

## Esnoga Bet Emunah

[6970 Axis St. SE  
Lacey, WA 98513](http://www.betemunah.org/)

United States of America

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

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



## Esnoga Bet El

102 Broken Arrow Dr.  
Paris TN 38242

United States of America

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<http://torahfocus.com/>

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

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Heshvan 04, 5779 – Oct 12/13, 2018	Fourth 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 Sarai's bat Sarah son-in-law, HE Adon Michael ben Noach, husband of her eldest daughter, Charlotte (HE Giberet Rivkah), was laid off from his job a few days ago, that he may find a job opening speedily soon together with a;; job seekers of Israel. Amen ve amen!

We pray for HE Giberet Sarai's bat Sarah husband who has been suffering from an illness, **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the husband of HE Giberet Sarai bat Sarah. 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 for all who have been affected by the storm in the Carolinas that G-d, most blessed be He exten His cover of mercy and protection during this difficult times, together with all affected people of Yisrael, and we 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!

## 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 "Ki HaAretz, Asher" - "For the land which"

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי הָאָרֶץ, אֲשֶׁר		Saturday Afternoon
"Ki HaAretz, Asher"	Reader 1 – D'barim 11:10-12	Reader 1 – D'barim 12:20-22
"For the land which"	Reader 2 – D'barim 11:13-21	Reader 2 – D'barim 12:23-25
"Porque la tierra a la cual"	Reader 3 – D'barim 11:22-25	Reader 3 – D'barim 12:26-28
	Reader 4 – D'barim 11:26-29	
D'barim (Deut.) 11:10 – 12:19	Reader 5 – D'barim 11:30-32	<b>Monday &amp; Thursday Mornings</b>
Psalm 119:25-48	Reader 6 – D'barim 12:1-10	Reader 1 – D'barim 12:20-22
Ashlam.: I Kings 21:2-4,7-8,11-13,17-18	Reader 7 – D'barim 12:11-19	Reader 2 – D'barim 12:23-25
	Maftir – D'barim 12:17-19	Reader 3 – D'barim 12:26-28
N.C.: Mark 14:22-25; Lk 22:15-20; James 2:1-7	I Kings 21:2-4,7-8,11-13,17-18	

### Contents of the Torah Seder

- Canaan and Egypt Contrasted – Deut. 11:10-12
- Reward and Punishment in Judaism – Deut. 11:13-25
- The Law of the Central Sanctuary – Deut. 12:1-7
- Private Altars to be Prohibited – Deut. 12:8-14
- Extension of Prohibition of Private Sanctuary – Deut. 12:15-19

### Reading Assignment:

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

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – "Deuteronomy – III – Gratitude & Discipline," pp. 82-128.

### Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 11:10 -12:19

RASHI	TARGUM PSEUDO JONATHAN
10. For the land to which you are coming to possess is not like the land of Egypt, out of which you came, where you sowed your seed and which you watered by foot, like a vegetable garden.	10. For the land to which you go in to possess it is not like the land of Mizraim, from whence you have come, in which you did sow your seed, and water it yourself as a garden of herbs;
11. But the land, to which you pass to possess, is a	11. but the land which you pass over to inherit is a

RASHI	TARGUM PSEUDO JONATHAN
<b>land of mountains and valleys and absorbs water from the rains of heaven,</b>	<b>land of mountains and valleys: it drinks water from the rain that comes down from the heavens;</b>
12. <b>a land the Lord, your God, looks after; the eyes of Lord your God are always upon it, from the beginning of the year to the end of the year.</b>	12. <b>it is a land which the LORD your God inquires after by His Word, that He may bless it evermore; [JERUSALEM. A land which the LORD your God inquires after continually.] the eyes of the LORD your God look upon it from the beginning of the year to the year's end.</b>
13. And it will be, if you hearken to My commandments that I command you this day to love the Lord, your God, and to serve Him with all your heart and with all your soul,	13. And it will be that if you diligently obey My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart, and with all your soul,
14. I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil.	14. then will I give you the rain of your land in its time, the early in Marchesvan, and the latter in Nisan, that you may gather in your corn, your wine., and your oil.
15. And I will give grass in your field for your livestock, and you will eat and be sated.	15. I will give herbage also in thy field for your cattle, that you may eat and have enough.
16. Beware, lest your heart be misled, and you turn away and worship strange gods and prostrate yourselves before them.	16. Take heed to yourselves, lest you be led away by the imagination of your heart, and turn aside to serve the idols of the Gentiles, and worship them,
17. And the wrath of the Lord will be kindled against you, and He will close off the heavens, and there will be no rain, and the ground will not give its produce, and you will perish quickly from upon the good land that the Lord gives you.	17. and the LORD's anger be provoked against you, and He shut up the clouds of heaven, and let not the rain come down, and the earth yield no provender, and you perish soon from off the glorious land which the LORD will give you.
18. And you shall set these words of Mine upon your heart and upon your soul, and bind them for a sign upon your hand and they shall be for ornaments between your eyes.	18. But lay these my words upon your heart, and upon your soul, and bind them, written upon tephillin, as a sign upon the upper part (wrist) of your left hands, and let them be for tephillin over your forehead between your eyes.
19. And you shall teach them to your sons to speak with them, when you sit in your house and when you walk on the way and when you lie down and when you rise.	19. And you will teach them to your children to study them when you are sitting in your house with your kindred, and when you are walking in the way, and in the evening when you lie down, and in the morning when you arise. [JERUSALEM. And when you repose, and when you rise up.]
20. And you shall inscribe them upon the doorposts of your house and upon your gates,	20. And you will write them upon parchment, upon the posts, and affix them to three (things), against your chest, against the pillars of your house, and against your gates:
21. in order that your days may increase and the days of your children, on the land which the Lord swore to your forefathers to give them, as the days of heaven above the earth.	21. that your days and the days of your children may be multiplied on the land which the LORD sware to your fathers to give you, as the number of the days that the heavens abide over the earth.
<b>22. For if you keep all these commandments which I command you to do them, to love the Lord, your God, to walk in all His ways, and to cleave to Him,</b>	<b>22. For if you diligently keep every commandment that I command you to do it, to love the LORD your God, and walk in all the ways that are right before</b>

RASHI	TARGUM PSEUDO JONATHAN
	<b>Him, and cleave unto His fear,</b>
23. then the Lord will drive out all these nations from before you, and you will possess nations greater and stronger than you.	23. then will the Word of the LORD drive out all these nations from before you, and you will possess the heritage of nations greater and stronger than yourselves.
24. Every place upon which the soles of your feet will tread, will be yours: from the desert and the Lebanon, from the river, the Euphrates River, and until the western sea, will be your boundary.	24. Every place where the sole of your foot will tread will be yours, from the wilderness and the mountain; (among) your mountains will be the house of the sanctuary, and from the great river, the River Phrat, unto the ocean sea, whose waters are (old as) the creation, on the western side will be your limit.
25. No man will stand up before you; the Lord your God will cast the fear of you and the dread of you on all the land upon which you tread, as He spoke to you.	25. Not a man will be able to stand before you; but the LORD your God will set the fear and dread of you upon the faces of all the inhabitants of the land that you tread upon, as it has been told you. [JERUSALEM. Not a ruler nor a prince will stand before you; but your terror and your fear.]
26. Behold, I set before you today a blessing and a curse.	26. MOSHEH the prophet said: Behold, I have this day set in order before you a Blessing and its contrary:
27. The blessing, that you will heed the commandments of the Lord your God, which I command you today;	27. the Blessing, if you will be obedient to the commandments of the LORD your God which I command you this day;
28. and the curse, if you will not heed the commandments of the Lord your God, but turn away from the way I command you this day, to follow other gods, which you did not know.	28. and its contrary, if you will not obey the commandments of the LORD your God, [JERUSALEM. And their contraries, if you will not hearken.] but will go astray from the path which I have taught you this day, in turning aside after the idols of the nations whom thou have not known.
29. And it will be, when the Lord, your God, will bring you to the land to which you come, to possess it, that you shall place those blessing upon Mount Gerizim, and those cursing upon Mount Ebal.	29. And it will be, when the LORD your God will have brought you to the land into which you are going, to possess it, you will place six tribes upon the mountain of Gerizim, and six tribes on the mountain of Ebal. They who recite the blessings will turn their faces towards Mount Gerizim, and they who recite the curses will turn their faces towards Mount Ebal.
30. Are they not on the other side of the Jordan, way beyond, in the direction of the sunset, in the land of the Canaanites, who dwell in the plain, opposite Gilgal, near the plains of Moreh?	30. Are they not situated beyond Jordan by the way of the sunset, in the land of the Kenaanah, who dwell in the plain over against Gilgela by the side (of the place) of the vision of Mamre?
31. For you are crossing the Jordan, to come to possess the land which the Lord, your God, is giving you, and you shall possess it and dwell in it.	31. For you are to pass over Jordan to enter and possess the land which the LORD your God gives you, and you will hold and will dwell therein.
32. And you shall keep to perform all the statutes and ordinances that I am setting before you today.	32. Look well, therefore, that you perform all the statutes and judgments that I have set before you this day.
1. These are the statutes and ordinances that you shall	1. These are the statutes and judgments which you are

RASHI	TARGUM PSEUDO JONATHAN
keep to perform in the land which the Lord God of your fathers gives you to possess all the days that you live on the earth.	to observe to do in the land which the LORD God of your fathers gives you to inherit all the days that you live upon the earth.
2. You shall utterly destroy from all the places where the nations, that you shall possess, worshipped their gods, upon the lofty mountains and upon the hills, and under every lush tree.	2. You will utterly destroy all the places in which the people (whose land) you will possess have worshipped their idols, upon the high mountains and hills, and under every tree of beautiful form.
3. And you shall tear down their altars, smash their monuments, burn their asherim with fire, cut down the graven images of their gods, and destroy their name from that place.	3. You will lay their altars in ruin, break down their pillars, burn their abominations with fire, and utterly destroy the images of their gods, and abolish their names from that place.
4. You shall not do so to the Lord, your God.	4. Not so may you do to blot out the inscription of the Name of the LORD your God.
5. But only to the place which the Lord your God shall choose from all your tribes, to set His Name there; you shall inquire after His dwelling and come there.	5. But in the land which the Word of the LORD your God will choose out of all your tribes for His Shekinah to dwell there, unto the place of His Shekinah will you have recourse,
6. And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and the separation by your hand, and your vows and your donations, and the firstborn of your cattle and of your sheep.	6. and come thither, and bring your sacrifices and consecrated oblations, your tithes, the separation of your hands, your vows, your voluntary offerings, and the firstlings of your herds and flocks.
7. And there you shall eat before the Lord, your God, and you shall rejoice in all your endeavors you and your households, as the Lord, your God, has blessed you.	7. And you will there eat before the LORD your God, and rejoice in all that you put your hand unto, you and your households, in which the LORD your God will have blessed you.
8. You shall not do as all the things that we do here this day, every man [doing] what he deems fit.	8. It will not be lawful for you to do (there) as we do here today, whatever any one thinks fit for himself;
9. For you have not yet come to the resting place or to the inheritance, which the Lord, your God, is giving you.	9. for you are not yet come to the Sanctuary, to the dwelling of Peace, and to the inheritance of the land which the LORD your God will give you.
10. And you shall cross the Jordan and settle in the land the Lord, your God, is giving you as an inheritance, and He will give you rest from all your enemies surrounding you, and you will dwell securely.	10. But when you have passed over Jordan and dwell in the land which the LORD your God will give you to inherit, and He has given you repose from all your enemies round about, <b>then will you build the house of the Sanctuary, and afterward will dwell securely.</b>
11. And it will be, that the place the Lord, your God, will choose in which to establish His Name there you shall bring all that I am commanding you: Your burnt offerings, and your sacrifices, your tithes, and the separation by your hand, and the choice of vows which you will vow to the Lord.	11. And to the place which the Word of the LORD will choose to make His Shekinah to dwell there, will you bring all your oblations, firstlings, and tithes, which I command you; there will you offer your sacrifices and hallowed victims, there eat your tithes and the separation of your hands, and all your goodly vows which you may have vowed before the LORD.
12. And you shall rejoice before the Lord, your God you and your sons and your daughters and your menservants and your maidservants, and the Levite who is within your cities, for he has no portion or inheritance with you.	12. And you will rejoice before the LORD your God, you and your sons and daughters, your servants and handmaids, and the Levite who is in your cities, for he has no portion or inheritance with you.



RASHI	TARGUM PSEUDO JONATHAN
13. Beware, lest you offer up your burnt offerings any place you see.	13. Beware lest you offer your sacrifices in any place which you may see fit;
14. But only in the place the Lord will choose in one of your tribes; there you shall offer up your burnt offerings, and there you shall do all that I command you.	14. but in the Place which the LORD will choose in the inheritance of one of your tribes, there will you offer your sacrifices and do whatever I command you.
15. However, in every desire of your soul, you may slaughter and eat meat in all your cities, according to the blessing of the Lord, your God, which He gave you; the unclean and the clean may eat thereof, as of the deer, and as of the gazelle.	15. Nevertheless, after every wish of your soul, you may kill and eat flesh according to the blessing of the LORD your God, which He will give you in all your cities; they who are unclean so as not to be able to offer holy things, and they who are clean that they may offer holy things, may eat of it alike, as the flesh of the antelope or of the hart.
16. However, you shall not eat the blood; you shall spill it on the ground like water.	16. Only be careful to pour out the blood upon the ground like water.
17. You may not eat within your cities the tithe of your grain, or of your wine, or of your oil, or the firstborn of your cattle or of your sheep, or any of your vows that you will vow, or your donations, or the separation by your hand.	17. It will not be lawful for you to eat the tenths of your corn, or wine, or oil, or the firstlings of your herd or flock, nor any of the vows that you have vowed, or freewill offerings, or the separation of your hands in your cities;
18. But you shall eat them before the Lord, your God, in the place the Lord, your God, will choose you, your son, your daughter, your manservant, your maidservant, and the Levite who is in your cities, and you shall rejoice before the Lord, your God, in all your endeavors.	18. but you will eat it before the LORD your God, in the place which the LORD your God will choose; you, and your sons and daughters, and your handmaids, and the Levites who are in your cities; and you will rejoice before the LORD your God, in all that you put your hand unto.
19. Beware, lest you forsake the Levite all your days upon your land.	19. Beware that you aggrieve not the Levite all your days in which you dwell in your land.

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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



Biblical passages.

5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
  6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
  7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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## Rashi's Comments on D'barim 11:10 -12:19

**10 [The land to which you come...] is not like the land of Egypt** but better than it. This promise was made to Israel when they left Egypt, for they would say, "Perhaps we will not come to a land as good and beautiful as this one." One might think that Scripture is speaking derogatorily of it [the Land of Israel], and so he said to them: It is not like the land of Egypt, but it is worse than it! Therefore, Scripture says, "And Hebron was built seven years before Zoan of Egypt..." (Num. 13:22): One man built [both of] them—Ham built Zoan for his son, Mizraim, and he built Hebron for Canaan [his other son]. It is customary that one first builds the better city and afterwards builds the inferior one, because the refuse [left over] from the first, he puts into the second, and in any case, the favorite one first. Thus we learn that Hebron was a more beautiful city than Zoan. Egypt was superior to all other lands, as is stated [of it], "like the garden of the Lord, like the land of Egypt" (Gen. 13:10), and Zoan was the best of the land of Egypt, as it was the seat of royalty, for so it is stated: "For his princes were in Zoan" (Isa. 30:4), and Hebron was the worst city of Eretz Israel. For this reason, they set it apart for a burial ground, and yet it was better than Zoan. In Tractate Kethuboth (112a), however, our Rabbis explained the above in another manner: Is it possible that a man would build a house for his younger son [here Canaan], and only afterwards for his older son [Mizraim]? We must therefore explain [the meaning of שבע נבנתה וְחִבְרוֹן שֶׁבַע to be] that Hebron was built up seven times better than Zoan.

**[The land of Egypt,] out of which you came** Even the land of Goshen and the land of Rameses in which you dwelt, and which is the best of the land of Egypt, as it is said, "in the best of the land, [in the land of Rameses]" (Gen. 47:11)—even that is not like the land of Israel.

**[like the land of Egypt...] which you watered by foot** The land of Egypt required bringing water from the Nile by foot in order to water it; you had to rise from your sleep and toil. And only the low-lying areas were watered [i.e., were irrigated by the Nile], but not the high land, so you had to carry up water from the lower to the higher areas. **But this [land, namely Canaan] "absorbs water from the rains of heaven."** While you sleep in your bed, the Holy One, blessed is He, waters both low and high areas, both areas that are exposed and those that are not, all at once [Sifrei]

**like a vegetable garden** which does not have enough water from rain, and one has to water it by foot, [carrying water] upon one's shoulder.

**11 a land of mountains and valleys** The mountain land is superior to the land of the plain: On the plain, in an area of land that would produce a kor [a measure of grain], one would actually sow only [enough seed to produce] a kor. On the mountain, however, from an area of land that would produce a kor, one could take out of it five kor s, four from its four slopes and one on its summit.-[Sifrei 11:11]

**and valleys** - וּבִקְעוֹת. These are plains.

**12 the Lord, your God, looks after** But does He not look after all lands, as it is said, "To rain on the earth where no man is" (Job 38:26) ? Rather, it is as if God cares only for it, and with that caring, which He cares for it, He cares for all the [other] lands along with it.-[Sifrei 11:12]

**the eyes of the Lord, your God, are always upon it** to see what it requires and to make for it new decrees, sometimes for good and sometimes for bad, as is found in [Tractate] Rosh Hashanah (17b).

**from the beginning of the year [to the end of the year]** At the beginning of the year [i.e., Rosh Hashanah], it is judged [by God] what will be at its conclusion (Rosh Hashanah 8a).

**13 And it will be, if you hearken** [The word] הִשְׁמַע is referring to what is said above (verse 11): "and absorbs water from the rains of heaven"

**And it will be, if you hearken** Heb. וְהִשְׁמַע אִם שָׁמַעַתְּ תִשְׁמַעוּ. And it will be, if hearkening you will hearken. If you hearken to the old [i.e., if you study what you have already learned], you will hearken to the new [i.e., you will have a new and deeper understanding]. Similar is [the meaning of] "And it will be, if you forget" (אִם שָׁכַחְתָּ תִשְׁכַּח) (Deut. 8:19): If you have begun to forget [the Torah you have learned], eventually you will forget all of it, for so it is written in the Megillah 1: "If you leave Me for one day, I will leave you for two days." - [Sifrei on Deut. 11:22, Yerushalmi Ber. 9:5, Midrash Shmuel 1]

**command you this day** ["this day" suggests] that [the commandments] should [always] be to you as new, as though you had just heard them on this very day. -[Sifrei, 11:32]

**to love the Lord** You should not say: "I will learn in order to become rich, [or] in order to be referred to as 'Rabbi,' [or] in order that I receive a reward. Rather, whatever you do, do out of love [for God], and ultimately, the honor will come." -[Sifrei]

**and to serve Him with all your heart** i.e. with a service of the heart, and that is prayer, for prayer is called service, as it is said, "your God, Whom you serve regularly" (Dan. 6:17). But was there a [Temple] service in Babylon? Rather, [the term service is used] because he prayed, as it is said, "where there were open windows [in his upper chamber opposite Jerusalem, and three times a day he knelt on his knees and prayed...]" (Dan. 6:11). And so, too, it states regarding David, "My prayer shall be established like incense before You" (Ps. 141:2). -[Sifrei]

**[To love the Lord...] with all your heart, and with all your soul** But did he not already admonish us, [by the words] "[And you shall love the Lord, your God,] with all your heart and with all your soul" (Deut. 6:5)? [That, however, was] an admonition addressed for the individual, [while this is] an admonition to the community. -[Sifrei]

**14 I will give the rain of your land** You will have done what is [incumbent upon] you; [so] I will do what is [incumbent] upon Me. -[Sifrei]

**at its time** At night, so it will not disturb you. Another explanation of

**at its time** is: On Sabbath [Friday] nights, when everyone is at home.

**the early rain** Heb. יוֹרֵה. This is the rain that falls after [the] sowing [season], which thoroughly sates (מְרִירָה) the soil and the seeds.

**the latter rain** Heb. מְלֻקוֹשׁ. The rain that falls just before the harvest time, to fill the grain on its stalks. The term מְלֻקוֹשׁ refers to something that is late, as in the Targum [Onkelos], we translate הַיְהוּדָה הַעֲטֹפִים לְלָבָן "the ones that delayed were Laban's" (Gen. 30: 42) as לְקִישׁוּיָא. Another explanation: For this reason, it is called מְלֻקוֹשׁ namely because it falls upon the ears (מְלִילוֹת) ) and the stalks (קִשְׁיוֹ) [i.e., just before the harvest, thus מְלֻקוֹשׁ is a combination of these two words].

**and you will gather in your grain** You will gather it into the house, and not your enemies, as it is said: "[The Lord swore...] 'I will no longer give your grain as food [to your enemies, and foreigners will no longer drink your wine.... [But those who gather it in will eat it..." (Isa. 62:8, 9), and not as it is said "And it was when Israel had sown, [that Midian came up... and they destroyed the produce of the earth]" (Jud. 6:3, 4).

**15 And I will give grass in your field [for your livestock]** so that you will not have to lead them to distant pastures. Another explanation: That you will be able to trim your grain all through the winter and cast it before your livestock, and if you refrain from doing this thirty days before the harvest, it will not produce any less grain. - [Sifrei]

**and you will eat and be sated** This is another blessing: That the bread will be blessed within the stomach, that you may eat and be sated.

**16 Beware, [lest your heart be misled]** Since you will eat and be full, beware that you do not rebel [against the Holy One, blessed is He], for nobody rebels against the Holy One, blessed is He, except out of satiety, as it is said, "lest you eat and be sated... and your herds and your flocks multiply... What does he [Moses] say after this? "and your heart grows haughty, and you forget the Lord, your God" (Deut. 8:12-14).

**and you turn away** to depart from the Torah, and as a result of this,

**and worship strange gods** for as soon as a man departs from the Torah, he goes and cleaves to idolatry. Similarly, David said, "for they have driven me today, from cleaving to the Lord's heritage, saying, 'Go, worship [strange gods]" (I Sam. 26:19). But who [actually] said this to him? [He meant to say,] Since I am driven from being occupied with the Torah, I am closer to the danger of worshipping strange gods.-[Sifrei]

**strange gods** [Gods] that are strangers to those who worship them. The worshipper cries out to it, but it does not answer him; consequently, it becomes to him as a stranger.

**17 [The ground will not give] its produce** Heb. יְבוּלָהּ. It will not yield the quantity that you bring (מוֹבִיל) to it, as it said: "You have sown much, but you bring in little" (Hag. 1:6). - [Sifrei]

**and you will perish quickly** In addition to all the other sufferings, I will exile you from the land that caused you to sin. This may be compared to a king who sent his son to a feast hall and admonished him, "Do not eat or drink more than necessary, so that you will arrive home clean." The son, however, did not take heed. He ate and drank more than he needed, and he regurgitated and soiled all the guests. They took him by his hands and feet, and threw him behind the palace.-[Sifrei]

**quickly** I will give you no extensions. And if you ask: Was not an extension given to the generation of the flood, as it is said, "and his days will be [i.e., an extension will be given to him for] one hundred and twenty years" (Gen. 6:3)? [The answer is that] the generation of the flood had no one to learn from, but you do have someone to learn from. - [Sifrei]

**18 And you shall set these words of Mine** Even after you have been exiled, make yourselves distinctive with My commandments: Put on tefillin and make mezuzoth, so that these will not be new to you when you return. Similarly, it is said, "Set up markers for yourself" (Jer. 31:20). -[Sifrei]

**19 [And you shall teach them to your sons,] to speak with them** From the moment your son knows how to speak, teach him, "Moses commanded us the Torah" (Deut. 33:4). Let him learn speech through this (Sukkah 42a). From this, our Rabbis taught: **When the infant begins to talk, his father should speak to him in the Holy Tongue, and**

**should teach him the Torah. If he does not do this, it is as though he buries him,** as it is stated [here], “And you shall teach them to your sons to speak with them...” [in order that your days may increase, and the days of your children].

**21 in order that your days may increase and the days of your children** If you do so, they will increase, but if not, they will not increase, for the words of the Torah may be interpreted, so that we may deduce from a negative statement its positive inference, and from a positive statement, its negative inference.-[Sifrei]

**[the land which the Lord swore to your forefathers] to give them** it is not written here “to give you,” but rather, “to give them.” From this, we learn that [the tenet of] the resurrection of the dead has its basis from the Torah.-[Sifrei]

**22 For if you keep [all these commandments]** Heb. שְׁמַרְתֶּם תִּשְׁמְרוּ [The repetition of שְׁמַרְתֶּם to] admonish us many times to be careful with one’s learning, lest it be forgotten. -[Sifrei]

**to walk in all His ways** God is merciful, so you, too, be merciful; He bestows loving-kindness, so you, too, bestow loving-kindness.-[Sifrei]

**and to cleave to Him** Is it possible to say this? Is God not “a consuming fire” (Deut. 4:24)? **Rather, it means: Cleave to the disciples and the Sages, and I will consider it as though you cleave to Me.**-[Sifrei]

**23 Then the Lord will drive out [all these nations from before you]** Since you have fulfilled what is [incumbent] upon you, I will do what is [incumbent] upon Me.-[Sifrei]

**stronger than you** You are strong, but they are stronger than you, for if it were not that the Israelites were strong, what is the praise that he [Moses] is praising the Amorites by saying of them that they are, “stronger than you”? But, [the answer is that] you are stronger than all other nations and they [the Amorites] are stronger than you.-[Sifrei]

**25 No man will stand up [before you]** From this verse it is understood only [that] “a man” [will not be able to stand up before Israel]. How do we know that a nation, a family, or a woman with her witchcraft will also not be able to stand up before Israel? Therefore, it says: לֹא יִתְיַצֵּב, “there will be no standing up [before you]”—at all. If so, why does it say: “man”? [It means any man], even as [mighty as] Og, king of Bashan. -[Sifrei]

**The Lord... will set] the fear of you and the dread of you [on all the land]** Heb. פְּחַדְכֶם וּמִוֶּרְאֵכֶם. Is not פְּחַד the same as מִוֶּרְאֵי [both meaning fear]? But [the answer is that] פְּחַדְכֶם “the fear of you,” refers to those near by, and מִוֶּרְאֵכֶם, “the dread of you,” to those distant, for פְּחַד denotes “sudden fear,” and מִוֶּרְאֵי denotes anxiety enduring many days.

**as He spoke to you** And where did He speak [about this]? “I will cast My terror before you” (Exod. 23:27). -[Sifrei]

**26 A blessing and a curse** [i.e.,] those that were stated, [respectively,] on Mount Gerizim and on Mount Ebal.

**27 The blessing** on the condition that you listen [and obey].

**28 [If you... depart] from the way that I command you this day,** to follow [other gods] This teaches that whoever worships idols departs from the entire path that Israel has been commanded. From here [our Rabbis] said: One who acknowledges [the divinity of] pagan deities is as though he denies the entire Torah.-[Sifrei]

**29 you shall place those blessing** As the Targum [Onkelos] renders it: מְבָרְכֵי יָת, "those who bless."

**upon Mount Gerizim** [עַל, usually "upon," here means] "facing Mount Gerizim." [The Levites] turned their faces [toward the mountain] and began with the blessing: "Blessed is the man who does not make any graven or molten image..." Each of the curses in that section [beginning Deut. 27:15] were first stated in the expression of a blessing. Afterwards, they turned their faces towards Mount Ebal and began [to recite the corresponding] curse.- [Sotah 32a]

**30 Are they not [on the other side of the Jordan]?**-[Moses] gave [geographical] landmarks [describing the mountains]. beyond Heb. אַחֲרֵי, [i.e.,] after crossing the Jordan, much further on in distance, for that is the meaning of the expression אַחֲרֵי, "beyond"; wherever [the term] אַחֲרֵי is used, [it signifies] "a great separation [in time or place]."

**[on the other side of the Jordan, way beyond,] in the direction of the sunset** [i.e.,] beyond the Jordan, toward the west. And the cantillation marks of the verse prove that [אַחֲרֵי and דֶרֶךְ] refer to two separate things, for they are marked with two [conjunctive] accents [thus demonstrating that these words are not connected]: אַחֲרֵי punctuated with a pashta [which separates the word from the succeeding one], and דֶרֶךְ punctuated with a mashpel [which we call a yetib]. In addition, [the ד of the word דֶרֶךְ has a dagesh inside it [which indicates that the word דֶרֶךְ begins a new phrase or topic]. If, however, דֶרֶךְ אַחֲרֵי were one phrase [meaning "beyond the direction"], then אַחֲרֵי would have been punctuated by a conjunctive accent, namely a shofar hafuch [which we call a mahpach] and דֶרֶךְ by a pashta [the combination of which indicates the connection between those words. Additionally, the ד of the word דֶרֶךְ would not have a dagesh inside it. [But this is not so, and thus אַחֲרֵי and דֶרֶךְ are separate words in this verse.]

**opposite** Far off from Gilgal.

**[near] the plains of Moreh** This is Shechem, as is stated: "to the place of Shechem, to the plain of Moreh" (Gen. 12:6).

**31 For you are crossing the Jordan** The miracles [that will occur for you during your crossing] of the Jordan will be a sign in your hands that you will come and inherit the land [as promised].-[Sifrei]

## Chapter 12

**2 You shall utterly destroy** Destroy and then destroy them again. From here [we derive that] one who eradicates idolatry must thoroughly uproot it [i.e., remove every trace of it].-[A.Z. 45b]

**from all the places where the nations,... worshipped** And what shall you destroy from them? Their gods that are on the mountains, etc.

**3 altar** [constructed] of many stones.

**monument** [constructed] of one stone. This is the בִּימוֹס [the pedestal for an idol] concerning which we learn in the Mishnah (A.Z. 3:7): A stone that was originally carved for an idol's pedestal. asherah a tree that is worshipped.

**and destroy their name** By giving them disgraceful nicknames. What they call בֵּית גְּלִיָּא, "exalted temple," [you] should call בֵּית קְלִיָּא, "dug out house," what they call עֵין כָּל, "the all-seeing eye," [you] should call עֵין קִיץ "the thorn eye."-[A.Z. 46a]

**4 You shall not do so [to the Lord your God]** to burn sacrifices to God in any place you choose, but rather at the place that He will choose. Another explanation is: "And you shall tear down their altars... and destroy their name... [but] do not do so [to the Lord your God]"; this is an admonition [addressed] to one who would erase the Name [of God from any writing] or remove a stone from the altar or from the courtyard (Mak. 22a). Rabbi Ishmael said: Would it enter your mind that the Israelites would tear down the altars [of God]? Rather, [the meaning of "You shall not do so" is that] you should not do like the deeds of the nations so that your sins would cause the sanctuary of [i.e., built by] your fathers to be destroyed.-[Sifrei]

**5 you shall inquire after His dwelling** Heb. לְשַׁכְּנוֹ. This is the Mishkan in Shiloh.

**6 and your sacrifices** Obligatory peace offerings. your tithes [i.e.,] the tithe of the cattle and the second tithe, to eat them within the walls [of Jerusalem].

**the separation by your hand** These are the first fruits, of which it is stated: "And the kohen shall take the basket from your hand" (Deut. 26:4).

**and the firstborn of your cattle** to give them to the kohen, and he shall offer them up there.

**7 as the Lord, [your God,] has blessed you** Commensurate to to the blessing, bring [the offerings].-[Sifrei]

**8 You shall not do as all [the things] that we do [here this day]** This refers back to [what is stated above], "For you are crossing the Jordan..." (Deut. 11:31), meaning: When you will cross the Jordan, you immediately are permitted to offer up [sacrifices] on a bamah [a temporary altar] during the entire fourteen years of conquering [the nations] and dividing [the land among the tribes], but on a bamah you may not sacrifice all that you sacrifice "here this day," in the Mishkan, which is with you and has been anointed and is [thus] fit to sacrifice therein sin-offerings and guilt-offerings, vows and donations, whereas on a bamah, you may sacrifice only what is vowed or a donated. And that is the meaning of "every man [doing] what he deems fit" vows and donations that you donate because you deem fit to bring them, not because of any obligation [imposed upon you]; only these may you offer up on a bamah.-[Sifrei ; Zev. 117b]

**9 For you have not yet come [to the resting place]** All those fourteen years [of conquering and dividing the land]. not yet Heb., עַד עֵתָהּ, the same as עַד יוֹם, "not yet."

**to the resting place** This is Shiloh.

**[or to] the inheritance** This is Jerusalem.-[Sifrei ; Zev. 119a]

**10 And you shall cross the Jordan and settle in the land** You will have apportioned it [among yourselves] and every man will recognize his portion and [the territory of] his tribe.

**and He will give you rest** [i.e.,] after conquering and dividing [the land] and having obtained rest from the "nations which the Lord left over, through whom to test Israel" (Judg. 3:1). And that was only in the days of David. Then:

**11 It will be, that the place [which the Lord your God will choose... there you shall bring all that I am commanding you]** [At that time,] build for yourselves the Temple in Jerusalem. And so [Scripture] states concerning David, "And it was, when the king sat in his house and the Lord had given him rest from all his enemies surrounding him, that the king said to Nathan the prophet, 'See now, I dwell in a house of cedars, but the Ark of God dwells within the curtain'" (II Sam. 7:1, 2) [i.e., the temporary Mishkan].

**there you shall bring [all that I am commanding you]** Above (verse 6), [the same expression] is stated referring to Shiloh, but here it is stated referring to Jerusalem. Accordingly, Scripture separates the two to permit [sacrificing on a bamah during the intermediate period] between the existence of] one [sanctuary] and the other. After Shiloh was destroyed, and they came to Nob [and erected the Mishkan there], and then again, when Nob was destroyed and they came to Gibeon, [sacrificing on] a bamah was permitted—until they [finally] arrived in Jerusalem.-[Zev. 119a]

**the choice of your vows** This teaches that one should bring [offerings] from the choicest.-[Sifrei]

**13 Beware, [lest you offer up your burnt-offerings any place you see]** [This negative form of the positive command in verse 11 is repeated in order] to attach a negative commandment to this matter.

**any place you see** [i.e.,] that enters your mind. However, you may offer [anywhere] by the bidding of a prophet, for example, as Elijah [did] on Mount Carmel (I Kings 18:22). -[Sifrei]

**14 [But only in the place the Lord will choose] in one of your tribes** in the territory of Benjamin. But above (verse 5), it says, “[the place which the Lord... will choose] from all your tribes.” How can these be reconciled? When David purchased the threshing-floor [later to become the Temple site] from Araunah the Jebusite (II Sam. 24:24), he collected the [required] gold from all the tribes; however, the threshing-floor itself was [situated] in the territory of Benjamin.- [Sifrei]

**15 However, [you may slaughter and eat meat in all your gates,] in every desire of your soul** What is the text speaking about? If [you think that] it [is speaking] about [non-sacrificial] meat eaten to satisfy the appetite, to permit it for them without offering up any sacrificial portions, [we already have a reference to this, for Scripture] says elsewhere: “When the Lord, your God, expands your boundary... and you say, 'I will eat meat... [you may eat meat...]' ” (verse 20). So what is this [verse] speaking about? It is [referring to] animals designated for holy [sacrificial] purposes that had [subsequently] become blemished, that they are to be redeemed [that is, replaced by their equivalent value in money] and they may [then] be eaten anywhere. Now one might think that [this rule applies] even if the blemish is a temporary one. Therefore, Scripture says: קל—“However” [lit., “only.” This limits the permission to that of a permanent blemish].-[Sifrei]

**you may slaughter and eat [meat]** You have no permission to shear or milk [the blemished animals], but only to eat the [meat] after their ritual slaughter.-[Bech. 15b]

**the unclean and the clean [may eat thereof]** Since they formerly had holy status, about which it is stated: “And the flesh that touches any unclean thing shall not be eaten” (Lev. 7:19), it is necessary to give explicit permission for both the unclean and clean person alike to eat [from the meat, even] from the same dish...

**as of the deer and as of the gazelle** of which no sacrifice is [ever] brought.

**as of the deer, and as of the gazelle** This [comparison to a deer and a gazelle] exempts these [redeemed animals] from [the obligation of] “the foreleg, the jaws, and the maw” (see Deut. 18:3) [just as the deer and the gazelle are exempt from these gifts to the kohen].-[Chul. 130a; Sifrei]

**16 However, you shall not eat the blood** Although I said that these [animals] do not require sprinkling the blood on the altar, you shall not eat it.

**you shall spill it [on the ground] like water** [This comes] to tell you that it does not require covering [with earth]



(see Lev. 17:13)] (Sifrei ; Chul. 84a). Another explanation: [The phrase, "like water," teaches us that] it is like water insofar as it renders seeds susceptible [for receiving ritual uncleanness (Lev. 11:38).] -[Chul. 35b]

**17 You may not eat within your cities the tithe of your grain]** Scripture comes to attach a negative commandment to this matter [i.e., eating the firstborn, tithes, etc., outside the walls of Jerusalem, in addition to the positive command (stated in verse 6)].

**You may not [eat]** [Heb. לֹא תֹכֵל lit., "you cannot eat."] Rabbi Joshua the son of Korchah said: You are able, but you are not permitted [to do so]. Similar to this, in the verse "As to the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out" (Josh. 15:63), they were [physically] able to do so but they were not so permitted, since Abraham had made a [non-aggression] treaty with them when he bought the cave of Machpelah from them. [In fact,] they were not Jebusites [of the Jebusite nation] but Hittites. They were, however, called Jebusites after the city, named Jebus. So it is explained in Pirkei d'Rabbi Eliezer (chapter 36). And this is what is stated [when David was about to drive out the Jebusites. They said to him], "Unless you take away the blind and the lame [you shall not come in here]" (II Sam. 5:6), [referring to] the images [that stood at the gates] upon which the oath [that Abraham had taken regarding the Jebusites] was written.

**[You may not eat within your gates...] the firstborn of your cattle** This prohibition is addressed to the kohanim [in contrast to "the tithe of your grain," since Israelites were never permitted to eat the firstborn, even within the walls of Jerusalem].

**or the separation by your hand** This refers to the first fruits (see above on verse 6). -[Sifrei, Mak. 17a]

**18 [But you shall eat them] before the Lord** [i.e.,] within the walls [of Jerusalem].

**and the Levite who is in your cities** If you have nothing to give him from his portion, such as the first tithes, then give him the tithe of the poor. And if you have no tithe of the poor, invite him [to partake of] your peace offering.- [Sifrei]

**19 Beware, lest you forsake the Levite** This [in addition to the positive command expressed in the previous verse,] is to attach a negative commandment to the matter.

**[Beware, lest you forsake the Levite...] upon your land** But in exile, you are not admonished regarding him more than poor Israelites.-[Sifrei]

## Ketubim: Psalm 119:25-48

RASHI	TARGUM
1. ¶ Praiseworthy are those whose way is perfect, who walk with the law of the Lord.	1. <b>ALEPH.</b> How happy are the perfect of way, who walk in the Torah of the LORD.
2. Praiseworthy are those who keep His testimonies; who seek Him wholeheartedly.	2. How happy those who keep His testimony; with a whole heart they will seek His instruction.
3. Not only have they committed no injustice, they walked in His ways.	3. Truly they have not acted deceitfully; in His proper ways they have walked.
4. You commanded Your precepts, to keep diligently.	4. You have given Your commandments, to keep very much.

RASHI	TARGUM
5. My prayers are that my ways should be established, to keep Your statutes.	5. It is good for me that my ways are straight, to keep Your decrees.
6. Then I shall not be ashamed when I look at all Your commandments.	6. Then I will not be disappointed when I look to all Your commandments.
7. I shall thank You with an upright heart when I learn the judgments of Your righteousness.	7. I will give thanks in Your presence with uprightness of heart, when I learn the judgments of Your righteousness/generosity.
8. I shall keep Your statutes; do not forsake me utterly. {P}	8. I will keep Your decrees; do not abandon me utterly.
9. ¶ In what manner should a youth purify his way? To observe according to Your word.	9. <b>BETH.</b> In what way will a youth purify his way? To keep it as Your words.
10. With all my heart I searched for You; do not cause me to stray from Your commandments.	10. With all my heart I have sought Your teaching; do not let me go astray from Your commandments.
11. In my heart I hid Your word, in order that I should not sin against You.	11. In my heart I have hidden Your Word, that I might not sin in Your presence.
12. Blessed are You, O Lord; teach me Your statutes.	12. Blessed are you, O LORD; teach me Your decrees.
13. With my lips I recited all the judgments of Your mouth.	13. With my lips I have recounted all the judgments of Your mouth.
14. With the way of Your testimonies I rejoiced as over all riches.	14. In the way of Your testimonies I have rejoiced, as at a stroke of luck.
15. Concerning Your precepts I shall converse, and I shall look at Your ways.	15. I will speak by Your commandments, and I will behold Your ways.
16. With Your statutes I shall occupy myself; I shall not forget Your speech. {P}	16. I will find delight in Your decrees, I will not forget Your utterance.
17. ¶ Bestow kindness upon Your servant; I shall live and I shall keep Your word.	17. <b>GIMEL</b> Requite Your servant with good; I will live, and keep Your words.
18. Uncover my eyes and I shall look at hidden things from Your Torah.	18. Uncover my eyes, and I will behold wonders from Your Torah.
19. I am a stranger in the land; do not hide Your commandments from me.	19. I am a dweller in the land; do not take away Your commandments from me.
20. My soul is crushed from longing for Your judgments at all times.	20. My soul has longed with longing for Your commandments at all times.
21. You shall rebuke cursed wilful sinners who stray from Your commandments.	21. You have rebuked the malicious; cursed are all who stray from Your commandments.
22. Remove from me disgrace and contempt, for I kept Your testimonies.	22. Remove from me humiliation and shame; for I have kept Your testimonies.
23. Although princes sat and talked about me, Your servant conversed about Your statutes.	23. For leaders sit speaking against me; Your servant is engaged in instruction of Your decrees.
24. Also, Your testimonies are my affairs, men of my counsel. {P}	24. Also Your testimonies are my delight, the source of my counsel.
25. ¶ My soul clung to the dust; revive me according to Your <b>word.</b>	25. <b>DALETH.</b> My soul is joined to the dust; heal me according to Your <b>word.</b>
26. I told of my ways, and You answered me; teach me Your statutes.	26. I numbered my ways and You received my prayer; teach me Your decrees.
27. Make me understand Your precepts, and I shall speak of Your wonders.	27. Give me insight into the way of Your commandments, and I will speak of Your wonders.

RASHI	TARGUM
28. My soul drips from grief; sustain me according to Your word.	28. My soul is grieved by weariness; sustain me according to Your word.
29. Remove from me the way of falsehood, and favor me with Your Torah.	29. Remove from me the path of lies; and by Your Torah have compassion on me.
30. I <b>chose</b> the way of faith; Your judgments I have set [before me].	30. I have <b>chosen</b> the faithful path; I have placed Your judgments with me.
31. I clung to Your testimonies; O Lord; put me not to shame.	31. I have joined myself to Your testimonies, O LORD; do not make me ashamed.
32. [In] the way of Your commandments I shall run, for You will broaden my understanding. {P}	32. I will run in the path of Your commandments, for You will expand my heart.
33. ¶ Instruct me, O Lord, [in] the way of Your statutes, and I shall keep it at every step.	33. <b>HE</b> . Teach me, O LORD, the way of Your decrees, and I will keep it totally.
34. Enable me to understand and I shall keep Your Torah, and I shall keep it wholeheartedly.	34. Give me insight, and I will keep Your Torah, O LORD; and I will keep it with a whole heart.
35. Lead me in the path of Your commandments for I desired it.	35. Make me walk in the course of Your commandments, for I desire it.
36. Extend my heart to Your testimonies and not to monetary gain.	36. Incline my heart to Your testimonies, and not to money.
37. Turn away my eyes from seeing vanity; with Your ways sustain me.	37. Turn my eyes away from the sight of deceit; by Your words heal me.
38. Fulfill for Your servant Your word that is for Your fear.	38. Confirm Your word to Your servant, which leads to Your worship.
39. Remove my disgrace, which I feared, for Your judgments are good.	39. Take away my reproach, which I fear, for Your judgments are good.
40. Behold, I longed for Your precepts; with Your righteousness sustain me. {P}	40. Behold, I have yearned for Your commandments; in Your generosity heal me.
41. ¶ And may Your acts of kindness befall me, O Lord, Your salvation according to Your word.	41. <b>VAV</b> . And let Your kindness come upon me, O LORD, Your redemption in accordance with Your word.
42. And I shall answer a word to those who disgrace me, for I trusted in Your word.	42. And I will give answer to those who mock me, for I have trusted in Your word.
43. And do not take out utterly from my mouth a word of truth, because I hoped for Your words.	43. And do not remove the word of truth from my mouth utterly, for I have waited long for Your judgments.
44. And I shall keep Your Torah constantly, forever and ever.	44. And I will keep your Torah always, for ages upon ages.
45. And I shall walk in widely accepted ways, for I sought Your precepts.	45. And I will walk in the wideness of the Torah, for I have sought Your commandments.
46. And I shall speak of Your testimonies in the presence of kings, and I shall not be ashamed.	46. And I will speak of Your testimonies before kings, and I will not be ashamed.
47. And I shall engage in Your commandments, which I love.	47. And I will delight myself in Your commandments, which I love.
48. And I shall lift up my palms to your commandments, which I love, and I shall converse about Your statutes. {P}	48. And I will lift my hands to Your commandments, which I love, and I will speak of Your decrees.

## Rashi's Commentary of Psalm 119:25-48

**26 I told of my ways** to You, [of] my needs and my sin, and You answered me.

**28 My soul drips** Heb. דלפה, drips; i.e., it is becoming less and less.

**30 Your judgments I have set** I applied myself to your judgments and I clung to your testimony, to **choose** the way of faith. Therefore, I ask, "Remove from me the way of falsehood."

**33 and I shall keep it at every step** Heb. עקב. I shall keep it in all its paths and the steps of its paths, an expression of "heels" (עקבים), traces in French, footsteps.

**38 Fulfill for Your servant Your word** that You promised me.

**that is for Your fear** That I and my children shall fear Your name, for on that condition You promised me (I Kings 2:4): "if your children take heed in their way, etc."

**39 Remove my disgrace** Forgive me for that sin [with Bath-sheba], and my enemies will no longer be able to disgrace me with it.

**for Your judgments are good** and I already accept upon myself "to repay the ewe-lamb fourfold."

**41 And may...befall me** May Your salvation befall me according to Your word which You promised me.

**43 And do not take...from my mouth a word of truth** Heb. תצל. Do not separate from my mouth a word of truth, as (Gen. 31:9): "And God separated (ויצל) your father's property and gave it to me." I found this.

**utterly...a word of truth** in all my instructions [regarding ritual law] and in all my legal decisions, that I should not stumble over them.

**45 And I shall walk in widely accepted ways** in the halachah that is widely accepted and widespread in Israel.

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### Meditation from the Psalms Psalm 119:49-72 By: H.Em. Rabbi Dr. Hillel ben David

I am repeating my introduction from the first part of this psalm for continuity.

The life of King David was devoted to the attainment of self-perfection in the service of God. Every action and every step in David's life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet; eight verses begin with א, aleph, the next eight with ב, beit, and so on, because this psalm embodies an orderly program for achieving personal perfection. The Talmud<sup>1</sup> refers to this psalm תמניא אפין, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven

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<sup>1</sup> Berachot 4b

days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.<sup>2</sup>

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy — the Torah. As David followed the guiding light of G-d's Torah, his lips burst forth in these ecstatic verses of praise for G-d's salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: 'I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost sheep; seek out Your servant, I have not forgotten Your commandments'.<sup>3</sup>

As we mentioned last week, Psalm 119 was composed by King David.<sup>4</sup> We know that he wrote this Psalm to chronicle his life's journey towards spiritual perfection.<sup>5</sup> Verse 38 speaks of HaShem's word:<sup>6</sup>

***Tehillim (Psalms) 119:38*** *Confirm Thy word unto Thy servant, which pertaineth unto the fear of Thee.*

What is a word? Is this the written word or an oral word? Surely, you must say both. Let's delve a bit deeper into the connection between the written and the oral Torah.

After having heard the Aseret Hadibrot, the Ten Commandments from Sinai, Moses ascended onto the mountain and remained there for forty days and nights. The Torah describes that he ate no bread nor drank no water.

What did Moses do on Sinai for forty days and nights? He received the Torah on Sinai. Now this can't be the Written Torah, the Five Books of Moses, since we know that some mitzvot, like Shabbat, were given prior to Sinai and most were recorded after the event at Sinai. There is a debate in the Talmud as to whether the Torah was written all at one time by Moses, or section by section throughout the forty-year trek through the desert.

But one thing is certain that the text of the Written Law was "not" given on Sinai, with the exception of the Ten Commandments, which were oral and which were then given to Moses engraved by HaShem in stone. So, the question is: "What" was given to Moses on Sinai during those forty days?

Moses received the Oral Law on Sinai. The Oral Law is the basis for the Written Law. Without the Oral Law, the Written Law, what we all see in the Holy Ark in the synagogue, is meaningless. The Written Law is merely a set of cryptic notes, symbols, shorthand abbreviations for a more expansive, fundamental and complete system of a blueprint for the world and life.

Let me illustrate. The basis for our liberty in these United States is the Constitution. Can a short concise document like the Constitution contain all the laws that cover every facet of a nation's life? It is absurd to think so. It is a compendium of all the values upon which our freedoms and rights are built. It abstracts the values of the Torah, the

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<sup>2</sup> See prefatory remarks to psalm 60.

<sup>3</sup> v. 176 - 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>4</sup> The Book of Psalms, volume 3, Mikraoth Gedoloth, translation of text – Rashi and other commentaries by Rabbi A.J. Rosenberg.

<sup>5</sup> 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>6</sup> The Book of Psalms, volume 3, Mikraoth Gedoloth, translation of text – Rashi and other commentaries by Rabbi A.J. Rosenberg.

Magna Carta, and the vision of our founding Fathers. It is a blueprint which guides the designers and the builders of the nation in each generation.

In effect, then, the Written Torah is an abstract of a fuller expanded gift that HaShem gave Israel, the Torah shebaal peh, the Oral Law. The Oral Law is the underpinnings of the Written Law and by its very nature of being oral; it could not be frozen in stone or parchment.

### Why Did HaShem Create an Oral Law?<sup>7</sup>

If there is an Oral Law, why didn't HaShem or Moses write it down? What benefit could there be in the details of the Law being Oral?

There are actually many reasons why the Torah needs an oral component. I will, HaShem willing, try to explain a few in this article.

Our Hakhamim make a very interesting statement in the Midrash Rabbah. The Midrash is discussing some of the deeper meanings of the sacrificial offerings brought by the leaders of the Tribes of Israel when the Holy Tabernacle was built and dedicated: "And for the peace sacrifice, two oxen..." Because HaShem gave Israel two Torahs: The Written Torah and the Oral Torah. He gave them the Written Torah that has the 613 Commandments, to fill them up with merits and to purify them, as it says "HaShem wants His righteous people, so He increased and strengthened the Torah".<sup>8</sup>

He gave them the Oral Torah so that they would, by the Oral Torah, be distinct from all other nations. For this reason it was not given in writing, so that the Gentiles could not forge it or claim it for their own, and then claim that **they** are the true Israel, as they did with the Written Torah.<sup>9</sup>

The Oral Torah is our unique property, our special possession, our glory and source of joy. It is what makes us what we are, and enables us to fulfill HaShem's will.

The Torah is vaster than most people imagine. In the Book of Job, Tzofar Hana'amati<sup>10</sup> tells us about the wisdom of HaShem, the Torah, that "Its measurement is longer than the land, and wider than the sea".<sup>11</sup> But if you unroll a copy of every Book of the Torah and stretch them out end to end, starting from the Five Books of Moses until Malachi, the entire length is not likely to reach even one mile. Tzofar Hana'amati is not referring to the Books of the Written Torah, which have a specific limit, but to the wisdom of HaShem as manifest in the Oral Torah, and as alluded to in the Written Torah.

Similarly, we find in the Midrash as follows: May the Name of the King of all emperors be blessed, for having chosen Israel from all the seventy nations, as it says, "For HaShem's portion is His nation, Jacob is the essence of His inheritance".<sup>12</sup> And He gave us the Written Torah that contains hidden and concealed allusions, and He explained them in the Oral Torah, and revealed them to Israel.

Moreover, the Written Torah has the general rules, and the Oral Torah has the details. The Oral Torah is vast, and

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<sup>7</sup> The following section is an excerpt and edited portion from the following web site: <http://www.beingjewish.com/mesorah/whynotwritten.html>

<sup>8</sup> Yeshayahu (Isaiah) 42:21.

<sup>9</sup> Midrash Bamidbar Rabbah 14:10, s.v. "On the Eleventh Day".

<sup>10</sup> Zophar the Naamathite - One of Job's friends – the name is given in Iyov (Job) 11:1.

<sup>11</sup> Iyov (Job) 11:9

<sup>12</sup> Debarim (Deuteronomy) 32:9.

the Written Torah is small.

For HaShem ratified His pledge with Israel only because of the Oral Torah, as it says: "Through these words I have set forth my pledge with you..." The actual words used by the Torah there mean, literally, "By the mouth of these words I have set forth my pledge with you..."<sup>13</sup> [This is the literal translation]. The Torah means "through these words," but instead uses the phrase "By the mouth of these words...."

The Torah could have said, "Because of these words...." or "For the sake of these words...." or "For these words..." or "through these words...", but instead the Torah used the phrase "By the mouth of these words...." This refers to the Oral Torah, hence the use of the phrase "**by the mouth** of these words..."

Only those who love HaShem with all their hearts, all their souls, and all their might, study the Oral Torah.<sup>14</sup>

The Talmud is not the entire Oral Torah. The Talmud is the basic skeleton of the Oral Torah, as much as was absolutely necessary for the preservation of the Torah. But it is by far not the entire Oral Torah. That wouldn't be possible.

The Oral Torah is limitless. This is not hyperbole, or exaggeration, in any way. I mean this precisely and literally. The greatness of the Oral Torah is that no matter how much is taught, no matter how much is learned, there is always more true Torah to be discovered. HaShem created the Torah that way. The Talmud tells us, "Every Torah teaching that any conscientious Torah student is destined to extrapolate was already taught to Moses at Mount Sinai".<sup>15</sup>

And absolutely every single element of the Oral Torah is alluded to in the Written Torah. This adds yet another dimension to the study, and helps make the learning even more glorious and meaningful. Incidentally, this is why the Written Torah had to be written in Hebrew, the language that HaShem created specifically for that purpose.

The Oral Torah contains the details of the general Laws found in the Written Torah. Without those details, we could never fulfill the Laws. For example, the Torah commands the Jewish Supreme Court to declare when a new month has begun, and the Oral Torah gives us all the necessary details. We find, therefore, that the Talmud<sup>16</sup> tells us that the time between each appearance of a new moon can be no less than 29.53059 days. This information, reported by Rabbi Gamaliel in the Talmud, is part of the Oral Torah.

Only this century did anyone else in the world have a calculation of that nature. Carl Sagan has stated that the period of time from new moon to new moon is 29.53058 days, only 100 thousandth of a day less! That's within 0.864 of a **second** of what the Talmud says! Scientists in Berlin later revised it to 29.530588 days, which is 0.6912 thousandths of a second **closer** to what the Talmud says, and the scientists are still not absolutely positive. That is how close they are to the number given by our Oral Torah. We needed this information, in order to properly observe a mitzva in the Torah, so HaShem taught that to Moses.

The Oral Torah is needed in order to maintain the context of the Written Torah. It therefore contains much more information than the Written Torah. The Written Torah needs the Oral Torah to make certain that the correct meaning is conveyed and understood.

In the simple act of relaying information, the spoken word can employ so many means that are unavailable to the

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<sup>13</sup> Shemot (Exodus) 34:27

<sup>14</sup> Midrash Tanchuma, Noach 3:3, s.v. These are the Chronicles.

<sup>15</sup> Midrash Rabbah: Leviticus 22:1; *ibid.* Eccl. 1:2 and 5:2.

<sup>16</sup> Rosh Hashanah 25b.



written word. Tone of voice is one example. Another example is which words we stress, and how strongly we accent them. Hand gestures and body language convey a great deal more than the simple spoken word conveys, and far more than the written word.

There is an old Yiddish story about the man in a small town in Europe who sent his son to an out-of-town school. A month or so later, the son wrote the father a letter. The father could not read, so he walked around town looking for someone who could read the letter to him. He came across the baker. In Europe, bakers were known for their lack of scholarship. They usually had poor reading skills, if any at all. This baker was no exception. But the baker was a good man, and he decided he would do this favor for this man.

The baker opened the letter, and read it to the father. The letter was a rather simple letter, in which the son tells the father about how busy he is with his courses, how he has found a simple place to live in the big and confusing city. Unfortunately, it is rather distant from the school, but it was all he could afford. As a result he needs to take a bus to and from school every day. And so on and so forth. He ended the letter with a polite plea to his father to send him some money. "*Tatteh, shik gelt.*" ("Father, send money.")

Unfortunately, the baker was not very adept at reading, and moreover, did not know of the close relationship between the father and his son. The baker perceived the letter as being nasty and full of demands. He was certainly unable to render the flowery phrases of affection interspersed throughout the letter.

"He complains that you sent him to this difficult school that gives him a lot of work to do," said the baker, "how terrible the city is, and how he is not happy with his apartment. He demands that you send him money!" That was how the baker interpreted the letter.

The father grew incensed. "After all I did for him! That lousy ingrate! How *dare* he speak to me that way!"

He took the letter, and rushed off to the town Rabbi to show it to him.

The Rabbi took the letter, the evidence of the son's chutzpah, and read it. Raising an eyebrow, he asked the father what harm there was in the letter.

The father, sputtering, reiterated his outrage against his son's chutzpah, all the while pointing to the letter.

The Rabbi smiled patiently, and told the man to sit down. He offered him something to eat and drink, and then said to him, "Let me read this letter to you." He read the letter out loud, in a soft and loving voice, ending with the impassioned plea of "*Tatteh, shik gelt*".

By the time the Rabbi was finished, the man was red in the face with embarrassment. "I can't understand it," he muttered. "The baker must have read the wrong letter."

A written record is needed, but it takes an educated person to read it properly! That is why we need Rabbis and scholars to delve into each matter and make sure the Torah is properly and fully understood.

In addition, words themselves change their meanings over time. Here's an interesting example. In *Alice in Wonderland*, by Lewis Carroll, we find the expression "Stuff and nonsense!" I once read a work in which the author mused that the two words, "stuff" and "nonsense," made an odd juxtaposition. After all, the word "stuff" means, more or less, "something of substance." "Nonsense," of course, means the opposite. Using the two words to describe one thing makes no sense.

But if you read Charles Dickens' works, you will also come across the word "stuff", and he used it to mean "nonsense"! In other words, "stuff and nonsense" was not an odd juxtaposition at all, back then. Back then, in the nineteenth century, when Dickens and Dodgson<sup>17</sup> lived, the word "stuff" had almost precisely the opposite meaning that it does today, barely 150 years later!

So when the Torah gives us instruction, we must be clear as to the original meaning of the instruction. This, the Oral Torah keeps alive for us. Let me cite an example of a changing idiom.

The Torah commands Jewish men to wear tefillin on their head. Where on the head? Above the hairline, in a straight line between one's two eyes (no, it does not have to be precise, but near enough). How does the Torah phrase it? The Torah says, "Let them be as insignia between your eyes".<sup>18</sup> The Torah does not mean literally between your eyes, but on your head in that position.

How do we know this? The Torah uses the phrase "between your eyes" in at least one other place. The Torah commands us not to imitate pagan practices, among them the practice of pulling out one's hair in mourning. The Torah says, "You are children of HaShem your G-d. Do not mutilate yourselves, and do not make a bald patch **between your eyes** as a sign of mourning".<sup>19</sup>

Where, precisely, are we not to make a bald patch? Between our eyes? Do you have that much hair between your eyes? How can you make yourself bald in a place that has practically no hair, if any at all? What does the Torah mean here? Well, back in the early Biblical days, there was a Hebrew phrase "between your eyes" that really meant "on your head above your hairline, between your eyes".

So when the Torah tells us to place tefillin "between your eyes", the Torah really means on one's head, in a direct line above the area between one's eyes. How do I know this? Because the Talmud tells us so.<sup>20</sup> I would not have made this connection on my own. Our Oral Tradition, however, teaches us the meaning of the Written Torah.

Thus we see that the Oral Torah maintains the integrity and original meaning of the Written Torah. Today, no one uses the phrase "between your eyes", or if they do, they don't mean it the way the Torah uses it. That's why we need the Oral Torah!

The truth is that the Oral Torah and Written Torah work together, and each can exist only with the other. The Written Torah is needed as an anchor for the Oral Torah. It contains, in brief and in hidden allusion, the Oral Torah as well.

So we need both the Oral Torah **and** the Written Torah to maintain each other, and bring us the full instruction that HaShem has given us.

Furthermore, the Torah **must** be passed along from generation to generation by direct oral transmission. Just as in every field, we Jews also have specialists. These are our Hakhamim, who have the responsibility to teach and keep Judaism alive that way. And they, too, must teach by example as well as by direct teaching.

The Torah therefore exhorts each of us, "Ask your father and he will relate it to you; your elders (alternatively, your grandfathers) and they will tell you".<sup>21</sup>

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<sup>17</sup> Lewis Carroll's real name.

<sup>18</sup> Debarim (Deuteronomy) 11:18.

<sup>19</sup> Debarim (Deuteronomy) 14:1.

<sup>20</sup> Menachoth 37b

<sup>21</sup> Debarim (Deuteronomy) 32:7.

We must study the Torah constantly, but that is not enough. Torah must be absorbed; it must be internalized through day-to-day exposure. Yes, it must be studied constantly. But even more so, it must be soaked up through total immersion, like a tea bag in hot water. The tea in the bag becomes completely wet, and the water around the bag turns into tea. When we live a life of Torah, the Torah elevates and improves us, and the entire Torah-observant world is enriched through our personal example, and future generations look to us as a role model. Therefore, to truly internalize the Torah within us, we must be part of, and interact with, the Torah world.

For that, and for the reasons mentioned above, and for many more reasons besides, we need direct Oral Teaching. We could never rely on the Written Word alone.

### The Indispensable Oral Law

*Debarim (Deuteronomy) 4:6 Safeguard and keep (these rules) since that is your wisdom and understanding in the eyes of the nations. They will hear all these rules and say, 'this great nation is certainly a wise and understanding people'.*

Throughout history, in almost every country, the Jews have led the intelligentsia. Through the worst of the "Dark Ages", when the only men capable of reading were the clergy and some nobility, just about every Jewish male knew how to read Hebrew, and many were equally proficient in the language of the land. Jews have been at the forefront of every civil movement, every intellectual movement, and have been known as scholars throughout all of history. Even Gentiles have recognized this, and you can find mention of it in numerous places, and in the writings of many cultures.

What is the source of our wisdom? The Torah tells us, the Torah is the source!

It is amazing that so few people take the time to think about what this really means. Consider: The Christians claim that they now have the Torah. Yet no one calls the Christians a wise people. What do we have that they don't?

The answer is obvious to anyone who has ever learned the Torah. We have the Oral Law, which is the traditional accompaniment to the written tradition many refer to as the Bible. Anyone who has ever tried to learn the Scriptures alone knows that they are a closed book, full of confusing and difficult to understand statements. The Torah is generally briefly worded, and lacks detailed directions. Obviously, commentary is necessary. This commentary is the Oral Tradition, also known as the Oral Law, or the Oral Torah. The Written Bible is completely incomprehensible without the Oral Tradition.

To demonstrate, I will cite some examples of Laws from the Written Torah that are completely incomprehensible without knowledge of the Oral Tradition.

When the Bible tells us<sup>22</sup> to take together four species on the first day of Succoth, which four species are meant, and what are we supposed to do with them?

The prohibition of Chelev<sup>23</sup> - fat, in Vayikra (Leviticus) 7:24, leaves us uninformed as to which fat is included in the category of Chelev, and which are Shumin (fat) and therefore permitted.

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<sup>22</sup> Vayikra (Leviticus) 20:14.

<sup>23</sup> Basically, these are the fats on the kidneys and the intestines, etc.

Which blood is forbidden, in Vayikra (Leviticus) 7:26, and how do we purge the meat of it?

What are Totaphot?<sup>24</sup> If that means Tefillin, what exactly are Tefillin? How are they made, and how are they "bound as a sign upon your hand?"

Which work is forbidden on the Sabbath, and which is permitted?

"You shall not cook a young animal in its mother's milk" is stated three times in the Torah. Why? The Oral Law explains why. It also explains the seemingly odd wording of the commandment.

Most Hebrew words change their meaning when pronounced differently. Without the Oral Tradition, how can we determine the true meaning of the words of the Hebrew Scriptures, written as they were without vowels? Indeed, without an oral law we would not even understand the meaning of the letters, much less the words.

These are just a few examples of why the Oral Torah is necessary. And if you consider all that the Torah includes, you will realize that the entire body of Torah, the instructions on how to live our lives, is too vast to be confined to a few small books.

The Talmud tells the story of a Gentile who went to Hillel the Elder and said to him, "I want to convert, but I want to accept only the Written Torah, and not the Oral Torah. I don't wish to accept the words of the Hakhamim. So teach me only the Written Torah, and not the Oral Torah."

But Hillel knew that the man wanted to do the right thing. He simply didn't understand the purpose of the Oral Torah. So he began to teach him the Aleph Bet.<sup>25</sup> The first day, Hillel the Elder taught him the first two letters, *aleph*, and *bet*.

The next day, Hillel the Elder taught him the same two letters in reverse. He showed him the letter *aleph*, and called it "*bet*." The man objected, "But yesterday you taught it the other way!"

"Well, then, you need me, a Hakham, to teach you the *Aleph Bet*? So you have to trust my knowledge of the tradition of the letters. What I tell you is the Oral Tradition. You can't read the alphabet if no one tells you what it means. And you think you don't need the Hakhamim knowledge of Jewish Tradition in order to understand the words of the Torah? Those are much more difficult! Without an Oral Tradition you will **never** be able to learn the Torah."

#### The Oral Explains the Written

Without an oral law, even the text of the written Torah becomes fraught with problems. The most outrageous example I have seen is using the Shema to prove that there are many gods:

"Hear O Israel, [the one called] HaShem is our G-d, HaShem is [number] one [among the gods]". Could the Hebrew sentence be read and interpreted that way? Sure. Is that the intent? Most decidedly not, yet without an oral law, it becomes a possibility.

So it is clear that an Oral Tradition is needed, and that one exists.

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<sup>24</sup> Shemot (Exodus) 13:16.

<sup>25</sup> The Hebrew alphabet.

## Ashlamatah: 1 Kings 21:2-4, 7-8, 11-13, 17-18

RASHI	TARGUM
1. ¶ And it was after these happenings, that Naboth the Jezreelite had a vineyard, which was in Jezreel, next to the palace of Ahab, the king of Samaria.	1. And after these things, Nabaoth the Jezreelite who was in Jezreel had a vineyard by the side of the palace of Ahab the king of Samaria.
2. And Ahab spoke to Naboth saying, "Give me your vineyard and I will have it for a vegetable garden since it is near my house, and I will give you instead of it a vineyard which is better than it-if it pleases you, I will give you money, its worth."	2. And Ahab spoke with Nabaoth, saying: "Give to me your vineyard, and it will be my vegetable garden, for it is near, by the side of my house; and I will give to you in its place a vineyard that is better than it. If it is good in your eyes, I will give to you silver whose value is equal."
3. <b>And Naboth said to Ahab, "The Lord forbid me to give the inheritance of my forefathers to you."</b>	3. <b>And Nabaoth said to Ahab: "Far be from me from before- the LORD to give the inheritance of my fathers to you."</b>
4. And Ahab came to his house sad and upset because of the matter that Naboth the Jezreelite had spoken to him and said, "I will not give you the inheritance of my forefathers." He lay on his bed, turned away his face, and did not eat bread.	4. And Ahab went to his house, troubled and sullen over the word that Nabaoth the Jezreelite spoke with him, and said: "I will not give to you the inheritance of my fathers." And he lay upon his bed, and he turned his face, and he did not eat bread.
5. And Jezebel his wife came to him, and spoke to him, "For what is this that your spirit has left you and you do not eat bread?"	5. And Jezebel his wife came unto him and spoke with him: "Why is your spirit turning around, and you are not eating bread?"
6. He spoke to her, "For I have spoken to Naboth the Jezreelite and I have said to him, 'Give me your vineyard for money or if you wish I will give you a vineyard instead of it. And he said, 'I will not give you my vineyard.' "	6. And he spoke with her, "Because I spoke with Nabaoth the Jezreelite, and I said to him: 'Give to me your vineyard for silver; or if you wish, I will give to you a vineyard in its place.' And he said: 'I will not give to you my vineyard.'"
7. <b>And Jezebel his wife said to him, "Do you now exercise kingly power over Israel? Arise, and eat bread and let your heart be merry, I will give you Naboth the Jezreelite's vineyard."</b>	7. <b>And Jezebel his wife said to him: "Are you now succeeding in the kingship over Israel? Arise, eat bread, and let your heart be happy. I will give to you the vineyard of Nabaoth the Jezreelite."</b>
8. And she wrote letters in Ahab's name and sealed [them] with his seal, and she sent the letters to the elders and the officials who were in his city, who sat with Naboth.	8. And she wrote a letters in the name of Ahab and sealed them with his signet ring, <sup>5</sup> and she sent letters to the elders and to the young noblest who were in his city, who were dwelling with Nabaoth.
9. And she wrote letters saying, "Proclaim a fast and place Naboth in the forefront of the people.	9. And she wrote in the letters, saying: "Proclaim a fast and set up Nabaoth at the head of the people.
10. And set up two wicked men opposite him and they will testify against him saying, 'You have cursed God and the king,' and they shall remove him and stone him, and he will die."	10. And set up two men, sons of wickedness, opposite him. And let them witness against him, saying: <b>"You have blasphemed before the LORD, and you have cursed the king. And take him out and stone him, and let him be killed."</b>
11. And the men of his city did, the elders and the officials that dwelled in his city, as Jezebel sent to them, as it was written in the letters that she had sent to them.	11. And the men of his city, the elders and the young nobles who were dwelling in his city, did just as Jezebel sent unto them, just as it was written in the letter that she sent unto them.
12. They proclaimed a fast, and they set Naboth at the	12. They proclaimed a fast and set up Nabaoth at the

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head of the people.	head of the people.
13. And the two wicked men came and sat opposite him, and the wicked men testified against Naboth in front of the people saying, <b>"Naboth cursed God and the king." And they took him out of the city and stoned him with stones, and he died.</b>	13. And two men, sons of wickedness, came, and they sat opposite him. And the men of the sons of wickedness witnessed against Nabaoth before the people, saying: <b>"Nabaoth blasphemed before the LORD and cursed the king." And they took him outside the city and stoned him with stones, and he died.</b>
14. And they sent to Jezebel saying: "Naboth has been stoned and has died."	14. And they sent unto Jezebel, saying: "Nabaoth has been stoned, and he is dead."
15. And it was when Jezebel heard that Naboth was stoned and that he died, that Jezebel said to Ahab, "Get up, and take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, for Naboth is not living but dead."	15. And when Jezebel heard that Nabaoth had been stoned and was dead, Jezebel said to Ahab: "Arise, take possession of the vineyard of Nabaoth the Jezreelite who was not willing to give it to you for money, for Nabaoth is not alive but is dead."
16. And it was as Ahab heard that Naboth had died, that Ahab got up to go down to the vineyard of Naboth the Jezreelite to take possession of it. <b>{P}</b>	16. And when Ahab heard that Nabaoth was dead, Ahab arose to go down to the vineyard of Nabaoth the Jezreelite to take possession of it.
17. And the word of the Lord came to Elijah the Tishbite saying,	17. And a word of prophecy was from before the LORD with Elijah who was from Teshub. saying:
18. "Arise and go down toward Ahab the king of Israel, who is in Samaria. Behold! he is in Naboth's vineyard where he has gone down to take possession of it.	18. "Arise, go down to meet Ahab the king of Israel who is in Samaria. Behold he is in the vineyard of Nabaoth where he went down to take possession of it.
19. And you shall speak to him saying, 'So said the Lord, "Have you murdered and also inherited?" And you shall speak to him saying, 'Thus said the Lord; "In the place that the dogs have licked the blood of Naboth, shall the dogs lick your blood, even yours!'"	19. And you will speak with him, saying: 'Thus said the LORD: "Have you killed, and also have you taken possession?" And you will speak with him, saying: 'Thus said the Lord: "In the place in which the dogs licked the blood of Nabaoth, the dogs will lick your blood also.'"
20. And Ahab said to Elijah, "Have you found me, my enemy?" And he said, "I have found [you] because you have sold yourself to do what is bad in the eyes of the Lord.	20. And Ahab said to Elijah: "Have you found me, O my enemy?" And he said: "I have found (you), because you have planned to do what is evil before the LORD.
21. I will bring disaster upon you and I will expunge after you and I will cut off from Ahab every male child and those that are restrained and those that are free in Israel.	21. Behold I am bringing upon you evil, and I will search after you and destroy for Ahab everyone knowing knowledge, bond and free, in Israel.
22. And I will make your house as the house of Jeroboam, the son of Nebat and the house of Baasha the son of Ahijah, because of the anger which you have angered [Me] and you have caused Israel to sin.	22. And I will make your house like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Ahijah on account of the provocations that you provoked and you made Israel sin.
23. And also concerning Jezebel, the Lord spoke saying, 'The dogs will eat Jezebel in the valley of Jezreel.	23. And also concerning Jezebel the LORD decreed saying: 'The dogs will eat Jezebel in the property of Jezreel.'
24. The dead of Ahab in the city will be eaten by the dogs, and the dead in the fields the fowl of the sky will eat.' "	24. Whoever belonging to Ahab will die in the city, the dogs will eat; and whoever will die in the field, the birds of the heavens will eat."
25. But there was none like Ahab who had sold himself	25. Only there was no one like Ahab who planned to

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to do bad in the eyes of the Lord, that Jezebel his wife instigated him.	do what is evil before the LORD, whom Jezebel his wife led astray
26. And he very abominably went after idols, like all that the Amorites had done, whom the Lord had expelled from before the children of Israel. {P}	26. And he acted very wickedly to go after the idols according to all that the Amorites did whom the LORD drove out from before the sons of Israel.

## Rashi's Commentary on 1 Kings 21:2-4, 7-8, 11-13, 17-18

**1 And it was after these happenings** [lit. after these things,] still another incident to bring his death close.

**2 its worth** [lit. the worth of this, i.e.,] the worth of this vineyard.

**8 to the elders** wicked and ignorant elders, elders of shame.

**9 Proclaim a fast** On a fast day it was their custom to search for the sins in their hands.

**13 Naboth cursed** Heb. בֵּרַךְ, [lit. blessed, a euphemism for קללה,] curse. The Targum renders: Naboth blasphemed against God and cursed the king.

**15 Get up and take possession** Some of our Sages say that the property of those executed by the king belong to the king. And some of them say that he [Ahab] was the son of his [Naboth's] father's brother. He killed him and his children [as well], and was therefore fit to inherit his [property].

**20 you sold yourself** You sold yourself to anger your Creator. Heb. הִתְמַכְרָךְ, you sold yourself [reflexive form] like (Deut. 28:68) וְהִתְמַכְרְתֶם, "and you will sell yourselves there to your enemies."

**23 in the valley of Jezreel** Heb. חַל, the Aramaic translation of valley.

**25 But there was none like Ahab** The Scripture testifies concerning him that there was none among the kings like him, for Jeroboam and all those after him worshipped the calves out of fear that if the people would go up to Jerusalem, the kingdom would return to the house of David, but this one [Ahab] added the Baal and the Asherah to anger God.

**sold himself** was sold to idolatry. I saw in Yerushalmi that Hiel was his counselor, and every day he [Hiel] would estimate his [Ahab's] value and he [Ahab] would give it to the pagan deities.

**27 and put sackcloth on his flesh**, and he fasted, he walked barefoot.

## Hakham's Meditation on the Prophetic Lesson

Our Ashlamatah covers two Petuchot (Pericopes), the first from 21:1-16 and the second from 21:17-26. The verbal tally between the Torah Seder and Ashlamatah is as follows:

Deut. 11:10

פִּי הָאָרֶץ, אֲשֶׁר אֵתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ--לֹא כְּאֶרֶץ מִצְרַיִם הוּא, אֲשֶׁר יֵצְאתֶם מִשָּׁם: אֲשֶׁר תִּזְרַע אֶת-



וְרֵעָה, וְהִשְׁקִיתָ בְּרִגְלֶךָ כַּגֵּן הַיֵּרֶק.

For the land, whither you go in to possess it, is not as the land of Egypt, from whence you came out, where you did sow your seed, and did water it with your foot, **as a garden of herbs;**

### 1 Kings 21:2

וַיְדַבֵּר אַחָאָב אֶל-נָבוֹת לֵאמֹר תִּנְה-לִי אֶת-כַּרְמֶךָ וַיְהִי-לִי לְגֵן-יֵרֶק,

And Ahab spoke unto Naboth, saying: 'Give me thy vineyard, that I may have it for **a garden of herbs,**

The Ashlamatah may be divided as well thematically along the same lines as the Petuchot it covers:

- After these events Ahab was seized with such a desire for a vineyard which was situated near his palace at Jezreel, that when Naboth, the owner of the vineyard, refused to part with his paternal inheritance, he became thoroughly dejected, until his wife Jezebel paved the way for the forcible seizure of the desired possession by the shameful execution of Naboth (1Kings 21:1-16).
- But when Ahab was preparing to take possession of the vineyard, Elijah came to meet him with the announcement, that both he and his wife would be visited by the Lord with a bloody death for this murder and robbery, and that his idolatry would be punished with the extermination of all his house (1Kings 21:17-26).

**Jezreel** – According to Wikipedia<sup>[49]</sup>

**Jezreel** (**Hebrew**: יִזְרְעֵאל *Yizre'el*, "God sows") was an ancient [Israelite](#) city and fortress originally within the boundaries of the [Tribe of Issachar](#),<sup>[50]</sup> and later within the northern [Kingdom of Israel](#). According to the [Book of Kings](#), the royal palace of [King Ahab](#) in Jezreel was adjacent to the [vineyard](#) of [Naboth](#). Prior to the division of the [United Kingdom of Israel](#), the city was also the hometown of [Ahinoam](#), first wife of [King David](#).

The modern [archaeological site](#) is located on a low hill on the southern edge of the [Jezreel Valley](#)'s eastern edge in northern [Israel](#).<sup>[51]</sup> Archaeologists [David Ussishkin](#) and John Woodhead believe that Jezreel was a fortress that served as a cavalry base for [King Ahab](#).

Jezreel has been identified with the modern Zerin, (cf. Joshua 19:18) on the most western point of the range of Gilboa, reaching down into the great and fertile valley of Jezreel, to which it gave its name.

The Jewish Encyclopaedia<sup>[52]</sup> describes Naboth as:

Jezreelite of the time of Ahab, King of Israel; owner of a small plot of ground near Jezreel (II Kings 9:21, 25-26) and of a vineyard contiguous to Ahab's palace at Jezreel (I Kings 21:1); the Septuagint reads, "a vineyard hard by the thrashing-floor of Ahab, King of Samaria," without indicating its situation. Ahab desired the vineyard for a garden of herbs and proposed to buy it from Naboth or give him a better one in exchange. Naboth, however, refused to part with the vineyard on the ground that it was the inheritance of his fathers. It seems that Ahab would have abandoned his purpose, but his wife Jezebel took the matter into her own hands. Writing in Ahab's name to the elders and nobles of Naboth's city, probably Samaria, she ordered them to proclaim a solemn fast and set Naboth on high among the people; then two wicked men were to testify that Naboth had cursed God and the king, the punishment for which was stoning. Jezebel's order was executed to the letter, and Naboth having been stoned, Ahab took possession of the vineyard (I Kings 21:1-16). It seems from II Kings 9:26 that Naboth's sons perished with their father, probably being killed soon afterward by order of Jezebel in order that they might not claim the vineyard as their

inheritance. The execution of Naboth took place outside the city, where the dogs licked up his blood (I Kings 21:13, 19), according to Josephus ("Ant." viii. 15, § 6), at Jezreel).

The offer of King Ahab seems fair to uninformed eyes, however Keil and Delitzsch<sup>[53]</sup> correctly comment on v. 3 –

“Naboth refused to part with the vineyard, because it was the inheritance of his fathers, that is to say, on religious grounds (חֵלִילָהּ כִּי מִיְהוָה), because the sale of a paternal inheritance was forbidden in the Law (Lev. 25:23-28; Num. 36:7.). He was therefore not merely at liberty as a personal right to refuse the king's proposal, but bound by the commandment of God.”

Commenting on this passage, Rev. Bill Long states:

The word *nabata* in Arabic means "vineyard," and so Naboth's name may have been derived from his holdings. **It is as if his vineyards had become renowned in the region and he was simply known as the "vineyard guy."** If Napa is synonymous in America with wine, so Naboth in ancient Israel was synonymous with a fine vineyard. Ahab longed to possess this vineyard. We aren't told whether there is a long family dispute between Ahab's and Naboth's people or whether Ahab, always sensitive to his "back side," is trying to clip the wings of another prominent noble. We are just told that he wants Naboth's vineyard.

**But before we dump on Ahab, we ought to look more closely at how things are described. He makes a proposal to Naboth which is actually not a bad one, from one perspective.** In our common law system of law, we have the concept of "eminent domain." It provides that the State may take any and all of your private land as long as it pays you "just compensation" for it. **Sometimes the state doesn't have to compensate you at all if it is just a "partial taking."** Actually, this area of law is really a "hot button issue" in many states in America today. In Ahab's case he is giving Naboth the choice *not only* of just compensation but of what we might call a "comparable parcel." From the perspective of *our* system of property law, what Ahab does is perfectly reasonable, merciful--and legal.

**But Israel has a particular attachment to land in accordance with the Torah, much greater even than we have.** Land is not only a source of wealth and security; it gives a family identity and continuity. The whole principle of the Jubilee year in Israelite life presupposes that the land *ought never* to leave the family's possession or, if it does, it is restored to the family in the 50th year. Well, the concept of the Jubilee was just that--a brilliant idea that probably never was actually put into effect, but it reflects the strong values of the people. **Land is inviolate. Even if the king wants the land.**

Anyhow, King Ahab was a weak man cleaving more to his pagan machiavellic wife that hated any religious man with gusto, than to G-d, most blessed be He! What is interesting to observe is that the corrupt elders of Samaria carry out a kangaroo court at the behest of Jezebel against Naboth, in a similar vein as the corrupt priesthood in Jerusalem together with Sadducee Scribes and Elders carry out their kangaroo court against the Master.

The accusation against Naboth was: **"Naboth did curse (blaspheme) God and the king."**

And the accusation against the Master was:

**Mar 14:61** And Yeshua kept silent, and made no reply. Again, the Kohen Gadol interrogated him, and said, **"Are you the Messiah, the son of the [Most High] Blessed [be He]?"**

**Mar 14:62** And Yeshua said to him, I am, and you will see the son of man sitting at the right hand of the [All] Powerful and He (G-d) will come with the clouds of heaven.

**Mar 14:63** And the Kohen Gadol tore his tunic, and said, "Why do we need witnesses anymore?"

**Mar 14:64** Behold, **from his own mouth you have heard blasphemy.** How does it appear to you?"

And they all [the Kohanim, the Soferim and the Zakanim (of the Tz'dukim)] decided, that he deserved to die.

Both the elders and the nobles of Samaria and the corrupt priests and the elders and scribes of the Sadducees in both cases unlawfully determined that the falsely accused "deserved to die" Why this abuse of authority and perversion of the justice system? The answer is offered in both the Torah Seder for this week and the Pericope of the Nazarean Codicil for this week as well: they all transgressed the commandment "to cleave unto G-d" (Deut. 11:22).

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## Verbal Connections

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

**Debarim (Deuteronomy) 11:10 - 12:19**  
**Tehillim (Psalms) 119:25-48**  
**Melachim alef (I Kings) 21:2-4, 7-8, 11-13, 17-18**  
**Mk 14:22-25, Lk 22:15-20, Jam. 2:1-7**

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

Goest in / Came / Come - בוא, Strong's number 0935.

Go / Turn away - עבר, Strong's number 05674.

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

Goest in / Came / Come - בוא, Strong's number 0935.

Possess - ירש, Strong's number 03423.

Came out / carried him forth - יצא, Strong's number -03318.

Garden - גן, Strong's number 01588.

Herbs - ירק, Strong's number 03419.

**Debarim (Deuteronomy) 11:10** For the land, whither thou **goest in <0935> (8802)** to **possess <03423> (8800)** it, is not as the land of Egypt, from whence ye **came out <03318> (8804)**, where thou sowedst thy seed, and wateredst it with thy foot, as a **garden <01588>** of **herbs <03419>**: 11 But the land, whither ye **go <05674> (8802)** to **possess <03423> (8800)** it, is a land of hills and valleys, and drinketh water of the rain of heaven:

**Tehillim (Psalms) 119:37** **Turn away <05674> (8685)** mine eyes from beholding vanity; and quicken thou me in thy way.

**Tehillim (Psalms) 119:41** VAU. Let thy mercies **come <0935> (8799)** also unto me, O LORD, even thy salvation, according to thy word.

**Melachim alef (I Kings) 21:2** And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a **garden <01588>** of **herbs <03419>**, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

**Melachim alef (I Kings) 21:4** And Ahab **came <0935> (8799)** into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

**Melachim alef (I Kings) 21:13** And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they **carried him forth <03318> (8686)** out of the city, and stoned him with stones, that he

died.

**Melachim alef (I Kings) 21:18** Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to **possess <03423> (8800)** it.

## Hebrew:

Hebrew	English	Torah Reading Deut. 11:10 – 12:19	Psalms 119:25-48	Ashlamatah I Ki 21:2-4, 7-8, 11-13, 17-18
אב	father	Deut. 11:21 Deut. 12:1		1 Ki. 21:3 1 Ki. 21:4
אהב	love	Deut. 11:13 Deut. 11:22	Ps. 119:47 Ps. 119:48	
אכל	eat	Deut. 11:15 Deut. 12:7 Deut. 12:15 Deut. 12:16 Deut. 12:17 Deut. 12:18		1 Ki. 21:4 1 Ki. 21:7
אלהים	God	Deut. 11:12 Deut. 11:13 Deut. 11:16 Deut. 11:22 Deut. 11:25 Deut. 11:27 Deut. 11:28 Deut. 11:29 Deut. 11:31 Deut. 12:1 Deut. 12:2 Deut. 12:3 Deut. 12:4 Deut. 12:5 Deut. 12:7 Deut. 12:9 Deut. 12:10 Deut. 12:11 Deut. 12:12 Deut. 12:15 Deut. 12:18		1 Ki. 21:13
אצל	beside	Deut. 11:30		1 Ki. 21:2
בוא	go, come	Deut. 11:10 Deut. 11:29 Deut. 11:31 Deut. 12:5 Deut. 12:6 Deut. 12:9 Deut. 12:11	Ps. 119:41	1 Ki. 21:4 1 Ki. 21:13
בחר	chooses	Deut. 12:5 Deut. 12:11 Deut. 12:14 Deut. 12:18	Ps. 119:30	
בית	house	Deut. 11:19 Deut. 11:20 Deut. 12:7		1 Ki. 21:2 1 Ki. 21:4
בן	children, son	Deut. 11:19 Deut. 11:21 Deut. 12:12 Deut. 12:18		1 Ki. 21:13
ברך	blessed	Deut. 12:7		1 Ki. 21:13
גן	garden	Deut. 11:10		1 Ki. 21:2

Hebrew	English	Torah Reading Deut. 11:10 – 12:19	Psalms 119:25-48	Ashlamatah I Ki 21:2-4, 7-8, 11-13, 17-18
דָּבַק	hold fast	Deut. 11:22	Ps. 119:25 Ps. 119:31	
דִּבֵּר	speaking, said	Deut. 11:19 Deut. 11:25	Ps. 119:46	1 Ki. 21:2 1 Ki. 21:4
דְּבָר	words	Deut. 11:18	Ps. 119:25 Ps. 119:28 Ps. 119:42 Ps. 119:43	1 Ki. 21:4 1 Ki. 21:17
דָּרַךְ	treads	Deut. 11:24 Deut. 11:25	Ps. 119:35	
דֶּרֶךְ	way	Deut. 11:19 Deut. 11:22 Deut. 11:28 Deut. 11:30	Ps. 119:26 Ps. 119:27 Ps. 119:29 Ps. 119:30 Ps. 119:32 Ps. 119:33 Ps. 119:37	
דָּרַשׁ	cares, seek	Deut. 11:12 Deut. 12:5	Ps. 119:45	
חֻק	statutes	Deut. 11:32 Deut. 12:1	Ps. 119:26 Ps. 119:33 Ps. 119:48	
טוֹב	good	Deut. 11:17	Ps. 119:39	1 Ki. 21:2
יְהוָה	LORD	Deut. 11:12 Deut. 11:13 Deut. 11:17 Deut. 11:21 Deut. 11:22 Deut. 11:23 Deut. 11:25 Deut. 11:27 Deut. 11:28 Deut. 11:29 Deut. 11:31 Deut. 12:1 Deut. 12:4 Deut. 12:5 Deut. 12:7 Deut. 12:9 Deut. 12:10 Deut. 12:11 Deut. 12:12 Deut. 12:14 Deut. 12:15 Deut. 12:18	Ps. 119:31 Ps. 119:33 Ps. 119:41	1 Ki. 21:3 1 Ki. 21:17
יָצָא	come, go	Deut. 11:10		1 Ki. 21:13
יָרַק	vegetables	Deut. 11:10		1 Ki. 21:2
יָרַשׁ	possess	Deut. 11:10 Deut. 11:11 Deut. 11:23 Deut. 11:29 Deut. 11:31 Deut. 12:1 Deut. 12:2		1 Ki. 21:18
יָשַׁב	sit, dwell	Deut. 11:19 Deut. 11:30 Deut. 11:31 Deut. 12:10		1 Ki. 21:8 1 Ki. 21:11 1 Ki. 21:12 1 Ki. 21:13
כַּף	sole.palm	Deut. 11:24	Ps. 119:48	
כָּתַב	write	Deut. 11:20		1 Ki. 21:8

Hebrew	English	Torah Reading Deut. 11:10 – 12:19	Psalms 119:25-48	Ashlamatah I Ki 21:2-4, 7-8, 11-13, 17-18
				1 Ki. 21:11
לב	heart		Ps. 119:32 Ps. 119:34 Ps. 119:36	1 Ki. 21:7
למד	teach	Deut. 11:19	Ps. 119:26	
מלך	king		Ps. 119:46	1 Ki. 21:13 1 Ki. 21:18
מצוה	commandments	Deut. 11:13 Deut. 11:22 Deut. 11:27 Deut. 11:28	Ps. 119:32 Ps. 119:35 Ps. 119:47 Ps. 119:48	
משפט	judgments	Deut. 11:32 Deut. 12:1	Ps. 119:30 Ps. 119:39 Ps. 119:43	
נחלה	inheritance	Deut. 12:9 Deut. 12:12		1 Ki. 21:3 1 Ki. 21:4
נפש	soul	Deut. 11:13 Deut. 11:18 Deut. 12:15	Ps. 119:25 Ps. 119:28	
נתן	give, gave, given	Deut. 11:14 Deut. 11:15 Deut. 11:17 Deut. 11:21 Deut. 11:25 Deut. 11:26 Deut. 11:29 Deut. 11:31 Deut. 11:32 Deut. 12:1 Deut. 12:9 Deut. 12:15		1 Ki. 21:2 1 Ki. 21:3 1 Ki. 21:4 1 Ki. 21:7
סור	aside, turn	Deut. 11:16 Deut. 11:28	Ps. 119:29	
עבד	male servant	Deut. 12:12 Deut. 12:18	Ps. 119:38	
עבר	cross over	Deut. 11:11 Deut. 11:31 Deut. 12:10	Ps. 119:37 Ps. 119:39	
עין	eyes	Deut. 11:12 Deut. 11:18 Deut. 12:8	Ps. 119:37	1 Ki. 21:2
עשה	do, did, done, make, made	Deut. 11:22 Deut. 11:32 Deut. 12:1 Deut. 12:4 Deut. 12:8 Deut. 12:14		1 Ki. 21:7 1 Ki. 21:11
פנים	before, face	Deut. 11:23 Deut. 11:25 Deut. 11:26 Deut. 11:32 Deut. 12:7 Deut. 12:12 Deut. 12:18		1 Ki. 21:4
קום	rise up. Arise	Deut. 11:19	Ps. 119:28 Ps. 119:38	1 Ki. 21:7 1 Ki. 21:18
ראה	behold, see, beheld	Deut. 11:26 Deut. 12:13	Ps. 119:37	
שכב	lie down	Deut. 11:19		1 Ki. 21:4
שם	names	Deut. 12:3 Deut. 12:5		1 Ki. 21:8

Hebrew	English	Torah Reading Deut. 11:10 – 12:19	Psalms 119:25-48	Ashlamatah I Ki 21:2-4, 7-8, 11-13, 17-18
		Deut. 12:11		
שָׁמֹר	take heed, be careful, keep	Deut. 11:16 Deut. 11:22 Deut. 11:32 Deut. 12:1 Deut. 12:13 Deut. 12:19	Ps. 119:34 Ps. 119:44	
תָּמִיד	always, continually	Deut. 11:12	Ps. 119:44	

## Greek:

GREEK	ENGLISH	Torah Reading Deut. 11:10 – 12:19	Psalms 119:25-48	Ashlamatah I Ki 21:2-4, 7-8, 11-13, 17-18	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:22-25	Tosefta of Luke Lk 22:15-20	Remes/Gemara of Acts/Romans and James Jam. 2:1-7
ἀγαπάω	love	Deut. 11:13 Deut. 11:22	Ps. 119:47 Ps. 119:48				Jas. 2:5
αἷμα	blood	Deu 12:16			Mk. 14:24	Lk. 22:20	
ἀκούω	hear, heard	Deu 11:13 Deu 11:22 Deu 11:27					Jas. 2:5
ἀμην	amen				Mk. 14:25		
ἀμπελος	grapevine				Mk. 14:25	Lk. 22:18	
άνηρ	men			1Ki 21:11 1Ki 21:13			Jas. 2:2
ἀποκρίνομαι	answered		Psa 119:42				
άρτος	bread, loaves			1Ki 21:4 1Ki 21:7	Mk. 14:22	Lk. 22:19	
βασιλεύς	king		Ps. 119:46	1 Ki. 21:13 1 Ki. 21:18	Mk. 14:25	Lk. 22:16 Lk. 22:18	Jas. 2:5
γέννημα	fruit				Mk. 14:25	Lk. 22:18	
γραφω	write, written	Deut. 11:20		1 Ki. 21:8 1 Ki. 21:11			
διαθηκη	covenant				Mk. 14:24	Lk. 22:20	
δίδωμι	give, gave, given	Deut. 11:14 Deut. 11:15 Deut. 11:17 Deut. 11:21 Deut. 11:25 Deut. 11:26 Deut. 11:29 Deut. 11:31 Deut. 11:32 Deut. 12:1 Deut. 12:9 Deut. 12:15		1 Ki. 21:2 1 Ki. 21:3 1 Ki. 21:4 1 Ki. 21:7	Mk. 14:22 Mk. 14:23	Lk. 22:19	
εἷς	one	Deu 12:14					
εἰσερχομαι	enter	Deu 11:31 Deu 12:5					Jas. 2:2
ἐκλέγομαι	choose, chose, chosen	Deu 12:5 Deu 12:11 Deu 12:14 Deu 12:18					Jas. 2:5
ἐκχέω / ἐκχύνω	pour	Deu 12:16			Mk. 14:24	Lk. 22:20	
ἐξω	outside			1Ki 21:13			
ἐπιθυμέω	desired		Psa 119:40			Lk. 22:15	
ἐπιθυμία	desire	Deu 12:15				Lk. 22:15	
ἐπικαλεομαι	to be called upon	Deu 12:5 Deu 12:11					Jas. 2:7
εἶπω	said			1Ki 21:3 1Ki 21:4 1Ki 21:7 1Ki 21:17	Mk. 14:22 Mk. 14:24	Lk. 22:15 Lk. 22:17	Jas. 2:3

GREEK	ENGLISH	Torah Reading Deut. 11:10 – 12:19	Psalms 119:25-48	Ashlamatah I Ki 21:2-4, 7-8, 11-13, 17-18	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:22-25	Tosefta of Luke Lk 22:15-20	Remes/Gemara of Acts/Romans and James Jam. 2:1-7
έρχομαι	went, come		Psa 119:41	1Ki 21:4		Lk. 22:18	
εσθίω	eat	Deut. 11:15 Deut. 12:7 Deut. 12:15 Deut. 12:16 Deut. 12:17 Deut. 12:18		1 Ki. 21:4 1 Ki. 21:7	Mk. 14:22		
ευλογεω	blessed	Deut. 12:7		1 Ki. 21:13	Mk. 14:22		
ευχαριστέω	gave thanks				Mk. 14:23	Lk. 22:17 Lk. 22:19	
ημερα	day	Deu 11:21 Deu 11:31 Deu 12:1			Mk. 14:25		
θεος	God	Deut. 11:12 Deut. 11:13 Deut. 11:16 Deut. 11:22 Deut. 11:25 Deut. 11:27 Deut. 11:28 Deut. 11:29 Deut. 11:31 Deut. 12:1 Deut. 12:2 Deut. 12:3 Deut. 12:4 Deut. 12:5 Deut. 12:7 Deut. 12:9 Deut. 12:10 Deut. 12:11 Deut. 12:12 Deut. 12:15 Deut. 12:18		1 Ki. 21:13	Mk. 14:25	Lk. 22:16 Lk. 22:18	Jas. 2:5
ηηουζ	Jesus				Mk. 14:22		Jas. 2:1
ιστημι	establish, stand		Psa 119:38				Jas. 2:3
καθημαι	sitting down	Deu 11:19					Jas. 2:3
καθιζω	sat	1Ki 21:12 1Ki 21:13					
καινος	new				Mk. 14:24 Mk. 14:25	Lk. 22:20	
καλος	good						Jas. 2:7
κλαω	broken, broke				Mk. 14:22	Lk. 22:19	
κυριος	LORD	Deut. 11:12 Deut. 11:13 Deut. 11:17 Deut. 11:21 Deut. 11:22 Deut. 11:23 Deut. 11:25 Deut. 11:27 Deut. 11:28 Deut. 11:29 Deut. 11:31 Deut. 12:1 Deut. 12:4 Deut. 12:5 Deut. 12:7 Deut. 12:9 Deut. 12:10 Deut. 12:11 Deut. 12:12 Deut. 12:14 Deut. 12:15 Deut. 12:18	Ps. 119:31 Ps. 119:33 Ps. 119:41	1 Ki. 21:3 1 Ki. 21:17			Jas. 2:1
λαμβανω	take, took,				Mk. 14:22	Lk. 22:17	



GREEK	ENGLISH	Torah Reading Deut. 11:10 – 12:19	Psalms 119:25-48	Ashlamatah 1 Ki 21:2-4, 7-8, 11-13, 17-18	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:22-25	Tosefta of Luke Lk 22:15-20	Remes/Gemara of Acts/Romans and James Jam. 2:1-7
	taken				Mk. 14:23	Lk. 22:19	
λέγω	saying			1Ki 21:2 1Ki 21:13 1Ki 21:17	Mk. 14:25	Lk. 22:16 Lk. 22:18 Lk. 22:19 Lk. 22:20	
λόγος	words		Ps. 119:25 Ps. 119:28 Ps. 119:42 Ps. 119:43	1 Ki. 21:4 1 Ki. 21:17			
όνομα	names	Deut. 12:3 Deut. 12:5 Deut. 12:11		1 Ki. 21:8			Jas. 2:7
όρος	mount, mountain	Deu 11:29 Deu 12:2					
ούκετι	no longer				Mk. 14:25	Lk. 22:16	
παραδίδωμι	delivered up, betray						
πάσχα	passover					Lk. 22:15	
πατήρ	father	Deut. 11:21 Deut. 12:1		1 Ki. 21:3 1 Ki. 21:4			
πίνω / πίνω	drink	Deu 11:11			Mk. 14:23 Mk. 14:25	Lk. 22:18	
ποιέω	do, did, done, make, made	Deut. 11:22 Deut. 11:32 Deut. 12:1 Deut. 12:4 Deut. 12:8 Deut. 12:14		1 Ki. 21:7 1 Ki. 21:11		Lk. 22:19	
ποτηριον	cup				Mk. 14:23	Lk. 22:17 Lk. 22:20	
σφοδρα	very much, exceedingly		Psa 119:43 Psa 119:47				
σώμα	body				Mk. 14:22	Lk. 22:19	
τόπος	place	Deu 11:24 Deu 12:2 Deu 12:3 Deu 12:5 Deu 12:11 Deu 12:13 Deu 12:14 Deu 12:18					
υίος	children, son	Deut. 11:19 Deut. 11:21 Deut. 12:12 Deut. 12:18		1 Ki. 21:13			
φαγω	eat				Mk. 14:22	Lk. 22:15 Lk. 22:16	
χειρ	hands	Deu 11:18 Deu 12:7 Deu 12:11 Deu 12:17 Deu 12:18	Psa 119:48				
ώρα	hour	Deu 11:14					Jas. 2:3

## NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) "11.10 – 12.19"  
"KI HAARETZ, ASHER" - "FOR THE LAND WHICH"  
BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA  
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT  
MORDECHAI (MK)

And he said to them, "I have earnestly desired to eat this Pesach with you before I suffer. For I tell you that I will not eat it until it is fulfilled in the kingdom (governance) of G-d through the Hakhamim and Bate Din as opposed to human kings." And he took in hand the (third) cup, and after saying a Brakhah he said, "Take this and divide this among yourselves. For I tell you, from now on I will not drink of the fruit of the vine until the kingdom of G-d through the Hakhamim and Bate Din as opposed to human kings comes." And he took bread, and after giving thanks, he broke it and gave it to them, saying, "This is analogous of my life which is given for you. Do this in remembrance of me." And in the same way the cup after they had eaten, saying, "This is analogous of my life (the blood) of the renewal of the Covenant, which is poured out for you.

And Yeshua received bread (the afikomen) and said Ha-Motsi and broke it, and he gave to them and said, receive this, it is analogous of my Jewish body politic. And he (Yeshua) said grace (Birkat Hamazon), after they ate (the meal), and taking the cup (the 3<sup>rd</sup> one of redemption), after saying Ha-Gefen and gave to them, and they all drank out of it. And he said to them, this is analogous of my life (the blood) of the renewal of the Covenant, which is poured out for the many (the Gentiles). Amen ve amen I say to you, I will no more drink of the fruit of the vine until that day that I drink it (or, I am refreshed -strengthened) anew in the kingdom (governance) of G-d through the Hakhamim and Bate Din as opposed to human kings.

### SCHOOL OF HAKHAM YA'AQOB'S REMES YA'AQOB 2.1-7

**MY BRETHREN pay no servile regard to unqualified people. Practice faithfulness to our Master Yeshua HaMashiach master of glory!** <sup>2</sup> For if a person of the Tzdukim – Sadducee comes into your congregation whose hands are adorned with gold rings and who is wearing splendid apparel, and a poor Torah Scholar in shabby<sup>26</sup> clothes comes in, <sup>3</sup>And you give special attention to the one who wears the splendid clothes (Tzdukim – Sadducee) and say to him, Sit here in this preferable seat! while you tell the poor Torah Scholar, Stand there! or, Sit there on the floor at my feet!<sup>27</sup> <sup>4</sup> Are you **not discriminating among your own** and becoming critics and judges<sup>28</sup> with your own wrong<sup>29</sup> motives? <sup>5</sup> Listen, my beloved brethren: Has not God

<sup>26</sup> **Zechariah 3:1-4** Then he showed me Joshua the high priest standing before the angel of the LORD, and the adversary standing at his right hand to accuse him. The LORD said to the adversary, "The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?" Now Yehoshua was clothed with filthy garments and standing before the angel. He spoke and said to those who were standing before him, saying, "Remove the filthy garments from him." Again, he said to him, "See, I have taken your iniquity away from you and will clothe you with festal robes."

**Isaiah 64:6**, "But we are all as an unclean [thing], and all our righteousness's [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

<sup>27</sup> Let thy house be a meeting-house for the wise; and powder thyself in the dust of their feet; and drink their words with thirstiness.

<sup>28</sup> Trying to judge without the authority, education or appointment (Ordainment)

<sup>29</sup> Analytical Greek New Testament suggests that the word *πονηρός* should be translated as "wicked."

Research, Institute for New Testament Textual. Analytical Greek New Testament. Edited by Barbara Friberg, Timothy Friberg, and Kurt Aland. 1981 edition. Grand Rapids, Mich: Baker Book House, 1981.

**chosen those who are poor in the eyes of the world to be rich in faithfulness and in their position as faithfully obedient and to inherit the Kingdom (governance) of G-d through the Hakhamim and Bate Din as opposed to human kings, which He has promised to those who love Him? 'But you, in contrast have insulted, humiliated, dishonored, and shown your contempt for the poor Torah Scholar. Is it not the rich (i.e. The Tzdukim) who dominating you? Is it not they who drag you into their illegal<sup>30</sup> courts of law? 'Is it not they who slander and blaspheme that Holy Name by which you are distinguished and called?**

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

Deu 11.10 – 12.19	Ps 119. 25-48	I Kings 21.2-4, 7-8, 11-13, 17-18	Mordechai 14:22-25	Luqas 22:15-20	Ya'aqob 2.1-7
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**COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT**

**ORDER – SEDER**

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While scholars quibble over Second Temple period practices and the order of the Pesach Seder, they miss the whole point of our pericope. Likewise, most scholar's wanting to institute the "Eucharist" without an understanding of the true order and meaning of the Pesach Seder and the Greek word order of our present text. The present context of the Pesach Seder relates to the events, which follow the Pesach Meal called "Shulchan Aruch" or "the Prepared Table." Hakham Tsefet does not elaborate on the details of the Seder or those events, which took place in the earlier parts of the Seder. Why?

Life is structured by the Torah! Hakham Tsefet demonstrates a life that follows the structure of the Torah and related mitzvot. The basis of the "Ten Words" as found in the Torah Seder lays the foundation for the order of Jewish life. Hakham Tsefet relates to the Torah Seder's ordered life by use of the Pesach Seder's order to teach us about the structured life mandated through the "Ten Words."

The key essential to Jewish life is order. The title of our Prayer book is Siddur, "order." The title of the Passover ceremony is "Seder," "Order." The "order" of the Seder is very ancient. We have the basic structure listed in the Mishnah. Scholars such as Mary Healy tell us that the central element of the Passover, the lamb is missing in the Markan texts.<sup>31</sup> This is because we are at the point in the Seder where the "lamb" has been consumed. At this juncture of the Pesach Seder, the focus is no longer on a lamb. The present focus is on the "bread," the "cup" and "Hallel."

Because the Greek copyists (MONKeys) had no understanding of Pesach and Ritual Hermeneutics they butchered the texts not realizing and not caring that the Pesach Seder follows a very specific order.

This verse is one of the more problematic verses in the Nazarean Codicil. Entire denominations and theologies have been built on the Greek word εὐχαριστήσα *eucharistesa*. Likewise, we must say that we struggled with this word for several minutes as we went through the possible translations and lexical data. We have recently suggested that Hakham Shaul's first letter to the Corinthians is based on the "Hagaddah" in and of itself. Likewise, we recently stated that Christians base the "eucharist" on a place in the Pesach Seder, which brings the bread, matzah — afikomen before the third cup of wine. Our understanding that Yeshua "blessed" εὐλογέω *eulogeo* in verse 22 was no longer problematic. To "bless" meant that Yeshua simply said "Ha-Motsi," or that he blessed G-d for bringing the bread from the earth (matzah in this case). However, the Greek word εὐχαριστήσα *eucharistesa*

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<sup>30</sup> We best understand Ya'aqob's meaning by referring to the mockery of a trial against Yeshua at his death.

<sup>31</sup> Healy, M. (2008). *The Gospel of Mark* (Catholic Commentary on Sacred Scripture ed.). Grand Rapids, MI: Baker Academic. p. 285

does not fit with the idea that Yeshua "blessed" saying "Ha-Gefen," blessing G-d for the fruit of the vine.

#### New King James

Mk 14:22 And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat; this is My body."

23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. (Mar 14:22-23 NKJ)

#### Our Translation

Mar 14:22 **And Yeshua received bread** (the afikomen) **and said Ha-Motsi and broke it, and he gave to them and said, receive this, it is analogous to my Jewish body politic.**

Mar 14:23 **And he** (Yeshua) **said grace** (Birkat Hamazon), **after they ate** (the meal), **and taking the cup** (the 3<sup>rd</sup> one of redemption), **after saying Ha-Gefen and gave to them, and they all drank out of it.**

Firstly, we must understand that the "sentence"<sup>32</sup> as found in the Greek Nazarean Codicil often covers "trans-verse"<sup>33</sup> parameters. In other words, we look to a "verse" believing this to be a concise statement wrapped up in the constraints of a "verse." This is not true of Greek or Hebrew. We must keep in mind that the "chapter and verse" invention is very late in the history of scripture. Therefore, sometimes, as is our present case things get a bit jumbled up. Moreover, to set them strait, for them to be intelligible in another language they need a bit of unscrambling. This is because the Greek verb and sentence structure is not exact as it is in English or Hebrew. Greek writers often place words at the beginning or at the end of a sentence to stress importance. Here the cup is central to the thought of verse 23. Therefore, we have worded the sentence so that the ideas all flow together. This reveals exactly what happened in the scene about which we are reading. The structure now flows in the true order of the Pesach Seder and order of occurrence.

Yeshua says the Birkat Ha-Mazon<sup>34</sup>, because they have just finished the meal. The next step in the Seder is to eat the afikomen, a piece of matzah, which was hidden and returned. Scholars have hesitated to suggest that the practice of the afikomen existed during Second Temple Times.<sup>35</sup> The language of the Markan text strongly suggests that the afikomen was in fact a part of Yeshua's Pesach Seder. However, for further clarification, rather than translating λαβὼν ὁ Ἰησοῦς ἄρτον as Yeshua "took" the bread; the text should read that Yeshua received the bread (afikomen) after it had been "redeemed" or "returned."<sup>36</sup>

After eating the "afikomen," the Birkat Ha-Mazon is recited. The εὐχαριστήσια *eucharistesa* of our verse is the Birkat Ha-Mazon or the "Grace after the Meal."

## COVENANT

Here we wish only to comment superficially. We MUST realize that the central theme of Covenant has its foundation in the Torah as a structured way of life. To violate the Torah brings about an abrogation of Covenantal standards. This does NOT excommunicate the person who has violated the Torah Standard. This is because the

<sup>32</sup> "The first person to divide New Testament chapters into verses was Italian Dominican biblical scholar Santi Pagnini (1470–1541 CE), but his system was never widely adopted. Robert Estienne created an alternate numbering in his 1551 edition of the Greek New Testament. The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524-1579 CE). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles."

<sup>33</sup> I use the phrase "trans-verse" only as a means of describing how we think of verses in the contemporary setting. What appears to be "trans-verse" is not actually trans-verse at all.

<sup>34</sup> Grace after meals

<sup>35</sup> There is a great deal of controversy and opposition to the belief that we can know the "Order" of the Pesach Seder from the first century. While I do believe it is a difficult task, I believe that the present materials attest to the Order and practice of the Pesach Seder much as it stands in contemporary Hagaddot.

<sup>36</sup> Thematically I believe this is a connection to Shabbat Shuba. The Afikomen was hidden from sight and has now returned to conclude the Passover Meal.

idea of Teshubah is built into the fabric of the Torah. Therefore, doctrines that suggest that G-d needed a "human sacrifice" to propitiate for sin are a fallacy.

Mark 14:24 **And he said to them, This is analogous of my life (the blood) of the renewal of the Covenant, which is poured out for the many (the Gentiles).**

In a review of the textual variants we find that the dominant portion of texts do NOT use the word *καινός* *kainos* (new). Research shows the oldest texts such as the Vaticanus and Sinaiticus omit the word *καινός*. On the other hand, to put it differently the latter texts of the Greek "New Testament" have been amended to add the idea of a "New Covenant." Therefore, there is no such thing as a "New Covenant." If we realize that everything Yeshua did was a renewal of the Torah, we will better understand his relationship to covenantal terminology. The Nazarean Codicil must be understood as Yeshua's Mesorah, establishment of a system of Oral Elucidation of the Torah from the perspective of Messiah.

### RITUAL HERMENEUTICS

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Ritual hermeneutic is a method of interpreting ritual through hermeneutic or defining the meaning of a ritual through a process of hermeneutic. This process is very precarious when we confine the materials within the infrastructure of Peshat. This is because "ritual" is often associated with festival or more sublime practices such as ceremony or prayer. Therefore, "ritual hermeneutic" would be better suited for higher hermeneutic levels. However, because we have a "ritual practice" in Peshat materials we must interpret from the simple literality of the text. We might say that we are following "Peshat Ritual Hermeneutic" as opposed to the other levels of PRDS hermeneutic levels. The highest and most capable hermeneutic for interpreting ritual, festival and prayer processes would be So'od. However, because our present material is Peshat we must strip the ritual of all of its So'odic apparel. As such, we note that "ritual hermeneutic" is subject to the applicable PaRDeS hermeneutic. When we see a ritual within a particular text we must determine the level of hermeneutic and therein confine the ritual to the specific level of hermeneutic. Ritual Hermeneutic interprets the ritual within the confines of the materials in which we find it. Our present ritual, the Pesach Seder must be confined to the level of Peshat because we are reading Peshat materials. Consequently, we must use the "Ritual Hermeneutics" of Peshat to decode Pesach.

Accordingly, when certain ritual actions are rehearsed ceremonially, we often move from the Peshat to the Midrashic interpretation of those actions without ever noticing that we have made a transition. Having established a "ritual hermeneutic" for Peshat, we can now look at the text through the vision of Peshat rather than jumping the fence of our corral.

Collins tells us that verse 22 is terse lacking any idea of transubstantiation at this event.<sup>37</sup> Her suggestion is that the verse has other meanings.<sup>38</sup> Nevertheless, she correctly notices that there can be **NO** transubstantiation from the present materials. Again, the Ritual hermeneutic within Peshat demands a simple explanation, NOT Spiritualization or So'odic elucidation. Those who have read Spiritual data into this text have violated Peshat ritual hermeneutics.

Therefore, the "body" must be a literal body NOT an esoteric explanation of the physical body of Yeshua. The physical body of Yeshua cannot be "broken" and interpreted as an mysterious transubstantiation or metaphor of

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<sup>37</sup> Collins, A. Y. (2007). Mark, A Commentary (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 655

<sup>38</sup> Collin's words are that the verse has symbolic and metaphoric notions. However, these are not phrases used within a P'shat hermeneutic. Therefore, we must suggest that the language is "analogous." Collins suggests that the "analogous" (my rewording) is found in the words of Hakham Shaul's Remez writing to the Congregation of Corinth. Here is will not delve into the issue for the sake of time and space. These words need to be addressed else ware.

the establishment of a NEW "Congregation" or ceremony! The Congregation of Yeshua always has been Yisrael and will always be Yisrael.<sup>39</sup> The Gentile who will join the congregation of Yisrael has always been subject to Torah observance and ALWAYS will. Consequently, there is not an establishment of a NEW COVENANT, New Congregation or Ceremony, which abrogates the previous. This is nothing more than the lie of REPLACEMENT Theology invented through the prism of anti-Semitism.

The broken body of Messiah must be understood as the people of G-d, the B'ne Yisrael as they have been scattered throughout the world in the present diaspora. Hakham Tsefet, through ingenious means and use of the theme of **Shabbat Shuba, Shabbat HaGadol and Pesach** has told us, through the mechanism of Peshat ritual hermeneutics that the people of Yisrael must be dispersed throughout the world, only to "Return" at the appointed time to drink the cup of the kingdom, Governance of G-d. Furthermore, our Ritual Hermeneutic reveals that there is no institution of the **εὐχαριστέω** – *eucharisteo* in Mark. By definition the establishment of the **εὐχαριστέω** – *eucharisteo* in Mark means that there must be a command of "remembrance."<sup>40</sup>

Moloney<sup>41</sup> sees "eucharistic" practices in Mark<sup>42</sup> but does not see the "institution" of the "Eucharist" in Markan materials. Here we wish to circumvent the entire "Eucharistic myth" with reference to the practices of Yeshua as an Orthodox Jewish Hakham.

**Deu 8:10-14** <sup>10</sup> "When you have eaten and are full, then you shall bless the L-RD your God for the good land which He has given you. <sup>11</sup> "Beware that you do not forget the L-RD your God by not keeping His commandments, His judgments, and His statutes which I command you today, <sup>12</sup> "lest-- *when* you have eaten and are full, and have built beautiful houses and dwell *in them*; <sup>13</sup> "and *when* your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; <sup>14</sup> "when your heart is lifted up, and you forget the L-RD your G-d who brought you out of the land of Egypt, from the house of bondage;

The "**thankfulness**" of the Jew and the Birkat Ha-Mazon find their basis in the above-cited passages. The Birkat Ha-Mazon is made up of four blessings.

1. The first blessing is a blessing of thanks for the food
2. The second blessing is a thanks for the land
3. The third blessing concerns Jerusalem
4. And, the fourth is a blessing of thanks for G-d's goodness

One need not look hard at this blessing to realize the antiquity of the practice.

From the Birkat Ha-Mazon, the Rabbis deduced that there should also be a blessing before food is eaten. Each type of food has its particular type of blessing. The blessing of the "Bread, Ha-Motsi" was said in all the cited passages of Mark listed in the footnote. What is so amazing about all of this is that the "Motsi" is a rabbinic interpretation (*gezeirah* or *seyag la-Torah*).

Nonetheless, the Rabbis of antiquity determined logically that we should make a B'rakha before partaking certain foods. This addendum to the Torah's mentioned "grace" was derived from hermeneutic practice called "Kal va

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<sup>39</sup> While I say that Congregation is that of Yisrael, we must realize that Yeshua gained a staggering amount of followers from the Bne Yisrael of every rank and stature. The Gentile equation was a part of Yeshua's universal vision. However, the Gentile was to join the Bne Yisrael and become One through the acceptance of Jewish Halakhah.

<sup>40</sup> Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. p. 285

<sup>41</sup> Ibid

<sup>42</sup> Cf. Mar. 6:41; 8:6-7; 14:22

komer." The logic says that since we are obligated to say the Birkat Ha-Mazon after eating food, we should say a B'rakha before eating as well. Actually, this is only good common sense and did not really need much of a hermeneutic to establish this halakhic practice. If the western practice were modified just a little, it would be closer to Orthodox Jewish practice, or following the practice Yeshua followed. However, the Birkat Ha-Mazon would still be required after the meal per the Biblical mandate mentioned above.

Consequently, we have set out Markan passages where Yeshua concurs with the rabbinic interpretation of saying a blessing over food (Blessing G-d) "BEFORE" it is eaten. From this rabbinic practice, other religions have deduced that it is proper to say a blessing over food before eating. Albeit they "bless the food" rather than G-d.

Therefore, the practice of Blessing G-d, with thanksgiving before and after eating any type of food is rabbinically deduced from the above cited passages. The Birkat Ha-Mazon is the Jewish way of thanking G-d for His generosity in the above-mentioned areas. If there is such a thing as the "eucharist" so to speak, it is of rabbinic interpretation. Its abuse by other religions is another attempt at replacement theology. Applying the idea of "eucharist" as a substitute to the Birkat Ha-Mazon is ludicrous. The practice of the Birkat Ha-Mazon has existed now for millennia.

Let us summarize our thoughts on this particular matter before concluding this commentary on Mark 14:22-25.

The Greek scholars have most likely MONKeyed with the text, possibly rewording or reorganizing the structure of Mark 14:22-24. With this rewording and reorganization of the text, they were able to masterfully take an ancient Jewish practice and turn it into an abomination. If they did not reword or reorganize the wording of Mark 14:22-24 they have allowed their anti-Semitic predilections to again, masterfully take an ancient Jewish practice and turn it into an abomination. There is NO "eucharist," from a Christian perspective presented, instituted or alluded to in ANY of Hakham Tsefet's materials. Therefore, when reading Hakham Shaul's materials on the Pesach Seder we MUST filter them through the Peshat ritual hermeneutic of Hakham Tsefet! Therefore, "Holy Communion" as practiced by Christianity is another form of replacement theology and **an abomination in the eyes of G-d!**

### THE THIRD CUP

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The Mishnah, tractate Pesachim discusses the Third Cup of the Passover Seder.

**m. Pesachim 10:6** Therefore we are duty-bound to thank, praise, glorify, honor, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah.<sup>43</sup>

The third cup of the Pesach Seder is the "Cup of Redemption." It is also called the **cup of thanksgiving**.<sup>44</sup> The Theological Dictionary admits that the so called "Last Supper" was the Passover.<sup>45</sup> Drinking the "cup of the kingdom," Governance of G-d, mean acceptance of the "Ten Words" and by extension the whole Torah. Here we reiterate the remarks we have offered above. The practice of the "Pesach Seder," as represented in Markan texts has been misrepresented and hijacked by the so-called "Church Fathers" to institute an abomination of replacement theology, which they call "Holy Communion" or "Eucharist."

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<sup>43</sup> Neusner, J. (1988). *The Mishnah : A new translation* (250). New Haven, CT: Yale University Press.

<sup>44</sup> *Theological dictionary of the New Testament*. 1964-c1976. Vols. 1-10 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (3:734). Grand Rapids, MI: Eerdmans. Here we are so amazed that the Theological Dictionary of the New Testament elaborates with accuracy the details concerning this cup calling it the כוס של ברכה, which it interprets as the "cup of thanksgiving."

<sup>45</sup> *Ibid* 3:732



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

### PAQIDIM

Last week's pericope of Hakham Ya'aqob made a subtle hint that he was speaking to the three Pastors (Paqidim) of the Congregation.

**Ya'aqob 1.27 Torah observance, faithfulness to the Torah is expressed in outward actions that is clean and unblemished<sup>46</sup> in the sight<sup>47</sup> of God our Father<sup>48</sup> and is expressed in this: to watch after<sup>49</sup> the children who have lost their parents and widows who have lost their husbands in their suffering, and to have the Pastoral Paqidim<sup>50</sup> in purity guard them from the secular worldly system.**

His admonishment was for the Pastoral Paqidim to "guard" and "watch over" **the<sup>51</sup> children who have lost their parents and widows who have lost their husbands in their suffering.** In this present pericope we see that there is disorder in the Congregation. And, perhaps there is a difficulty in the less experienced "Pastors" regarding seating arrangements and order of priority within the Synagogue.

Hakham Ya'aqob also reminds the Paqidim to be faithful to the Master, Yeshua. This admonition could also refer to the possibility of defecting from Messiah's Paqidim.

### THE SIN OF PARTIALITY?

Almost all "Christian" published Bibles have a heading of Partiality and Favoritism over this pericope of Ya'aqob. The pericope of Ya'aqob has nothing to do with partiality or favoritism! The "rich and famous" of our present pericope are the Tzdukim (Sadducees) that dress in their finest and most ornate apparel as they enter the public arena. Ornate apparel has a very important place on Shabbat without any question. But the ornate apparel of the Tzdukim are not for the sake of greeting the Sabbath Queen (the Shekinah – the Divine Presence) which they did not accept<sup>52</sup> or believe in. They have dressed in their Armani suits and Louis Vuitton Shoes in supercilious<sup>53</sup> pride.

<sup>46</sup> It possesses nothing that would disqualify it from being offered on the Holy Altar. Thus, Torah service must also be clean and undefiled by actions of Lashon HaRa.

<sup>47</sup> Being in the sight of G-d means that we are actively involved in those practices prescribed in the Torah and by the Sages.

<sup>48</sup> Here "Father." *πατήρ patēr*; (Heb. אב) is used as a term of endearment as if we were His (G-d's) sons i.e. the Jewish people. This word, phrase is only used referring to the Jewish people as the firstborn "Sons of G-d." Shemot (Exo.) 4.22 - וְאָמַרְתָּ: אֵלֶיפְרַעִה בְּהָ אָמַר יְהוָה בְּנֵי בְכֹרֵי יִשְׂרָאֵל: - Then you will say to Pharaoh, 'Thus says the LORD: **Israel is My first-born son.**

It is also a reference to G-d as the Creator i.e. the "Beginning" is called the "Father." It may also be a replacement for the Tetragrammaton, the four lettered name of G-d (HaShem) in the Nazarean Codicil.

The letter Yod is a dot that represents the initial light of the Father (the beginning) that is revealed in the process of Creation and therefore it includes everything within it. A Torah Scribe starts every letter he writes in the Torah by lowering the pen to the parchment and make a simple dot/line to represent the initial Yod, then he raises the pen and lowers it again to complete the letter.

Our consciousness (*kavanah* – intention, devotion) is very important when we start any action. It's the first manifestation of a whole plan and therefore very important. If we don't have the Light connected to the action, then there's only physical energy that doesn't have long life or blessings attached to it. The *Lashon HaRa* is negative action that has no "light" no positive spiritual force. It therefore blocks all light coming from G-d as thus creates an atmosphere of negativity.

<sup>49</sup> Here the reference is to the official work and office of the פקד – Paqid in the Pastoral duties. Thus, the reference to the Paqidim is an allegory to the "Kingdom of G-d" as opposed to the secular system of kings etc.

<sup>50</sup> Hakham Ya'aqob tells the Paqidim to "watch after/over" the **children who have lost their parents and widows who have lost their husbands in their suffering.** From this we determine that he is speaking of the Pastoral Paqidim.

<sup>51</sup> Here the reference is to the official work and office of the פקד – Paqid in the Pastoral duties. Thus, the reference to the Paqidim is an allegory to the "Kingdom of G-d" as opposed to the secular system of kings etc.

<sup>52</sup> The Tzdukim – Sadducees did not believe in anything supernatural or spiritual. Thus, they did not believe in angels of spirits of the unseen realm etc.



Thus, their entry into the Synagogue was full of prideful pomp. The distraction could only be accepted by those who are focused on wealth and mundane issues. Their presence in the Esnoga<sup>54</sup> has nothing to do with Torah or the Divine presence. Or, better said is that they were supposed to be the teachers and educators regarding ritual life. But the Levitical Priesthood was defunct at the time of Nazarean Codicil's writing. It's common knowledge that the offices of the Priesthood were bought by the highest bidder. It is also true that the Priesthood through this practice had become defunct. The operation of the Temple was business and had nothing to do with *Avodah* – Service to G-d. We would expect these things to happen in the Synagogues closer to Yerushalayim (Jerusalem) rather than the Galil (Galilee). This would also account for Hakham Ya'aqob's addressing the issue. It is generally believed that he resided in Yerushalayim were these things would have been more common place.

### "FILTHY GARMENTS?"

The Garments of the Torah Scholar are reminiscent of the "filthy rags" of Yehoshua the High Priest in Zechariah in chapter 3 where he faces his own [Yetser HaRa](#) (Evil Inclination). We can also translate the phrase "filthy clothes" as "shabby" cloths. The Torah Scholar is being compared to the Tzdukim (a Sadducee) whose focal point in life is himself. The Torah Scholar's clothes are not Armani Suites and Louis Vuitton Shoes. His attire is the Crown of the Torah which he studies endlessly searching for its hidden secrets. In Zechariah the "adversary" is rebuked and Yehoshua can stand before the LORD as a [Tsaddiq](#). As such we see that the Torah Scholar has rebuked his Yetser HaRa and is truthfully dressed in fine white linen. Or, rather than "shabby or filthy cloths we could read "dusty clothes" meaning that the Torah Scholar had many talmidim.

### YOUR HOUSE OR SYNAGOGUE?

The foolish leaders in Ya'aqob's allegory want to reverse the Divine Order. They want the Sage to sit at their feet as they mutter foolish ideas that have nothing to do with the Torah. As such this is the greatest blasphemy against the learned Sage. The phrase "sit amid the dust of their feet,"<sup>55</sup> can be understood as being about humbly and allegorically sitting at the feet of one's teacher to learn from him. This is because it was customary to honor a teacher by sitting on the floor while he taught seated in a chair which is an association with the [Cathedral](#). From this arose a widely-used idiom for studying with a Rabbinic Scholar, that you "sat at his feet." Hakham Shaul uses this same idea in saying that he was educated "at the feet of Gamaliel."<sup>56</sup> Thus, we see the allegory as it unfolds as a defamation against the self-righteous who do not think that they need to pay heed to the words of the lowly Torah Scholar. The "dusty clothing" of the Torah Sage is an evidence of his many talmidim. To wish for the Sage to sit at the feet of the pretentious Tzdukim is a reversal of the Priesthood of the Firstborn. We can see that Hakham Yochanan Ha Matvil (John the Immerser) at the Immersion of Yeshua a transference of the Aaronic Priesthood back into the rightful hands of the Priesthood of the Firstborn. Thus, Hakham Ya'aqob is giving us an allegorical teaching on the correct order of Torah transmission.

Hakham Ya'aqob is showing us that the Tzdukim (Sadducees) are a dissenting group among the Jewish people. Or, we should say that here we see that Hakham Ya'aqob is telling us that the Tzdukim are not a legitimate authority. And, that they do not have a proper understanding of the Torah. Thus, it is wrong to ask the Poor Torah Scholar to sit at the feet of a defunct Priesthood for the sake of learning Torah.

AMEN VE AMEN!

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<sup>53</sup> Behaving or looking as though one thinks one is superior to others.

<sup>54</sup> Ladino for Synagogue

<sup>55</sup> Aboth 4.1

<sup>56</sup> 2 Luqas (Acts) 22:3

## Questions for Understanding and Reflection

1. From all the readings for this week, which verse or verses touched your heart and fired your imagination?
2. Explain please the concept of "Peshat Ritual Hermeneutics".
3. What are the most solemn obligations of "Pastoral Paqidim" according to Hakham Ya'aqob (James)?
4. When do we have an "Eucharist" in the proper sense of the Greek word in the Sukkah?
5. In your opinion what is the prophetic statement 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 Sabbath:

### Shabbat "Ki Yarchiv" - "When will enlarge"

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>כִּי-יִרְחִיב</b>		<b>Saturday Afternoon</b>
"Ki Yarchiv"	Reader 1 – D'barim 12:20-22	Reader 1 – D'barim 12:20-22
"When will enlarge"	Reader 2 – D'barim 12:23-25	Reader 2 – D'barim 12:23-25
"Cuando ensancharé"	Reader 3 – D'barim 12:26-28	Reader 3 – D'barim 12:26-28
	Reader 4 – D'barim 12:29 – 13:1	
D'barim (Deut.) 12:20–13:12	Reader 5 – D'barim 13:2-6	<b>Monday &amp; Thursday Mornings</b>
Psalm 119:49-72	Reader 6 – D'barim 13:7-12	Reader 1 – D'barim 12:20-22
Ashlam.: Is 54:2-9 + 17	Reader 7 – D'barim 13:13-19	Reader 2 – D'barim 12:23-25
	Maftir – D'barim 13:17-19	Reader 3 – D'barim 12:26-28
N.C.: Mark 14:26-31; Lk 22:31-34; James 2:8-11	Is 54:2-9 + 17	