111:6	
דבר	speak, spoke	Deut. 4:33 Deut. 4:45		Jer. 31:20
דבר	things, words, speech	Deut. 4:30 Deut. 4:32 Deut. 4:36		Jer. 31:23
דרך	wayside, way		Ps. 110:7	Jer. 31:21
דרש	seek, studied	Deut. 4:29	Ps. 111:2	
הר	mount, mountain	Deut. 4:48		Jer. 31:23
זכר	mindful, remember		Ps. 111:5	Jer. 31:20
זרע	descendants, seed	Deut. 4:37		Jer. 31:27
יד	hands	Deut. 4:28 Deut. 4:34	Ps. 111:7	Jer. 31:32
יהוה	LORD	Deut. 4:25 Deut. 4:27 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40	Ps. 110:1 Ps. 110:2 Ps. 110:4 Ps. 111:1 Ps. 111:2 Ps. 111:4 Ps. 111:10	Jer. 31:20 Jer. 31:22 Jer. 31:23 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33
יום	day	Deut. 4:26 Deut. 4:30 Deut. 4:32 Deut. 4:38 Deut. 4:39 Deut. 4:40	Ps. 110:3 Ps. 110:5	Jer. 31:27 Jer. 31:29 Jer. 31:31 Jer. 31:32 Jer. 31:33
יצא	brought out, came out	Deut. 4:37		Jer. 31:32

Hebrew	English	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33
		Deut. 4:45 Deut. 4:46		
יָשַׁב	dwelt, dwell	Deut. 4:46	Ps. 110:1	Jer. 31:24
יִשְׂרָאֵל	Israel	Deut. 4:44 Deut. 4:45 Deut. 4:46		Jer. 31:21 Jer. 31:23 Jer. 31:27 Jer. 31:31 Jer. 31:33
כֹּחַ	power	Deut. 4:37	Ps. 111:6	
לֵבָב	heart	Deut. 4:29 Deut. 4:39	Ps. 111:1	
מָלֵא	fill		Ps. 110:6	Jer. 31:25
מֶלֶךְ	king	Deut. 4:46 Deut. 4:47	Ps. 110:5	
מַעֲשֵׂה	work	Deut. 4:28	Ps. 111:2 Ps. 111:6 Ps. 111:7	
מִצְרַיִם	Egypt	Deut. 4:34 Deut. 4:37 Deut. 4:45 Deut. 4:46		Jer. 31:32
מִשְׁפָּט	judgments	Deut. 4:45	Ps. 111:7	
נָאֵם	said		Ps. 110:1	Jer. 31:20 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33
נָחַל	river	Deut. 4:48	Ps. 110:7	
נַחֲלָה	inheritance	Deut. 4:38	Ps. 111:6	
נַפְשׁ	soul	Deut. 4:29		Jer. 31:25
נָתַן	give, gave	Deut. 4:38 Deut. 4:40	Ps. 111:5 Ps. 111:6	Jer. 31:33
עִיר	cities	Deut. 4:41 Deut. 4:42		Jer. 31:21 Jer. 31:23 Jer. 31:24
עַם	peoples	Deut. 4:27 Deut. 4:33	Ps. 110:3 Ps. 111:6 Ps. 111:9	Jer. 31:33
עָשָׂה	made, make, do, did, done	Deut. 4:25 Deut. 4:34	Ps. 111:4 Ps. 111:8 Ps. 111:10	
צִוָּה	command	Deut. 4:40	Ps. 111:9	
קִדְשׁ	holiness, holy		Ps. 110:3	Jer. 31:23
קָרַב	midst	Deut. 4:34	Ps. 110:2	Jer. 31:33
רָאָה	see, saw, perceive	Deut. 4:28 Deut. 4:35 Deut. 4:36		Jer. 31:26
רַחוּם	merciful	Deut. 4:31	Ps. 111:4	
שָׁבַע	swore, swear	Deut. 4:31	Ps. 110:4	
שׁוּב	turn, return	Deut. 4:30 Deut. 4:39		Jer. 31:21 Jer. 31:23
שָׁם	set, put	Deut. 4:44		Jer. 31:21
שִׁית	make, set		Ps. 110:1	Jer. 31:21

Hebrew	English	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33
תורה	law	Deut. 4:44		Jer. 31:33

### Greek:

GREEK	ENGLISH	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:32-37	Tosefta of Luke Lk 12:35-48 Lk 19:11-27 Lk 21:34-36 Lk 21:37-38	Remes/Gemara of Acts/Romans and James Jam. 1:12
ἀγαθός	good		Psa 111:10			Lk. 19:17	
ἀγαπάω	loving, love	Deu 4:37					Jas. 1:12
ἀγρυπνεῖω	watch				Mk. 13:33	Lk. 21:36	
αἶρω	lift			Jer 31:24		Lk. 19:21 Lk. 19:22 Lk. 19:24 Lk. 19:26	
ἀκούω	hear, heard	Deu 4:28 Deu 4:32 Deu 4:33 Deu 4:36				Lk. 19:11 Lk. 21:38	
άνθρωπος	men, man	Deut. 4:28 Deut. 4:32		Jer. 31:27 Jer. 31:30	Mk. 13:34	Lk. 12:36 Lk. 12:40 Lk. 19:12 Lk. 19:21 Lk. 19:22 Lk. 21:36	
ἀποστέλλω	send, sent		Psa 111:9			Lk. 19:14	
ἀφήμι	left, allowed				Mk. 13:34	Lk. 12:39	
βλέπω	seeing, heed	Deu 4:34			Mk. 13:33		
γῆ	land, earth, ground	Deut. 4:25 Deut. 4:26 Deut. 4:32 Deut. 4:36 Deut. 4:38 Deut. 4:39 Deut. 4:43 Deut. 4:46 Deut. 4:47	Ps. 110:6	Jer. 31:22 Jer. 31:23 Jer. 31:32		Lk. 21:35	
γινώσκω	know	Deu 4:39				Lk. 12:39 Lk. 12:46 Lk. 12:47 Lk. 12:48 Lk. 19:15	
γρηγορεύω	viligent			Jer 31:28	Mk. 13:34 Mk. 13:35 Mk. 13:37	Lk. 12:37 Lk. 12:39	
δίδωμι	give, gave	Deut. 4:38 Deut. 4:40	Ps. 111:5 Ps. 111:6	Jer 31:21 Jer 31:33	Mk. 13:34	Lk. 12:42 Lk. 12:48 Lk. 19:13 Lk. 19:15 Lk. 19:23 Lk. 19:24 Lk. 19:26	
δούλος	servant				Mk. 13:34	Lk. 12:37 Lk. 12:38 Lk. 12:43 Lk. 12:45	

GREEK	ENGLISH	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:32-37	Tosefta of Luke Lk 12:35-48 Lk 19:11-27 Lk 21:34-36 Lk 21:37-38	Remes/Gemara of Acts/Romans and James Jam. 1:12
						Lk. 12:46 Lk. 12:47 Lk. 19:13 Lk. 19:15 Lk. 19:17 Lk. 19:22	
δύναμις	power		Ps. 111:6	Jer 31:23			
ἐγγύς	near	Deu 4:46				Lk. 19:11	
εἶδω	behold, see	Deu 4:35 Deu 4:42		Jer 31:26	Mk. 13:32 Mk. 13:33 Mk. 13:35	Lk. 12:39 Lk. 19:22	
ἐκάστος	each			Jer 31:30	Mk. 13:34		
ἐντέλλομαι	charge	Deu 4:40	Psa 111:9		Mk. 13:34		
ἐξέρχομαι	coming forth	Deu 4:45 Deu 4:46				Lk. 21:37	
ἐξουσία	authority				Mk. 13:34	Lk. 19:17	
εἶπω	said		Ps. 110:1	Jer. 31:20 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33		Lk. 12:41 Lk. 12:42 Lk. 12:45 Lk. 19:11 Lk. 19:12 Lk. 19:13 Lk. 19:15 Lk. 19:17 Lk. 19:19 Lk. 19:24 Lk. 19:25	
ἔργον	work	Deut. 4:28	Ps. 111:2 Ps. 111:6 Ps. 111:7		Mk. 13:34		
ἐρχομαι	came.come			Jer 31:27 Jer 31:31	Mk. 13:35 Mk. 13:36	Lk. 12:36 Lk. 12:37 Lk. 12:38 Lk. 12:39 Lk. 12:40 Lk. 12:43 Lk. 12:45 Lk. 19:13 Lk. 19:18 Lk. 19:20 Lk. 19:23	
ἐσθίω	eat, ate	Deut. 4:28		Jer. 31:29 Jer. 31:30		Lk. 12:45	
εὖ	good	Deu 4:40				Lk. 19:17	
εὕρισκω	find	Deu 4:29 Deu 4:30			Mk. 13:36	Lk. 12:37 Lk. 12:38 Lk. 12:43	
ἐχθρός	enemies		Psa 110:1 Psa 110:2			Lk. 19:27	
ἡμέρα	day	Deut. 4:26 Deut. 4:30 Deut. 4:32 Deut. 4:38 Deut. 4:39 Deut. 4:40	Ps. 110:3 Ps. 110:5	Jer. 31:27 Jer. 31:29 Jer. 31:31 Jer. 31:32 Jer. 31:33	Mk. 13:32	Lk. 12:46 Lk. 21:34 Lk. 21:37	
θέλημα	wants		Psa 111:2			Lk. 12:47	
θεός	God	Deut. 4:25		Jer. 31:23		Lk. 19:11	

GREEK	ENGLISH	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:32-37	Tosefta of Luke Lk 12:35-48 Lk 19:11-27 Lk 21:34-36 Lk 21:37-38	Remes/Gemara of Acts/Romans and James Jam. 1:12
		Deut. 4:28 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:32 Deut. 4:33 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40		Jer. 31:33			
ἰδοῦ	behold	Jer 31:27 Jer 31:31				Lk. 19:20	
ἵστημι	establish, stand			Jer 31:21		Lk. 21:36	
καθῆμαι	sit down		Psa 110:1			Lk. 21:35	
καιρος	time, season				Mk. 13:33	Lk. 12:42 Lk. 21:36	
καρδία	heart	Deut. 4:29 Deut. 4:39	Ps. 111:1	Jer 31:21 Jer 31:33		Lk. 12:45 Lk. 21:34	
κρίνω	judge		Psa 110:6			Lk. 19:22	
κύριος	LORD	Deut. 4:25 Deut. 4:27 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40	Ps. 110:1 Ps. 110:2 Ps. 110:4 Ps. 111:1 Ps. 111:2 Ps. 111:4 Ps. 111:10	Jer. 31:20 Jer. 31:22 Jer. 31:23 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33	Mk. 13:35	Lk. 12:36 Lk. 12:37 Lk. 12:41 Lk. 12:42 Lk. 12:43 Lk. 12:45 Lk. 12:46 Lk. 12:47 Lk. 19:16 Lk. 19:18 Lk. 19:20 Lk. 19:25	Jas. 1:12
λαμβάνω	take, took	Deu 4:34				Lk. 19:12 Lk. 19:15	Jas. 1:12
λαός	peoples		Ps. 110:3 Ps. 111:6 Ps. 111:9	Jer. 31:33		Lk. 21:38	
λέγω	saying				Mk. 13:37	Lk. 12:37 Lk. 12:41 Lk. 12:44 Lk. 19:14 Lk. 19:16 Lk. 19:18 Lk. 19:20 Lk. 19:22 Lk. 19:26	
λόγος	things, words, speech	Deut. 4:30 Deut. 4:32 Deut. 4:36		Jer. 31:23			
μακάριος	blessed					Lk. 12:37 Lk. 12:38 Lk. 12:43	Jas. 1:12
μισέω	detested	Deu 4:42				Lk. 19:14	
οδούς	teeth			Jer 31:29 Jer 31:30			
οἶκος	house	Deu 4:46		Jer 31:31 Jer 31:33		Lk. 12:39	
ολίγος	few	Deu 4:27				Lk. 12:48	

GREEK	ENGLISH	Torah Reading Deut. 4:25-49	Psalms 110:1- 111:10	Ashlamatah Jer 31:20-33	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 13:32-37	Tosefta of Luke Lk 12:35-48 Lk 19:11-27 Lk 21:34-36 Lk 21:37-38	Remes/Gemara of Acts/Romans and James Jam. 1:12
όρος	mount, mountain	Deut. 4:48		Jer. 31:23		Lk. 21:37	
ούρανός	heaven	Deu 4:32 Deu 4:36 Deu 4:39			Mk. 13:32		
παράτιθημι	placed	Deu 4:44				Lk. 12:48	
πατήρ	father	Deut. 4:31 Deut. 4:37		Jer. 31:29 Jer. 31:32	Mk. 13:32		
πειρασμός	test	Deu 4:34					Jas. 1:12
πινω / πίω	drink		Psa 110:7			Lk. 12:45	
πιστός	trustworthy		Psa 111:7			Lk. 12:42 Lk. 19:17	
πλήν	besides	Deu 4:35 Deu 4:39				Lk. 19:27	
ποιέω	made, make, do, did, done, execute	Deut. 4:25 Deut. 4:34	Ps. 111:4 Ps. 111:8 Ps. 111:10	Jer 31:21		Lk. 12:43 Lk. 12:47 Lk. 12:48 Lk. 19:18	
πόλις	cities	Deut. 4:41 Deut. 4:42		Jer. 31:21 Jer. 31:23 Jer. 31:24		Lk. 19:17 Lk. 19:19	
πονηρός	wicked, evil	Deu 4:25				Lk. 19:22	
προσωπον	face	Deu 4:38				Lk. 21:35	
σπειρω	sow			Jer 31:27		Lk. 19:21 Lk. 19:22	
τίθημι	put, place, make		Psa 110:1			Lk. 12:46 Lk. 19:21 Lk. 19:22	
τρίτος	third	Deu 4:42				Lk. 12:38	
υίος	children, grandchildren, sons	Deut. 4:25 Deut. 4:40 Deut. 4:44 Deut. 4:45 Deut. 4:46		Jer. 31:20 Jer. 31:29	Mk. 13:32	Lk. 12:40 Lk. 21:36	
φοβέω	fearful, fearing		Psa 111:5		Lk. 19:21		
χρονίζω	time	Deu 4:25			Lk. 12:45		
ώρα	hour			Mk. 13:32	Lk. 12:39 Lk. 12:40 Lk. 12:46		

**Abarbanel On  
Pirge Abot – Chapters of the Fathers  
Pereq 2, Mishnah 5**

**He used to say: He who increases flesh, increases worms; he who increases possessions, increases worry; he who takes many wives, increases witchcraft; he who has many maidservants, increases licentiousness; he who has many male servants, increases robbery; he who increases Torah, increases life; he who increases sitting [in study]. increases wisdom;**

**he who increases counsel. increases understanding; he who increases charity, increases peace. He who acquires a good name, has acquired it for himself; he who acquires for himself words of Torah, has acquired for himself life in the World to Come.**

Abarbanel begins his commentary on this *Mishnah* by pointing to four aspects which, to his mind, are problematical.

1. The terms Torah, sitting, wisdom, counsel, and understanding are very close to each other in meaning and are almost synonymous.
2. Why did Hillel associate wisdom with sitting and understanding with counsel? Surely, he should have said, "He who increases Torah, increases understanding; he who increases wisdom, increases counsel," because understanding is a product of Torah and counsel is a product of wisdom.
3. What is the significance of "He who acquires a good name, has acquired it for himself"? The verb "acquires" already implies "for himself."
4. The aphorism "He who acquires for himself words of Torah, has acquired for himself life in the World to Come" seems to be out of place here. Previous *Mishnayot* have already addressed themselves to the subject of Torah study. Why return to it now and integrate it into this string of "acquisitions"?

Abarbanel therefore suggests that this *Mishnah* of Hillel is cited here in order to buttress his support for Rabbi Yehuda ha-Nasi's view regarding the ideal way of life for the Jew. In this important dictum, Hillel embarks on an investigation of the accepted ways of life of human beings in order to establish which of them will bring satisfaction and success.

There are four lifestyles current: Some people devote their lives to eating and drinking and physical pleasure and efforts to lengthen their lives. They see this as the purpose in life, in that it is all man has for his labors. Hillel is quick to reject this philosophy because undisciplined gluttony shortens a man's life and hastens his death when he will be food for the worms. That is the reason, contends Abarbanel, why the Torah restrains us from eating certain foods or certain combinations of foods, such as meat and milk products together. (This is in contradiction to the overwhelming majority of Halakhic authorities who see no connection between the Jewish dietary laws and medical principles - A.C.)

Abarbanel cites other commentators who interpreted the aphorism as meaning that a corpulent body is just that much more nourishment for the worms in the grave, which cause great pain.

The second popular philosophy of life is to seek joy and satisfaction in promiscuous sexual activity. To this end they take many wives and concubines and their aim is to arouse love and have many sons. A person with this philosophy does not seek a woman with proper attributes and honorable qualities, in order to become one flesh with her and beget sons who will share his characteristics; the children that he will beget will be the evil spirits his wives will create by their magic to divert his heart from God. This is what Hillel meant when he said, "More women, more witchcraft." The women will use his love for them to make him crazy and not believe what he sees, which is, in fact, the essence of witchcraft. Therefore, in the final analysis, the result will be the direct opposite of his intentions. This is why the Torah forbade various kinds of incestuous relationships and also specified a certain part of each month when sexual relations are forbidden. In fact, the rabbis even cautioned man to restrict his simple conversation with a woman so that he will not become vulnerable to dishonorable thoughts and conduct.

The third philosophy examined by Hillel is that which leads a man to seek his blissful exultation in accumulating

riches in order to have everything his heart desires and not have to resort to the generosity of others. The answer that Hillel gives to this type of person is, "The more possessions, the more worry." A man expends his energy in accumulating wealth in order to ensure that he will never have to worry. The result, however, is the opposite. It is inevitable that a man of great wealth is in constant fear of losing that wealth. It will give him no peace of mind; it will cause him sleepless nights and anxious days. What he will have gained in financial security will have been more than lost in a life of fear and trepidation. Suspicious people will hover around him to discredit and rob him.

To make a further point about the futility of wealth, Abarbanel quotes "a certain wise man" who witnessed the following incident. Two men independently buried their wealth in the ground. The treasure of one of them was stolen, but the owner was not aware of the theft. He continued happily to associate with the wealthy and was proud of his great wealth and power. The other man had a lapse of memory and forgot where he had buried his treasure. He went to the place where he thought he had buried it but did not find it. He thought he had been robbed and spent the rest of his days in misery, weeping and wailing for his treasure which had been stolen, but which was buried exactly where he put it - in his back garden. The moral which Abarbanel draws from this story is that wealth and poverty are a matter of imagination, a state of mind, and have no connection with truth or reality.

**With the above in mind, the Torah commanded us to give charity and fulfill all our other obligations, such as tithes, lending without interest, cancelling debts in the Sabbatical Year and restoring property in the Jubilee Year.** In truth, the Torah goes so far as to instruct the king in Israel that he may not accumulate more money than he needs for his royal expenses.

The fourth philosophy which Hillel examined is the one most accepted by the masses. It claims that the purpose of life is the achievement of honor and respect and argues that it is a life's purpose approved by God Himself, who promised to give those who love Him and observe *Mitzvot* "seats of honor" (I Samuel 2:8). A man's honor is demonstrated by the number of his servants. He needs servants to run before him, announcing his arrival, and to do all things necessary, so that his own hands will never have to turn themselves to any chore. His honor is also measured by the number of maids he has to serve his wife and daughters. Abarbanel quotes an anonymous "philosopher" who said, "He who has no slaves is a slave."

Therefore, Hillel says that this philosophy is also self-destructive and instead of honor, it will bring in its wake tragedy and shame. For example, if a man fills his home with maids, he will find his home filled with lewdness, licentiousness and immorality which will infect his wife and daughters, who, instead of being honored will be reputed to be immoral and licentious.

Furthermore, a house full of servants cannot avoid leading to theft. These men are usually from the lowest level of corruption and when they are sold into slavery, they continue to act in the manner they are accustomed to. They will steal throughout the city and their master will be blamed, bringing shame and disgrace in place of the honor he so much desired.

Examine the situation with masses, urges Abarbanel. Who was the greatest personality in Jewish history? Moshe, of course. Yet he limited himself to one, and only one, assistant - Joshua.

These four philosophies and ways of life are, therefore, all vain and illusory. However, conformity to the philosophy of the Torah will bring about the opposite to these other philosophies. Overindulgence in food and drink hasten death, but "he who increases Torah increases life"; lust after women and sexual pleasures leads to madness, but "he who increases sitting in study, increases wisdom"; the drive to be wealthy only leads to increased worry, but "he who increases counsel", which is the "business" of Torah study, "increases understanding" and not worry. As to the fourth philosophy, the pursuit of honor, which leads to dishonor, Hillel



says, "He who increases charity, increases peace" and not the strife which will dishonor him.

Hillel's last aphorism, according to Abarbanel, comes to sum up the difference between the four philosophies he rejected and Torah philosophy. He who follows those philosophies must, of necessity, acquire an unsavory reputation, a bad name, **but he who follows the Torah's Mitzvot (cpmmandments), "acquires a good name."** Furthermore, the benefits a man derives from the other philosophies are all external and have no bearing on his own essence, but when a man acquires a good name from practicing *mitzvot*, "he acquires it for himself," i.e. it is real and benefits his inner essence.

**Thirdly, all the material things described above are alien and foreign to Torah, but sitting in study, counsel, wisdom and charity are all intrinsic parts of Torah and, therefore, when he practices them, "he acquires for himself words of Torah." Finally, the benefits of the foreign philosophies are, at best, limited to this world, but when a man acquires Torah and *mitzvot*, "he acquires for himself life in the World to Come."**

### Miscellaneous Interpretations

**Rabbenu Yonah:** When Hillel muses that, "He who takes many wives. increases witchcraft; he who has many maidservants, increases licentiousness; he who has many male servants, increases robbery," he was reflecting that these three results - witchcraft, lewdness and robbery - were not of the master's doing but the work of others. In spite of this, the blame is placed squarely on the shoulders of the master. Theft committed by servants should have been recognized by the master and should have been severely dealt with by him.

If maidservants are permissive and lewd it is tantamount to his own involvement with them because they live with him in his house. The man who acquires a number of women in his own harem causes each one to practice witchcraft to attract the husband to her.

"He who increases charity, increases peace" can best be understood in the context that a community loves a philanthropist, and where there is love, there is peace.

Rabbenu Yonah offers a simple posture on the adage, "He who acquires a good name, acquired it for himself." Everyone who passes on leaves his worldly belongings to others. The good name a man enjoyed during his lifetime remains his even after death.

**Rashbatz:** The dicta expounded by Hillel in this *Mishnah* are not casual and unrelated social articulations. They fit into the domino pattern. A person can be so egocentric as to seek only food and drink to satisfy his appetites. He then whets his appetite for wealth. When he has become affluent. he is desirous of displaying his riches by attracting a number of women to his ménage. Subsequently. each spouse demands her own entourage and there is a need for maidservants. This results in a never-ending drive to accumulate wealth to sustain his lavish household.

**Rabbi Moshe Alshakhar** makes an interesting point on "He who has many maidservants, increases licentiousness." Is it not possible that a person may seek to spare his wife the daily chores of shopping, cooking, etc. and not submit her to fiendish ogling by men in the street? Alshakhar shifts the burden of lewdness from the maidservants to the master himself. In other words, when there are many maidservants around, the master himself may fall victim to temptation.

**Midrash Shemuel**, explaining the significance of the maxim, "He who takes many wives, increases witchcraft," maintains that in seeking the favors of many wives he may run into a situation where one of them will adamantly

refuse to cater to his whims. He will be compelled to use deviate ways to appease her.

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NAZAREAN TALMUD  
SIDRA OF "D'BARIM" (DEUT.) 4:25-49  
"KHI-TOLID" – "WHEN YOU WILL BEGET"  
BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

HAKHAM SHAUL'S SCHOOL OF TOSEFTA  
LUQAS (LK)

¶ "You must be prepared for action and your lamps burning. And you, be like people who are waiting for their master when he returns from the wedding feast, so that when he comes back and knocks, they can open the door for him **immediately**. Blessed are those slaves whom the master will find on the alert when he returns! Truly I say to you that he **will dress himself** for service and have them **recline at the table** and will come by and serve them. Even if he should come back in **the second or in the third watch** of the night and find them like this, blessed are they! But understand this, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken into. You also must be ready, because the Son of Man is coming at an hour that you do not think he will come." And Tsefet said, "Master, are you telling this parable for us, or also for the Gentiles?" And the Master said, "Who then is the faithful wise manager whom the master will put in charge over his servants to give them their food allowance at the right time? Blessed *is* that slave whom his master will find so doing when he comes back. Truly I say to you that he will put him in charge of all his possessions. But if that slave should say to himself, 'My master is taking a long time to return,' and he begins to beat the male slaves and the female slaves and to eat and drink and get drunk, the master of that slave will come on a day that he does not expect and at an hour that he does not know, and will cut him in two and assign his place with the unfaithful. And that slave who knew the will of his master and did not prepare or do according to his will be given a severe beating. But the one who did not know and did things deserving blows will be given a light beating. And from everyone to whom much has been given, much will be demanded, and from him to whom they entrusted much, they will ask him for even more.

¶ Now while they were listening to these things, he went on and gave them an analogy, because he was near Yerushalayim and they **thought**<sup>33</sup> that the **Governance of God** through bate Din and Hakhamim as opposed to Kings and despotic rulers was needed **immediately**.<sup>34</sup>

<sup>33</sup> **δοκεῖν** is used here also from 1 Luqas - Luke 12:39

<sup>34</sup> "Without delay" not "**Εὐθύς**" Immediately – moral immediacy ([Sivan 12, 5772](#)) See also footnote in Tebeth 16, 5773. Hakham Shaul uses here **παραχρημα** - *parachrema* to show "**Necessity**," "**it is inevitable**," the abstract. **χρημα** "**something necessary**" does not have a neutral sense "thing," as one might think, but rather a factitive "affair," **την τελευτην παντος χρηματος οραν** "to see the outcome of the matter,"

*Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 9:480. **παραχρημα μέλλει** - the compounding of "**necessity**" and "**inevitability**" is here reflected in Hakham Shaul's thoughts. This draws a parallel between **Εὐθύς** and **παραχρημα** giving both words the sense of immediacy and moral acceptance and urgency. Why is it that Yeshua's talmidim believe in the immediate and inevitable appearance of the Malchut Shamayim (מלכות השמים). It seems that they could not be able to think otherwise. The Master has been teaching his Talmidim about a structured ecclesiology and the power and necessity of the Bate Din. It should come as no surprise that they naturally arrived at this solution.

Therefore, he said, "A certain Royal Ish (man of nobility i.e. Hakham)<sup>35</sup> traveled to a distant country to take upon himself<sup>36</sup> a seat on the Bench (office of authority)<sup>37</sup> (become a judge in a Bet Din) and to return. And summoning **ten of his own Paqidim**, he gave them ten minas<sup>38</sup> and said to them, 'conduct business until I come back.' But the Gentile citizens (of his region) hated him, and sent a delegation after him, saying, 'We do not want this man to be Judge<sup>39</sup> over us!' And it happened that when he returned after receiving a seat on the Bench (office of authority)<sup>40</sup> (become a judge in a Bet Din), he ordered these Paqidim to whom he had given the money to be summoned to him, so that he could know what they had gained by trading. So the first arrived, saying, 'Sir, your mina has made ten minas more!' And he said to him, 'Well done, you are a good Paqid! Because you have been faithfully obedient in a very small thing, have authority over ten cities.' And the second came, saying, 'Sir, your mina has made five minas.' So he said to this one also, 'And you be over five cities.' And another came, saying, 'Sir, behold your mina, which I had put away for safekeeping in a piece of cloth. For I was afraid of you, because you are an austere man—you withdraw what you did not deposit, and you reap what you did not sow!' He said to him, 'By your own words I will judge you, wicked Paqid! You knew that I am an austere man, withdrawing what I did not deposit and reaping what I did not sow. And why did you not give my money to the bank, and when I returned, would have collected it with interest?' And to the bystanders he said, 'Take away from him the mina and give it to the one who has the ten minas!' And they said to him, 'Sir, he already has ten minas.' 'I tell you that to everyone who has, more will be given. But from the one who does not have, even what he has will be taken away. But these enemies of mine who did not want me to be king over them—bring them here and slaughter them *in my presence!*' "

¶ "But take care<sup>41</sup> for yourselves, lest your hearts are weighed down with dissipation and drunkenness and the worries of daily life,<sup>42</sup> and that day come upon you unexpectedly. For it will come as a snare on all the Gentiles who dwell on the face of the whole earth. But be always alert, praying that you may have strength to escape all these things that are going to happen, and to stand before the Son of Man."

¶ And in the daytime he was teaching in the temple, but at night he went out and stayed on Har Zeytim (Mount Of Olives)

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<sup>35</sup> The "man of nobility" is a Royal Ish or specifically a Hakham.

<sup>36</sup> Kibal - receive or See Strong's Enhanced Lexicon G2983 entry 1A2 - to take upon one's self.

<sup>37</sup> The "place of authority comes from the use of βασιλείαν (βασιλεία). Interestingly βασιλικός is also related to royalty. It is here that we get the idea that a Hakham is a man of "Royalty" or a Royal Ish. We can put a deal of emphasis on the idea of reception. In other words, he "became" a Hakham, or a Hakham he received a seat on the Bench. If we had no inference of "receive" we might of said that he went to confer upon someone "authority" and a place as a Hakham. These ideas can be seen in the differing uses of λαμβάνω - *lambano*.

<sup>38</sup> "ten minas" monetary value Cf. Strong's 3414

<sup>39</sup> The text here is now allegorical. The Gentiles of the foreign lands, regions do not want a Jewish Judge to rule over them. They send a "delegation" saying we do not want a "Jewish Judge" per se. The Greek word χώραν is now clear because we can see the exile of the Jewish Hakhamim who are exiled for the sake of establishing Bate Din and bringing Teshuba in foreign "countries."

<sup>40</sup> The "place of authority comes from the use of βασιλείαν (βασιλεία). Interestingly βασιλικός is also related to royalty. It is here that we get the idea that a Hakham is a man of "Royalty" or a Royal Ish. We can put a deal of emphasis on the idea of reception. In other words, he "became" a Hakham, or as a Hakham he received a seat on the Bench. If we had no inference of "receive" we might of said that he went to confer upon someone "authority" and a place as a Hakham. These ideas can be seen in the differing uses of λαμβάνω - *lambano*.

<sup>41</sup> GK 4668 **continue to believe**, hold firmly to a belief, your confidence in G-d.

<sup>42</sup> These vices are specifically suited to a Gentile audience. This is not to say that some Jewish people suffer from these things. But, as we have learned in the past, these are things that the Jewish people despised in the Gentiles of the first century.

¶ And all the people were **getting up very early in the morning**<sup>43</sup> to recite the Shema with him in the temple courts and to listen to him.

## SCHOOL OF HAKHAM YA’AQOB’S REMES

1.12 Happy<sup>44</sup> is the man אֲשֶׁר־יִשְׁמַרְיָאֵיִשׁ who remains faithful<sup>45</sup> when under pressure,<sup>46</sup> for his proven character<sup>47</sup> will earn a crown<sup>48</sup> of *eternal*<sup>49</sup> life that is promised to those **who love HIM** (the LORD).<sup>50</sup>

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

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<sup>43</sup> Cf. Berakhot 1:2 From what time do they recite the Shema in the morning? Note here also that the Temple crier would arise early to make the announcements of each watch.

<sup>44</sup> אֲשֶׁר־יִשְׁמַרְיָאֵיִשׁ *happy; blessed; blessed/happy* (2012). The Analytical Lexicon of the Septuagint. Bellingham, WA: Lexham Press. μάκαρ denotes the transcendent happiness of a life beyond care, labour and death, Hauck, F., & Bertram, G. (1964–). μακάριος, μακαρίζω, μακαρισμός. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, pp. 362–370). Grand Rapids, MI: Eerdmans.

μακάριος – when spoken of man, it always signifies a happiness produced by some experience of G-d's favor, and specially conditioned by the revelation of chesed. Cremer, *Biblico-Theological Lexicon of New Testament Greek (Classic Reprint)*., 776–79.

μακάριος – happy to be envied. Souter, *Pocket Lexicon to the Greek New Testament (Classic Reprint)*., 150.

<sup>45</sup> Endures pressure – does not loose heart or stamina.

The central idea here is that fidelity must be maintained in service to G-d. Yet those who follow Messiah must be faithful to G-d and His agent, i.e. the Messiah. Fidelity to G-d and the Mosaic system is not diminished or abrogated in any fashion. This faithfulness to G-d and His agent the Torah is imperative.

The root אֲשֶׁר appears only once in each of Genesis, Exodus, Leviticus and Numbers, but no less than twelve times in Deuteronomy. It lies at the heart of the Mosaic vision of life in the land of Israel. Here we opine that we must find the same “joy” in the Diaspora.

<sup>46</sup> Think of Abraham the father of the Jewish people was tested in 10 trials

<sup>47</sup> Δοκιμή – proven character, *reliable, dependable* 3. esteemed, distinguished, Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). *A Greek-English lexicon* (p. 442). Oxford: Clarendon Press.

... b. spec. the trial of **man’s fidelity, integrity, virtue, constancy** ... Thayer, J. H. (1889). *A Greek-English lexicon of the New Testament: being Grimm’s Wilke’s Clavis Novi Testamenti*. New York: Harper & Brothers.

When God is the agent, *peirasmós* is for the proving someone, never for causing him to fall. If it is the adversary who tempts, then it is for the causing one to fall. Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

<sup>48</sup> The “crown” is allegorical for a “mark of royal approval” and or a sign of distinction on his record per se. CF. **στέφανος** in Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). *A Greek-English lexicon*. Oxford: Clarendon Press. And Lust, J., Eynikel, E., & Hauspie, K. (2003). *A Greek-English Lexicon of the Septuagint: Revised Edition*. Deutsche Bibelgesellschaft: Stuttgart.

Abot 1:13 Hillel said [in Aramaic], (1) “A name made great is a name destroyed. (2) “And one who does not add subtracts. (3) “And who does not learn is liable to death. (4) “And the one who uses the crown passes away.” Abot 4:13 R. Simeon says, “There are three crowns: **the crown of Torah, the crown of priesthood, and the crown of sovereignty.** “But the **crown of a good name is best of them all.**”<sup>48</sup> Jacob Neusner. (n.d.). *The Mishnah*.

Those who make this a victory wreath assault the text and context. Ya’aqob is a Jewish Sage speaking to Jewish audiences. While they would certainly know what the victory wreath was, they would have no relationship to the Greco-Roman games or practices that fostered such thoughts. Such thoughts are a bastardization of Jewish (Nazarean) faith and practice.

<sup>49</sup> Life in the Olam HaBa – the world to come. Mark 10:29-30 Yeshua said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the Mesorah, <sup>30</sup> who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the **world to come** eternal life. Mark 13.13 and you will be hated by all because of my name/authority. But the one who endures to the end will be saved (will merit life in the Olam HaBa).

<sup>50</sup> See the sixth positive commandment, to love G-d etc.

Deut. 4:25-49	Psa. 110:1- 111:10	Jer 31:20-33	Mk 13:32-37	Jam. 1:12	Lk 12:35-48, 19:11-27, 21:34-36, 21:37-38
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## COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

### Temple Crier

The setting for our pericope must be somewhere near Yerushalayim. Consequently, it would have been impossible to hear the crow of the Rooster. Both the Mishnah and Gemara attest to the fact that a "chicken" or fowl were restricted within the city limits of Yerushalayim. Please forgive our extensive use of cited materials. These materials make clear that the Temple crier was not a crowing rooster. Nor is the "rooster" of our morning prayers, anything more than a Temple crier. The Siddur is not making mention of a bird.<sup>51</sup>

**m. B.K. 7:7** They do not rear chickens in Jerusalem, on account of the Holy Things, nor do priests [rear chickens] anywhere in the Land of Israel, because of the [necessity to preserve] the cleanness [of heave offering and certain other foods which are handed over to the priests]. They do not rear pigs anywhere.

**b. B.K.82b** Ten special regulations were applied to Jerusalem...<sup>52</sup> no fowls should be reared there, and that no dead person should be kept there overnight.<sup>53</sup>

**m. Tam. 1:2** A He who wants to take up [the ashes] from the altar gets up early and immerses before the superintendent comes by. And at what time does the superintendent come by? Not all the times are the same. Sometimes he comes at cockcrow, or near then, earlier or later. The superintendent came and knocked on their door. And they opened it to him. He said to them, "Let him who has immersed come and cast lots." They cast lots. Whoever won won.

**The title for the Town (Temple) crier was the "Gever" (cock).** This was because the Temple Crier was similar to the Rooster, permitted in rural locations, which crowed at dawn or thereabouts.

**b. Yoma 20b** What does Gebini the Temple crier call out: Arise, ye priests for your service, Levites for your platform, Israel for your post!

**The interesting point is that the "Gever" was often given the duty of being the "doorkeeper" or making the announcement for the doorkeeper to open the door.** From Hakham Shaul's writings,<sup>54</sup> we learn that the "Gever" must have sounded out at various watches of the night.

The theme of the crier is VERY important to our present Torah Seder as we will see below.

The present portion of our pericope reading highlights the importance of **staying focused**. The core of the thought is found in verse 34.

It is like a man away on a journey, leaving home, he places each of his bondservants in charge of his appointed work and orders the doorkeeper to **REMAIN FOCUSED!**

<sup>51</sup> Toledano, Rabbi Eliezer. Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation. Orot, n.d. p. 236

<sup>52</sup> Yoma 23a; Ar. 32b and Tosef. Neg. VI, 2. [According to Krauss, REJ. LIII, 29 ff., some of these regulations relate only to the Temple Mount]

<sup>53</sup> Cf. Hag. 26a; v. infra, p. 469

<sup>54</sup> Cf. Luke 22:56-62

The contiguity of the Pericope of Mordechai 13:3-8 helps us understand this passage and the theme of the present pericope. In that reading of the Torah and Mordechai both Moshe and Yeshua, initiate their "farewell speeches." Here the Master – man of the house (Moshe and Yeshua) take their journey into a far country leaving instruction to their talmidim.<sup>55</sup> EACH servant has his or her appointed task and duties. These tasks are of preeminent import. Therefore, we (servants of the master) MUST STAY FOCUSED on our appointed task. Focus on the duties and tasks of others OR, worrying about all these "SIGNS" will only serve as a distraction. Therefore, mental clarity and focus are COMMANDED!

Rather, I say to you, I command to everyone **"STAY FOCUSED" in your appointed task.**

Our choice for a website name was "Torah Focus." This is because we believe our primary occupation in these times is to REMAIN FOCUSED ON THE TORAH!

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## COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES

### WHO REMAINS FAITHFUL WHEN UNDER PRESSURE

We must keep in mind that the present commentary rests upon the 13 rules of the hermeneutic genre of Remes interpretation. The current Remes rule is #2 Gezerah Shavah: An inference from the analogy of words, a comparison with an equal.<sup>56</sup> The subcategory of *Hekkesch Hakatub* or *Hishvah Hakatub* literally a comparison of Scripture. Here we have a case study presented by Hakham Ya'aqob. The comparative text as a case study we have before us is the pericope of Ya'aqob (James 1.12) with the 1<sup>st</sup> and 145<sup>th</sup> Psalm. But the temptation is not a temptation to "sin." The faithful who can stand the pressure is that of Torah Study at the feet of the Sages.

### ASHREI

Psalm 1.1-2 Blessed (Happy fortunate, to be envied)<sup>57</sup> is the man אֲשֶׁר יִהְיֶה אִישׁ who **walks not in the counsel of the wicked**, nor **stands** in the way of sinners, nor **sits** in the seat of scoffers; but his delight is in the Torah of the LORD, and on His Torah (law) he meditates day and night.<sup>58</sup>

Psalm 84.5, 144.14-145 Happy (happy, fortunate, to be envied) are they that dwell in Your house, they are ever praising You. Selah Happy and blessed are the people who are in such a case; yes, happy (blessed, fortunate,

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<sup>55</sup> Obviously, Moshe passes the Torah on to Yehoshua. However, the Kohanim and other agents such as the Bet Din have received specific instruction from Moshe on their duties. In similar manner, we should expect that Yeshua passed down his Mesorah to his most trusted talmidim. Mishnah Abot 1:1 reads Moshe received the Torah on Sinai and handed it down to Yehoshua... In similar manner, we might suggest that Yeshua (Yehoshua) received the Torah from Moshe and handed it down to Hakham Tsefet... The analogy is furthered in the Torah Seder where Moshe (the master of the house) appoints the leaders of each tribe their portion of land to occupy and possess.

<sup>56</sup> Lopes Cardozo, Nathan T. *The Written and Oral Torah: A Comprehensive Introduction*. Northvale, N.J.: Jason Aronson Inc, 1997. p. 141-145

<sup>57</sup> The Amplified Bible tries to capture the overwhelming blessings given to the faithful Torah Scholar by saying "Blessed and enviably happy [with a happiness produced by the experience of God's favor and especially conditioned by the revelation of His matchless chesed (grace)]" This phrase is also elucidated in Hermann Cremer, *Biblico-Theological Lexicon of New Testament Greek*, 777–79. Marvin Vincent, *Word Studies*. and Alexander Souter, *Pocket Lexicon to the Greek New Testament* (Classic Reprint). S.I.: FORGOTTEN BOOKS, 2016. p 150)

<sup>58</sup> This Psalm inspires man to study Torah and avoid sin. One who follows this path is assured of success in all his deeds, whereas the plight of the wicked is the reverse. The Revised Standard Version. (1971). (Ps 1). Oak Harbor, WA: Logos Research Systems, Inc.



prosperous, to be envied) are the people whose God is the Lord!<sup>59</sup>

The verbal tally between Ya’aqob 1:12 and Psalm 1, 84.5 and 145 (144.14) is unmistakable. “Blessed or Happy is the man ... All citations open with the same phrase.

There is also a verbal connection to the “Sermon on the Mount.” Blessed, happy to be envied and spiritually prosperous with life joy and satisfaction regardless of their outward conditions<sup>60</sup> are the ...

- Poor in spirit (Torah Scholars)
- Those that mourn
- The Meek
- Those who hunger to become a Tsaddiq
- The Merciful
- Pure in Heart
- Peace keepers
- The Persecuted
- The falsely accused

Note that Hakham Ya’aqob mentions “a crown<sup>61</sup> of eternal<sup>62</sup> life,” and Yeshua mentions the **reward waiting in the**

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<sup>59</sup> The Amplified Bible copyright © 1954, 1958, 1962, 1964, 1965, 1987 The Lockman Foundation.

Since Rabbinic Times two verses, Psalm 84.5 and 144.14 have been prefixed to Psalm 145 when it forms part of the Morning and or Afternoon service. Psalm 145 heralds the Majesty of G-d. It calls upon all men to glorify Him. This acrostic hymn uses every letter of the Hebrew alef-bet except for the ן (nun). The missing “nun” is said not to be present because it is the prefix to the word *nefillah* (fall) intimating the B’ne Yisrael. This Psalm carries the title Psalm of Universal benevolence,” It forms a semi-theological statement of G-d ... 1-6 G-d’s greatness, 7-10 Goodness 11-13 The Kingdom of G-d, 14-21 His constant love for those who love and reverence Him, 14-21. Hertz, Joseph H. *The Authorized Daily Prayer Book: Hebrew Text, English Translation, with Commentary and Notes*. New York: Bloch Pub. Co., 1982. p. 514 See also Nulman, *The Encyclopedia of Jewish Prayer*, 42–43.

Whoever recites this Psalm is guaranteed his part in the Olam HaBa. (b. Ber.4b)

<sup>60</sup>Zondervan, *The Amplified Study Bible, Leathersoft, Brown*, 1079.

Again, we see the connection to the teachings of Yosef ben Ya’aqob, Father Yeshua and Ya’aqob. Furthermore, we can also see a link to the Davidic ancestry in Yeshua and Ya’aqob. The present pericope of Hakham Ya’aqob can be seen as a pars pro toto to the blessings of Psalm 145. In the “Sermon on the Mount” we see that Yeshua offers a closer connection that Hakham Ya’aqob’s present pericope.

<sup>61</sup>The “crown” is allegorical for a “mark of royal approval” and or a sign of distinction on his record per se. CF. *στέφανος* in Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). *A Greek-English lexicon*. Oxford: Clarendon Press. And Lust, J., Eynikel, E., & Hauspie, K. (2003). *A Greek-English Lexicon of the Septuagint: Revised Edition*. Deutsche Bibelgesellschaft: Stuttgart.

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<sup>62</sup> Jacob Neusner. (n.d.). *The Mishnah*.

Those who make this a victory wreath assault the text and context. Ya’aqob is a Jewish Sage speaking to Jewish audiences. While they would certainly know what the victory wreath was they would have not relationship to the Greco-Roman games or practices that fostered such thoughts. Such thoughts are a bastardization of Jewish (Nazarean) faith and practice.

<sup>63</sup> Life in the Olam HaBa – the world to come. Mark 10:29-30 Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the Mesorah, <sup>30</sup> who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the **world to come** eternal life. Mark 13.13 and you will be hated by all because of my name. But the one who endures to the end will be saved (will merit life in the Olam HaBa).



**heavens.**<sup>63</sup> We again argue that these things were taught in the home of these two Torah Scholars, Hakhamim. We also see the mentioned characteristics of this "sermon" as praise for the Torah Scholars and Sages of Yisrael. They are categorized with the Prophets. Today it is generally accepted that the Hakhamim are the contemporary Prophets of Yisrael. Hakham Ya'aqob's **who remains faithful<sup>64</sup> when under pressure,<sup>65</sup> for his proven character**" also relates to the Sage and Torah Scholar who is seasoned with true faithfulness to G-d. In both places we can see the possibility of elevation the work and office of the Sage to the level of honor. But we also see the characteristics of the Tsaddiq.

Thus, relation to the Psalms and the pericope of Ya'aqob are telling us where and what we can do to find inner peace and happiness. The Psalm tells us that the man who does not **sit** (study) with sinners is the opposite of **sitting** (studying) with the Sages nor does he **stand** on the walk (way) according to sinful men.

If we are not to sit within the counsel of the sinners, scoffers and the wicked then we must sit in a seat with the Sages, Scholars and the Tsaddikim (men of righteousness). Not the "righteousness" that is "free" but the righteousness of Torah observance.

"Yossi Ben Yoezer said, "Let your home be a gathering place for Torah scholars, get yourself dusty in the dust of their feet, and drink in their words with thirst." (Abot 1:4)

From this Mishnaic maxim arose a widely-used idiom for studying with a rabbinic teacher, that you "sat at his feet." Hakham Shaul even says that his Torah Education was "at the feet of Rabban Gamaliel".<sup>66</sup> The fact that Miriam (Mary) "sat at Yeshua's feet"<sup>67</sup> suggests that she was learning from him **as a disciple**, (talmidah). The Hebrew word for "sitting" is (ישב) which does not just mean to sit down in front of a Torah Scholar. Means to sit down, to sit, to live, to dwell. In other words, the idea of ישב is that of a life style. But ישב (yeshiv) is also the foundation of the Hebrew word ישיבה an idea of collegiate studies.

G-d understands all the that would debilitate us in life. In His ability to see from one end of the universe to the other, He must allow us to be tested for the sake of spiritual growth, education and introspection. In all these cases we discover who we are, our weaknesses and our strengths. These tests, trials or temptations are permitted to find self-improvement. G-d is not tempting us to commit an evil act. The test is G-d allowing us to act with free will. We will act according to our true nature and level of faithfulness. His desire is to react to testing and trials with positive fidelity to Him. The Psalmist shows the path to happiness is also fidelity to the Torah. Both Ya'aqob and the Psalmist are showing men the path to true happiness. Because the Nefesh Yehudi (Jewish Soul) is created by the Torah, and the only source of fulfilling pleasure is the Torah.

The truth behind the text is simple, you must take responsibility for your Torah Education, ask questions, soak up the knowledge of those who know more than you.

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<sup>63</sup> Mattityahu 5.12 and Ya'aqob 1.12

<sup>64</sup> Endures pressure – does not loose heart or stamina.

The central idea here is that fidelity must be maintained in service to G-d. Yet those who follow Messiah must be faithful to G-d and His agent, i.e. the Messiah. Fidelity to G-d and the Mosaic system is not diminished or abrogated in any fashion. This faithfulness to G-d is and His agent the Torah is imperative.

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<sup>65</sup> Think of Abraham the father of the Jewish people was tested in 10 trials

<sup>66</sup> Acts 22:3

<sup>67</sup> Luke 10:39

The Ramban explains the giving of the man (manna) in the following terms.

Ramban suggests that the test is whether they will follow God throughout the wanderings in the desert during which they must eat, man (manna) or they will deviate from this path and enter the cities where "real" food is available.<sup>68</sup>

## LOVE THE LORD – CLING TO THE SAGES

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The 6th mitzvah is that we are commanded to be close to the wise (Hakhamim, Sages, Torah Scholars and their students) and to associate with them. We should constantly be close to them and to be with them in all possible ways of friendship, such as eating, drinking and doing business, to thereby succeed in emulating their actions and knowing from their words the true way of looking at things.

The source of this commandment is G-d's statement (exalted be He),<sup>69</sup> "And cling to Him." This commandment is repeated,<sup>70</sup> "To Him you shall cling," and is explained in the words of the Sifri: "Cleave to the Sages and their students."

Our Sages also derived from the verse, "To Him you shall cling," that one must marry the daughter of a *talmid chacham*, marry one's daughter to a *talmid chacham*, give benefits to *talmidei chachamim* and to do business with them. Our Sages say<sup>71</sup> "Is it possible for a person to cling to the Divine Presence, when the verse says,<sup>72</sup> 'G-d your LORD is [like] a consuming fire'?! Rather, whoever marries the daughter of a *talmid chacham* [is considered to have cleaved to the Divine Presence]."<sup>73</sup>

A crown of "eternal life" is promised to those who love the LORD. We can see from the Rambam's comments that "loving G-d" means that we are committed to Torah Study. But not just "Torah Study," "deep study" like that of the Rabbis.

By this injunction we are commanded to love God (exalted be he); to **dwelt upon and contemplate His commandments, His injunctions and His works**, so that we may obtain a conception of Him, and in conceiving Him attain absolute joy. This constitutes the love of God and is obligatory. As the Sifre says, "Since it is said, And you will love the LORD your God, the question arises, how is one to manifest his love for the LORD? Scripture therefore says: And these words which I command thee this day, shall be upon thy heart; for through this [i.e., the contemplation of God's words] **you will learn to discern Him whose word called the universe into existence.**"<sup>74</sup>

The call to "**dwelt upon and contemplate**" the commandments can be glossed as "**deep study,**" which is to say that he assimilates this activity to the **traditional rabbinic study of Torah.**<sup>75</sup> The original Arabic, however, is *nata'ammal wa-na'tabir*.<sup>76</sup> The first part of this phrase implies looking at something closely or studying it and

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<sup>68</sup> Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C. S.I.: Judaica Pr, 2010. Vol 2 p. 221-222 (Ex 16.4)

<sup>69</sup> Cf. D'barim (Deut) 11:22

<sup>70</sup> D'barim 10.20

<sup>71</sup> B Ketuboth 111b

<sup>72</sup> D'barim 4.22

<sup>73</sup> Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C. S.I.: Judaica Pr, 2010. Vol 2 p. 221-222 (Ex 16.4)

<sup>74</sup> *Sefer ha-mitsvot: Makor ve-targum*, trans. J. D. Kafih (Jerusalem, 1971), 49. The English translation based on Kafih's Hebrew, which I have cited here for convenience, is by C. B. Chavel, *The Commandments: Sefer Ha-Mitzvoth of Maimonides* (New York, 1967), 1:3-4.

<sup>75</sup> Isadore Twersky, *Introduction to the Code of Maimonides* (New Haven, Conn., 1987), 394.

20. Kafih renders

<sup>76</sup> Kafih renders *nitbonen ve-nistakel* (contemplate and look); Ibn Tibbon has *nitbonen ve-naskil* (contemplate and understand). Lane's Arabic-English Lexicon renders: "He considered"

fixing it in one's mind.<sup>77</sup> The second is a common term for contemplation that was rendered into Hebrew by Ibn Tibbon as *nitbonen*. Warren Zev Harvey has shown that Maimonides and Ibn Rushd both used this term when they wished to discuss the religious obligation to contemplate nature as well as divine law.<sup>78</sup>

What possible reward could one possibly earn while sitting at the feet of the Rabbis and listening to their dialogue? The Sages and Scholars know that the impending reward is favor with and closeness with G-d. If the Jewish people are to survive in the Great Diaspora they MUST have houses of Torah Study (Beit HaMidrash) and places of prayer. Without the guidance of good leaders all people are bound to disappear. But passing knowledge down to the next generation has been the Jewish path of success. Education in the Torah leads to virtue.<sup>79</sup>

McKnight tells the truth with regards to the Torah and the Covenants of Promise.

Three terms are interrelated, though with different degrees of emphasis, in the Torah, Covenant, and Promise and none can be considered separately without doing violence to the others. These terms function as hermeneutical grids through which a person reads the Bible and understands history.<sup>80</sup>

Max Kadushin sees the picture between the Torah, Sages and Israel so clearly that he establishes the solidarity of interrelationship between all the players and their inseparability.

Between Torah and the B'ne Yisrael there is an indissoluble bond: that take mutual joy in each other, as would two inseparable friends. Just as Israel do the Torah in this world and rejoice in it so the Torah rejoices in them forever.<sup>81</sup>

In Rabbinic writings, G-d is said to have studied the Torah two hundred and forty-eight times for thousands of generations before creation.<sup>82</sup> Thus, G-d studied and is said to study the Torah continually. As such we are to emulate G-d in our study of the Torah. It is this emulation and endurance that brings salvation to the soul.<sup>83</sup> Pursuit of the Mitzvoth and their practice ultimately leads to understanding and intentionality. Thus, the soul contemplates Divine Wisdom. As such the talmid Torah aspires to "Love G-d" through learning and practice of the mitzvoth.

Thus, Torah Study is based on the Mitzvah

**It should be clear that the path to wisdom and the path to happiness is filled with questions and Deep Torah Study!**

## **BEFORE THEIR TIME:**

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What talmidim often lack in their interactions with others is the wisdom of the Hakham. Age, years of study etc.

<sup>77</sup> Lane's Arabic-English Lexicon renders: "He considered the thing, or studied it, or contemplated it, carefully, or attentively, with investigation. He looked at the thing endeavoring to obtain a clear knowledge of it."

<sup>78</sup> Warren Zev Harvey, "Averroes and Maimonides on the Obligation of Philosophical Contemplation (*i'tibar*)" (Hebrew), *Tarbiz* 58 (1989): 75–83.

Don Seeman, Reasons for the Commandments as Contemplative Practice in Maimonides, *THE JEWISH QUARTERLY REVIEW*, Vol. 103, No. 3 (Summer 2013) 298–327

<sup>79</sup> Don Seeman, Reasons for the Commandments as Contemplative Practice in Maimonides, *THE JEWISH QUARTERLY REVIEW*, Vol. 103, No. 3 (Summer 2013) 298–327

<sup>80</sup> McKnight, Scot. *The Letter of James. The New International Commentary on the New Testament*. Grand Rapids, Mich: W.B. Eerdmans Pub. Co, 2011. p.112

<sup>81</sup> Kadushin, Max. *Organic Thinking: A Study in Rabbinic Thought*. New York: Bloch, 1976. p. 17

<sup>82</sup> *Ibid.* p. 31

<sup>83</sup> Ps 19:7

cannot compensate for simple wisdom. We learn the depths of Jewish truth in our studies. But, we do NOT try to force any "theological" truth on the uneducated or other religions. The best word of wisdom for those who cannot control their thoughts or tongue is to shut up! The joy we find in the Torah and the truths we receive at the feet of the Sages is not to be cast before the dogs, i.e. Gentiles. The classes we hold are for students who have mastered some basic truths. But, these truths are not to be openly cast in the face of Gentiles or unbelievers. Wisdom knows what to say and when to say it and who to say it to. Stop casting pearls before swine!

## WHAT IS THE "CROWN OF LIFE"?

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We readily point to the fact that Hakham Ya'aqob and Yeshua are not only speaking about "eternal life" but the life of Torah experience and the overwhelming joy associated with the hours of deep study and commitment to it life settings and situations.

Be faithful until death, and I will give you the crown of life.<sup>84</sup> The future there is laid up for me **the crown of righteousness**, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.<sup>85</sup> For your reward in heaven is great<sup>86</sup> Around the throne *were* twenty-four thrones; and upon the thrones *I saw* twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.<sup>87</sup>

Most crowns of reward mentioned in Hellenistic and rabbinical literature refer to the world to come.<sup>88</sup>

"If anyone is righteous I take crowns and come to him." "The greatness of your love toward God becomes a crown upon your head."

"Keter," as well as "aṭeret" and its derivatives, has also the applied meaning of ornament, dignity, and distinction. The righteous will wear crowns in the hereafter.<sup>89</sup>

## "THREE CROWNS THERE ARE:

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The crown of the Torah,  
The crown of the priesthood,  
The crown of royalty;  
BUT, the crown of a good name is higher than these altogether" (Abot iv. 13).

There are three crowns,<sup>90</sup> the crown of kingship, the crown of priesthood, and the crown of Torah. The crown of kingship-this is the table, of which it says, And make thereto a crown of gold round about (Ex. XXV, 24). The crown of priesthood-this is the altar, of which it is also written, And you will make unto it a crown of gold round about (ib. XXX, 3); and the crown of the Torah-this refers to the Ark of which it is also written, And you will make upon it a crown of gold round about (ib. XXV, 11). Why are these words written as zar (stranger) and yet read as zer (crown)?<sup>91</sup> To impress upon us that if a man has merit, it becomes to him a crown; but if he has not, then it is alien to him. Why does it say of all the rest 'And thou shalt make for it', and of the Ark it says, 'And they shall make

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<sup>84</sup> Rev 2.10b

<sup>85</sup> 2 Tim 4.8

<sup>86</sup> Mat. 5.12

<sup>87</sup> Rev. 4.4

<sup>88</sup> The Olam HaBa – Ever coming world

<sup>89</sup> Ber. 17a; compare Meg. 15b, where God is the crown on the head of the pious; Lev. R. xxx.

<sup>90</sup> Yoma 72a, Aboth IV, 17.

<sup>91</sup> The same word **rz** has these various meanings according to the vocalization.

upon it'?<sup>92</sup> To teach thee that the crown of the Torah stands above all; when a man acquires the Torah, it is as though he has acquired all the rest.

Midrash Rabbah B'midbar iv.13 R. Simeon says: There are three crowns ...

1. - the crown of Torah,
  2. - the crown of priesthood, and
  3. - the crown of sovereignty;
- BUT, the crown of a good name (reputation) is superior to them all.

The construction of the ark symbolizes men of learning (Sages), who are a distinguished class. It is for this reason that He used the expression "from above",<sup>93</sup> for if one is privileged to acquire Torah, it is as though he had been privileged to attain to sovereignty and priesthood; and so it says: By me kings reign, and princes minister<sup>3</sup> (Prov. VIII, 5)

Meg 15b R. Eleazar further said in the name of R. Hanina: God will in the time to **come be a crown** on the head of every righteous man, as it is said, in that day shall the Lord of Hosts be for a crown of glory<sup>94</sup> etc. What is meant by a 'crown of glory' [zebi] and a 'diadem [zefirath] of beauty'? ...

G-d as Crown is a reference to the Divine Presence. The Divine presence rests on those who regularly Engage in Torah Study.

And for a spirit of judgment': this indicates one who brings his inclination to trial.<sup>95</sup>

That turn back the battle': this indicates those who thrust and parry<sup>96</sup> in the war of the Torah. 'At the gate': these are the disciples of the wise who are early and late in synagogues and houses of study. Said the Attribute of Justice before the Holy One, blessed be He: Why this difference between these and the others? The Holy One, blessed be He, said to him: Israel busy themselves with the Torah,

Ber 17a the righteous sit with their crowns on their heads feasting on the brightness of the divine presence, as it says, and they beheld God, and did eat and drink.<sup>97</sup>

Thus, eating and drinking are also referencing to Torah Study. In explanation of this enumeration of the three degrees of distinction Ex. R. xxxiv. and Num. R. iv. must be kept in mind.

What does it mean to be crowned a scholar rather than just to "be" a Scholar?

**The Torah scholar's dedication must be complete and unwavering with a mission to make talmidim stand. We are not an evangelistic school! Nor are we trying to make other religions or peoples accept our truth!**

Our mishna<sup>98</sup> concludes that the crown of a good name is superior to the other crowns, or more literally "goes up

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<sup>92</sup> There is no such verse. Rashash emends: And (thou) shalt make upon it (a crown of gold round about)--XXV, 11.

<sup>93</sup> In connection with the covering of the ark: A cloth all of blue over it from above (Num. IV, 6); E.V.omits 'from above'.

<sup>94</sup> Isa. XXVIII, 5f.

<sup>95</sup> And forces himself to repent (Rashi).

<sup>96</sup> Lit., 'take and give', i.e., 'argue', 'debate'.

<sup>97</sup> Ex. XXIV, 11. These words are interpreted to mean that the vision of God seen by the young men was like food and drink to them.

<sup>98</sup> Abot iv. 13

upon them." Therefore, the "Crown of a good name (reputation) is a reference to character. The crown of a good name is a combination of all the crowns mentioned. One must serve as a Priest all the days of his life. He must possess the regality of the King! And, above all he must be a Torah Scholar. If we negate any one of these characteristics in our lives, we annul the crown of a good name. The purpose of dedication to Torah -- is ultimately to love G-d!

### **CROWN OF IMMORTALITY!**

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Again, the reference to the crown of the Tsaddikim is a reference to Life in the Olam HaBa. The "Life" Hakham Ya'aqob" is referring to is Eternal life in the Olam HaBa.

As the emblem of royal dignity

Figuratively, an ornament, honor, glory, that in which one may glory

The Nazarean Codicil mentions five Crowns. The five crowns mentioned are 1 Cor. 9:25, "incorruptible crown"; 1 Thess. 2:19, "crown of joy"; 2 Tim. 4:8, "crown of righteousness"; James 1:12, "crown of life"; 1 Pet. 5:4, "crown of glory." They refer to five separate rewards which Nazareans may earn. Each of these crowns are allegorically explained and must not be interpreted literally (Peshat).

The crown derived from the twig which was placed on the head, often open, perhaps doubled, and granting life and fertility to its bearer as a symbol of life. It is thus a sign of life and fruitfulness, and possibly a symbol of light too in virtue of the connection between life and light.<sup>2</sup>

AMEN VAMEN!

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### **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?
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<sup>2</sup> On the crown as a symbol of life and fertility cf. Nilsson, I<sup>2</sup>, 127; as a symbol of light, W. Bousset, *Hauptprobleme d. Gnosis* (1907), 147: "The account in the Chr. Book of Adam, which is related to the presentation in the Syr. Treasure Cave, points to Persian affinities: 'Namrud saw a luminous cloud under heaven from Satan ... and he called to one named Santal, a craftsman, and said: Fashion me a crown in the form of this cloud; and he made him a crown, and Namrud took it, and put it on his head, so that people said a cloud came down from heaven upon him.'"

## 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: “Az Yavdil” – Sabbath “Then set apart” & 6<sup>th</sup> Sabbath of Nachamu (Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
אָז יַבְדִּיל		Saturday Afternoon
“Az Yavdil”	Reader 1 – D’barim 4:41-43	Reader 1 – D’barim 6:4-9
“Then set apart”	Reader 2 – D’barim 4:44-46	Reader 2 – D’barim 6:10-12
“Entonces apartó”	Reader 3 – D’barim 4:47-49	Reader 3 – D’barim 6:13-15
D’barim (Deut.) 4:41 – 6:3	Reader 4 – D’barim 5:1-18	
Ashlamatah: Josh 20:7- 21:8	Reader 5 – D’barim 5:19-21	<b>Monday and Thursday Mornings</b>
Special: Is. 60:1-22	Reader 6 – D’barim 5:22-24	Reader 1 – D’barim 6:4-9
Psalms: 112:1- 113:9	Reader 7 – D’barim 5:25 – 6:3	Reader 2 – D’barim 6:10-12
	Maftir: D’barim 6:1-3	Reader 3 – D’barim 6:13-15
Mk 14:1-2; Luke 22:1-2; James 1:13-15	Josh 20:7- 21:8 Isaiah 60:1-33	

## Coming Festivals:

### **Rosh HaShanah – New Year/Feast of Trumpets**

Sunday Evening 9<sup>th</sup> of September – Tuesday Evening 11<sup>th</sup> 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 12<sup>th</sup> 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 18<sup>th</sup> of September – Wednesday the 19<sup>th</sup> of September

For further information see:

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

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שבת שלום

*Shabbat Shalom!*

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham