

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Ellul 28, 5778 – Sept 07/08, 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  
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah  
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Shlomoh ben Abraham  
His Excellency Adon Ya'aqob ben David  
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](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 HE Giberet Leah bat Sarah who is in much pain due to her excessive working hours. We pray that her boss agree to reduce her working hours per week as was the original understanding, amen ve amen!

We pray for H.E. Giberet Leah's mother who has developed a pain in her neck, and back, and seeing a doctor soon. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless the mother of Her Excellency Giberet Leah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

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

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

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return

her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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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!**

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**Shabbat: "Sh'ma, Yisrael" – Sabbath "Hear, O Israel"**  
**&**  
**7<sup>th</sup> Sabbath of Nachamu (Consolation)**

Shabbat	Torah Reading:	Weekday Torah Reading:
שמע, ישראל		Saturday Afternoon
"Sh'ma, Yisrael"	Reader 1 – D'barim 6:4-9	Reader 1 – D'barim 7:12-14
"Hear, O Israel"	Reader 2 – D'barim 6:10-12	Reader 2 – D'barim 7:14-16
"Oye, Israel "	Reader 3 – D'barim 6:13-15	Reader 3 – D'barim 7:12-16
D'barim (Deut.) 6:4 – 7:11	Reader 4 – D'barim 6:16-19	
Ashlamatah: Zech 14:9-11, 16-21	Reader 5 – D'barim 6:20-25	<b>Monday and Thursday Mornings</b>
Special: Is. 60:1-22 & I Samuel 20:18 & 42	Reader 6 – D'barim 7:1-5	Reader 1 – D'barim 7:12-14
Psalms: 114:1- 115:17	Reader 7 – D'barim 7:6-11	Reader 2 – D'barim 7:14-16
	Maftir: D'barim 7:9-11	Reader 3 – D'barim 7:12-16
Mk 14:3-9; Luke 7:36-50; James 1:16-18	Isaiah 60:1-22 & I Samuel 20:18 & 42	

**Contents of the Torah Seder**

- The Shema – Deuteronomy 6:4-9
- Peril of Forgetting – Deuteronomy 6:10-19
- The Exodus – An Object Lesson – Deuteronomy 6:20-25
- The Ten Words and the Shema Demands Avoidance of Intermarriage, and the Destruction of all Idolatrous Worship in the Promised Land – Deuteronomy 7:1-5
- Reason for Previous Commands – Deuteronomy 7:6-11

**Rashi & Targum Pseudo Jonathan  
for: D'barim (Deuteronomy) 6:4 – 7:11**

Rashi	Targum Pseudo Jonathan
4. <b>Hear, O Israel: The Lord is our God; the Lord is one.</b>	4. It was, when the time came that our father Ya'aqob should be gathered out of the world, he was anxious lest there might be an idolater among his sons. He called them, and questioned them, Is there such perversity in your hearts? They answered, all of them together, and said to him: <b>HEAR, ISRAEL OUR FATHER: THE LORD OUR GOD IS ONE LORD!</b> Ya'aqob made response, and said, <b>Blessed be His Glorious Name forever and ever.</b> JERUSALEM: When the end had come to our father Ya'aqob, that he should be taken up from the world, he called the twelve tribes, his sons, and gathered them round his couch. Then Ya'aqob our father rose up, and

Rashi	Targum Pseudo Jonathan
	said to them, Do you worship any idol that Terah the father of Abraham worshipped? Do you worship any idol that Laban (the brother of his mother) worshipped? Or worship you the God of Ya'aqob? The twelve tribes answered together, with fullness of heart, and said, <b>Hear now, Israel our father: The LORD our God is one LORD. Ya'aqob responded and said, May His Great Name be blessed for ever!</b>
5. And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means.	5. Mosheh the prophet said to the people of the house of Israel, <b>Follow after the true worship of your fathers, that you may love the LORD your God with each disposition of your hearts, and also that He may accept your souls, and the (dedicated) service of all your wealth;</b>
6. <b>And these words, which I command you this day, shall be upon your heart.</b>	6. <b>and let these words which I command you this day be written upon the tables of your hearts.</b>
7. And you shall teach them to your sons and speak of them when you sit in your house, and when you walk on the way, and when you lie down and when you rise up.	7. And you will unfold them to your children, and meditate upon them when you are sitting in your houses, at the time when you are occupied in secret chambers, or in journeying by the way; at evening when you lie down, and at morning when you arise.
8. And you shall bind them for a sign upon your hand, and they shall be for ornaments between your eyes.	8. And you will bind them as written signs upon your left hand, and they will be for tephillin upon your forehead over your eyes.
9. And you shall inscribe them upon the doorposts of your house and upon your gates.	9. And you will write them upon the pillars, and affix them in three places, against the cupboard, upon the posts of your house, and on the right hand of your gate, in your going out.
10. And it will be, when the Lord, your God, brings you to the land He swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, great and good cities that you did not build,	10. And when the LORD your God has brought you into the land which he promised to Abraham, Yitshak, and Jakob, your fathers, to give you cities great and goodly which you did not toil in building,
11. and houses full of all good things that you did not fill, and hewn cisterns that you did not hew, vineyards and olive trees that you did not plant, <b>and you will eat and be satisfied.</b>	11. houses also, filled with all good, which you did not occupy in filling, and hewn cisterns in hewing which you did not labour, vineyards and olives with planting which you did not weary; <b>and when you have eaten. and are satisfied,</b>
12. <b>Beware, lest you forget the Lord, Who brought you out of the land of Egypt, out of the house of bondage.</b>	12. <b>beware lest you forget the fear of the LORD your God, who delivered and led you out free from the land of Mizraim, from the house of the affliction of slaves;</b>
13. You shall fear the Lord, your God, worship Him, and swear by His name.	13. but fear the LORD your God, and worship before Him, and swear by the Name of the Word of the LORD in truth.
14. Do not go after other gods, of the gods of the peoples who are around you.	14. You will not go after the idols of the Gentiles, the idols of the peoples who are round about you:
15. For the Lord, your God, is a zealous God among you, lest the wrath of the Lord, your God, be kindled against	15. for the LORD our God is a jealous God, and an Avenger, whose Shekinah dwells in the midst of you;

Rashi	Targum Pseudo Jonathan
you, and destroy you off the face of the earth.	lest the anger of the LORD your God be kindled against you, and He quickly destroy you from the face of the earth.
16. You shall not try the Lord, your God, as you tried Him in Massah.	16. Sons of Israel, my people, be warned not to tempt the LORD your God as you tempted Him in the ten temptations;
17. Diligently keep the commandments of the Lord, your God, and His testimonies. and His statutes, which He has commanded you.	17. keeping keep the commandments of the LORD your God, and His testimonies and statutes which He has commanded you;
18. And you shall do what is proper and good in the eyes of the Lord, in order that it may be well with you, and that you may come and possess the good land which the Lord swore to your forefathers,	18. and do what is good and right before the LORD that it may be well with you, and you may go in, and possess by inheritance the good land which the LORD covenanted to your fathers;
19. to drive out all your enemies from before you, as the Lord has spoken.	19. that He may drive out all your enemies before you, as the LORD has said.
<b>20. If your son asks you in time to come, saying, "What are the testimonies, the statutes, and the ordinances, which the Lord our God has commanded you?"</b>	<b>20. When your son, in time to come, will ask you, saying, What are the testimonies, statutes, and judgments which the LORD our God has commanded you?</b>
21. You shall say to your son, "We were slaves to Pharaoh in Egypt, and the Lord took us out of Egypt with a strong hand.	21. then will you say to your sons, We were servants to Pharaoh in Mizraim,
22. And the Lord gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes.	22. and the Word of the LORD brought us out of Mizraim with a mighty hand; and the Word of the LORD wrought signs, great wonders, and sore plagues on Mizraim and on Pharaoh and all the men of his house, which our eyes beheld;
23. And he brought us out of there, in order that He might bring us and give us the land which He swore to our fathers.	23. but us He led forth free to bring us in and give us the land which He swore to our fathers.
24. And the Lord commanded us to perform all these statutes, to fear the Lord, our God, for our good all the days, to keep us alive, as of this day.	24. And the LORD commanded us to perform all these statutes, that we may fear the LORD our God for good to us in all days, that He may preserve us alive as at the time of this day;
25. And it will be for our merit that we keep to observe all these commandments before the Lord, our God, as He has commanded us."	25. and (the reward of) righteousness/generosity will be reserved for us in the world to come, if we keep all these commandments to perform them before the LORD our God, as He has commanded us.
1. When the Lord, your God, brings you into the land to which you are coming to possess it, He will cast away many nations from before you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivvites, and the Jebusites, seven nations more numerous and powerful than you.	1. When the LORD your God will bring you into the land to which you will come to possess it, and He will make many peoples to go out from before you, the Hittites, Girgashites, Amorites, Kanaanites, Perizzites, Hivvites, and Jebusites, seven nations more numerous and strong than you.
2. And the Lord, your God, will deliver them to you, and you shall smite them. You shall utterly destroy them;	2. and the LORD your God will deliver them up before you, then will you blot them out and utterly consume

Rashi	Targum Pseudo Jonathan
neither shall you make a covenant with them, nor be gracious to them.	them by the curse of the LORD. You will strike no covenant with them, nor have pity upon them.
<b>3. You shall not intermarry with them; you shall not give your daughter to his son, and you shall not take his daughter for your son.</b>	<b>3. You will not intermarry with them; your daughters you will not give to their sons, nor take their daughters for your sons; for whosoever marries with them is as if he made marriage with their idols.</b>
<b>4. For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the Lord will be kindled against you, and He will quickly destroy you.</b>	<b>4. For their daughters will lead your sons away from My worship to serve the idols of the Gentiles; so will the anger of the LORD be kindled against you, and He will destroy you suddenly.</b>
5. But so shall you do to them: You shall demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire.	5. But this will you do to them: you will destroy their altars, break their statues in pieces, cut down their groves for worship, and burn the images of their idols with fire.
6. For you are a holy people to the Lord, your God: the Lord your God has chosen you to be His treasured people, out of all the peoples upon the face of the earth.	6. For you will be a holy people before the LORD your God, as the LORD your God has taken pleasure in you, that you may be a people more beloved before Him than all the peoples who are on the face of the earth.
7. Not because you are more numerous than any people did the Lord delight in you and choose you, for you are the least of all the peoples.	7. Not because you were more excellent than all other peoples has the LORD had pleasure in you and chosen you, but because you were poor in spirit, and more humble than all the nations.
8. But because of the Lord's love for you, and because He keeps the oath He swore to your forefathers, the Lord took you out with a strong hand and redeemed you from the house of bondage, from the hand of Pharaoh, the king of Egypt.	8. Therefore, because the LORD had mercy on you, and would keep the covenant He had sworn with your fathers, He led you out free with a mighty hand, and redeemed you from the house of the affliction of slaves, from the hand of Pharaoh king of Mizraim.
<b>9. Know, therefore, that the Lord, your God He is God, the faithful God,</b> Who keeps the covenant and loving kindness with those who love Him and keep His commandments to a thousand generations.	<b>9. Know therefore that the LORD your God is a Judge, (Heb. Ki ADONAI Elohekha Hu HaElohim)</b> strong and faithful, keeping covenant and mercy with them who love Him and keep His commandments unto a thousand generations,
10. And He repays those who hate Him, to their face, to cause them to perish; He will not delay the one who hates Him, but he will repay him to his face.	10. and who repays to them who hate Him the reward of their good works in this world, to destroy them (for their evil works) in the world to come; neither delays He (to reward) His enemies, but while they are alive in this world He pays them their recompense. JERUSALEM: And he repays them who hate Him for their little deeds of good which are in their hands in this world, to destroy them in the world to come; nor does He delay to render to them that hate Him the reward of the slight works that are in their hands in this world.
11. You shall therefore, observe the commandments, the statutes, and the ordinances, which I command you this day to do.	11. Observe therefore the mandates, the statutes, and judgments which I command you, to perform them.



## 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. 260-314.

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## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe 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) 6:4 – 7:11

**4 The Lord is our God; the Lord is one** The Lord, who is now our God and not the God of the other nations - He will be [declared] in the future “the one God,” as it is said: **“For then I will convert the peoples to a pure language that all of them call in the name of the Lord”** (Zeph. 3:9), and it is [also] said: **“On that day will the Lord be one and His name one”** (Zech. 14:9). (see Sifrei)

**5 And you shall love [the Lord] Perform His commandments out of love. The one who acts out of love cannot be compared to the one who acts out of fear. If one serves his master out of fear, when the master sets a great burden upon him, this servant will leave him and go away [whereas if out of love he will serve him even under great burden]** (Sifrei 6:5).

**with all your heart** Heb. כָּל־לִבְּךָ [The double “veth” in כָּל־לִבְּךָ, instead of the usual form כָּל־לֵבְךָ suggests:] Love Him with your two inclinations [the good and the evil]. (Sifrei ; Ber. 54a) Another explanation; “with all your heart,” is that your heart should not be divided [i.e., at variance] with the Omnipresent (Sifrei).

**and with all your soul** Even if He takes your soul (Sifrei ; Ber. 54a, 61a).



**and with all your means** Heb. וּבְכָל־מְאֲדָךְ, **with all your possessions. There are people whose possessions are more precious to them than their own bodies. Therefore, it says, “and with all your means.”** (Sifrei) Another explanation of וּבְכָל־מְאֲדָךְ: You shall love God with whatever measure (מִדָּה) He metes out to you, whether it be the measure of good or the measure of retribution. Thus also did David say: **“I will lift up the cup of salvations** [and I will call upon the name of the Lord]” (Ps. 116:12-13); “I found trouble and grief [and I called out in the name of the Lord]” (Ps. 116:3-4).

**6 And these words... shall be** **What is this “love” [referred to in the previous verse]? It is that these words [the mitzvot] shall be upon your heart, and through this, you will come to recognize the Holy One, blessed be He, and will [consequently] cling to His ways. (Sifrei 6:6)**

**which I command you this day** **they should not appear to you as an antiquated edict** (דְּיוֹטְגָמָא) which no one cares about, but as a new one, which everyone hastens to read. The word דְּיוֹטְגָמָא means: a royal edict which comes in writing. (Sifrei)

**7 And you will teach them** Heb. וְשִׁנְנֵתֶם. **This is an expression of sharpness,** meaning that these words should be sharply impressed in your mouth, so that if a person asks you something, you will not have to hesitate about it, but you will tell him immediately. (Sifrei ; Kidd. 30a)

**to your sons** **These are your disciples.** We find everywhere that disciples are termed “sons,” as it is said: “You are children to the Lord your God” (Deut. 14:1), and it says: “The disciples [lit. sons] of the prophets who were in Bethel” (II Kings 2:3). So too, we find that Hezekiah taught Torah to all Israel and called them children, as it is said: “My sons, now do not forget” (II Chron. 29:11). **And just as disciples are called “children,” as it is said “You are children to the Lord your God” so too, the teacher is called “father,”** as it is said [that Elisha referred to his teacher Elijah by the words] **“My father, my father, the chariot of Israel...”** (II Kings 2:12) (Sifrei 6:7).

**and speak of them** That your principal topic of conversation should be only about them; make them the main topic, not the secondary one. (Sifrei)

**and when you lie down** Now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if one lies down in the middle of the day. Therefore it states; “and when you rise up”; now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if you arise in the middle of the night! It says therefore, “When you sit in your house, and when you walk on the way.” **The Torah is thus speaking of the usual manner of conduct: The [usual] time of lying down and the [usual] time of rising up. (Sifrei)**

**8 And you shall bind them for a sign upon your hand** These are the tefillin of the arm.

**and they shall be for ornaments between your eyes** לְטֹטְפֹת. These are the tefillin of the head, and because of the number of the Scriptural sections contained in them [namely four], they are לְטֹטְפֹת- totafot, for טט- tat in Coptic means “two,” פת- path in Afriki (Phrygian) [also] means “two.” (San. 4b)

**9 the doorposts of your house** The word is מְזוּזוֹת [and not, מְזוּזוֹת, i.e., without the letter “vav”] to indicate that there is need for only one מְזוּזָה- mezuzah per door.

**and upon your gates** This ["gates"] is to include the gates of courtyards, the gates of provinces, and the gates of cities [in that they also require a mezuzah]. (Yoma 11a)

**11 hewn** Since it [the Land of Israel] was a stony and rocky place, the term “hewn” is appropriate [regarding the cisterns there].

**12 out of the house of bondage** Heb. מִבֵּית עֲבָדִים, lit. out of the house of slaves. As the Targum [Onkelos] renders:

out of the house of slavery, i.e., out of the place where you were slaves [and “not the house that belonged to slaves.”]

**13 and swear by His name** If you possess all the attributes mentioned here, that you fear His name and serve Him, then you may swear by His Name, for if you fear His name, you will be cautious with your oath, but if [you do] not, you must not swear [by His name].

**14 of the gods of the peoples who are around you** The same applies to the gods of those peoples who are distant [from you], but, because you see those who are around you erring after them, it was necessary to warn you especially about them [i.e., the gods of the people close to you].

**16 In Massah** When they went out of Egypt, when they tested Him concerning water, as it is said [that they asked], “Is the Lord among us or not?” (Exodus 17:7) [Hence “Massah” means test.]

**18 what is proper and good** This refers to compromising, **acting beyond the strict demands of the law.**

**19 [To drive out all your enemies...] as [the Lord] has spoken** And where did He speak? When He said, “and I will confuse all the people...” (Exod. 23:27)

**20 If your son asks you in time to come** Heb. מָחָר. [The word] מָחָר [which usually means “tomorrow”] may [also] mean “at a later time.”

## Chapter 7

**1 He will cast away** Heb. וְנָשַׁל. This is an expression meaning casting away, and causing to fly. Similarly is (Deut. 19:5), “and the iron [axe blade] will cause to fly [from the tree].”

**2 nor be gracious to them** Heb. וְלֹא תִחַן־ם. This means, you must not show them any grace (חַן). It is forbidden for a person to say, “How handsome is this heathen!” Another explanation: Do not grant them a settlement (תְּחִינָה) in the land. (Avodah Zarah 20a)

**4 For he will turn away your son from following Me** i.e., the heathen’s son, if he marries your daughter, will turn away your [grand]son whom your daughter will bear to him, from following Me. This teaches us that your daughter’s son, born of a heathen man, is called “your son,” but your son’s son, born of a heathen woman, is not called “your son,” but “her son.” For Scripture [first says, “Do not give your daughter to his son, and do not take his daughter for your son.” Then it follows with “For he will turn away your son...” However], referring to “do not take his daughter,” it does not say “For she will turn away your son...” [because he is considered her son, not yours (Kid. 68b).

**5 their altars** Heb. מִזְבְּחֵיהֶם [A מִזְבֵּחַ is a structure] built up [of several stones].

**and... their monuments** Heb. וּמִצְבֵּיהֶם [A מִצְבֵּה is a structure made] of one stone.

**their asherim trees** Trees that are worshipped (Avodah Zarah 48a).

**and... their graven images** [These are] images (i.e., idols).

**7 Not because you were [more] numerous** [This is to be understood] according to its simple meaning. But its midrashic explanation [understanding וְלֹא מְרִבְכֶם as “not because you are great”] is: Because you do not boast about yourselves when I shower good upon you. This is why I delighted in you [says God].

**For you are the least [of all the peoples]** You humble yourselves as, e.g., Abraham, who said, “For I am dust and

ashes" (Gen. 18:27), and Moses and Aaron, who said, "but of what [significance] are we?" (Exod. 16:7) Unlike Nebuchadnezzar, who said, "I will liken myself to the Most High," (Isa. 14:14), and Sennacherib, who said, (Isa. 36:20), "Who are they among all the gods of the lands [who saved their land from my hand]?" and Hiram, who said, "I am a god, I have sat in a seat of God" (Ezek. 28:2). (Chul. 89a)

**for you are the least** Heb. כִּי־אַתֶּם הַמְעַט Here כִּי is an expression of "because."

**8 But because of the Lord's love** Heb. כִּי מֵאַהֲבַת ה' Here, [however,] כִּי is an expression of "but." [Thus, the verses read] Not because you were more numerous... did the Lord delight in you, but because of the Lord's love for you.

**and because He keeps the oath** Heb. וַיִּמְצָקוּ means, "and because of His keeping the oath" [not "and from His keeping the oath"].

**9 to a thousand generations** But earlier, (verse 5:10) it says: "To thousands [of generations]." [Why the difference?] Here, where it is adjacent to "those who keep His commandments," it says: "to a thousand generations" [because it is referring to those who obey God out of fear] but previously, where it is adjacent to those who love Him, it says: "for thousands [of generations]." (Sotah 31a)

**with those who love Him** **Those who perform [the commandments] out of love.**

**and keep His commandments** Those who perform [the commandments] out of fear.

**10 And He repays those who hate Him to their face** During his life-time, He pays him his good reward, in order to cause him to be lost from the World to Come.

**11 this day to do them** But in the future, in the World to Come, you will receive their reward (Eruvin 22a).

## Ketubim: Psalm 114:1 - 115:18

Rashi	Targum
1. When <b>Israel</b> left Egypt, the house of Jacob <b>[left] a people of a strange tongue,</b>	1. When <b>Israel came out</b> of Egypt, the house of Jacob came <b>out from barbarian peoples</b>
2. Judah became His holy nation, Israel His dominion.	2. The company of the house of Judah became property of His Holy One, Israel of his rulers.
3. The sea saw and fled; the Jordan turned backward.	3. When the word of the LORD was revealed at the sea, the sea looked and retreated; the Jordan turned around.
4. The mountains danced like rams, hills like young sheep.	4. When the Torah was given to His people, the mountains leapt like rams, the hills like offspring of the flock.
5. What frightens you, O sea, that you flee? O Jordan, that you turn backward?	5. God said, "What is the matter, O sea, for you are retreating? O Jordan, that you are turning around?"
6. You mountains, that you dance like rams; you hills, like young sheep?	6. O mountains, leaping about like rams? O hills, like offspring of the flock?
7. From before the Master, Who created the earth, from before the God of Jacob,	7. In the presence of the lord, dance, O earth, in the presence of the God of Jacob.
8. Who transforms the rock into a pond of water, the flint into a fountain of water.	8. Who turns the flint into a channel of water, the adamant to springs of water.

Rashi	Targum
1. Not for us, <b>O Lord</b> , not for us, but for Your name give honor, for Your kindness and for Your truthfulness.	1. Not on our account, O LORD, not on account of our merits, but rather to Your name give glory, because of Your goodness and because of Your truth.
2. Why should the nations say, "Where is your God now?"	2. Why will the Gentiles say to us, "Where now is your God?"
3. But our God is in heaven; whatever He wishes, He does.	3. And our God's residence is in heaven, all that He desires He has done.
4. Their idols are silver and gold, the handiwork of man.	4. Their idols are of silver and gold, the handiwork of a son of man.
5. They have a mouth but they do not speak; they have eyes but they do not see.	5. They have a mouth, but do not speak; they have eyes, and do not see.
6. They have ears but they do not hear; they have a nose but they do not smell.	6. They have ears, and do not hear; they have nostrils, but do not smell.
7. Their hands-but they do not feel; their feet-but they do not walk; they do not murmur with their throat.	7. Hands, but do not feel; feet, but do not walk; they do not murmur with their throat.
8. Like them shall be those who make them, all who trust in them.	8. May their makers become like them, everyone who relies upon them.
9. Israel, trust in the Lord; He is their help and their shield.	9. O Israel, trust in the Word of the LORD; He is their helper and their shield.
10. House of Aaron, trust in the Lord; He is their help and their shield.	10. Those of the house of Aaron, trust in the Word of the LORD; He is their helper and their shield.
11. Those who fear the Lord, trust in the Lord; He is their help and their shield.	11. You who fear the LORD, trust in the Word of the LORD; He is their helper and their shield.
12. <b>The Lord, Who remembered us, will bless; He will bless the house of Israel; He will bless the house of Aaron.</b>	12. <b>The word of the LORD has remembered us for good, He will bless; He will bless the house of Israel, He will bless the house of Aaron.</b>
13. <b>He will bless those who fear the Lord, the small together with the great.</b>	13. <b>He will bless those who fear the LORD, the small with the great.</b>
14. <b>May the Lord add upon you, upon you and upon your children.</b>	14. <b>The word of the LORD will add to you; to you, and to your sons.</b>
15. Blessed are you to the Lord, the Maker of heaven and earth.	15. Blessed are you in the presence of the LORD, maker of heaven and earth.
16. The heavens are heavens of the Lord, but the earth He gave to the children of men.	16. The heavens of the heavens are for the glorious presence of the LORD, and the earth He has given to the sons of men.
17. Neither will the dead praise God, nor all those who descend to the grave.	17. The dead do not praise the name of the LORD, nor any of those who go down to the grave of earth.
18. But we shall bless God from now until everlasting, Hallelujah!	18. But we will bless Yah, from now and forevermore. Hallelujah!

## Rashi's Commentary for: Psalm 114:1 - 115:18

### Chapter 114

1 a people of a strange tongue **With another language, which is not the Holy Tongue. A similar expression is (Isa. 33: 19): "A people of a strange tongue you shall not see, a people of speech too obscure, etc."** The "nun"

and the "lammed" are interchangeable, like נִשְׁכָּה, chamber, which is [equivalent to] לִשְׁכָּה, in the Book of Ezra (Neh. 13:7).

**2 Judah became His holy nation** He took Judah as the lot of His portion and His sanctity, and even they sanctified His name when they descended into the sea, as the matter that is stated (above 68:28): "the princes of Judah pelt them with stones." Similarly, this verse is explained in the Aggadah (Mid. Ps. 114:8): Judah became His holy people, for Nahshon sprang into the sea and said, "I shall descend first," and that is what [the Psalmist] says: Judah became His holy people.

**3 the Jordan turned backward** because all the water of Creation split.

**7 Who created the earth** Heb. חוּלִי, Who created the earth. The "yud" is superfluous as ההופכי and ממשפילי, מגביהי.

**8 into a fountain of water** Heb. למעינו. The "vav" is superfluous, as the "vav" in (above 104: 11, 20) "the beasts (חיתו) of the forest."

Chapter 115

**1 Not for us** Not for us or for the fitness of our deeds shall You do [this] for us.

**but for Your name give honor** So that they should not say, "Where is their God now?"

**7 but they do not feel** Heb. ימישוּן, an expression of (Gen. 27:12): "Perhaps my father will feel me (ימשני)." ."

**11 Those who fear the Lord** These are the proselytes.

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## Meditation from the Psalms

### Psalms 114:1 – 115:18

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

Psalms 113-118 are collectively known as הַלֵּל, Hallel [praise].

Although they are so designated throughout rabbinic literature, these psalms are sometimes called הַלֵּל הַמִּצְרִי, *the Egyptian Hallel*, to distinguish them from psalm 136 which is referred to as הַלֵּל הַגָּדוֹל, *the great Hallel*.

The Talmud<sup>1</sup> explains that the הַלֵּל הַמִּצְרִי surpasses the הַלֵּל הַגָּדוֹל because its themes are essential articles of the Jewish faith. They include the exodus from Egypt, the splitting of the sea, the revelation at Mount Sinai, the resurrection of the dead, and the cataclysmic advent of the Messiah.<sup>2</sup>

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<sup>1</sup> Pesachim 118a

<sup>2</sup> The Brisker Rav (Chiddushei HaGriz HaLevi on the Torah) provides a deeper insight into this verse. The Talmud (Yoma 69a) says that when the gentile hordes desecrated the Holy Temple, all asked, "Where is Israel's awesome G-d?" When the cruel nations oppressed G-d's chosen children, all wondered, "Where is G-d's strength?"

In reply, the Sages explained that these events provide a most dramatic display of G-d's awesome power, because the brutality which the conquerors displayed towards Israel infuriates G-d, yet, He holds back His intense anger and is patient with them. It is G-d's desire to allow men to exercise their free will [although, of course, they must be prepared to suffer the consequences of their choices]. G-d does not allow emotions such as anger and revenge to interfere with His design for the world.

The second chapter of Hallel continues the theme of the first chapter, which praises God: He raises the needy from the dust, from the trash heaps He lifts the destitute, to seat them with nobles, with the nobles of His people.<sup>3</sup>

Israel achieved this level of nobility when the Jews left Egypt and displayed tremendous self-sacrifice at the sea. For they willingly risked their lives by entering the sea at God's command.<sup>4</sup> Then, as the second and third verses of this psalm state: Judah became His sanctuary, Israel His dominion. The sea saw and fled, the Jordan turned backward.<sup>5</sup>

The ultimate self-discipline was achieved when Israel accepted the burden of the Torah at Sinai and agreed to conform completely to the will of God. At that moment, the entire creation was born anew.

Throbbing with new energy, bounding with fresh hope, the post-Sinaitic world is eloquently described by the Psalmist in the fourth verse: The mountains skipped like rams, the hills like young lambs.

The brief revelation and transformation at Sinai provided the world with a glimpse of the metamorphosis which will occur in the redemption of the future. Indeed, it is not nature which is destined to change; rather it is man whose eyes and ears will suddenly be opened, for the earth shall be filled with knowledge of HaShem, as water covers the sea.<sup>6</sup> Thus, says the Psalmist, God will turn the rock into a pond of water [i.e., a reservoir of knowledge], the flint into a flowing fountain.<sup>7</sup>

Psalms chapter 114 vividly depicts the profound and immediate awe which HaShem's miracles inspired in all of mankind. This psalm, however, describes the long-term effect of these wonders. God's appearance left an indelible mark of faith upon the Jewish heart from all generations, but the gentiles were quick to forget the miraculous display of Divine might. The moment God concealed His presence, the gentiles taunted the Jews saying, "Where now is their God?"<sup>8</sup>

Therefore, we beseech God to intervene again, in order to teach the scoffers a lesson, not for our sake, HaShem, not for our sake, but for Your Name's sake give glory, for the sake of Your kindness and Your truth!<sup>9</sup> Give us an opportunity to silence the heretics who mock You, and thus, we will praise HaShem, henceforth and forever! Praise God!<sup>10</sup>

The Talmud<sup>11</sup> cites numerous opinions concerning the authorship of Hallel.

- Rabbi Yosi said that Moses and all of Israel said Hallel when they emerged safely from the sea.
- Rabbi Eliezer said that Moses and all of Israel said Hallel when they stood before the sea.
- Rabbi Yehoshua said that Joshua and all of Israel said Hallel when all the kings of Canaan gathered against them.

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Therefore, when the nations ask, "Where now is their G-d?" i.e., why does He allow Israel's enemies to do all that they desire? The answer is that it is G-d's desire to let them exercise free will. Thus, whatever he, i.e., the nations, pleases, he does, and G-d does not prevent him from doing so.

<sup>3</sup> 113:7-8

<sup>4</sup> Shemot (Exodus) 14:22

<sup>5</sup> Rav Vidal HaTzorfati

<sup>6</sup> Yeshayahu (Isaiah) 11:9.

<sup>7</sup> verse 8

<sup>8</sup> verse 2

<sup>9</sup> verse 1

<sup>10</sup> verse 18

<sup>11</sup> Pesachim 117a

- Rabbi Eliezer HaModei said that Devorah and Barak said Hallel when Sisera threatened them.
- Rabbi Elazar ben Azariah said that King Chizkiyahu and his court said Hallel when the wicked Sennacherib threatened them.
- Rabbi Yosi HaGalli said that Mordechai and Esther said Hallel when Haman threatened them.
- The Sages said that the prophets of Israel composed Hallel so that the people could recite it upon every great event and in every period of danger; they will also recite Hallel upon the final redemption.
- The Talmud also mentions the view that David composed Hallel.

There is truth to all these opinions. The basic framework for Hallel was established by the early prophets, but this was elaborated upon in successive generations as a result of historic occasions which stimulated an outpouring of praise for Hashem. Later the master Psalmist, David, put these chapters of Hallel into their final form in the Book of Psalms.<sup>12</sup>

### It is therefore worthwhile that we should understand the Egyptian Hallel.

Hallel consists of six Psalms (113-118), which are said as a unit, on joyous occasions, when the praise of HaShem is particularly appropriate, immediately following the Shacharit<sup>13</sup> "Shemone Esrei".<sup>14</sup> These occasions include the following:

1. The three pilgrimage festivals, Pesach, Shavuot, and Succoth.
2. Chanukah.
3. Rosh Chodesh (Beginnings of New Months).<sup>15</sup>

These chapters are expressions of joy and faith in HaShem, and of gratitude for salvation from our enemies. They were incorporated into the Book of Psalms by King David, and they were singled out for inclusion in Hallel because they contain the following fundamental themes of the faith of Judaism:

- the Exodus,
- the giving of the Torah by HaShem at Sinai,
- the future resurrection of the dead,
- and the coming of the Mashiach.

### The Hallel and Eighteen

**Ta'anith 28b** R. Johanan said in the name of R. Simeon ben Jehozadok: "**Eighteen times** during the year an individual may recite the whole Hallel, and they are:

- On the eight days of the Feast of Tabernacles,
- on the eight days of the Feast of Dedication (Chanukah),
- on the first day of the Passover, and
- on the day of Pentecost.

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<sup>12</sup> Teshuva Me'Ahavah Vol.II, responsa 264 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>13</sup> The morning prayers.

<sup>14</sup> It is also recited during the evening prayers the first night of Passover.

<sup>15</sup> The issue of Hallel on Rosh Chodesh is elucidated in Arachin 10b, Ta'anit 28b, Tosafot ibid., and Tosafot Berachot 14a.



While in exile, however, one may recite it **twenty-one times** during the year, namely:

- On the nine days of the festival of Tabernacles,
- on the eight days of Chanukah,
- on the first two days of Passover,
- and on the two days of Pentecost.”

### On Pesach<sup>16</sup>

Hallel is a very special collection of praises and thanks to Hashem. Our Neviim<sup>17</sup> declared that we say it on festivals, and in commemoration of miraculous salvations. Moshe Rabbeinu and the Congregation of Israel were the first to say it, and King David later incorporated it into sefer Tehillim. The Hallel speaks of Yetziat Mitzrayim,<sup>18</sup> Kiryat Yam Suf,<sup>19</sup> matan Torah,<sup>20</sup> Techiyat HaMetim,<sup>21</sup> and Chevlay Mashiach.<sup>22</sup>

Hakham Joel David Bakst<sup>23</sup> offers us some interesting insights: “There are, in fact, two liturgical anomalies. One occurs at the beginning of Pesach during the first evening prayer and the other occurs at the end of Pesach during the morning service on the seventh (and eighth) day. The Hallel prayer is recited on every festival as part of the morning service. It is never recited at night because its function applies to the mystical rectifications that are only inherent at the time of the morning service of the respective festival. It is, however, sung in the Synagogue by much of the observant world on Pesach night!”

“It is stated in the Shulchan Aruch, the Code of Jewish Law, by the great Sephardic codifier Rabbi Yosef Caro, “On the first night of Pesach [and second night in the Diaspora] we sing the complete Hallel in the public service with a blessing at the beginning and end.” This is the tradition of Sephardic Jewry. This practice, however, is so illogical that the great Ashkenazi codifier Rabbi Moshe Isserles<sup>24</sup> ruled against it in his glosses to the Shulchan Aruch. “None of this is our custom since we do not on any occasion recite the Hallel in the synagogue at night”. In spite of the objection the accepted custom of all kabbalists, Hasidim as well as the Ashkenazi descendants in Jerusalem<sup>25</sup> is to recite the full Hallel in the evening service the first (and second) night of Pesach along with the Sephardic Jews. Yet, truthfully according to standard liturgical spiritual etiquette this nighttime ritual of an “additional” Hallel makes no sense.”

“Secondly, an even stranger liturgical anomaly occurs on Shevii Shel Pesach, the seventh day of Passover. The Hallel prayer consists of a section from the Book of Psalms. When Hallel is recited there are two versions, a “complete” Hallel and a “half” or partial Hallel. The half Hallel is actually only the omission of two of the Psalms. During the morning service on every Yom Tob the full Hallel is always recited. Only on the intermediate days of

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<sup>16</sup> This section includes an excerpt from Rabbi Joel David Bakst’s essay titled: *Passover And The Mystery of the Black Hole of Egypt*.

<sup>17</sup> Prophets of the Tanach.

<sup>18</sup> Although this term literally means to *exit from Egypt*, it is not always about running for the border. Sometimes, it’s just about leaving a place or situation.

<sup>19</sup> The splitting of the Red Sea.

<sup>20</sup> The giving of the Torah.

<sup>21</sup> Resurrection of the Dead.

<sup>22</sup> Birth pangs of the Messiah.

<sup>23</sup> *Signed, Sealed, Delivered & Concealed: The Kabbalistic Significance of the Tishrei Holy Days*.

<sup>24</sup> Moses Isserles (February 22, 1530 / Adar I 25, 5290 – May 11, 1572 / Iyar 18, 5332), was an eminent Polish Ashkenazic rabbi, Talmudist, and posek.

<sup>25</sup> Following the customs of the disciples of the Gaon of Vilna who immigrated there in the beginning of the 19th century.

Yom Tob<sup>26</sup> and on Rosh Chodesh is the half Hallel recited.<sup>27</sup> The one exception to this rule occurs on the seventh and last day of Pesach. Although it is a complete Yom Tob, just as the first day is, only a half Hallel is permitted.<sup>28</sup> Additionally, Shevii shel Pesach is the only Yom Tob when a Shehecheyanu blessing is not recited!

“Although there is no halachic disagreement regarding the unprecedented manner of the recital of Hallel on the seventh day Yom Tob of Pesach it still remains an anomaly! Why is this? Although there is a well-known Midrash the sages used to explain away this phenomenon upon analysis the answer is far from sufficient. This is because the real story is too profound to be made public. Although on a subtle level the Midrash alludes to the deeper truth it is overtly covering up the sod of Kriat Yam Suf which is the real reason why the diminished Hallel is recited. The key is the “additional” Hallel on the first night of Pesach and a “diminished” Hallel on the last day of Pesach. We will truly see that the “The end is enwedged in the beginning”.<sup>29</sup>

There are two traditional reasons given why we only say a partial Hallel on the last day of Pesach. The most prosaic of which is the fact that the sacrifices were the same during the intermediate and last days of Pesach, so no complete Hallel is required since they are all subsumed under the same rubric.<sup>30</sup>

The more evocative reason is that when Israel made it across the Red Sea, the angels wished to sing praises, when God chastises them by saying, “The work of my hands is drowning in the sea, and you wish to sing?” This is the reason that people know, primarily because it is the only reason quoted in the later codes. Never mind that we sang and danced when we crossed the sea.

The first time this reason appears is in the 13th century work *Shiblei HaLeKet* of Rabbi Tzidkiyahu Ben Avraham HaRofeh<sup>31</sup> when he quotes from the lost Midrash *Harneinu*:

Shmuel Bar Abba said: “At the fall of your enemies, do not be joyful.” Because the Egyptians were drowned [we do not say a complete Hallel]. In later Halachic works, the Talmud, in *Sanhedrin*, is quoted to illustrate this point, “The work of my hands is drowning in the sea, and you wish to sing?” Even more interesting is that the more prosaic reason is not mentioned at all having been eclipsed and embellished by God’s empathy for the Egyptian enemy. In the collective Jewish memory, this is the reason most people seem to know, the source of which is a lost Midrash, which is buried in a section of the *Shiblei Haleket*, the subject of which is *Rosh Chodesh* (The New Moon). Dredged from the innards of a 13th Century halachic anthology, comes a truism in Jewish consciousness.

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<sup>26</sup> The middle days of Pesach.

<sup>27</sup> Why do we recite a “half Hallel” (omitting the first eleven verses of Ps. 115 and 116) for the last six days of Passover and the full Hallel for the entire festival of Succoth? Pesikta D’rav Kahana (Supplement 2:8) explains that in contrast to Succoth, Scripture gives no command to rejoice on Passover, “Because the Egyptians died during Passover”. We read only a partial Hallel for the last six days of Passover “because ... If your enemy falls, do not exult”. (Prov. 24:17)

<sup>28</sup> The partial Hallel, does not include verses 1-11 of Psalm 115, nor those verses from Psalm 116, is recited on the last six days of Pesach and on Rosh Chodesh. Pesach, like Sukkot, has the structure of a main festival/Chag (two days, one in Israel), followed by intermediate days (four days, five in Israel), followed by a main holiday (again, two days, one in Israel). The last two days of main festival/Chag (the Seventh day, in Israel) are specifically related to the Miracle of the Crossing of the Sea of Reeds, in which the entire Egyptian army was drowned. HaShem Himself declared a limitation on our expression of His praise at that time, when He said “My creatures are drowning in the sea; it is not a time for the full expression of joy.” Because the Intermediate Days should not be more joyous than the main festival/Chag, it was decided that only Partial Hallel would be recited on all of the last six days of Pesach.

<sup>29</sup> Sefer Yetzirah. This principle is also reflected in “Last in action, first in thought”.

<sup>30</sup> Erachin 10b

<sup>31</sup> Zedekiah ben Abraham Anav (1210 – c. 1280) was an author of halachic works and younger brother of Benjamin ben Abraham Anav. He lived at Rome and received his Talmudic training not only in Rome but also in Germany where he was the pupil of Jacob of Würzburg and possibly also of Abigdor Cohen of Vienna.

## In the Seder

Why is there no blessing said before reciting Hallel at the Seder?

Rav Hai explains, we don't recite a beracha before Hallel at the Seder because it isn't "reciting Hallel"<sup>32</sup> but "singing Hallel", straight from the heart.<sup>33</sup>

Why is the Hallel of Seder night excluded from the Rambam's list of times to sing Hallel?

Based on the answer to our previous question, we now understand why Pesach night is not listed among those occasions where Hallel is "recited", because we don't "recite" it; we actually sing it, living the words as we say them.

The Egyptian redemption and the final redemption in the days of Mashiach are given expression in the Seder through several devices. We see it in the division of the four cups of wine,<sup>34</sup> we see it in the division of the Hallel,<sup>35</sup> and we see it in the division of the Seder itself.<sup>36</sup>

The Seder itself is divided by the meal. The Haggada speaks of our redemption from Egypt before the meal, and it speaks of the final messianic redemption from the meal onward. The four cups of wine and the Hallel follow this division.

The first two Hallel Psalms, 113 and 114, are sung before the meal<sup>37</sup> to remind us of our redemption from Egypt in the days of Moses.

The Hallel, Psalms 115, 116, 117, 118, after the meal, tells of our final redemption in the days of Messiah! In fact, the whole of the seder follows this pattern: The part before the meal reminds us of our redemption from Egypt in the days of Moshe, and from the meal onward, tells of the final redemption in the days of Messiah.

## Hallel at night

The Hallel we say on Purim and the Hallel we say on Pesach are the most unusual of all the times we say Hallel. They are the only times when Hallel is said at night.<sup>38</sup> At all other times Hallel is said only during the day.

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<sup>32</sup> A formal act which would require a blessing.

<sup>33</sup> In brief, the Beracha is a statement of purpose, directing the following act in its proper intention. Such a statement is unnecessary when the action itself "bursts forth" as the song of newly redeemed nobility, as we are at that point of the Seder.

<sup>34</sup> The first two cups speak to the Egyptian redemption; the second two cups speak to the Messianic redemption.

<sup>35</sup> We say half of the Hallel before the meal to speak of the Egyptian redemption, and we say the final parts after the meal to speak to the Messianic redemption.

<sup>36</sup> Before the meal speaks of the Egyptian redemption, and after the meal speaks to the Messianic redemption.

<sup>37</sup> According to the Tosefta (Pesachim 10:9[6]) there was a dispute between the school of Hillel and the school of Shammai regarding the reading of Hallel on Passover. According to the school of Shammai, only the first psalm (Ps. 113) should be read before the meal, whereas the school of Hillel advocated reading the first two psalms (Ps. 113 and 114).

<sup>38</sup> Although Sephardim also recite Hallel at evening festival services, this apparently was not the original intent, because its first paragraph (Ps. 113) speaks of praising the name of G-d "from the rising of the sun until its setting" (Meg. 20b). An exception is the first night(s) of Passover, since the climax of the Passover miracle took place at night and Psalm 114 makes special reference to the Exodus from Egypt. Although the usual practice in the synagogue is to stand for Hallel (based on the verse: "Praise the name of G-d, you servants of the Lord who stand in the house of the Lord"; Ps. 135:1-2), it is not the custom during the seder because of the duty to recline as a symbol of freedom.<sup>15</sup> Moreover, the blessing before Hallel is not recited at the seder—an indication of the immediacy of the experience of the Exodus from Egypt.

On Pesach we say the Hallel, first, during the seder. What makes this Hallel so unusual is that this is the only time when we say:

- Hallel at night,
- when we divide Hallel,
- say many words during the division of the two halves.

We say Tehillim 113 and 114 before dinner and we say Tehillim 115, 116, 117, and 118 after dinner. **At all other times it is forbidden to interrupt Hallel, but, not on Pesach.**

***Pesachim 95b** THE FIRST REQUIRES [THE RECITING OF] HALLEL WHEN IT IS EATEN etc. Whence do we know it?-Said R. Johanan on the authority of R. Simeon b. Jehozadak: Scripture saith, Ye shall have a song as in the night when a feast is hallowed: the night that is hallowed for a feast [Festival] requires [the reciting of] Hallel ['Song'], while the night which is not hallowed for a feast does not require [the reciting of] Hallel.*

In addition, we say Hallel a second time on Pesach, during the day. **Only on Purim and Pesach do we say Hallel twice: Once at night and once during the day.**

Thus, we see that the Hallel of Pesach is a completely revealed Hallel that we say to acknowledge the hand of HaShem during the redemption when the whole world can see and hear. We say it at night to remind ourselves that HaShem is in control during the exile. We say it a second time during the day to look forward to the redemption at the end of the exile. But it is a revealed Hallel that the whole world can see.

### **The Special Hallel of Shemini Atzeret**

There is an important component in the story of King Solomon, at the dedication of the first Temple, and Shemini Atzeret. When the people saw that the gates were open, and the fire came down from heaven to consume, for the first time, everything which was placed on the altar, they were filled with extreme joy, and they bowed, and prostrated on the floor of the Holy Temple, and sang, for the first time ever in the Tanach, the Hallel of David "*Ki Leolam Chasdo*". Then they stood up, and the music instruments which David had made were playing, and they sang again the Hallel of David "*Ki Leolam Chasdo*". This time not prostrating but standing. And here we encounter a new type of the Hallel. It is not said after a miracle of saving from the hands of the enemies, not as a Hallel which accompanies a mitzva, not as a song for the holiday, but as a thanksgiving song. For the general goodness of all the good which HaShem has done to Israel and to David.<sup>39</sup> Moreover, that type of the Hallel was said while prostrated, and then while standing. Hence, the only Hallel which is equal to the Song of the day, where they prostrated themselves on the floor of the holy Temple, was on Shemini Atzeret.

The Hallel of David, recited in a standing position and the Hallel of David which is recited in awe, happiness, and gratitude, in a prostrated position on the Temple floor. The Hallel of Shemini Atzeret is the ONLY Hallel which is recited in both a standing and in a prostrated position.

### **Hallel at Succoth**

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<sup>39</sup> This may also have been David's desire when he looked into our Torah portion.

The standard procedure on Succoth is to recite the blessing over the lulav and etrog,<sup>40</sup> shake it,<sup>41</sup> and then say Hallel with a minyan, shaking the lulav while saying, "Hodu LaShem ki tov" and "Ana HaShem hoshia na".

Sephardim shake the lulav before Hallel when they first say the beracha and take the arba minim, then in Hallel at the first hodu once, at ana HaShem twice, and the second hodu once.

Sephardim shake towards the south, north, east, up, down, west. (If the Esnoga faces east then to your right, left, forward, up, down, backward.)<sup>42</sup> One should turn his body and face the direction to which he is shaking.<sup>43</sup>

The Gemara<sup>44</sup> says that a person fulfills the mitzva of the four species merely through lifting them.

The Gemara, in Berachot 30a, indicates that shaking the lulav during Hallel is not essential. It says that if one rises early for a journey, "they should give him a lulav and he should shake it". In context, it is pretty clear that he does not say Hallel. The Meiri, in Succah, indeed sees the shaking at the time of the blessing as the essential one, and shaking during Hallel as only an addition which enriches the joy of Succoth.

### Hallel at Purim

The Gemara<sup>45</sup> in the name of Rav Nachman explains that the reading of the Megillah is equivalent to Hallel. On Purim we read the Megillah<sup>46</sup> of Esther and this is our Hallel!<sup>47</sup>

***Megillah 14a*** R. Nahman said: *The reading of the Megillah is equivalent to Hallel.*

Can you imagine a Hallel without mentioning the name of HaShem even once? The Megillah of Esther never once mentions the name of HaShem! This Megillah / Hallel could only be a Purim phenomenon. Only on Purim could HaShem be so hidden that He cannot even be heard in Hallel. On Purim, during the exile, it is our job to see HaShem in every verse of the Megillah / Hallel. He is there; we just need to see Him.

On Purim we read the Megillah of Esther twice: Once at night and once during the day. We therefore are saying Hallel to reveal HaShem during the exile, at the beginning of our redemption, and during the redemption of the day.

On Purim, if one does not hear the Megillah he is obligated to say Hallel. Thus, we can clearly see that the Megillah is Purim's Hallel.

Thus, we see that the Megillah / Hallel of Purim is a hidden Hallel that we say to reveal HaShem during the exile.

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<sup>40</sup> Rambam Halacha 5: These four species are considered to be one mitzva, and each one is required for its performance. All of them [together] are called the mitzvah of lulav. One may not diminish them or add to them. If one of the species cannot be found, a similar species may not be substituted for it.

<sup>41</sup> Naanuim: the measured movements of Sukkot's four species after the blessing and in the course of Hallel.

<sup>42</sup> Chazon Ovadia 352-353 paskins like the Arizal against Shulchan Aruch 651:10 who says to start at east and turn clockwise.

<sup>43</sup> Bikkurei Yaakov 651:36 quoting the Ari as well as the Kaf Hachayim 651:96

<sup>44</sup> Pesachim 7b

<sup>45</sup> in Megillah 14a and Erechin 10b.

<sup>46</sup> In *Hilchot Hanukkah* 3,6, in the Laws of Chanukah, not Purim, Maimonides ruled that: "The Rabbis did not establish that Hallel be read on Purim since the reading of the *Megillah* is the *Hallel*."

<sup>47</sup> The [Sages] did not ordain the recitation of Hallel on Purim, because the reading of the Megillah [serves the purpose of Hallel]. - On this basis, the Meiri states that a person who cannot hear the reading of the Megillah should recite Hallel on Purim.

We say it at night to remind ourselves that HaShem is in control during the exile. We say it a second time during the day to look forward to the redemption at the end of the exile. But it is a hidden Hallel that the world does not see.

### Rosh Chodesh

On Rosh Chodesh we say only a partial Hallel. Why not the full Hallel since Rosh Chodesh is called a "moed"?<sup>48</sup> Our Sages answer that since one may do work, then there can be only a partial Hallel as Shira, song, is required only on days when work is forbidden even during the night.<sup>49</sup> Sephardim and Ashkenazim have different customs concerning a blessing before the partial Hallel of Rosh Chodesh.<sup>50</sup>

### Partial Hallel

On Rosh Chodesh<sup>51</sup> and the last six days of Pesach we sing an abridged Hallel that omits the pesukim in Tehillim (Psalms) 115:1-11 and 116:1-11. This called Chatzi<sup>52</sup> Hallel (חצי הלל - Half Hallel or Partial Hallel).

I believe that those selections omitted on these days are deliberate and specific, which means that we have to find some rhyme or reason behind the choice of passages to skip. Is there anything that binds the two skipped passages together and/or makes their exclusion particularly appropriate?

Tehillim (psalms) 115 has a clear division along the lines of the excluded text (vv. 1-11) and the verses that are always recited (#12-18). The theme of the first half is *Against the Nations*, whereas the second half is *Blessing and Praise*.

Based on the answers we gave to our questions regarding the Hallel at the seder, we can understand why we omit

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<sup>48</sup> Bamidbar 10:10, Pesachim 77a and Shavuot 10a, Taanit 29a, Leviticus 23:4 and *Rashi ad loc.*

<sup>49</sup> Erachin 10B

<sup>50</sup> Practically speaking, most Rishonim hold that one should say a blessing on this Hallel, including Behag, Ritz Giat, Ra'avad, Rabbeinu Tam, Rosh, and Ran. Rav Hai Gaon, Rabbeinu Chananel, and Talmidei Rabbeinu Yonah maintain that one recites a blessing when saying it in public, but not in private. See Beit Yosef and Shulchan Aruch 422:2. Indeed, as the Shulchan Aruch writes, the Jews living around Eretz Yisrael were accustomed to saying it without a blessing, but the Jews of Spain recited the blessing (Ran, Maggid Mishna). The Rama (422:2) writes that the custom is to say a blessing, even when reciting Hallel alone, but that it is preferable to say it with a minyan, in order to satisfy those [authorities] who hold that one says the blessing only in public.

Until recently, several Sephardic communities, like Morocco, Tunisia, and Turkey, followed the custom in which the cantor says the blessings – before and after Hallel – aloud, and the congregation answers, "Amen," thus discharging their obligation; while those who pray privately omit the blessings. In his Tevu'ot Shemesh (Orach Chaim 68), Rav Mashash determined this to be the practical halachah, and he himself would recite the blessing in an undertone, along with the cantor. This is also the opinion of R. Moshe Kalfon HaKohen, av Beit Din of Djerba, in Brit Kehunah (Orach Chaim 200:5); Sho'el VeNish'al (2:60); R. Chayim Palagi in Kaf HaChaim (end of 33); the authors of Shalmei Chagigah (p. 224); Chesed LeAlafim (422:2); Shaar HaMefa'ked; and Responsa Mikveh HaMayim (3:24). Every community should continue following its own custom.

When people from various ethnic groups pray together, even if the cantor's custom is to skip the blessing, it is proper for one of the participants, who usually says a blessing, to say the blessing out loud and have in mind to absolve those who do not say a blessing of their obligation. This way, the congregants will satisfy the opinion of the many poskim who hold that one is required to say a blessing, and at the same time avoid the concern of making a blessing in vain. (See Yechaveh Da'at 4:31, where the author is apprehensive about answering "Amen" to this blessing, for it may be in vain. However, many authorities hold that one need not worry about answering "Amen" to someone who makes a blessing in accordance with his ancestors' custom, which is based on the viewpoint of prominent poskim.

<sup>51</sup> Shulchan Aruch (OC 422:2). The Levush says that we skip in Rosh Chodesh because it is a day of atonement, so it is like Rosh Hashanah and Yom Kippur, so we do not sing full Shira.

<sup>52</sup> *chatzi* - חצי, is "half" in Hebrew.

those twenty-two<sup>53</sup> verses on Rosh Chodesh and the rest of Pesach. The national disgrace (where is your G-d) and the personal tribulations (pain and suffering have found me) are part and parcel of the Exodus, without them, the Hallel as a template for the exodus from Egypt is empty. It is like eating Pesach without maror and Matza.

There is a distinction between Succoth, which has Hallel on each day, and Pesach, when Hallel is recited only on the first day; the Gemara explains that since the additional offerings of the day on Succoth varied from day to day, each day has its own significance. Rabbi Soloveitchik would say that each day of Succoth has its own daily holiness, as manifested by the unique korban offered. Pesach, by contrast, has an identical musaf each day.

### The Great Hallel

Psalms 135 and 136 stands as a single unit that is called “The Great Hallel”.

Why is this Psalm called “The Great Hallel”? R. Johanan explained: Because this Psalm says that the Holy One, blessed be He, sits in the highest heaven of the universe and apportions food to every creature.

Where does the Great Hallel begin? R. Judah said: It begins with *O give thanks unto the Lord* (Ps. 136:1) and goes up to *By the rivers of Babylon*.<sup>54</sup> But R. Johanan maintained: It begins with *A song of ascents* and goes up to *By the rivers of Babylon*.<sup>55</sup> And R. Aha said: It begins with *For the Lord has chosen Jacob unto Himself*<sup>56</sup> and goes up to *By the rivers of Babylon*.<sup>57</sup>

The following table details the normal Hallels:

	<b>Pesach</b>	<b>Shavuot</b>	<b>Rosh HaShana</b>	<b>Yom Kippurim</b>	<b>Succoth</b>	<b>Chanukah</b>	<b>Purim</b>	<b>Rosh Chodesh</b>
<b>Full or Partial</b>	<b>Full</b> on the first (and second in the diaspora)  <b>Partial</b> on the other six days.	<b>Full</b>	No Hallel	No Hallel	<b>Full</b>	<b>Full</b>	No Hallel  Megillah As Hallel	<b>Partial</b>
<b>Blessing</b>	<b>Yes at Shacharit</b>  <b>No</b> at the seder.	<b>Yes</b>			<b>Yes</b>	<b>Yes</b>	<b>Yes</b>	<b>Yes (Ashkenazim)</b>  <b>No (some Sephardim)</b> <sup>58</sup>

<sup>53</sup> Tehillim (Psalms) 115:1-11 and 116:1-11.

<sup>54</sup> Tehillim (Psalms) 137:1

<sup>55</sup> Ibid. #54

<sup>56</sup> Tehillim (Psalms) 135:4

<sup>57</sup> Ibid. #54

<sup>58</sup> The Rishonim argue about the blessing. The Rambam and Rashi hold that no blessing is said over the Rosh Chodesh Hallel, since it is only based on a custom, and we do not recite blessings upon the fulfillment of customs. Rabbeinu Tam, the Rosh, and the Ran, however, maintain that we do make blessings over important customs, such as reciting the Hallel. In practice, the Ashkenazi custom is to recite a blessing, even if one says the Hallel in private. The Sephardim who come from Eretz Yisrael and its surroundings never say a blessing on this Hallel. The custom of most North African Sephardim is that the cantor recites



	Pesach	Shavuot	Rosh HaShana	Yom Kippurim	Sucloth	Chanukah	Purim	Rosh Chodesh
	No on the other six days.							
<b>Parts Skipped</b>	Psalms 115:1-11  Psalms 116:1-11							Psalms 115:1-11  Psalms 116:1-11
<b>When?</b>	First day (and second in the diaspora)				Every day	Every day		
<b>Night</b>	At night during the seder.						Megillah At Arbit	
<b>Day</b>	Shacharit	Shacharit			Shacharit	Shacharit	Megillah at Shacharit	Shacharit

### Ashlamatah: Zech. 14:9-11, 16-21

Rashi	Targum
1. ¶ Behold! A day of the Lord is coming, and your plunder shall be shared within you.	1. Behold, the day will come from the LORD when the house of Israel will divide the possessions of the nations in your midst, O Jerusalem.
2. And I will gather all the nations to Jerusalem to wage war; and the city shall be captured, and the houses shall be plundered, and the women shall be ravished, and half the city shall go forth into exile-and the rest of the people shall not be cut off from the city.	2. And I will gather all the nations to Jerusalem to do battle, and the city will be conquered and the houses plundered and the women ravished, and half of the city will go forth into captivity, but the remainder of the people will not cease from the city.
3. And the Lord shall go forth and wage war with those nations, like the day he waged war on the day of the battle.	3. And the LORD will reveal himself and will do battle with those nations as in the day when He did battle by the Red Sea.
4. And on that day His feet shall stand on the Mount of Olives, which is before Jerusalem from the east. And the Mount of Olives shall split in the midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south.	4. And at that time He will reveal Himself in His might upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives will be split in two to the east and to the west by a very great valley; and half of the mountain will be torn away to the north and half of it to the south.
5. And you shall flee to the valley of the mountains, for	5. And the valley of the mountains will be stopped up,

the blessing – both before and after Hallel – aloud, in order to absolve the congregation of their obligation. But one who prays alone does not recite a blessing.

Rashi	Targum
the valley of the mountains shall reach Azal. And you shall flee as you fled because of the earthquake, in the days of Uzziah the King of Judah. And the Lord, my God, shall come; all holy ones with you.	for the valley of the mountains will extend to Azal; and you will flee just as you fled before the earthquake which came in the days of Uzziah king of the tribe of the house of Judah; and the LORD my God will reveal Himself, and all His holy ones with Him.
6. And it shall come to pass on that day that there shall be no light, only disappearing light and thick darkness.	6. And it will come to pass at that time. there will not be light, but cold and ice.
7. And it shall be one day that shall be known to the Lord, neither day nor night; and it shall come to pass that at eventide it shall be light.	7. And it will be one day - it is known before the LORD - not like the light of day, and not like the darkness of night; and it will come to pass, at evening there will be light.
8. And it shall come to pass on that day that spring water shall come forth from Jerusalem; half of it to the eastern sea, and half of it to the western sea; in summer and in winter it shall be.	8. And it will come to pass at that time, spring waters will issue from Jerusalem, half of them to the eastern sea and half of them to the western sea; they will issue in summer and in winter.
<b>9. And the Lord shall become King over all the earth; on that day shall the Lord be one, and His name one.</b>	<b>9. And the kingdom of the LORD will be revealed upon all the inhabitants of the earth; at that time they will serve before the LORD with one accord. For His name is established in the world, there is none apart from Him.</b>
10. The whole earth shall be changed to be like a plain, from the hill of Rimmon in the south of Jerusalem; but it [Jerusalem] will be elevated high and remain in its old place; from the gate of Benjamin to the place of the first gate, until the corner gate, and from the tower of Hananel until the king's wine-cellar.	10. He will turn the whole land into a plain from Geba to Rimmon, south of Jerusalem; and (Jerusalem) will increase and will be inhabited in its place from the Gate of the tribe of Benjamin to the site of the former gate, to the Gate of the Corners, and (from) the Hippicus Tower to the king's pits.
11. And they shall dwell therein, and there shall be no more destruction; but Jerusalem shall dwell in safety. {S}	11. And they will live in it, and there will be no more killing, and Jerusalem will dwell in security.
12. And this shall be the plague wherewith the Lord will smite all the nations who besieged Jerusalem; his flesh will waste away while he still stands on his feet; his eyes will waste away in their sockets, and his tongue shall waste away in his mouth.	12. And this will be the plague with which the LORD will smite all the nations which assemble and come against Jerusalem: their flesh will be dissolved while they stand upon their feet, and their eyes will dissolve in their sockets, and their tongue will dissolve in their mouth.
13. And it will come to pass on that day that there will be great consternation, sent by the Lord upon them; each one shall seize the hand of the other, and his hand shall rise up against the hand of the other.	13. And it will come to pass at that time, there will be a great deadly upheaval from the LORD among them and they will each lay hold upon the hand of his companion, and his hand will be torn away with the hand of his companion.
14. Yea, even Judah will fight against Jerusalem! And the wealth of all the nations round about-gold and silver and apparel-will be gathered in very great abundance.	14. And even the people of the house of Judah will the nations bring by force to wage war against Jerusalem, and they will amass the goods of all the nations round about, gold and silver and clothes in great abundance.
15. And so will be the plague of the horses, the mules, the camels, the donkeys, and all the animals that are in those camps, similar to this plague.	15. And the plague upon the horse, mule, camel and ass, and every beast which may be in those camps: will be like this plague.
16. And it will come to pass that everyone left of the	16. <b>And it will come to pass, everyone who is left of all</b>

Rashi	Targum
nations who came up against Jerusalem will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Tabernacles.	<b>the nations which assemble and come against Jerusalem will go up year by year to worship before the King of the ages, the LORD of hosts, and to keep the festival of Tabernacles.</b>
17. And it shall be that whoever of all the families of the earth does not go up to Jerusalem to prostrate himself to the King, the Lord of Hosts-upon them there shall be no rain.	17. And it will come to pass, if any of the families of the nations of the earth will not go up to Jerusalem to worship before the King of the ages, the LORD of hosts, there will not be rain upon them.
18. And if the family of Egypt does not go up and does not come, it shall not [rain] upon them. The plague [on Egypt] will be [the same as] that with which the Lord will plague the nations who do not go up to celebrate the festival of Tabernacles.	<b>18. And if the kingdom of Egypt will not go up or be present, then the Nile will not rise for them, but upon them will be the plague with which the LORD will smite all the nations which will not go up to keep the festival of Tabernacles.</b>
19. Such will be the punishment of Egypt and the punishment of all the nations who do not go up to celebrate the festival of Tabernacles.	<b>19. This shall be the retribution upon the Egyptians and the retribution upon all the nations which will not go up to keep the festival of Tabernacles.</b>
20. On that day there will be upon the bells of the horses, "holy to the Lord"; and the pots in the House of the Lord will be like the sprinkling bowls before the altar.	20. At that time there will be upon the blanket of the horse, "Holiness before the LORD", and the pots in the Sanctuary of the LORD will be numerous as the bowls before the altar.
21. Yea, every pot in Jerusalem and in Judah will be holy to the Lord of Hosts, and all who sacrifice will come and take of them and cook in them; and there will no longer be a trafficker in the House of the Lord of Hosts on that day. {P}	21. And every pot in Jerusalem and in Judah will be holiness before the LORD of hosts, and all who offer sacrifice will come and take from them and boil in them; and there will never again be a trader in the Sanctuary of the LORD of hosts at that time.

## Rashi's Commentary on Zech. 14:9-11, 16-21

**9 shall the Lord be one** For all the nations will abandon their vanities and acknowledge Him, that He is one, and [that] no strange deity is with Him.

and His name one That His name will be mentioned by everyone.

**10 The whole earth shall be changed** The whole earth will be changed to be like a plain. The mountains will be lowered, and the whole world will be a plain; and Jerusalem will be a mountain, so that it should appear higher than everything [else in the world].

**from the hill of Rimmon** We learned in Tosefta of Sotah (11:14): South of Jerusalem is a plain, and the hill of Rimmon is rocks and clods. Rather, so is [the] interpretation [of this phrase]: From the hill of Rimmon, which is a mountainous place from there [the mountains of the world] will begin to be changed, to [be] a plain; and they will be like the south of Jerusalem, which is a plain.

**but it will be elevated high** Since its entire environs are a plain, it will appear high.

and remain in its old place in its place

until the corner gate, and from the tower of Hananel which will also be in its place; and from there will extend the length of the city.

until the king's wine-cellars Jonathan renders: the pits off the king, fosec in Old French. [This is] like [a word in] Baba Kamma 50b, "trenches and caves." And so, all wine cellars in Scripture are expressions of trenches, referring to the pit that is before the wine press, into which the wine flows. And the Midrash Aggadah (Pesikta d'Rav Kahana p. 143a; Song Rabbah 7:4, cf. Mattenoth Kehunnah, Radal) [identifies] the pits of the king with the ocean: that Jerusalem will reach the end of the whole world, the pits dug out by the supreme King of kings.

**11 and there shall be no more destruction** The city will no longer be in ruins.

**16 the festival of Tabernacle** As our Sages explained in tractate Avodah Zarah (3a): **I have an easy commandment named Sukkah, as is stated in the first halachic discussion.**

**17 rain** Actual rain to cause the produce of their land to grow. Now, what reason did He have for decreeing upon them the withholding of rain? That the commandments of the festival are based on the rains: the four species of the lulav and the water libation are to appease God for water. Since the festival of Tabernacles is the time of the rains of the year, no rain will fall on those who entertain doubts concerning the festival of Tabernacles. This is learned in the Tosefta of Sukkah (4:7).

**18 And if the family of Egypt does not go up** and they do not require rain, for the Nile comes up and waters it [i.e., the land of Egypt].

**it shall not [rain] upon them** Their rain will not be upon them; i.e., the Nile will not water them, and so did Jonathan render: The Nile will not ascend upon them.

**the plague will be** The plague of famine.

**with which the Lord will plague** This will be the punishment of Egypt and the punishment of all the nations, as He states. "upon them there will be no rain."

**20 there will be upon the bells of the horses** On the bells that are hung on the horse for beauty between its eyes (Pesachim 50a). Those, too, will be consecrated to make service vessels: sprinkling basins for the blood and pots to cook the flesh of the many sacrifices.

**Yea, every pot... will be** All those that are used to remove the ashes, they too will be of gold and of silver, like the sprinkling basins that are before the altar.

**the bells of the horses** tentinonc in Old French.

**21 and there will no longer be a trafficker** They will not require trafficking, as in (Isa. 23:8): "whose traffickers were the honored of the earth." Another explanation: There is no poor man here.

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## Special and Final Ashlamatah for the Seven Sabbaths of Consolation Yeshayahu (Isaiah) 61:10 – 63:9

Rashi	Targum
10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry.	10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments.
11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations.	11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.
1. <b>For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.</b>	1. <b>Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.</b>
2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.	2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear.
3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God.	3. You will be a diadem of joy before the LORD, and a crown of praise before your God.
4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.	4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited.
5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you.	5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you.
6. On your walls, O Jerusalem, <b>I have appointed watchmen</b> ; all day and all night, they shall never be silent; those who remind the Lord, be not silent.	6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and <b>watched before Me</b> ; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease.
7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land.	7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth.
8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.	8. The LORD has sworn by His right hands and by His arm of strengthening: "I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored.
9. But its gatherers shall eat it and they shall praise the	9. But those who garner the grain will eat it and give

Rashi	Targum
Lord, and its gatherers shall drink it in My holy courts.	praise before the LORD; and those who press the wine will drink it in My holy courts.
10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples.	10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples.
11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' "Behold His reward is with Him, and His wage is before Him.	11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; "Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him."
12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken."	12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken.
1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."	1. He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save.
2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press?	2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press?
3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled.	3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones.
4. For a day of vengeance was in My heart, and the year of My redemption has arrived.	4. For the day of vengeance is before Me, and the year of My people's salvation (Yeshua) has come.
5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me.	5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them.
6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth."	6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed."
7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts.	7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits.

Rashi	Targum
8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior.	8. For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.
9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.	9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.

## Rashi's Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9

**10 like a bridegroom** who dons garments of glory like a high priest.

**and like a bride**, who adorns herself with her jewelry Heb. בְּלִיָּהּ, [lit. her utensils, in this case,] her jewelry.

### Chapter 62

**1 For the sake of Zion I will do**, and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness comes out like brilliance.

**2 shall pronounce** Heb. וְיִקְרְבוּ, shall pronounce.

**4 "inhabited"** Heb. בְּעוֹלָהּ, [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc.** As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) "You shall rise, You shall have mercy on Zion"; (ibid. 132: 13) "For the Lord has chosen Zion." As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders "your walls," the early forefathers, who protect us like a wall.

**I have appointed watchmen to inscribe a book of remembrances, that their merit be not forgotten from before Me.**

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־תִּדְמִי לָכֶם, [lit. let there be no silence to you,] be not silent.

**9 shall eat it** This refers back to "your grain."

**shall drink it** This refers back to "your wine."



**10 Pass, pass through the portals** Said the prophet, "Pass and return in the portals; turn the heart of the people to the proper path" [after Jonathan].

**pave, pave the highway** Heb. פלל. Pave the road, batec lokemin in O.F., beat down the road. פלל is the same root as מלל.

**clear it of stones** Clear the highway of stones **and cast the stumbling blocks to the sides.**

**of stones** of there being there a stone, and he is **alluding to the evil inclination.** It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. פלל, espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

## Chapter 63

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said **that He is destined to wreak vengeance upon Edom**, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), "For My sword has become sated in the heaven." And afterward, (ibid.) "it shall descend upon Edom," and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) "His voice is like the voice of many waters." The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** Israel says, "Who is this, etc.?" And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of שמוץ, soiling.

**from Bozrah** Our Rabbis said (see Makkoth 12a): "The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally." There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), "And Jobab the son of Zerah from Bozrah reigned in his stead," and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): "Upon Kerioth and upon Bozrah."

**this one who was stately in His attire**, צפפה, and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, 'It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.' And they say, 'Why is your clothing red? Why are your garments red?'

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. נִצְּחָם, Their blood, which is the strength and victory (נִצְּחָה) of a man.

**I soiled** Heb. אֶגְּאֵלְתִּי. Comp. (Lam. 4:14) "They were defiled (נִגְּאֵלוּ) with blood."

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): "And He was astounded for there was no intercessor."

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K'li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבֹס. An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) "wallowing (מְתַבֵּסְתָּ) in your blood." Comp. also (Jer. 12:10): "They trod (בָּסְטוּ) My field." their power Heb. נִצְּחָם, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.

9 In all their trouble that He would bring upon them.

**He did not trouble [them] He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

## Special Ashlamatah II: I Samuel 20:18 & 42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " And he arose and went away; and Jonathan came to the city.	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city.

## Verbal Tallies

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

**Debarim (Deuteronomy) 6:4 – 7:11**  
**Tehillim (Psalms) 114:1- 115:17**  
**Zechariah 14:9-11, 16-21**  
**Mk 14:3-9, Lk 7:36-50, Jam. 1:16-18**

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

Hear - שמע, Strong's number 08085.  
Israel - ישראל, Strong's number 03478.  
LORD - יהוה, Strong's number 03068.  
God - אלהים, Strong's number 0430.

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

LORD - יהוה, Strong's number 03068.  
One - אחד, Strong's number 0259.

**Debarim (Deuteronomy) 6:4** Hear <08085> (8798), O **Israel <03478>**: The **LORD <03068>** our **God <0430>** is **one <0259>** **LORD <03068>**:

**Tehillim (Psalms) 114:1** When **Israel <03478>** went out of Egypt, the house of Jacob from a people of strange language;

**Tehillim (Psalms) 115:1** Not unto us, O **LORD <03068>**, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

**Tehillim (Psalms) 115:2** Wherefore should the heathen say, Where is now their **God <0430>**?

**Tehillim (Psalms) 115:6** They have ears, but they **hear <08085> (8799)** not: noses have they, but they smell not:

**Zechariah 14:9** And the **LORD <03068>** shall be king over all the earth: in that day shall there be one **LORD <03068>**, and his name **one <0259>**.

## Hebrew:

Hebrew	English	Torah Reading Deut. 6:4 – 7:11	Psalms 114:1- 115:18	Ashlamatah Zech 14:9-11, 16-21
אֶחָד	one	Deut. 6:4		Zech. 14:9
אֱלֹהִים	God	Deut. 6:4 Deut. 6:5 Deut. 6:10 Deut. 6:13 Deut. 6:14 Deut. 6:15 Deut. 6:16 Deut. 6:17 Deut. 6:20	Ps. 115:2 Ps. 115:3	

Hebrew	English	Torah Reading Deut. 6:4 – 7:11	Psalms 114:1- 115:18	Ashlamatah Zech 14:9-11, 16-21
		Deut. 6:24 Deut. 6:25 Deut. 7:1 Deut. 7:2 Deut. 7:4 Deut. 7:6 Deut. 7:9		
אָמַר	saying	Deut. 6:20 Deut. 6:21	Ps. 115:2	
אָף	anger	Deut. 6:15 Deut. 7:4	Ps. 115:6	
אָרֶץ	land, earth, ground, country	Deut. 6:10 Deut. 6:12 Deut. 6:18 Deut. 6:23 Deut. 7:1	Ps. 114:7 Ps. 115:15 Ps. 115:16	Zech. 14:9 Zech. 14:10 Zech. 14:17
בּוֹא	bring, come, go	Deut. 6:10 Deut. 6:18 Deut. 6:23 Deut. 7:1		Zech. 14:16 Zech. 14:18 Zech. 14:21
בַּיִת	house	Deut. 6:7 Deut. 6:9 Deut. 6:11 Deut. 6:12 Deut. 6:22 Deut. 7:8	Ps. 114:1 Ps. 115:10 Ps. 115:12	Zech. 14:20 Zech. 14:21
בֵּן	children, son	Deut. 6:7 Deut. 6:20 Deut. 6:21 Deut. 7:3 Deut. 7:4	Ps. 114:4 Ps. 114:6 Ps. 115:14 Ps. 115:16	
גָּדוֹל	large, great	Deut. 6:10 Deut. 6:22	Ps. 115:13	
גּוֹי	nations	Deut. 7:1	Ps. 115:2	Zech. 14:16 Zech. 14:18 Zech. 14:19
דִּבֶּר	talk, speak, say, spoke	Deut. 6:7 Deut. 6:19	Ps. 115:5	
חֶסֶד	mercy	Deut. 7:9	Ps. 115:1	
יָד	hand	Deut. 6:8 Deut. 6:21 Deut. 7:8	Ps. 115:4 Ps. 115:7	
יְהוּדָה	Judah		Ps. 114:2	Zech. 14:21
יְהוָה	LORD	Deut. 6:4 Deut. 6:5 Deut. 6:10 Deut. 6:12 Deut. 6:13 Deut. 6:15 Deut. 6:16 Deut. 6:17 Deut. 6:18 Deut. 6:19 Deut. 6:20 Deut. 6:21	Ps. 115:1 Ps. 115:9 Ps. 115:10 Ps. 115:11 Ps. 115:12 Ps. 115:13 Ps. 115:14 Ps. 115:15 Ps. 115:16	Zech. 14:9 Zech. 14:16 Zech. 14:17 Zech. 14:18 Zech. 14:20 Zech. 14:21

Hebrew	English	Torah Reading Deut. 6:4 – 7:11	Psalms 114:1- 115:18	Ashlamatah Zech 14:9-11, 16-21
		Deut. 6:22 Deut. 6:24 Deut. 6:25 Deut. 7:1 Deut. 7:2 Deut. 7:4 Deut. 7:6 Deut. 7:7 Deut. 7:8 Deut. 7:9		
יום	today, day	Deut. 6:6 Deut. 6:24 Deut. 7:11		Zech. 14:9 Zech. 14:20 Zech. 14:21
יעקב	Jacob	Deut. 6:10	Ps. 114:1 Ps. 114:7	
יצא	go out, brought out	Deut. 6:12 Deut. 6:21 Deut. 6:23 Deut. 7:8	Ps. 114:1	
ישב	sit, sat	Deut. 6:7		Zech. 14:10 Zech. 14:11
ישראל	Israel	Deut. 6:4	Ps. 114:1 Ps. 114:2 Ps. 115:9 Ps. 115:12	
כנעני	Canaanites	Deut. 7:1		Zech. 14:21
לקח	take, took	Deut. 7:3		Zech. 14:21
מזבח	altars	Deut. 7:5		Zech. 14:20
מלך	king	Deut. 7:8		Zech. 14:9 Zech. 14:10 Zech. 14:16 Zech. 14:17
מצרים	Egypt	Deut. 6:12 Deut. 6:21 Deut. 6:22 Deut. 7:8	Ps. 114:1	Zech. 14:18 Zech. 14:19
נתן	give gave, given	Deut. 6:10 Deut. 6:22 Deut. 6:23 Deut. 7:2 Deut. 7:3	Ps. 115:1 Ps. 115:16	
סבב	turned		Ps. 114:3 Ps. 114:5	Zech. 14:10
עין	eyes	Deut. 6:8 Deut. 6:18 Deut. 6:22	Ps. 115:5	
עם	people	Deut. 6:14 Deut. 7:6 Deut. 7:7	Ps. 114:1	
עשה	do, did, done, made, make	Deut. 6:18 Deut. 6:24 Deut. 6:25 Deut. 7:5 Deut. 7:11	Ps. 115:3 Ps. 115:8 Ps. 115:15	
פנים	face, before	Deut. 6:15	Ps. 114:7	Zech. 14:20

Hebrew	English	Torah Reading Deut. 6:4 – 7:11	Psalms 114:1- 115:18	Ashlamatah Zech 14:9-11, 16-21
		Deut. 6:19 Deut. 6:25 Deut. 7:1 Deut. 7:2 Deut. 7:6 Deut. 7:10		
קֹדֶשׁ	sanctuary, holiness		Ps. 114:2	Zech. 14:20 Zech. 14:21
שֵׁם	name	Deut. 6:13	Ps. 115:1	Zech. 14:9
שָׁמַע	hear	Deut. 6:4	Ps. 115:6	
שַׁעַר	gates	Deut. 6:9	Zech. 14:10	

### Greek:

GREEK	ENGLISH	Torah Reading Deut. 6:4 – 7:11	Psalms 114:1- 115:17	Ashlamatah Zech 14:9- 11, 16-21	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:3-9	Tosefta of Luke Lk 7:36-50	Remes/Gemara of Acts/Romans and James Jam. 1:16-18
ἀγαθός	good	Deu 6:11 Deu 6:18					Jas. 1:17
ἀγαπάω	love	Deu 6:5 Deu 7:8				Lk. 7:42 Lk. 7:47	
ἀλαβαστρον	alabaster flask				Mk. 14:3	Lk. 7:37	
ἀληθεια	truth		Psa 115:1				Jas. 1:18
ἀμαρτια	sin			Zec 14:19		Lk. 7:47 Lk. 7:48 Lk. 7:49	
άνθρωπος	man, men		Psa 115:4 Psa 115:16				
ἀποδίδωμι	render, repaying	Deu 7:10				Lk. 7:42	
ἀποκρίνομαι	answered					Lk. 7:40 Lk. 7:43	
ἀποκτείνω	kill						
ἀφίημι	let, forgiven				Mk. 14:6	Lk. 7:47 Lk. 7:48 Lk. 7:49	
γινώσκω	know	Deu 7:9				Lk. 7:39	
γυνή	woman, wife				Mk. 14:3	Lk. 7:37 Lk. 7:39 Lk. 7:44 Lk. 7:50	
δηνάριον	denarii				Mk. 14:5	Lk. 7:41	
δίδωμι	give gave, given	Deut. 6:10 Deut. 6:22 Deut. 6:23 Deut. 7:2 Deut. 7:3	Ps. 115:1 Ps. 115:16		Mk. 14:5	Lk. 7:44 Lk. 7:45	
εἶδω	behold, beheld		Psa 114:3			Lk. 7:39	
εἷς	one	Deut. 6:4		Zech. 14:9		Lk. 7:41	
εἰσερχομαι	enter	Deu 6:18				Lk. 7:36 Lk. 7:44 Lk. 7:45	
εἶπω	said, say, sayings		Psa 115:2		Mk. 14:6	Lk. 7:39 Lk. 7:40 Lk. 7:42 Lk. 7:43 Lk. 7:48	

GREEK	ENGLISH	Torah Reading Deut. 6:4 – 7:11	Psalms 114:1- 115:17	Ashlamatah Zech 14:9- 11, 16-21	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:3-9	Tosefta of Luke Lk 7:36-50	Remes/Gemara of Acts/Romans and James Jam. 1:16-18
						Lk. 7:50	
ἔργον	works		Psa 115:4		Mk. 14:6		
έρχομαι	come			Zec 14:16 Zec 14:18	Mk. 14:3		
έρωταώ	ask	Deu 6:20				Lk. 7:36	
εύ	good	Deu 6:18 Deu 6:24			Mk. 14:7		
θέλω / εθέλω	wants		Psa 115:3		Mk. 14:7		
Ἰησοῦς	Jesus				Mk. 14:6	Lk. 7:40	
καλός	good	Deu 6:10			Mk. 14:6		
καταβαίνω	going down, comes down		Psa 115:17				Jas. 1:17
κεφαλή	head				Mk. 14:3	Lk. 7:38 Lk. 7:44 Lk. 7:46	
λαλέω	talk, speak, say, spoke	Deut. 6:7 Deut. 6:19	Ps. 115:5		Mk. 14:9		
λέγω	saying	Deu 6:20			Mk. 14:4 Mk. 14:9	Lk. 7:39 Lk. 7:47 Lk. 7:49	
μου	my				Mk. 14:8	Lk. 7:44 Lk. 7:45 Lk. 7:46	Jas. 1:16
μύρον	oil				Mk. 14:3 Mk. 14:4	Lk. 7:37 Lk. 7:38 Lk. 7:46	
οἰκία	house	Deu 6:11			Mk. 14:3	Lk. 7:36 Lk. 7:37 Lk. 7:44	
όλος	entire	Deu 6:5			Mk. 14:9		
πατήρ	fathers	Deu 6:10 Deu 6:18 Deu 6:23 Deu 7:8					Jas. 1:17
ποιέω	do, did, done, made, make	Deut. 6:18 Deut. 6:24 Deut. 6:25 Deut. 7:5 Deut. 7:11	Ps. 115:3 Ps. 115:8 Ps. 115:15		Mk. 14:7 Mk. 14:8 Mk. 14:9		
πόλις	cities	Deu 6:10				Lk. 7:37	
πολυς / πολλος	numerous, many	Deu 7:1				Lk. 7:47	
πορεύομαι	go, going	Deu 6:7 Deu 6:14				Lk. 7:50	
πούς	feet		Psa 115:7			Lk. 7:38 Lk. 7:44 Lk. 7:45 Lk. 7:46	
Σίμων	Simon				Mk. 14:3	Lk. 7:40 Lk. 7:43 Lk. 7:44	
στρέφω	turned		Psa 114:3 Psa 114:5 Psa 114:8			Lk. 7:44	
συντρίβω	break, broke	Deu 7:5			Mk. 14:3		
ύδωρ / ύδατος	waters		Psa 114:8			Lk. 7:44	

## Abarbanel On Pirque Abot – Chapters of the Fathers Pereq 2, Mishnah 7

Rabban Yohanan ben Zakkai had five disciples: Rabbi Eliezer ben Hyrcanus; Rabbi Yehoshua hen Hananyah; Rabbi Yosi haKohen; Rabbi Shimon hen Netanel; and Rabbi Elazar hen Arokh. He used to describe their qualities thus: Eliezer hen Hyrcanus is a plastered cistern which does not lose a drop; Rabbi Yehoshua hen Hananyah- happy is she who bore him; Yosi haKohen is a *hasid*; Shimon hen Netanel fears sin; Elazar hen Arokh is an overflowing spring.

He used to say: If you were to put all the sages of Israel on one pan of the scale and Eliezer hen Hyrcanus on the other, he would outweigh them all.

Abba Shaul used to say in his [Rabban Yohanan's] name: If you were to put all the sages of Israel on one pan of the scales, even with Eliezer ben Hyrcanus, and Elazar ben Arokh on the other, he would outweigh them all.

Abarbanel begins his exposition of this *Mishnah* by pointing out several difficulties. With regard to none of the other sages mentioned in *Pirque Abot* are we told explicitly who their disciples were. Hillel, for instance, had 80 disciples, of whom Rabban Yohanan ben Zakkai was the most junior, yet this information is not given in the *Mishnayot* citing Hillel. Why then was Rabban Yohanan ben Zakkai singled out? Furthermore, the *Mishnah* states he had five disciples, but he most certainly had many more than that. When Rabban Yohanan ben Zakkai lists the distinguishing intellectual features of the five, he summarily defines those of Rabbi Yehoshua ben Hananyah as, "Happy is she who bore him." Are the mothers of the other four disciples not to be praised for giving birth to such scholars? Why only the mother of Yehoshua ben Hananyah? In this and the following *Mishnayot*, the disciples are variously mentioned with the title Rabbi and without. There must be some reason for this inconsistency. Lastly, it is simply untenable that in the same *Mishnah* two versions should prevail: Rabban Yohanan hen Zakkai is reported to have said that Eliezer ben Hyrcanus was the greatest of all the sages, whereas Abba Shaul reports him as saying that Elazar hen Arokh was the star.

Abarbanel solves these difficulties in the following manner. Unwilling to relinquish his opinion that there is a basic difference between Rabbi Yehudah ha-Nasi and Rabban Gamliel whether Torah alone is sufficient to enhance the life of the Jew, or whether Torah with *derekh erez* is the paradigm of Jewish conduct, Abarbanel is convinced that the disciples in this *Mishnah* tend to side with Rabban Gamliel. The five disciples were not listed in this *Mishnah* to sing their praises or the praises of their teacher. They were cited by the redactor of the *Mishnah* only for the purpose of showing that they supported the view of Rabban Gamliel against Rabbi Yehudah ha-Nasi, and, incidentally, against their own teacher, Rabban Yohanan, and against Hillel and Shammai. The redactor, therefore, wished to stress that these five disciples were sages of the first rank, in proof of which he cited Rabban Yohanan's praise of them. Furthermore, apparently only these five said anything which can be construed as support for Rabban Gamliel's view and that is why they were singled out from Rabban Yohanan's other disciples. When the *Mishnah* mentions them in relation to Rabban Yohanan, it omits the title, Rabbi, because Rabban Yohanan certainly did not address them with it. When, however, they are cited for what they themselves said, they are given their due title.

All the pronouncements of the disciples in the following *Mishnayot* are remarkably devoid of any mention of



Torah studies. All they speak about are social and emotional attitudes in choosing a proper way of life - not a word about the study of Torah. Against this background we can understand why Rabban Yohanan hen Zakkai chose to single out these five disciples, although he had a host of others.

As stated above, in order to stress that these five were sages of the highest caliber, the *Mishnah* reports Rabban Yohanan's praise of their talents, which he bestowed in order to encourage others to try to emulate them. He begins with Rabbi Eliezer hen Hyrcanus, who is known in Talmudic literature as "The Great Rabbi Eliezer," who had an almost perfect memory, which was no doubt cultivated by his diligence in study. Rabban Yohanan hen Zakkai describes him as a plastered cistern which does not lose a drop. The Talmud (Sukkah 27b) relates that in his long life, **Rabbi Eliezer never gave a pronouncement unless he had heard it from his teacher at one point in his lifetime.**

Concerning Yehoshua hen Hananyah, of whom Rabban Yohanan said, "Happy is she who gave birth to him," Abarbanel infers that he was so congenial, supportive and sympathetic to his peers that everyone lauded him with that accolade. Other commentaries, cited by Abarbanel, refer to the story told by the sages that when Yehoshua's mother was pregnant she made the rounds of all the synagogues and academies praying that the child that she was carrying should become a great Talmudic scholar. Hence, when eventually Rabbi Yehoshua hen Hananyah became the outstanding luminary, people declared, "Happy is his mother in that the Almighty heard her prayers."

Rabbi Yosi ha-Kohen was described as a *Hasid*. What is a *Hasid* in the view of Abarbanel? One who goes beyond the accepted norms in performing the positive *mitzvot* such as charity. Parenthetically, Abarbanel identifies Yosi ha-Kohen with the famous Yosef ben Gurion who was a disciple of Rabbi Yohanan hen Zakkai at the end of the Second Commonwealth.

In reference to Shimon hen Netanel, we are told that he feared sin. According to Abarbanel, this means that he was meticulous in his observance of negative *mitzvot*, the prohibitions. The term, *Hasid* is associated with positive commandments and the term *yerei shamayim* refers to the negative commandments.

Finally, he assesses Rabbi Elazar as a spring which steadily increases its flow, which implies that he possessed a phenomenal talent for innovative thinking. In short, each one of these five students was, in his own singular, inimitable ability, superior to the others.

According to the first part of the *Mishnah*, Rabban Yohanan hen Zakkai was of the opinion that Eliezer ben Hyrcanus was the best of them and said that he outweighed all the other sages of Israel. In the second part, <sup>1</sup>however, Abba Shaul is quite certain that the master valued Rabbi Elazar hen Arokh over the others and believed that he outweighed all the sages put together and including Eliezer hen Hyrcanus. To Rabbi Yohanan hen Zakkai, Elazar hen Arokh, with his sharp, incisive mind, was the epitome of a scholar. Rabbenu Yonah sees no clash between the two parts of the *Mishnah* because one was superior in overall knowledge; the other in depth and penetration.

Abarbanel apparently accepts Rabbenu Yonah's interpretation, but also propounds his own thinking on the conflict between the two parts of our *Mishnah*. With simple logic he asserts that when Yohanan hen Zakkai said that Eliezer hen Hyrcanus outweighed all the other sages of Israel, none of the other four were included, since he, their teacher, would hardly call his disciples "sages of Israel." Rabbi Eliezer would outweigh the other sages because of the breadth of his erudition and knowledge. There is no contradiction between that and Aba Shaul's statement, because Elazar hen Arokh was not included in the other pan of the scale. In his incisiveness and depth of thinking Elazar ben Arokh outweighed them all, including Eliezer ben Hyrcanus. In this critical evaluation, the other three disciples were not mentioned since their greatness was not in the field of scholarship, but rather in morals and ethics.

## Miscellaneous Interpretations

**Midrash Shemuel** first inquires into the accuracy of the statement that Rabban Yohanan ben Zakkai had five students. It is known that he had a host of others. The answer lies in the superfluity of the phrase "HAYU LO" in the Hebrew text of the *Mishnah*, which can be translated literally as "There were five disciples (to him) to Rabban Yohanan ben Zakkai." The message is that from these five disciples Rabban Yohanan ben Zakkai himself received something - increased knowledge that he would not have had without them. Indeed, he had many other students, but these five were the ones that contributed to his additional erudition.

In evaluating the attributes of the five, he begins with Eliezer ben Hyrcanus and describes him as a plastered cistern which does not lose a drop. Although a plastered cistern has an unpleasant aspect in that elements of the plaster mix with the water, in the case of Eliezer ben Hyrcanus the waters of Torah were not affected by any strange philosophies, and yet he retained everything he learned.

Yehoshua ben Hananyah was described as one whose mother should be blessed, probably because of the extensiveness of his dedication to the mitzvah of "Honor your father and your *mother*".

Rabbi Shimon ben Netanel was termed, "One who feared sin" because he acted with restriction even in matters that were permissible. He feared that if he did not bridle his actions he would plunge into sin.

Midrash Shemuel considers the virtue of Shimon ben Netanel to be on a higher level than that of Yosi ha-Kohen who was described as a *Hasid*. It is possible that one veers to *Hasidut* because he has an innate tendency towards it. It did not require too much effort on his part; the one who fears sin however, needs to be ever on the alert and prepared to do battle with the evil inclination.

Elazar is compared to a spring that gathers force because of his extraordinary and unmatched ability in the exercise of *pilpul*. The words "extraordinary" and "spring" must be taken together. By the laws of nature, a spring is an extension of a larger body of water. The further the waters of the spring travel, the force of the torrent becomes weaker. The phenomenon in the case of Rabbi Elazar ben Arokh was that he was like fresh spring water whose flow never wanes and continues to stream on with the gusto of a river.

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NAZAREAN TALMUD  
SIDRA OF "DEBARIM" (DEUT.) "6:4 – 7:11"  
"SHEMA YISRAEL" – "HEAR O ISRAEL"  
BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA  
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT  
MORDECHAI (MK)

¶ Now one of the P'rushim asked him to eat with him,<sup>60</sup> and he entered the house of the P'rush and reclined at the table. And behold, a woman in the town who had the reputation of being a sinner, when she learned that he was dining in the P'rush's house, brought an alabaster jar of perfumed oil, and had been standing behind him at his feet weeping, she began to wet his feet with her tears and was wiping them with the hair of her head and was kissing his feet and anointing them with the perfumed oil. Now when the P'rush who invited him saw this, he spoke to himself, saying, "If this man were a prophet, he would have known<sup>61</sup> who and what kind of woman this is who is touching him, that she is a sinner." And Yeshua answered and said to him, "Shimon the jar maker, I have something to say to you." And he said, "Teacher, say it." "There were two debtors who owed a certain creditor. One owed five hundred denarii and the other fifty. When they were not able to repay him, he forgave the debts of both. Now which of them will love him more?" Shimon answered and said, "I suppose that it is the one to whom he forgave more." And he said to him, "You have judged correctly." And turning toward the woman, he said to Shimon the jar maker, "Do you see this woman? I entered into your house. You did not give me water for my feet, but she wet my feet with her tears and wiped them with her hair. You did not give me a kiss, but from the time I entered, she has not stopped kissing my feet. You did not anoint my head with olive oil, but she anointed my feet with perfumed oil. For this reason I tell you, her sins—which were many—have been forgiven, for she loved much. But the one to whom little is forgiven loves little." And he said to her, "Your sins have been forgiven." And those who were reclining at the table with him began to say among themselves, "Who is this who even (announces) forgives sins?" And he said to the woman, "Your faithful obedience has made you whole. Go in with shalom (peace)."

¶ And he (Yeshua) was at Bet Chanan reclining in the house of Shimon the jar maker,<sup>59</sup> and a woman came with a jar of alabaster (which had a very costly perfume, pure spikenard, and she broke the jar and poured it on his (Yeshua's) head. But, there were those who said to each other, in anger, "why was this ointment wasted in this manner? "For this ointment could (have been) sold for more than three-hundred denarii, (priceless) and given to the poor." And they admonished her. But, Yeshua said, to them "Leave her alone; why do you cause her trouble? She has performed a good service for me. For you will have the poor with you always, and you can do well (for) them any time you desire; but you will not always have me. She has done what she is able from what she possessed; anointing my body before its burial. Amen ve amen I tell you, wherever this Mesorah is proclaimed (taught) in the whole world, what she has done will be told to honor her."

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YA'AQOB 1.16-18

<sup>59</sup> Cf. Magiera Peshitta Mark 14:3 footnote #1. There must have been an ancient tradition that Shimon was a "jar-maker" rather than a "leper." While most translations suggest that Shimon was a "leper", we must ascertain that in this instance, the Peshitta reflects a version of Greek before the work of tampering editors. See discussion below.

<sup>60</sup> Most likely to have Pesach with him.

<sup>61</sup> Verbal tally to Deut 1:3

1.16 Do not be misled<sup>62</sup>, instigated into idolatry my beloved brethren. <sup>17</sup> Every good gift and every perfect gift (free, large, full)<sup>63</sup> gift is from above;<sup>64</sup> it comes down from the Father of all that gives light,<sup>65</sup> in the shining of Whom there can be no variation [rising or setting] or shadow cast by His turning as in an eclipse. <sup>18</sup> And it was of His own free will that He gave us birth as sons by His Word of Truth, so that we should be a kind of first-fruits of His creatures.<sup>66</sup>

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

*Deut 6:4 – 7:11	Ps 114.115.17	Zech 14:9-11, 16-21	Mordechai 14:3-9	1 Luqas 7:36-50	Ya'aqob 1.16-18
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

TEXTUAL ANALYSIS;

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When one reads, the usual translation of Yeshua reclining in the house of a "Leper" the text becomes very problematic creating too many insurmountable problems. Of course, the scholarly community of heretics likes this translation. It serves to alienate Yeshua from normative Judaism. Even scholars such as James Edwards note the difficulty of this possibility by saying that Shimon was a "former" leper.<sup>67</sup> Professor Hooker suggests that Shimon was either healed by Yeshua earlier or had contracted the skin disease subsequently, "bringing shock to Mordechai's audience."<sup>68</sup> Joel Marcus is more subliminal than the rest by buttering his bread with Yeshua's association with tax collectors and sinners.<sup>69</sup> Here the theme suggested by these scholars is that Yeshua deliberately identifies with the "outsiders,"<sup>70</sup> undoubtedly to alienate Yeshua from normative Judaism. The

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<sup>62</sup> Walk in the wrong direction, wander from the truth. Do not be misled. Do not become fatigued by walking in the wrong fashion. Do not "miss the mark." Do not be led into sin!

Note: The wise man (Hakham) is saved from this error.

Figuratively, it is used concerning one who is intoxicated cf. Isa 28.7

<sup>63</sup> See Marvin Vincent, Word Studies in the New Testament.

<sup>64</sup> i.e. the, from one of the Palaces of G-d.

The **Hekhalot literature**: (sometimes transliterated Heichalot) from the Hebrew word for "Palaces", relating to visions of ascents into heavenly palaces. The genre overlaps with Merkabah or "Chariot" literature, concerning Ezekiel's chariot, so the two are sometimes referred to together as "Books of the Palaces and the Chariot" (ספרות ההיכלות והמרכבה). The Hekhalot literature is a genre of Jewish esoteric and revelatory texts produced some time between late antiquity – some believe from Talmudic times or earlier – to the Early Middle Ages.

Many motifs of later Kabbalah are based on the Hekhalot texts, and the Hekhalot literature itself is based upon earlier sources, including traditions about heavenly ascents of Enoch found among the Dead Sea scrolls and the Hebrew Bible pseudepigrapha. Scholem, Gershom, Jewish Gnosticism, Merkabah Mysticism, and the Talmudic Tradition, 1965. Notes on the Study of Merkabah Mysticism and Hekhalot Literature in English © Don Karr, 1982-5, updated 1995-2010 Email: dk0618@yahoo.com

<sup>65</sup> Luminaries – may also relate the Sages and Torah Scholars

<sup>66</sup> a sample of what He created to be consecrated to Himself

<sup>67</sup> Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: (p.413) William B. Eerdmans Publishing Co., Apollos. (p.413)

<sup>68</sup> Hooker, M. D. (1991). *Black's New Testament Commentaries: The Gospel According to Saint Mark*. (p. 328) London: A & C Black Publishers Ltd.

<sup>69</sup> Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. (p. 933) Yale University.

<sup>70</sup> Ibid

absurdity of the remarks dumbfounds us all. It is evident that these scholars are stuck in the ditch of hypocritical heresy and have no understanding or intention of escape.

We will note that the apparent association with the seeming "outsiders" has perplexed some scholars. The ditch they are stuck in is that of language and culture. Because they have the wrong language and culture, they cannot find the forest for the trees.

The guise of Hebraic pretense is the subtlest of them all. However, the adversary always shows his cards. Miller<sup>71</sup> believes that all the "Simons" in the end of Mark are references to Hakham Tsefet.

"Why is the leper named Simon? The most intriguing possibility is that each of the Simons towards the end of Mark is an extension of Simon Peter's identity as "Satan" in Mark 8:33. The series would include Simon as a leper, Simon of Cyrene, and Peter who denies Jesus."<sup>72</sup>

In Mordechai (Mk) 8:31-33, Hakham Tsefet contends with Yeshua's death at Yerushalayim. Yeshua rebukes Hakham Tsefet calling him the adversary.<sup>73</sup>

**Mark 8:33** But when He (Yeshua) had turned his back to Tsefet and looked on His disciples, He censured Tsefet's speech, saying, **Go behind Me, adversary!** Because (you are thinking only of yourself) your heart is not set on the things of G-d, but of the things of men.<sup>74</sup>

Because of this incident, Dale Miller makes Hakham Tsefet as "Satan." Therefore, the Shimon of Mark 14:3 is Hakham Tsefet with the skin disease *tzarat*.<sup>75</sup> In this line of thinking, Miller not only makes Yeshua associate with the outsiders, he makes Hakham Tsefet Yeshua's archenemy or, minimally a dullard with no ability to understand that Yeshua is the Messiah. Miller furthers, by misinterpreting Hakham Tsefet's vision of the unclean foods<sup>76</sup> subtly suggesting Hakham Tsefet's defection from normative Judaism. Miller translates Mark 8:33...

"you are not on the side of God"<sup>77</sup>

Miller then interprets those actions of the woman as being "on the side of God" as an example of what it means to be on G-d's side. All of this is set to prove to Hakham Tsefet that Yeshua is in fact the Messiah. Perhaps Dale Miller missed verse 29 of Mordechai's Chapter 8.

**Mar 8:29** And He continued by questioning them, "But who do you say that I am?" Tsefet answered and said to Him, "You are the Messiah."<sup>78</sup>

We are not trying to demean Mr. Miller in any way. However, we cannot accept Mr. Miller's interpretation of events and defamation of Hakham Tsefet's character. Given the title to his book, (*The Gospel of Mark as Midrash*

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<sup>71</sup> Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Literture* (Vol. Volume 21). (p. 318-319) Lewiston, New York: The Edwin Mellen Press.

<sup>72</sup> Ibid p. 318

<sup>73</sup> The word "Satan" simply means "adversary." However, I am not quite sure if this is Mr. Millers intent.

<sup>74</sup> Unless otherwise noted all translations of the Nazarean Codicil will be mine. Translations and quotations of the Tanakh will be that of Rashi.

<sup>75</sup> Leprosy

<sup>76</sup> Cf. Acts 10:10—17

<sup>77</sup> Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Literture* (Vol. 21). (p. 320) Lewiston, New York: The Edwin Mellen Press.

<sup>78</sup> Our translation

on *Earlier Jewish and New Testament Literature*) we would have expected a more positive connection between Yeshua, Hakham Tsefet and normative Judaism. This we have yet to see from his materials.

While we understand that Miller says that he “has applied Drash” hermeneutic, (we say this with GREAT reserve) to the text, we disagree with its application to the Mesorah of Mark, written in P’shat as well as his general interpretation from a “Midrashic” hermeneutic.

## ARAMAIC AND THE NAZAREAN CODICIL

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Now we cannot help but mention a mounting problem. Scholars have begun to turn to Aramaic for explanations of problematic texts. While we have no problem with looking at the Aramaic texts of the Peshitta, we are opposed to the idea that this was the “original” Nazarean Codicil. These things have been pointed out in the document on “Mesorah of Mark.” The use of Greek words, such as “*evangelion*” (translated good news) were later inventions, demonstrating that the Aramaic reflects a Greek translation. It was from a footnote in the Peshitta that we discovered that Shimon was a “**Jar-maker/merchant.**” While there are documents that suggest this interpretation on varied other references, we agree that translating “jar maker” with little evidence to corroborate our thesis might be problematic. We only found references after making our translation. However, our point is not simply to prove that Shimon was a “jar-maker.” Our point is to note that the Aramaic translation of the Nazarean Codicil reflects at times an older Greek version of the Nazarean Codicil that we do not possess today. This ancient Greek translation may have been a more reliable translation from Hebrew to Greek like the Septuagint. Scholars such as Dr. Brad Young<sup>79</sup> have noted that the language of the Nazarean Codicil reflects Mishnaic Hebrew. M. Segal suggests that Mishnaic Hebrew became the language of the Jews in Eretz Yisrael 200 years before the Common Era.<sup>80</sup> Here we must insert that the language of Yeshua and his talmidim was most likely Mishnaic Hebrew, not Greek or Aramaic. We must posit that Greek and Aramaic were languages used in that era. However, neither were they the vernacular language of Yeshua, his talmidim or first century Jews.

Here we point out that the use of the Aramaic in this week’s pericope in relation to “**Shimon the jar-maker**” plays a vital part to our Remes commentary below therefore, we will not elaborate on this topic any further here in our Peshat commentary.

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## COMMENTARY TO HAKHAM YA’AQOB’S REMES

### BEING MISLED

Seduction by Powers ... Scholars suggest that the idea of being “misled” means being seduced by “powers.” Of course, this is a reference to the fallen spirits or even possibly the Yetser HaRa. But we note this does not happen to the Torah scholar who is well schooled in its ideology. By we also find it strange that this could be a possible definition in the wake of our previously published commentary on sin and evil.

### ONE GIFT OR TWO

While some miss the fact that two “gifts” are referred to, we point out that the first gift is the Lights of Messiah” or the Men of the congregation, i.e. the men who guide the congregation from a Torah perspective and the Second gift is the Torah with its Mesorah.

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<sup>79</sup> Young, B. (2008). *Meet the Rabbis*. (p. 43) Hendrickson Publishers, Third Printing.

<sup>80</sup> Segal, M. (2001). *A Grammar of Mishnaic Hebrew*. (p. 1) Eugene, OR: Wipf and Stock Publishers.

- Good Gift – Men of the assembly

Sephirah/Attribute	Given Names in English/Hebrew
Keter	Crown, Divine Will
Chokhmah	Wisdom, Beginning, Primordial point, Father
Binah	Understanding, Palace, Womb, Mother
Da'at	Knowledge
Chessed/Gedulah	Mercy, Greatness, Love, Grace
Gevurah/Din	Might, Power, Judgment, Rigor
Tiferet/Rachamim	Beauty, Compassion, Peace, Harmony
Netsach	Endurance, Prophecy, Victory
Hod	Splendour, Prophecy, Majesty
Yesod/So'od	Foundation, Secret, Truth, Honesty
Malkhut	Kingdom, Shekhinah, Congregation

- Perfect<sup>81</sup> Gift – The Torah

## FATHER OF LIGHTS

Reference to the morning Shema?

## SHEMA

Scholars suggest that Hakham Ya'aqob associates his words in 1.17 with the Shema.<sup>82</sup> This is based on the idea that G-d (Adonai – HaShem) is a singularity, in Greek παραλλαγή *parallagē*. The Greek word means that there is no possibility of change. In relation to the previous pericope we note that “angels, messengers” have fallen and defected etc. While people and things do change G-d does not, nor is it possible for Him to change. G-d is often referred to as being “immutable,” meaning without the possibility of any change. In this Verseput sees a connection to the Shema.<sup>83</sup> Interestingly the word παραλλαγή *parallagē* is better translated “without the possibility of falling.” Or from the possible Hebrew word יגזז,<sup>84</sup> meaning without the possibility of going crazy or mad.

When we open the Mishnah, we are immediately confronted with the rules and instructions of reciting the Shema. This begs the question of why the topic of the Shema is the first discussion, especially when the opening Order is referred to as Zeraim (seeds) or agriculture. The first tractate is Berakhot – Blessings, begins with the recital of the Shema. When we look at reasons from the Sages and Scholars we are still left with the same question of how the Shema comes before all other discussions and mitzvot. And, why do we have the Tractate of

<sup>81</sup> Eternal, Delling, G. (1964–). τέλος, τελέω, ἐπιτελέω, συντελέω, συντέλεια, παντελής, τέλειος, τελειότης, τελειόω, τελείωσις, τελειωτής. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (Vol. 8, pp. 49–61). Grand Rapids, MI: Eerdmans.

<sup>82</sup> James 1.17 And the Jewish Morning Prayers, Donald J. Verseput, Koninklijke Brill, Leiden 1997. Novum Testamentum XXXIX,2 p. 178

<sup>83</sup> James 1.17 And the Jewish Morning Prayers, Donald J. Verseput, Koninklijke Brill, Leiden 1997. Novum Testamentum XXXIX,2 p. 178

<sup>84</sup> See Hebrew Strong's #H7697



"Blessings" in the opening section of farming?

While there may be some truly logical answer we offer the short answer and say, "Because Yeshua said so!" Or, because Yeshua taught that this was the most important of all the mitzvot! To opine that it is because of Yeshua's teaching on or about the Shema may be a great leap but we can certainly see that he most emphatically taught that it was the chief, most sacred or virtuous of all the Mitzvot.

Mordechai 12:28ff

**And one of the Soferim of the Pharisees approached him (Yeshua) hearing them<sup>85</sup> (Yeshua and his talmidim) studying (Heb. Drash), knowing (seeing) that he (Yeshua) taught them well with chokhmah, asked him, which is the chief (Heb. Rosh) mitzvah of all? And Yeshua answered him, The chief (Heb. Rosh) mitzvah of all is: "Hear, Israel. The LORD our God is one LORD, And you will love the LORD, your God, with all your heart and with all your soul, and with all your means." (Deut. 6:4, 5) This is the chief (Heb. Rosh) mitzvah. And the second is like this, "You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD." (Lev. 19:18) There is not another mitzvah greater than these two.**

This passage is most often dismissed by most scholars. They concede when they come to the part that says to "love your neighbor as yourself." But they pay little attention to the reference to the Shema. It seems a bit ambiguous to read the text and wonder how it is that the Shema is a mitzvah. However, we can understand that the reference Yeshua makes to the Shema means the recital of the Shema (Kariat Shema). Thus, Yeshua's statement means that the most important mitzvah is Kariat Shema or the recital of the Shema. Of course, this forces us to investigate the Shema to understand what Yeshua is saying. In short, Yeshua's point is better understood as making a statement of the unity of G-d. Many scholars have tried to make the "Unity" of G-d somehow fit their trinitarian theology. In and of itself the Shema abrogates all such notions. "G-d" is One!

### THE HOUSE OF HILLEL<sup>86</sup>

Here we opine that Yeshua attended the House of Hillel as a Yeshiva talmid. And, his teacher was the son of the Great figure Hillel, Simeon be Hillel. He was also the father of Gamaliel. Did Hillel teach this point in his school? Or did Hillel teach that the Shema was the most important of all the mitzvot. We have no evidence at hand that shows that the School of Hillel made the Shema to be the greatest of all the mitzvot. But, on the other hand we have no evidence that he did not teach that it was the most important mitzvah. We do have evidence that Hillel taught when it should be recited and argued this point with Shammai.<sup>87</sup> But again, no specific statement that he believed or taught that it was the most important of all the mitzvot. When we look at the Talmud we see that the discussion of Hillel and Shammai comes when the "discussion" is well under way. Again, this is not a claim that they did not believe that the Shema was the most sacred of all the Mitzvot. We again state that the principal idea of the Shema's sacred importance first arrived by the words of Yeshua.

**And Yeshua answered him, the chief (Heb. Rosh) mitzvah of all is: "Hear, Israel. The LORD our God is one LORD<sup>88</sup>**

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<sup>85</sup> **Hearing them** (Yeshua and his talmidim) **studying** (Heb. Drash), "*akousas autōn suzētountōn*" συζητέω (and συζητέω) impf. *συνεζήτηουν*; (1) *inquire together, discuss, question* (MK 9.10); (2) in a negative sense *dispute, debate, argue with* (AC 6.9) Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 p.360

<sup>86</sup> Buxbaum, *The Life and Teachings of Hillel*, p. 279.

<sup>87</sup> M. Bearkhot 1.3

<sup>88</sup> Mk. 12.28



Therefore, we opine that Yeshua's teachings that the Shema was the most virtuous of all the mitzvot permeated Eretz Yisrael in the First Century.

The precise historical moment when Deut 6 (Shema Israel) was transformed into a prayer ritual is uncertain and a matter of scholarly debate ... The Mishnah takes for granted that its audience is so familiar with the prayer that it does not define it at all, but rather delves immediately into detailed discussions of its timing and exceptions that might arise in everyday life.<sup>89</sup>

Sarit shows that by the time of the redaction of the Mishnah that its place and practice in daily liturgy was well established.

We have two, possibly three places where we see Yeshua's practice of Kariat Shema is a living initiation of the twice daily practice that directly illustrates when the Shema is to be practiced. Furthermore, in the present pericope of Ya'aqob we see that Hakham Ya'aqob, the brother of Yeshua associates the "Father of Lights" with the reading of the Shema.<sup>90</sup> Furthermore, Hakham Ya'aqob declares the sanctity of G-d's name saying in Him there is "no variation."

From this pericope we might opine that the Shema was the most important mitzvah of Yeshua and Hakham Ya'aqob's family household. This again may be the teachings of Hakham Yosef ben Ya'aqob, i.e. the father of Yeshua and Ya'aqob.

### PRAYING AT GAT SHAMNI

Mar 14:32 – 42 **And they came into the place called Gat Shamni (grove of olive trees);<sup>91</sup> and he (Yeshua) said to his talmidim,<sup>92</sup> "you sit here praying the evening Shema until I finish praying<sup>93</sup> the evening Shema." And he took Tsefet, Yaakov and Yochanan with him and he was filled with dread and troubled while praying. And he said to them (Tsefet, Yaakov and Yochanan), "My soul is deeply distressed,<sup>94</sup> even to the point of death; stay here and remain vigilant in constant prayer."<sup>95</sup> And going a little farther, he fell on the ground (prostrated himself) and praying that if it were possible, the hour might pass from him.**

**And he said, "Abinu, our Father, all things are possible for You; please may it be Your will to remove this cup (hour of Divine appointment) from me if possible; yet not my will, but Your will (be done)."**<sup>96</sup>

**And he (Yeshua) came after reciting VeAhabta – (Deut 6:4—9) and found them (the three) sleeping, and he said to Tsefet, "Shimon are you asleep? Could you not remain vigilant in prayer for one hour? Keep vigilant and pray that you do not enter into testing; your spirit is truly filled with zeal, but your soul (flesh) is weak (causes you to stumble)."**

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<sup>89</sup> The Shema in the Second Temple Period: a reconsideration" *Journal of Ancient Judaism*, 6. Jg., 58 – 84, ISSN: 1869 – 3296 (print), 2196 - 7954 (online) © 2015 Vandenhoeck & Ruprecht GmbH & Co. KG, Göttingen.

<sup>90</sup> While this point may seem ambiguous in the present pericope it is most readily contextual. Toledano, Rabbi Eliezer. *Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation*. Orot, n.d. p. 367ff.

<sup>91</sup> Bratcher, R. G., & Nida, E. A. (1961). *A Handbook on the Gospel of Mark*. New York: United Bible Societies. p. 445

<sup>92</sup> Yehudah Ish Keriyyoth was not with the remaining eleven.

<sup>93</sup> Bratcher, R. G., & Nida, E. A. (1961). *A Handbook on the Gospel of Mark*. New York: United Bible Societies. p. 445

<sup>94</sup> Surrounded by grief

<sup>95</sup> De. 11:13—21 v16 <sup>16</sup> Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; (Deu 11:16 JPS)

<sup>96</sup> acceptance of the kingdom, בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד

**And he went away and continued praying,** reciting the VeHayah – Deut 11:13–21 **the next words** of the evening Shema. **And he came again and found them** (the three) **sleeping for their eyes were tired; and they did not know what to say to him.** And after concluding the final blessing of the Shema **he came the third time and said to them, “are you still asleep and resting? Enough!** (I have finished) the evening Shema. **The hour has arrived; the Son of Man** (the prophet) **is betrayed into the hands of sinners. Get up and let us go. The one who has handed me over is here.”**

This set of verses give practical application to the Mishnah of saying the Mishnah before dawn.<sup>97</sup> This Mishnah attributes the obligation to recite the Shema until dawn. However, Gamaliel most likely sat in Yeshivah with Yeshua. Gamaliel is not known for his assertiveness in determining halakhah and most often takes a defensive posture in life. A look at him in the book of Acts<sup>98</sup> does not demonstrate a man of great fortitude. Yes, he most certainly was a great Torah Scholar. But again, we say this is because he sat in Yeshiva with the Master. Thus, our opine is that Yeshua was the parent of determining the grandeur of G-d's Unity.

**Mark 1:35-39 And early in the morning, long before daylight<sup>99</sup> he (Yeshua) got up<sup>100</sup> and went out to an isolated place and prayed there. And Shim'on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed<sup>101</sup> him (Yeshua). And having discovered<sup>102</sup> from him [the true halakhic practice concerning the recital morning Shema and Amidah], they said to him, “everyone is searching<sup>103</sup> for you.” And he (Yeshua) responded, “let us go to the neighboring towns, so I can teach this halakhic practice<sup>104</sup> to**

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<sup>97</sup> Mishnah Bearkhot 1:1 From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the first watch” — the words of R. Eliezer. But sages say, “Until midnight.” Rabban Gamaliel says, “Until the rise of dawn.” M'H Š: His [Gamaliel's] sons returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.

He said to them, **“If the dawn has not yet risen, you are obligated to recite [the Shema].”** “And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] ‘Until midnight,’ the obligation [to perform them persists] until the rise of dawn.” [For example,] the offering of the fats and entrails—their obligation [persists] until the rise of dawn [see Lev. 1:9, 3:3–5]. And all [sacrifices] which must be eaten within one day, the obligation [to eat them persists] until the rise of dawn. If so why did sages say [that these actions may be performed only] until midnight? In order to protect man from sin.

<sup>98</sup> Cf. Acts chapter 5.34. Just because he had a “reputation” with the people does not mean that he is a good leader.

<sup>99</sup> From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua **“early in the morning, long before daylight”** reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim

<sup>100</sup> Verbal connection to Psa 12:5

<sup>101</sup> **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as **“follow after”** once. **1 to follow after, follow up.**

<sup>102</sup> “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *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. (2:769).

The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim."

<sup>103</sup> The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. The must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

<sup>104</sup> “The Gospel (Mesorah) is not revealed in a vacuum, nor is ecstatic and voluntary movements, which there were not a few in first-century Palestine. Jesus directs his ministry to practicing communities of faith (faithful obedience) in Judaism

them as well, because this is what I came to do.”<sup>105</sup> And he went through the entire region of the Galil proclaiming this halakhic message (the Mesorah) in the Synagogues ...

**Mishnah 1.2 From what time do they recite the Shema in the morning? From the hour that one can distinguish between the colors blue and white. R. Eliezer says, “Between blue and green.” And one must complete it before sunrise.**

Consequently, we see that Mark 14:32 – 42 and 1:35 – 39 that Yeshua establishes the practical application of the reciting the Evening Shema before dawn and reciting the Morning Shema and its blessings before sunrise.

Hakham Tsefet through his amanuensis Mordechai (Mark) shows us that the community was “looking for Yeshua.” It must have been well before sunrise when the “searching” began. However, the Greek word for “follow” καταδιώκω (*katadioko*) does not strictly mean search or hunt as many have translated. The Marqan text demonstrates the talmidim **mimicking** Yeshua and his halakhic practices.

The recital of the Shema was delayed in the above footnoted Mishnah because Gamliel’s talmidim had been at a wedding. Yeshua’s delay was the observance of the Pesach Seder. Both cases rely on the same understanding of the Laws concerning the recital of the Shema. We must also believe in the possibility that Yeshua’s teacher Simeon ben Hillel taught both Yeshua and Gamaliel in the same class. However, we do not have any reference where we see that Gamaliel states that the Kariat Shema is the greatest of all the Mitzvoth.

### AT THE DEATH OF THE MASTER

**m. Ber. 1:1** From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the **first watch**”—

The end of the “**ninth hour**” is the hour when the Ma’arib “evening prayer” is initiated.

**Mark 15. 37** And Yeshua breathed (out his last breath) **reciting** the Shema **with a loud** (voice)<sup>106</sup>

Thus, we have not only Yeshua’s statement that the most sacred of the Mitzvoth is the Kariat Shema we also have a living example of the veracity of that statement.

Again, we opine that the Shema is the most sacred of all the mitzvot just as Yeshua taught. We as his followers and Talmidim shod revere this mitzvah above all others.

### AMEN VAMEN

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fulfillment of an earlier history of revelation (1:2-3).” Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 68

<sup>105</sup> This passage and its Lukan Tosefta teach us concerning the “Messianic Mission.” In other words, the “Messianic Mission” is the proclamation of the Mesorah – Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings].

<sup>106</sup> Concurring with Taylor, here the text implies that Yeshua, after reciting the Shema (my interpretation) willingly yields himself over to death, “gives up the ghost.” Here we opine that it was Yeshua who first recited the Shema at his death and that by Rabbi Akiba’s time it was a common practice. The may be especially true of those who suffered a death like that of Yeshua and Akiba.

## Some Questions to Ponder:

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

## Blessing After Torah Study

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

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

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

## Next Shabbat:

### Shabbat: “Shuva” – Sabbath “of Returning/Repentance”

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָיָה עִקְבֹּ		Saturday Afternoon
“V’Hayah Egev”	Reader 1 – D’barim 7:12-16	Reader 1 – D’barim 9:1-3
“It will come about, because”	Reader 2 – D’barim 7:17-21	Reader 2 – D’barim 9:4-6
“Y será que, por haber”	Reader 3 – D’barim 7:22-26	Reader 3 – D’barim 9:1-6
D’barim (Deut.) 7:12 – 8:20	Reader 4 – D’barim 8:1-3	
Ashlamatah: Is 54:10-11 + 55:6-13	Reader 5 – D’barim 8:4-6	Monday and Thursday Mornings
Special: Hosea 14:2-10; & Micah 7:18-20	Reader 6 – D’barim 8:7-10	Reader 1 – D’barim 9:1-3
Psalms: 116:1- 117:2	Reader 7 – D’barim 8:11-20	Reader 2 – D’barim 9:4-6
	Maftir: D’barim 8:16-20	Reader 3 – D’barim 9:1-6
Mk 14:10-11: Luke 22:3-6 James 1:19-22	Hosea 14:2-10; Micah 7:18-20	

## 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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Shalom Your Excellencies!

We are soon approaching the beginning of a new Jewish year with the festival of Rosh Hashana. As I have explained in past seasons, it is customary in Jewish congregations all over the world to pass a special collection addressing special needs of the local congregation.

Since we started, we have come a very long way with our lectionary research. This soon finishing cycle of Torah reading will see the complete translation and commentary of the books of Mark, Luke, Acts, Romans, and James, as well as Ephesians and 1, 2, 3 John. Thanks to your contributions this all has been made possible. We have made many and great discoveries as we labored with much dedication and great joy.

During this new Torah Reading cycle (spring 2019 – fall 2022), we will endeavor, HaShem willing, to work and refine our translation and commentary of Mark, Luke, Acts, Romans, Ephesians, James, 1, 2, 3, John, as well as presenting you with a brand new translation and commentary on the books of 1 & 2 Timothy, Titus, Philippians, Colossians, & Bereans (Hebrews).

We are also at the moment working on a code of Nazarean Halakha which relates the 613 commandments of the Torah and other Jewish Halakhic rulings as restated in the Nazarean Codicil. Your prayers are much coveted for the success of this sacred enterprise and one which is much needed.

All of this requires our investment in special books. Therefore we appeal to all of our readers, particularly those who have never contributed to help this research to respond to this appeal before the High Holidays and fulfill in you and your family the blessings that come from the commandment: “Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed.” (Deuteronomy 16:16).

So as you appear before G-d, most blessed be He during these fall holy days why not make a generous offering as a gesture of Teshuba (repentance/returning) to G-d which is the one of the major themes of this Biblical month of Ellul? Or as Yochanan the Immerser (aka John the Baptist) taught: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Luke 3:8).

On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, and His Honor Paqid Adon Tsurriel ben Abraham, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during this soon closing year of 5778. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in any way shape or manner we have offended or done wrong to you, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!

May you and your loved ones reach Rosh HaShana having accomplished a good returning/repentance, amen ve amen!

With respect and affection, Shalom UBrakhot!

Hakham Dr. Yoseph ben Haggai

P.S. Offerings should be sent to [ravybh@bigpond.com](mailto:ravybh@bigpond.com) via PayPal unless otherwise instructed. Many thanks!

שבת שלום  
*Shabbat Shalom!*  
Hakham Dr. Yosef ben Haggai  
Rabbi Dr. Hillel ben David  
Rabbi Dr. Eliyahu ben Abraham