

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Heshvan 11, 5779 – Oct 19/20, 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 local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that thy 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 Yarchiv" - "When will enlarge"

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>כִּי-יֵרָחֵיב</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>
Psalms 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	

### Contents of the Torah Seder

- The Slaughter of Animals for Food – Deut. 12:20-22
- Warning Against Blood – Deut. 12:23-28
- Distinctiveness in Worship – Deut. 12:29-31
- Religious Seducers – Deut. 13:1
- A False Prophet – Deut. 13:2-6
- Seducers in One's Own Family – Deut. 13:7-12

### Reading Assignment:

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

By: Rabbi Yitzchaq Behar Argueta & Rabbi Shmuel Yerushalmi

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

Vol. 17 – "Deuteronomy – III – Gratitude & Discipline," pp. 128-148.

### Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 12:20 - 13:12

RASHI	TARGUM PSEUDO JONATHAN
20. <b>When the Lord, your God, expands your boundary,</b> as He has spoken to you, and you say, "I will eat meat," because your soul desires to eat meat, you may eat meat, according to every desire of your soul.	20. <b>When the LORD your God will have enlarged your border,</b> as He has said unto you; and you say, I would eat flesh, because your soul may desire to eat flesh, you may eat flesh according to all your desire.
21. If the place the Lord, your God, chooses to put His Name there, will be distant from you, you may	21. But if the place which the LORD your God will have chosen that His Shekinah may dwell there be too far

RASHI	TARGUM PSEUDO JONATHAN
slaughter of your cattle and of your sheep, which the Lord has given you, as I have commanded you, and you may eat in your cities, according to every desire of your soul.	off, then may you eat of your herds and flocks which the LORD your God will give you, as I have commanded you, in your cities you may eat, according to all the desire of your soul:
22. But as the deer and the gazelle are eaten, so may you eat them; the unclean and the clean alike may eat of them.	22. as the flesh of the antelope or hart so may you eat it; he who is unclean that he may not offer holy things, and he who is clean that he may offer them, may eat of it alike.
23. However, be strong not to eat the blood, for the blood is the soul; and you shall not eat the soul with the flesh.	23. Only put a strong restraint upon your desires, that you eat no blood; for the blood is the subsistence of the life. You may not, with the flesh, eat blood, in which is the subsistence of life:
24. You shall not eat it, you shall spill it on the ground, like water.	24. you will not eat it, you will pour it out upon the ground like water:
25. You shall not eat it, in order that it be good for you, and for your children after you, when you do what is proper in the eyes of the Lord.	25. eat it not, that it may be well with you, and with your children after you, while you do that which is right before the LORD.
26. However, your holy offerings which you will have, and your vows, you shall carry, and come to the place that the Lord chooses.	26. Nevertheless, animals which are your consecrated tenths, and your votive offerings, you will take and bring to the place which the LORD will choose;
27. And you shall make your burnt offerings the flesh and the blood upon the altar of the Lord, your God, and the blood of your sacrifices shall be poured upon the altar of the Lord, your God, and you shall eat the flesh.	27. and you will do (with them) according to the rite of your burnt offerings, (and offer) the flesh and the blood upon the altar of the LORD your God: the blood of the rest of your holy oblations will be poured out at the altar of the LORD your God, but of the flesh it is lawful to eat.
28. Keep and hearken to all these words that I command you, that it may benefit you and your children after you, forever, when you do what is good and proper in the eyes of the Lord, your God.	28. Observe and obey all these words that I command you, that it may be well with you and with your children after you forever, while you do that which is good and right before the LORD your God.
29. When the Lord, your God cuts off the nations to which you will come to drive them out from before you, and when you drive them out and dwell in their land,	29. When the LORD your God will have cut off the nations among whom you go, and have expelled them from before you, and you inherit and dwell in their land,
30. beware, lest you be attracted after them, after they are exterminated from before you; and lest you inquire about their gods, saying, "How did these nations serve their gods? And I will do likewise."	30. Beware that you stumble not after their idols when they will have been destroyed before you, or lest you seek after their idols, saying, How did these peoples worship their gods, that we may worship as they did?
31. You shall not do so to the Lord, your God; for every abomination to the Lord which He hates, they did to their gods, for also their sons and their daughters they would burn in fire to their gods.	31. So will you not do in serving the LORD your God; for whatever is abominable and hateful to Him have they done to their idols; for even their sons and daughters they have bound and burned with fire unto their idols.
1. Everything I command you that you shall be careful to do it. You shall neither add to it, nor subtract from it.	1. Whatsoever I command you, that will you observe to do; you will not add to it nor diminish from it.
2. If there will arise among you a prophet, or a dreamer of a dream, and he gives you a sign or a wonder,	2. When there may arise among you a false prophet or a dreamer of a profane dream, and he give you a sign

RASHI	TARGUM PSEUDO JONATHAN
	or a miracle,
3. and the sign or the wonder of which he spoke to you happens, [and he] says, "Let us go after other gods which you have not known, and let us worship them,"	3. and the sign or the miracle come to pass, (yet) because he spoke with you, saying, Let us go after the gods of the peoples whom you have not known, and worship them,
4. you shall not heed the words of that prophet, or that dreamer of a dream; for the Lord, your God, is testing you, to know whether you really love the Lord, your God, with all your heart and with all your soul.	4. you will not hearken to the words of that lying prophet, or him who has dreamed that dream; for the LORD your God (thereby) tries you, to know whether you will love the LORD your God with all your heart and with all your soul.
5. You shall follow the Lord, your God, fear Him, keep His commandments, heed His voice, worship Him, and cleave to Him.	5. You will walk after the service of the LORD your God, and Him will you fear, and keep His commandments, hearken to His word, pray before Him, and cleave unto His fear.
6. And that prophet, or that dreamer of a dream shall be put to death; because he spoke falsehood about the Lord, your God Who brought you out of the land of Egypt, and Who redeemed you from the house of bondage, to lead you astray from the way in which the Lord, your God, commanded you to go; so shall you clear away the evil from your midst.	6. And that prophet of lies, or that dreamer of dreams, will be slain with the sword, because he had spoken perversity against the LORD your God who brought you out from the land of the Mizraee, and redeemed you from the house of the affliction of slaves to make you to go astray from the path which the LORD your God has commanded you to walk in: so will you bring down the doers of evil among you.
7. If your brother, the son of your mother, tempts you in secret or your son, or your daughter, or the wife of your embrace, or your friend, who is as your own soul saying, "Let us go and worship other gods, which neither you, nor your forefathers have known."	7. When your brother, the son of your mother, when even the son of your father, or your own son or your daughter, or your wife who reposes with you, or your friend who is beloved as your soul, will give you evil counsel, to make you go astray, speaking out and saying, Let us go and worship the gods of the Gentiles, which neither you nor your fathers have known;
8. Of the gods of the peoples around you, [whether] near to you or far from you, from one end of the earth to the other end of the earth;	8. or the idols of the seven nations who are near you round about, or of the rest of the nations who are far away from you, from one end of the earth to the other;
9. You shall not desire him, and you shall not hearken to him; neither shall you pity him, have mercy upon him, nor shield him.	9. you will not consent to them, nor hearken to him, neither will your eye spare him or have compassion, nor will you hide him in secret;
10. But you shall surely kill him, your hand shall be the first against him to put him to death, and afterwards the hand of all the people.	10. but killing you will kill him; your hand will be the first upon him to slay him, and afterwards the hand of all the people;
11. And you shall stone him with stones so that he dies, because he sought to lead you astray from the Lord, your God, Who brought you out of the land of Egypt, out of the house of bondage.	11. and you will stone him that he die; because he sought to draw them away from the fear of the LORD your God, who brought you out free from the land of Mizraim, from the house of the affliction of slaves.
12. And all Israel shall listen and fear, and they shall no longer do any evil such as this in your midst.	12. And all Israel will hear and be afraid, and never more do according to that evil thing among you.

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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### Rashi's Comments on D'barim 12:20 - 13:12

**20 When [the Lord your God] expands [your boundary... and you say, "I will eat meat,"... you may eat meat]** The Torah teaches proper conduct, that one should not desire to eat meat unless [one lives] in abundance and wealth.-[Chul. 84a.] [you may eat meat,] according to every desire of your soul In the desert, however, the meat of a non-consecrated animal was forbidden to them, unless one first consecrated it and offered it up as a peace offering.-[Sifrei: Chul. 16b]

**21 If the place the Lord, your God, chooses to put His Name there, will be distant from you** And you will [consequently] be unable to come and make peace-offerings every day, as [you do] now when the Mishkan goes along with you.

**you may slaughter... as I have commanded you** We learn [from here] that **there is a commandment regarding slaughtering, how one must slaughter. [Since this commandment is not written in the Torah we deduce that these are the laws of ritual slaughtering given orally to Moses on [Mount] Sinai.**-[Sifrei ; Chul. 28a]

**22 But as the deer [and the gazelle] are eaten, [so you may eat them]** You are not admonished to eat them in a state of ritual purity; if, however, [you will reason:] Just as the fat of the deer and the gazelle is permitted [as food], so too should the fat of non-consecrated animals be permitted. Therefore [to counter this] Scripture says, "but" ( ׀א )

**23 However, be strong not to eat the blood** Since it is stated "be strong" [i.e., resist temptation], you learn that the [Israelites] were inclined to eating blood. Therefore, it is necessary to state, "be strong." [These are] the words of Rabbi Judah. Rabbi Simeon the son of Azzai, however, says: Scripture comes only to caution you and to instruct you as to what extent you must be steadfast in [fulfilling] the commandments: If regarding blood, which is easy to

watch out for, since a person has no desire for it, [the Torah] needed to strengthen you with its admonition, how much more so [must one strengthen oneself] for all other commandments! -[Sifrei]

**and you shall not eat the soul with the flesh** This is an admonition against אָבַר מִן הַחַי, [the eating of] a limb from a live animal.-[Sifrei ; Chul. 102a]

**24 You shall not eat it** This is an admonition against the eating (אָבַר) , (the last blood oozing [from the incision of slaughtering]).-[Ker. 4b]

**25 You shall not eat it** This is an admonition against the eating of the blood contained in the limbs [of the animal].-[Ker. 4b]

**in order that it be good for you...** Go forth and learn the [magnitude of] the reward for [observing] the commandments: **If [in the case of] blood, which disgusts a person, he who abstains from it earns merit [both] for himself and for his children after him, how much more so [does this apply] to abstaining from theft and immorality, after which man's soul of does lust.**-[Mak. 23b]

**26 However, your holy offerings [... you shall carry, and come to the place which the Lord chooses]** Although you are permitted to slaughter unconsecrated animals, I did not permit you to slaughter consecrated animals and eat them in your cities without offering [them] up [on the altar]; rather, you must bring them to the Temple.

**27 And you shall make your burnt-offerings** If [your sacrifices] are burnt-offerings, place the flesh and the blood on the altar [as it says: עַל־מִזְבֵּחַ וְהָדָם הַבָּשָׂר וְהַדָּם "the flesh and the blood on the altar of the Lord," with respect to burnt offerings]. But if they are peace-offerings, "the blood of your sacrifices shall be poured upon the altar" first, and afterwards "you shall eat the flesh." Our Rabbis further deduced that [the words] "However, your holy offerings... [you shall carry]" (verse 26) come to instruct us regarding consecrated animals that are outside the Land [of Israel], as well as to instruct us regarding animals that have been exchanged for other consecrated animals, and regarding the offspring of consecrated animals, that [all of] these must [also] be offered up [in Jerusalem].-[Sifrei ; Bech. 14b]

**28 Keep [and hearken to all these words that I command you]** This [term שָׁמַר, "keep"] refers to the studying of the Oral Law. [Since it is not written down,] you must "guard" it "in your innards," so that it should not be forgotten, as it is said, "For it is pleasant that you guard them (תִּשְׁמְרוּם) in your innards" (Prov. 22:18). **And if you studied, you may understand and fulfill [the commandments], but one who is not [immersed] in study, cannot be [immersed] in practice.**-[Sifrei]

**[Keep...] all these words [that I command you] This means that a light commandment should be as precious to you as a difficult commandment.**-[Sifrei]

**[That it may benefit you...when you do] what is good** in the eyes of Heaven.

**and proper** in the eyes of man.-[Sifrei]

**30 Lest you be attracted** Heb. מִפְּנֵי תַּנְקֵשׁ אַחֲרֵיהֶם Onkelos renders תַּנְקֵשׁ as an expression of מוֹקֵשׁ, a "snare." [However,] I say that he was not meticulous in examining the language, for we do not find a "nun" (נ) in [any form of] the verb "to snare," not even as a root letter that is [sometimes] omitted from it. However, as an expression denoting vehement movement [from place to place] and rattling, we do find a "nun" (נ) , as in "and his knees knocked one against the other [in fear]" (Dan. 5:6). Here, too, I say that מִפְּנֵי תַּנְקֵשׁ אַחֲרֵיהֶם means "lest you be attracted to them," i.e., by becoming bound up in what they do. Similarly, "May a creditor search out (יִבְקֵשׁ) all



that he has" (Ps. 109:11)—here David cursed the wicked that he should have many creditors and they should continually go after and be attracted to his money.

**Beware, lest you be attracted after them, after they are exterminated from before you [God says:] After you see that I will annihilate them from before you, you ought to consider why these [people] were exterminated; because of the corrupt actions that were in their hands [i.e., that they had committed]. Accordingly, you should not act likewise, lest others come and exterminate you.-[Sifrei 14:54]**

**How do [these nations] serve [their gods?]** [Until now,] the only cases that incurred the [death] penalty for idolatry were slaughtering, causing to go up in smoke, libation, and prostration [before any other god], as it says, "[He who slaughters [a sacrifice] to the gods shall be destroyed] except to the Lord alone" (Exod. 22:19). [This means that the of death punishment is incurred if one commits] things that are done for the Most High [namely the four aforementioned types of worship]. Here [Scripture] teaches you that if it is customary to worship a particular idol by some other rite, such as defecating before [Baal] Peor or casting a stone at Mercurius, this is considered its worship, and [one who performs that form of worship] is liable [to the death penalty]. However, regarding slaughtering, causing to go up in smoke, libation, and prostration, even though it is not customary [for that idol], one is liable [to the death penalty].-[Sanh. 60b]

**31 for also their sons [and their daughters they would burn in fire to their gods]** The word גם, "also," [comes] to include their fathers and mothers [among those they burned]. Rabbi Akiva stated, "I [once] saw a heathen who bound his father before his dog, which then devoured him." [Sifrei] [The dog represents the idol, either because it was made in the form of a dog, or this is a pejorative. The dog's eating the father means that the heathen burned his father in fire before the idol (Zedah Laderech).]

## Chapter 13

**1 Everything [that I command you] the less significant [commandments] as well as more significant ones.-[Sifrei]**

**that you shall be careful to do** [This statement] attaches a negative commandment to the positive commandments mentioned in this parashah, for wherever הַשְׁמִירָה is used, it is an expression of a negative commandment. Lashes, however, are not incurred for [infringement of a prohibition when] the term הַשְׁמִירָה is attached to a positive commandment.

**You shall neither add to it** [e.g., placing] five chapters in tefillin [instead of four], or [using] five species for the lulav [instead of four], or [reciting] four blessings [instead of three] for the "blessing of the kohanim."-[Sifrei]

**2 [If there will arise among you a prophet...] and he gives you a sign** Heb. אֵימָה, [meaning a sign] in the heavens, as it is stated in the case of Gideon [who said to the angel]: "then show me a sign (אֵימָה)" (Jud. 6:17), and then it says [further], "let it be dry only upon the fleece [and upon all the ground let there be dew]" (Jud. 6:39).

**or a wonder** Heb. מוֹפֵת, [meaning a sign] on the earth. (other texts [of Rashi read as follows]:

**and he gives you a sign** in the heavens, as is written, "and they [i.e., the sun, the moon, and the stars] shall be for signs (לְאִמֹתָא) and for seasons" [Gen. 1:14].

**or a wonder** on the earth, as is written, "If there will be dew on the fleece only, and upon all the ground, dry" [Jud. 6:39]). Even so, you shall not listen to him. But if you say, "Why then does the Holy One, blessed is He, give him the power to perform a sign? [Scripture replies,] "for the Lord, your God, is testing you [... whether you really love the Lord your God]" (verse 4). -[Sifrei ; San. 90a]

**5 keep His commandments** the Torah of Moses.

**heed His voice** the voice of the prophets.

**worship Him** in His sanctuary.-[Sifrei]

**and cleave to Him** **Cleave to His ways: bestow kindness, bury the dead, and visit the sick, just as the Holy One, blessed is He, did.**-[Sotah 14a]

**6 [Because he spoke] falsehood** Heb. סָרָה, lit. something turned away, removed from the world, which neither existed nor was created, and which I never commanded him to say; destodre in Old French, to distort.

and redeemed you from of the house of bondage Even if God had no [other claim] on you other than that He had redeemed you, it would be sufficient [to demand your obedience].-[Sifrei]

**7 If [your brother...] tempts you** The term הִסְתִּירָה always denotes inciting as it is said, אָמַר ה' הִסְתִּירָה, "If the Lord has incited you against me" (I Sam. 26:19); ametra in Old French, will incite, that he tempts him to do so.

**your brother** from the father['s side].

**the son of your mother** from the mother['s side].

**of your embrace** The one that lies in your embrace and is attached (מְחַקָּה) to you; afichiede in Old French, bound, attached (Greenberg), afichier in Old French, to attach (Gukovitzki). This is similar to הָאֲרָץ וּמְחַיִּיק (Ezek. 43:14), which refers to the base [of the altar] that is affixed firmly in the ground.

**[Or your friend,] who is as your own soul** This refers to your father. Scripture enumerates those [persons] who are dear to you; how much more so [must you apply this] to others [and not spare them]!

**[If your brother...tempts you] in secret** Scripture speaks of what commonly [occurs, but does not exclude the other case, i.e., one who entices publicly], for usually the one who entices speaks clandestinely. Similarly, Solomon [describing an episode of enticement,] says: "In the twilight, in the evening time, in the blackness of night and the darkness" (Prov. 7:9). -[Sifrei]

**[Let us go and worship other gods,] which neither you nor your forefathers have known** This would be a great disgrace for you, for not even the heathen nations forsake what their forefathers have handed down to them. Yet this [man] says to you, "Abandon what your forefathers have handed down to you!"-[Sifrei]

**8 Let us go and worship other gods...] whether near to you or far [from you]** Why did [Scripture] specify [gods] that are "near... or far"? Rather, this is what Scripture says: Through [knowing] the character of those [gods] close to you, you learn the character of those far from you; just as those close to you are devoid of substance, so are those far from you devoid of substance.-[San. 61b; Sifrei]

**[gods... far from you,] from one end of the earth [to the other end of the earth]** This refers to the sun, the moon, and the legion of heavens [i.e., the stars], which extend from one end of the world to the other.-[Sifrei]

**9 You shall not desire him** Heb. לֹא-תִאָבָה. You shall feel no longing (תִּאָבָה) towards him; do not love him (תִּאָהָבְבוּ לָא). Since it is said, "You shall love your fellow man as yourself" (Lev. 19:18), [therefore it is necessary to tell us

that] this person, [however,] you shall not love.

**and do not hearken to him** when he pleads for his life, that you should pardon him. [It is necessary to state this] because it says, “[If you see the donkey of your enemy] you shall surely help him” (Exod. 23:5); this person, [however,] you shall not help.

**neither shall you pity him** [It is necessary to state this] because it says, “you shall not stand idly by the blood of your fellow man” (Lev. 19:16). This person [however] you shall not pity.-[Sifrei]

**[neither shall you...] have mercy upon him** Do not search for merits in his favor.

**nor shall you shield him** If you are aware of something that will condemn him, you are not permitted to remain silent.-[Sifrei]

**10 But you shall surely kill him** -(If he has left the court, acquitted, have him returned for conviction;) if [on the other hand,] he has left the court convicted, do not return him for acquittal.-[Sifrei]

**Your hand shall be the first against him [to put him to death]** The one who was tempted [to idolatry by this person] has the duty to put him to death. [However] if he did not die by his hand, he must die by the hand of others, as is stated (in this verse), “and afterwards the hand of all the people, etc.”-[Sifrei]

## Ketubim: Psalm 119:49-72

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. <b>Praiseworthy are those who keep His testimonies; who seek Him wholeheartedly.</b>	2. <b>How happy those who keep His testimony; with a whole heart they will seek His instruction.</b>
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.
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/generosity 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	11. In my heart I have hidden Your Word, that I might

RASHI	TARGUM
not sin against You.	not sin in Your presence.
<b>12. Blessed are You, O Lord; teach me Your statutes.</b>	<b>12. Blessed are you, O LORD; teach me Your decrees.</b>
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.
<b>18. Uncover my eyes and I shall look at hidden things from Your Torah.</b>	<b>18. Uncover my eyes, and I will behold wonders from Your Torah.</b>
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 willful 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 word.	25. <b>DALET.</b> My soul is joined to the dust; heal me according to Your Word.
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.
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.
<b>29. Remove from me the way of falsehood, and favor me with Your Torah.</b>	<b>29. Remove from me the path of lies; and [by] Your Torah have compassion on me.</b>
30. I chose the way of faith; Your judgments I have set [before me].	30. I have chosen the faithful path; I have placed Your judgements [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/mind.
33. ¶ Instruct me, O Lord, [in] the way of Your statutes, and I shall keep it at every step.	33. <b>HAI.</b> Teach me, O LORD, the way of Your decrees, and I will keep it totally.
<b>34. Enable me to understand and I shall keep Your Torah, and I shall keep it wholeheartedly.</b>	<b>34. Give me insight, and I will keep Your Torah, O LORD; and I will keep it with a whole heart.</b>

RASHI	TARGUM
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. VAV. 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. <b>And I shall keep Your Torah constantly, forever and ever.</b>	44. <b>And I will keep Your Torah always, for ages upon ages.</b>
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. <b>And I shall engage in Your commandments, which I love.</b>	47. <b>And I will delight myself in Your commandments, which I love.</b>
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.
49. ¶ <b>Remember a word to Your servant, through which You gave me hope.</b>	49. ZAYIN <b>Remind your servant of the Word, for You waited long for me.</b>
50. This is my consolation in my affliction, for Your word has sustained me.	50. This is my comfort in my pain, for Your Word has sustained me.
51. Willful sinners derided me greatly; I did not turn away from Your Torah.	51. The malicious mock me greatly; I have not turned away from Your Torah.
52. I remembered Your judgments of old, O Lord, and I was consoled.	52. I remembered Your judgments of old, O LORD, and I was comforted.
53. Quaking gripped me because of the wicked men who abandoned Your Torah.	53. Trembling seized me because of the 54. wicked/lawless who forsake Your Torah.
54. Your statutes were to me as songs in the house of my sojournings.	54. Your decrees became psalms for me in my dwelling place.
55. <b>At night I remembered Your name, O Lord, and I kept Your Torah.</b>	55. <b>I remembered Your name in the night, O LORD, and I kept Your Torah.</b>
56. This came to me because I kept Your precepts. {P}	56. This became merit for me, for I kept Your commandments.

RASHI	TARGUM
57. ¶ "The Lord is my portion," I said, to keep Your words.	57. <b>HETH</b> My portion is the LORD, I have promised to keep Your words.
58. I entreated You with all my heart; favor me according to Your word.	58. I have prayed in Your presence with a whole heart; have pity on me according to Your Word.
59. I considered my ways, and I returned my feet to Your testimonies.	59. I have thought to improve my way, and I will turn my feet to Your testimonies.
60. <b>I hastened and did not delay to keep Your commandments.</b>	60. <b>I was eager, and did not delay to keep Your commandments.</b>
61. Bands of wicked men robbed me; I did not forget Your Torah.	61. The band of wicked/lawless men has gathered against me; I have not forgotten Your Torah.
62. At midnight, I rise to give thanks to You for Your just judgments.	62. In the middle of the night I will rise to sing praise in Your presence, for the sake of Your righteous/generous judgments.
63. <b>I am a companion to all who fear You and to those who keep your precepts.</b>	63. <b>I am a companion to all who revere You, and to those who keep Your commandments.</b>
64. O Lord, the earth is full of Your kindness; teach me Your statutes. {P}	64. Your goodness, O LORD, fills the earth; teach me Your decrees.
65. ¶ You have done good with Your servant, O Lord, according to Your word.	65. <b>TET</b> You have shown goodness to Your servant, O LORD, according to Your words.
66. The best of reason and knowledge, teach me for I believe in Your commandments.	66. Teach me good sense and knowledge, for I have believed in Your commandments.
67. Before I recited, I erred, but now I keep Your word.	67. Before I was afflicted, I was in error, but now I have kept Your Word.
68. You are good and You do good; teach me Your statutes.	68. You are good, and do good; teach me Your decrees.
69. Willful sinners have heaped false accusations upon me, but I keep your precepts wholeheartedly.	69. The malicious have shouted me down with lies; I will keep Your commandments with a whole heart.
70. Thick like fat is their heart, but I engage in Your Torah.	70. The impulse of their heart is dulled as with fat; as for me, my delight is Your Torah.
71. It is good for me that I was afflicted, in order that I learn Your statutes.	71. It is good for me, for I was humbled, so that I might learn Your decrees.
72. <b>The instruction of Your mouth is better for me than thousands of gold and silver. {P}</b>	72. <b>Better for me is the Torah of Your mouth, than a thousand talents of gold and silver.</b>

## Rashi's Commentary of Psalm 119:49-72

**49 Remember a word through which You gave me hope**, through Nathan the prophet to your servant.

**52 Your judgments of old** that You bring sufferings and You repent of your anger and forgive. Therefore, I was consoled.

**55 At night I remembered** At a time of distress and darkness.

**56 This came to me** A crown that fits me [was given] to me as a testimony and to my children who are fit to reign, as a reward for my having kept Your precepts. So did the Sages of Israel explain it. I found this:

**57 to keep Your words** the fulfillment of your words, with which You gave me hope, in that You are my portion.

**58 I entreated You** Heb. חליתי, from the expression of (Lam. 3:24): "The Lord is my portion,' says my soul; 'therefore, I will hope (אוהיל) to Him."

**59 I considered my ways** The loss of a commandment as compared to its gain, and the gain of a transgression as compared to its loss. Therefore, "I returned my feet to Your testimonies," because I saw that it [Your way] is the best of all of them.

**61 Bands of wicked men robbed me** Heb. עודני. Bands of wicked men plundered me, like (Gen. 49: 27): "in the morning he will eat plunder (עד) ." In this manner, Menachem (p. 131) associated it. It may also be interpreted as an expression of עוד, more, i.e., increased and outnumbered me.

**67 Before I recited** to You about Your commandments, before I uttered them in the study halls, I erred in them and sinned. But now that I have recited them, I kept your Torah, for study teaches me to turn away from sin: therefore, I beg of You, "Teach me the best of reason and knowledge."

**I recited** Heb. אענה, an expression of studying and reciting in the study hall, like (verse 172): "My tongue will utter (תען) Your word." Similarly (Mal. 2:12): "From the man who commits it, the Lord shall cut off one of acuity or erudition (ועונה) from the tents of Jacob." An ingenious one among the sages, and one who can answer among the students.

**69 Willful sinners have heaped false accusations upon me** Heb. טפלו, they joined upon me, and similarly (Job 14:17): "and You have attached Yourself (ותטפל) to my iniquity."

**71 It is good for me that I was afflicted** That I was chastised and afflicted in order that I repent of the evil way and keep Your statutes. In other commentaries I found the following:

**It is good for me that I was afflicted**, etc. It appeared good to me when I suffered privations in order to learn Your statutes, when I learned the Torah in pain.

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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 a תמניא אפיך, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven 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>

How do we avoid forgetting HaShem's commandments? Clearly, King David had found a way. I believe the answer can be discerned by delving more deeply into the following Pasuk:

*Tehillim (Psalms) 119:66 Teach me good discernment and knowledge; for I have believed in Thy commandments.*

Let's look deeply at the concept of daat - דעת, that is *knowledge*, in the Torah sense. daat leads to bina, *understanding*, which leads to chakma, *wisdom*.

The first time we see *knowledge* is in:

*Bereshit (Genesis) 2:9 And out of the ground made HaShem God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good (beneficial) and evil.*

This fruit, when eaten, connected Adam with tob - *beneficial*, and ra - *evil*. In the same way, the Torah talks about sexual intercourse as knowledge:

*Bereshit (Genesis) 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from HaShem.*

When Adam knew his wife, he knew her intimately. So intimately that Eve bore Adam sons named Cain and Abel. This gives us our first clue as to what knowledge is. **Knowledge is connection**. When Adam knew Eve, they connected sexually and bore the fruit of the womb, Cain and Abel.

In the same way, when we have knowledge of any subject, we connect with that knowledge. To connect with a matter is to change theoretical information into a connection that pierces to our neshama, our soul.

The human body gives testimony to the fact that knowledge equals connection. The Sages understood that

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<sup>1</sup> Berachot 4b

<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.



every organ *in the center* of our body is used for connection, for knowledge. For example, the backbone, in the center of our body, connects our lower body's motor functions to our brain, in our higher body. In the same way, our mouth, which is in the center of our body, is used for connecting, for knowledge. The Sages say that when one organ is used for multiple functions, then those functions are all related. The mouth is used for talking, eating, and kissing.

How are these related?

Talking is when our soul communicates with another soul. Talking is the only way that our soul can communicate with the world.

Eating food connects the physical body to our spiritual soul. We can understand this by noting that if we fail to eat for a few days, we begin to feel faint because our soul is beginning to separate from our body. If we continue our fast, we will die. The soul will completely separate from our body. So, eating connects our soul to our body.

In the same way, the korbanot, the sacrifices, are said to be HaShem's food in that they connect man with HaShem.<sup>4</sup>

Kissing is where two souls join in intimacy.<sup>5</sup>

In the same way, all of the organs in the center of our bodies are used for daat, for connecting. It is also noteworthy that whenever we achieve daat, connection, we always bear fruit. We saw that Adam and Eve bore fruit from their connection. We can see, for example, that a belly button, in the center of the body, connects a baby with its mother. This connection yields a baby who grows. This is what daat, knowledge, is. Daat is connection.

In Mishlei (Proverbs) 1:4, we see daat:

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<sup>4</sup> Chazal (the sages) compare HaShem's relationship with us to the relationship a father has with his son. In their mind, HaShem spoke directly to us at Har Sinai in order to nurture us and build an intimate relationship. In Shemot Rabbah XLI:3, they connect our sedra and the giving of the Torah to a pasuk (verse) from Mishlei (Proverbs); "For the Lord gives wisdom; out of His mouth comes knowledge and discernment" (Prov. II, 6). Their imagination takes them to the word "mouth" and the connotations of giving a gift from the mouth. The first connotation they have is that of feeding a child. The midrash says, "It can be compared to a king's son, who, on returning from school, found a dish of food in front of his father. When the father offered him a piece, the son said, 'I would rather have some of that which you yourself are now eating.' The father complied, on account of his great love for him, giving him from his own mouth." Of course, Chazal is not talking about food, but the Torah. The king refers to HaShem; the son to Bne Israel, and the food refers to the Torah. The Torah was given directly from the mouth of HaShem to us, in a nurturing and parental way. It is interesting to note the gender assumptions in this Midrash. While the Rabbis represent HaShem in this parable as male (a king), they ascribe Him typically female nurturing qualities through the use of the "mother bird" connotation.

<sup>5</sup> Another explanation of "For the Lord gives wisdom": You find that when Israel stood ready to receive the Torah on Mount Sinai, they wanted to hear the Ten Commandments from God's own mouth. R. Pinchas b. Hama, the priest, said: Two things did Israel ask of God--to see His likeness and to hear from His own mouth the Ten Commandments, as it says, "Let him kiss me with the kisses of his mouth" (Song of Songs. I, 2). R. Pinchas b. Hama, the priest, said: "Does then one comply with the request of a fool?" The Holy One, blessed be He, clearly foresaw, however, that after forty days Israel would make the Golden Calf. He said "Unless I now comply with their request, they will later say: 'All we asked of Moses was that God should show us His likeness and that He should speak with us.'" In order, therefore, not to give them the excuse of saying, "Because we did not hear the Commandments from God's own mouth, or see His likeness, did we make this god," God thought to Himself: "I will reveal Myself to them and also speak with them mouth to mouth."

*Mishlei (Proverbs) 1:1-4 The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion.*

The mashal of King Shlomo, will bring daat, knowledge or connection, to a young man. The connection is not only to HaShem, but to His people, Israel. This connection is essential to the administration of justice.

We must *connect* rather than collect facts. We *must* connect, we must have an intimate relationship with HaShem and with our people if we are to be wise and just.

The following rabbinic interpretation from a Midrash<sup>6</sup> on the verse from Shemot (Exodus) 31:18 simultaneously defines and performs what the Oral Torah is about, using a daring parable:<sup>7</sup>

Another explanation of, “And he gave to Moses, when he finished talking with him upon Mount Sinai, two tablets of Testimony, tablets of stone, written by the finger of God”<sup>8</sup> ... It is written “For God gives wisdom \chakma\. Out of His mouth comes knowledge [daat] and discernment [tevunah]”.<sup>9</sup>

Wisdom is great, but greater still is knowledge and discernment. So, God gives wisdom. But to him whom He loves, “out of His own mouth” comes knowledge and discernment. ...

R. Yitzhak and R. Levi discussed this verse. One said: “It can be compared to a rich man who had a son. The son came home from school and found a platter of food in front of his father. His father took a piece and gave it to him ... but the son said: ‘I only want the piece which is in your mouth.’ The father gave it to him from his own mouth, because he was so beloved.

... Another explanation of “For God gives wisdom”: You find that when Israel stood ready to receive the Torah on Mount Sinai, they wanted to hear the Ten Commandments from God’s own mouth. R. Pinchas ben Hama, the priest, said: “Two things did Israel ask of God— to see His likeness and to hear from His own mouth the Decalogue, as it says, ‘Let him kiss me with the kisses of his mouth’.”<sup>10</sup>

Eating and kissing, giving from the “mouth”, also signify deep love and intimacy, and a teaching that is not external, not just spoken with the lips or read on a page, but coming from even further “inside the mouth”, “spirit to spirit”, “breath to breath”, inner soul to inner soul. R. Hayyim of Volozhin interprets this midrashic parable in kabbalistic terms, relating it to the larger metaphysical question of how God connects to the world. Is the world found “inside” God? In other words, is God the world’s “place”, (makom), and the world “swallowed inside God” and connected to His essence? Or is the world “outside” God, and we grasp only the point at which God contracts Himself to connect to the world? The son in the parable wants a Torah connected to the “root” of things, not an external one, he wants an inner relation to God. This, in part, is the difference between speech, which externalizes thought and comes from the lips,

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<sup>6</sup> Midrash Exodus Rabbah 41:3

<sup>7</sup> This section was excerpted and edited from *Make Yourself a Teacher: Rabbinic Tales of Mentors and Disciples*, by Susan A. Handelman

<sup>8</sup> Shemot (Exodus) 31:18

<sup>9</sup> Mishlei (Proverbs) 2:6

<sup>10</sup> Shir HaShirim (Song of Songs) 1:2

an external part of the face, as opposed to what comes from a deeper level “inside the mouth”, the “kiss” of mouth to mouth, breath to breath. So, in Oral Torah, teacher and student are also lovers of the Torah, as intimate with it as are husband and wife, and through Torah, lovers of each other and God. Their task, like that of husband and wife, is to “create generations”, to give birth, to generate more Torah, more love, and the redemption of the world that flows from its study and practice. Some kabbalistic and Hasidic sources even discuss the intimate relation of student and teacher in terms of “soul impregnation” (ibbur).

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The Sages equated the written Torah to the discipline of the Father, and the Oral Torah to the law of your Mother:

*Mishlei (Proverbs) 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:*

If this is so, which it is, where does Mashiach come in? Mashiach represents oral and written Torah. Mashiach is The Word of HaShem. What do we call this harmonious combination? Torah calls it YOUR CHAKMA, “YOUR WISDOM”:

*Devarim (Deuteronomy) 4:6 Keep therefore and do [them]; for this [is] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation [is] a wise and understanding people.*

So, Mashiach, the embodiment of the Word of HaShem, the written and the oral Torah, IS our chakma, our wisdom.

So, when we lack chakma, wisdom, it is because we do not seem to be able to apply the Torah to our circumstances. This should be apparent from the above Torah verse. This daat, knowledge, as a relationship with HaShem and His Mashiach is spoken about in:

*Yochanan (John) 17:3 And this is life eternal, that they might know thee the only true God, and Yeshua Mashiach, whom thou hast sent.*

We can see, therefore, that daat, knowledge, is not as the Greeks say. It is not just knowing facts, it is as the Hebrew mind understands. It is an intimate connection.

A person that prays has entered Gan Eden since HaShem created humanity as praying beings. Praying is how we achieve daat, knowledge or connection with HaShem. Praying is an action that allows us to establish intimacy, to establish daat, with the Creator of the Universe. Prayer is the means to marital intimacy with HaShem!

From daat, knowledge, we gain *understanding*. Understanding is given proportionate to Torah daat, Torah knowledge. Midda kneged midda, measure for measure. In this way *understanding* is synonymous to discernment. Now the word *discernment*, in Greek, is *diakrino* from which root you get such words, in English, as *criticism*, a pulling apart and differentiating and distinguishing between what is tob, beneficial, and what is Ra, going nowhere.

Now please note, not all that is good is tob, beneficial, and not all that is tob, beneficial, is good. For

example, an amputation of a leg may be beneficial but not good. So tob does not mean *good* but *beneficial*. As the song says:

Hine mah tob umanayim shevet achim gam yachad.  
Behold how TOB it is for brethren to dwell together.

Not *good* but *beneficial*, despite the fights and squabbles. So, in order to be tob, there must be of necessity some evil. For as our Hakhamim say in the Talmud: If it would not be for the Yetzer Ha-Ra, the evil inclination, man would not build a home, and be industrious, and make new discoveries, etc. etc. Women would not spend millions of dollars on beauty products and thousands of people would be out of a job. So, a certain measure of evil is indispensable and necessary and even tob! And making the ra serve the tob and not the other way around.

So now we have dealt with daat = knowledge. Then we found out what was binah = understanding, and now we need to get chokhmah, wisdom. How do we get there after having had attained to binah, understanding? We must apply the daat and the bina. This is what Hakham Shaul meant when he said:

***Romans 3:31*** *Do we then make void the law through faith? God forbid: yea, we establish the law.*

This is what Hakham Shaul meant when he said:

***Romans 12:2*** *And be not conformed to this world: but be ye transformed by the "renewing of your mind", that ye may prove what [is] that good, and acceptable, and perfect, will of God.*

Renewing the mind comes to daat = knowledge. So, this is a step by step thing and measure by measure. Wisdom, commensurate to understanding, commensurate to knowledge of Torah. This process was illustrated in our lesson with the forty days that Moshe spent on the mountain, the forty days Mashiach spent in the wilderness, and the forty days that King Shlomo spent praying for Chokhmah, wisdom. Forty is a Midrashic term which indicates a change of state. For example, after forty weeks in the womb, a baby is born. His state changes from one of comfort and inaction, to one of new birth, action, and discomfort. Moshe, Shlomo, and Mashiach all fasted for forty days while gaining daat - knowledge and bina – understanding. At forty years of age, a Kohen finishes his apprenticeship and becomes a professional, so to speak. So, what happens after Mashiach finishes the forty days? What happened after Moshe finished the forty days on Sinai? They started acting as Rabbanim - Hakhamim. They become professional.

The midrash on Song of Songs makes much of the fact that Vayikra (Leviticus) is the central book of the Torah. It is "centered" in the Torah. The **ו**"vav"<sup>11</sup> in the word "gachon", belly, must be raised because it is the middle letter of the Torah. It is one of the eleven majuscules<sup>12</sup> in the Torah.

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<sup>11</sup> Now, here is one of those enigmatic Torah synchronicities that, in spite of it bordering on the incredulous, it is indeed a fact. When you spell out the name of the letter *vav* in Hebrew it is written *vav-vav* (or *vav-aleph-vav*), pronounced "vav" – the name of the letter. When you spell out the letter in its original form it is written "wou-wou" (or *wou-aleph-wou*) and pronounced "wow". The original pronunciation of the letter "vav" is "wow". Aleph, beth, gimel, daleth, heh, wow ... . What will we find in the middle of the Torah? Where will we be when we journey to the center of the universe? These are questions that we can investigate for a lifetime because the descriptions and ramifications are so awesome and mind-boggling that all we can begin to say is "Wow"!

<sup>12</sup> This is the scribal term for a large Hebrew letter.



מב כל הולך על-גחון וכל הולך על-ארבע, עד כל-מרבבה רגלים, לכל-השרץ, השרץ על-הארץ--לא תאכלום, כי-שקץ הם.

כל הולך על-גחון וכל הולך על-ארבע



"belly"

*Vayikra (Leviticus) 11:42* Whatsoever goeth upon the **belly**, and whatsoever goeth upon [all] four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they [are] an abomination.

Note that the subject of this pasuk is to “not eat”. As we spoke earlier, eating is a form of connecting. Rashi tells us a bit about this word “gachon”:

**that goes on its belly:** This is the snake (Torat Kohanim<sup>13</sup> 11:163). The word גָּחֹן denotes “bending low” [and it is used to describe the snake] because it moves while bent, a prostrated posture, prostrated on its belly.

Rashi says that the reptile referred to is the *nachash*, the type of creature which enticed Adam and Chava to eat from the forbidden fruit. In Midrashic literature this creature is often equated with the evil inclination, which is also the Satan and the Angel of Death. On the other hand, nachash has the same gematria as Mashiach, so in some way they are the same. Why is this creature given the distinction of being placed in the exact center of the Torah? The following thoughts came to mind.

First, there have been (non-Jewish) beliefs which viewed evil as being something outside HaShem’s direct sphere of influence or management. Judaism, on the other hand, views evil as being one of the many tools that HaShem uses to manage His world. Evil is the servant of HaShem and this is reflected by positioning this servant in the exact center of the Torah.

Second, Chazal<sup>14</sup> teach that a person cannot escape evil by merely avoiding physicality. We must deal with evil, not run away from it.

HaShem gave us a powerful weapon against the powers of evil. This weapon is also a shield and an antidote. It is the Torah, itself.

*Sukkah 52b* The school of R. Ishmael taught, If this repulsive wretch<sup>15</sup> meets thee, drag him to the Beth Hamidrash. If he is of stone, he will dissolve, if of iron he will shiver into fragments. ‘If he is of

<sup>13</sup> “The Teaching of the Priests,” the old Rabbinic name for Leviticus

<sup>14</sup> Our Sages

<sup>15</sup> The Evil Inclination.

*stone he will dissolve' for it is written, Ho, every one that thirsteth come ye to the water<sup>16</sup> and it is written, The waters wear the stones.<sup>17</sup> 'If he is of iron, he will shiver into fragments', for it is written, Is not my word like as fire? Saith the Lord, and like a hammer that breaketh the rock in pieces?<sup>18</sup>*

Perhaps this advice for mankind is reflected here, where we find the *nachash* completely surrounded by the Torah.

Now *Vayikra 11:42* is the halfway point of the letters in the entire Torah. Interestingly, the *vav*<sup>19</sup> is enlarged in Torah scrolls due to its significance. If you look into the Sefer Torah, the actual scroll of the Torah written by a scribe, you will see that this middle *vav* stands out from all the other letters and words because it is written larger than the other letters. Its elongated form is not due to a scribal embellishment. Rather, the Torah scroll must have this elongated *vav* in order for it to be halachically kosher to read in the synagogue. It is an intrinsic component in the Torah's cosmic blueprint. Now, from this supernal daat emanates the entirety of the Torah.

The sixth letter of the alef-beit is the *vav*. The *vav* is shaped like a hook (ו). A hook is something that holds two things together. This property of the letter *vav*, in its Hebrew usage, is referred to as the *vav* of connection. It is normally translated as “and” which is used to *hook* words together. The form of the *vav* can also represent a chute which connects a higher level to a lower level. The first *vav* in the Torah occurs in Bereshit (Genesis) 1:1:

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

The placement of the *vav* suggests two of its essential connective powers:

1. By joining heaven and earth (הָאָרֶץ וְאֶת הַשָּׁמַיִם) it implies the connection between spiritual and earthly matters.
2. Since it occurs as the 22nd letter in the Torah attached to the sixth word, (et - אֶת), it alludes to the creative connection between all of the letters. *Vav* is therefore the connecting force of G-d, the divine “hook” that binds together heaven and earth.

*Vav* is also how we write the number six. Six represents connection, exemplified by the angels in Yeshayahu's vision, whose six wings enabled them to soar to unite and connect with HaShem:

***Yeshayahu (Isaiah) 6:1-3*** *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is HaShem of hosts: the whole earth is full of his glory.*

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<sup>16</sup> Isaiah 55:1; sc. the Torah.

<sup>17</sup> Job 14:19.

<sup>18</sup> Jer. 23:29. [This can also be rendered: ‘like the hammer which the (granite) rock (against which it is struck) breaketh; the Evil Inclination being compared to an iron hammer and the Beth Hamidrash to a granite rock, v. Tosaf.].

<sup>19</sup> Masechet Sofrim 9:2 refers to this letter *Vav* as being “zaquf” (זָקוּף) - erect, straight, vertical, steep or upright. Bi'urey Sofrim interprets this to mean it's an enlarged *Vav*, but not so much that it could be mistaken for a Nun Sofit.

Six also represents the six orders of the Mishna. Through learning Torah, one connects with HaShem.

Commenting on a verse in Shir ha-Shirim celebrating the beloved's belly as being like "a heap of wheat," the midrash notes that the belly is in the center of the body, "just as *Torat kohanim* is in the middle, with two books before it and two after it"

*Midrash Rabbah - The Song of Songs VII:7 THY BELLY IS LIKE A HEAP OF WHEAT. This refers to the book of Leviticus. Just as the belly is in the middle between the heart above and the legs below, so the book of Leviticus has two books before it and two after it.*

According to our midrash, the belly, of Vayikra 11:42, also speaks of the connection or midpoint of the "belly". Thus, we see that our pasuk is really focused on connecting. And indeed, from a halakhic perspective, this book is the central and richest one in the entire Torah. Through the mitzvot, one might say, we hear HaShem's voice calling to us. So, that vav is the belly button of the Torah, literally! If we want to connect to the Torah, then we need to connect with Vayikra (Leviticus) 11:42. In this verse we can connect with Mashiah and with HaShem. This is the place of connection. The Talmud goes on to tell us about several "middles":

*Kiddushin 30a The early [scholars] were called soferim because they used to count all the letters of the Torah. Thus, they said, the waw in gachon<sup>20</sup> marks half the letters of the Torah; darosh darash,<sup>21</sup> half the words; we-hithggalah,<sup>22</sup> half the verses. The boar out of the wood [mi-ya'ar] doth ravage it:<sup>23</sup> the 'ayin of ya'ar marks half of the Psalms.<sup>24</sup> But he, being full of compassion, forgiveth their iniquity,<sup>25</sup> half of the verses.*

One of the minor tractates of the Talmud, Soferim 9:2, also speaks about this special vav.

As an aside, gachon is a peculiar word which uniquely suggests the middle of the body. Gachon is only used twice in all of the Torah. Once, here in Leviticus, and yet only one other time aside from that, and that's in:

*Bereshit (Genesis) 3:14 And HaShem God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly (gachon) shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

So far, we have Rashi telling us that the serpent, in Vayikra 11:42, is like the nachash of Bereshit 3. Now *nachash* - נחש (gematria of 358) and *Mashiach* - משיח (gematria of 358) share the same gematria. Thus, we are at the ultimate connection point of the Torah speaking about a significant connection point, the belly, and looking at a *nachash* that equals *Mashiach*, while speaking against connecting, by eating. I feel

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<sup>20</sup> Whatsoever goeth upon the belly (גחון) — Leviticus 11:42.

<sup>21</sup> Leviticus 10:16: And Moses diligently enquired after — darosh darash — the goat of the sin-offering.

<sup>22</sup> Leviticus 13:33: we-hithggalah, then he shall be shaven. [In M.T. the words 'he placed on him' (Lev. VIII, 8) is given as the middle verse.]

<sup>23</sup> Psalm 80:14.

<sup>24</sup> It is not stated whether letters or words are meant: S. Strashun observes that he counted the words, and found that the first half exceeds the second by nearly 2,000; hence the reference is to letters, and there is such a reading too.

<sup>25</sup> Psalm 78:38.

that there is much more to this than what meets the eye.

Mashiach comes to rectify what the original snake caused. The original snake caused us to enter exile, and *Mashiach* will come to take us out of exile for good.

### In the Psalms

The *soferim* also calculated the midway points in the book of *Tehillim*. The *ayin* (ע) of the word *ya'ar*, in the verse "The boar of the field ravages it. . ." (80:14), is the middle letter of *Tehillim*:

יְדִי יִכְרְסֶמֶנָה הַזֵּיזִר מִיַּעַר; וְזִיז שְׂדֵי יִרְעָנָה.

*Tehillim (Psalms) 80:14* The boar **out of the wood** doth waste it, and the wild beast of the field doth devour it.

Rashi comments on this special ayin:

**from the forest:** Heb. מִיעַר – miyaar (meaning: out of the wood). The "ayin" is suspended (as though it were written with an "aleph"). If Israel is worthy, the enemies are like the beasts of the river, which have no strength to climb out upon the dry land; but when retribution is decreed upon them, he (sic) grows strong as the beast of the forest, which destroys and kills. The boar of the forest is Esau, as is written (Dan. 7:7): "It devoured and broke in pieces and the rest it trampled with its feet." And it (the swine) has some signs of purity. Esau, too, has the merit of his fathers.

In closing, we started by looking at this pasuk in *Tehillim*:

*Tehillim (Psalms) 119:66* Teach me good discernment and knowledge; for I have believed in Thy commandments.

At this point, we should be able to grasp that Torah knowledge is something that is internalized and has become a part of us. It is not just knowing facts, it is connecting with the Torah in a way that modifies our behavior and causes us to seek HaShem and His will.

### Ashlamatah: Isaiah 54:2-9, 17

RASHI	TARGUM
1. ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. ¶ Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. <b>Widen</b> the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.	2. <b>Enlarge</b> the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.
3. For right and left shall you prevail, and your seed	3. For you will be strengthened to the south and to the



RASHI	TARGUM
shall inherit nations and re-people desolate cities.	north, and your sons will possess peoples and will cause desolate cities to be inhabited.
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.	5. For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called.
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with great mercy will I gather you.	7. "In a little anger I forsook you, but with great compassion I will bring your exiles near.
8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. {S}	8. In a brief hour, for a time, I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. {S}
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.	9. This is like the days of Noah before me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that my anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, <b>neither shall the covenant of My peace totter,"</b> says the Lord, Who has compassion on you. {S}	10. For the mountains may pass and the hills be split, but my goodness will not pass from you, Jerusalem, <b>and My covenant of peace will not be cast away, says He who is about to have compassion on you,</b> says the LORD. {S}
11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires.	11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold I am setting your pavement stones in antimony, and I will lay your foundations with good stones.
12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones.	12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones.
13. And all your children shall be disciples of the Lord, and your children's peace shall increase.	13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons.
14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you.	14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.
15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you.	15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.
16. Behold I have created a smith, who blows on a	16. Behold, I have created the smith who blows fire in

RASHI	TARGUM
charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it].	coals, and produces a vessel for its worth. I have also created the destroyer to destroy;
17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. {S}	17. no weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before me, says the LORD." {S}
1. <b>Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.</b>	1. <b>"Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk.</b>
2. Why should you weigh out money without bread and your toil without satiety? Harken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.
3. Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.	3. Incline your ear, and attend to my Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.
4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations.	4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.
5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. {S}	5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. {S}
6. Seek the Lord when He is found, call Him when He is near.	6. Seek the fear o/the LORD while you live, beseech before him while you live;
7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon.	7. let the wicked forsake his wicked way and a man who robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for he will abundantly pardon.
8. <b>"For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.</b>	8. <b>For not as My thoughts are your thoughts, neither are your ways correct as the ways of My goodness, says the LORD.</b>
9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.	9. For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.
10. <b>For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,</b>	10. <b>For as the rain and the snow, which come down from the heavens, and it is not possible for them that should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,</b>
11. <b>so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one</b>	11. <b>so is the word of My goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please,</b>

RASHI	TARGUM
<b>to whom I sent it.</b>	<b>and prospers in the thing for which I sent it.</b>
12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.	12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.
13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." {P}	13. Instead of the wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." {P}

## Rashi's Comments on Isaiah 54:2-9, 17

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

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

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

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

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

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

**4 your youth** Heb. עֲלוּמֵיךְ, your youth.

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

**8 With a little wrath** Heb. קִטְצָה. Menahem (Machbereth p. 179) interprets this as, "with kindling of wrath," and Dunash (Teshuvoth p. 20) states, "with a little wrath," paralleling "For a small moment have I forsaken you," and so did Jonathan render, and with everlasting kindness that will exist forever.

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

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

**11 tempestuous one** whose heart storms with many troubles.

**I will set with carbuncle** I pave your floor with carbuncle stones.

**12 jasper** Heb. כִּדְדִּי, a kind of precious stone.

**your windows** Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (וְיִשְׁמְשׁוּנָה) .” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ) , windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שֶׁמֶשׁ וּמָגֵן as well as שֶׁמֶשׁ וּמָגֵן (Ps. 84:12) as “the pinnacles of the wall.”

**of carbuncle stones** Heb. אֶקְדָּח. Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גְּחָלִים, coals. He interprets אֶקְדָּח as an expression similar to (supra 50:11) “who kindle (קִדְחִי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

**of precious stones** Desirable stones [from Jonathan].

**14 go far away from oppression** [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) “Shake yourself from the dust.” You will be far away from those who oppress you. Printed editions of Rashi contain the following addendum:

**go far away from oppression** You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel]]

**With righteousness** that you will perform, you will be established with an everlasting redemption, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah]]

**15 Behold, the one with whom I am not, shall fear** Heb. גֹּר יִגֹּר. Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

**whoever mobilizes against you** Heb. גָּר. Whoever mobilizes against you for war. Alternatively, גָּר מִי [means:] whoever contends with you (וְנִתְגָּרָה) . And our Rabbis explained it as referring to the proselytes (גֵּרִים) , [i.e.,] to say that we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (וַיִּפְלֵ) .”

**16 Behold I am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it.** That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

**and produces a weapon for his work** For necessity. He completes it according to all that is necessary.

**17 Any weapon whetted against you** Any weapon that they will whet and sharpen for you, i.e., to battle with you.

**whetted** Heb. וּצַר, an expression similar to (Jos. 5:2) “sharp knives (חַרְבוֹת־צִרִים) ,” also (Ps. 89:44) “You have also turned the edge of his sword (צִוַּר חַרְבּוֹ) .”

## Chapter 55

**1 Ho! All who thirst** Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2: 10) "Ho! Ho! and flee from the north land."

**go to water** to Torah.

**buy** Heb. שָׁבַר. Comp. (Gen. 42:3) "To buy (לְשָׁבַר) corn," buy.

**wine and milk** **Teaching better than wine and milk.**

**2 Why should you weigh out money** Why should you cause yourselves to weigh out money to your enemies without bread?

**3 the dependable mercies of David** For I will repay David for his mercies.

**The sure mercies of David - That is, says Kimchi, "The Messiah," called here David; as it is written, "David my servant shall be a prince over you" (Ezekiel 34:23).**

**4 a witness to nations** A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

**5 Behold, a nation you do not know you shall call** to your service, if you hearken to Me, to the name of the Lord that is called upon you.

**6 when He is found** Before the verdict is promulgated, when He still says to you, "Seek Me."

**8 For My thoughts are not your thoughts** Mine and yours are not the same; therefore, I say to you, "The wicked shall give up his way," and adopt My way...

**"and a man of iniquity his thoughts"** and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

**For My thoughts are not, etc. My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).**

**9 As the heavens are higher, etc.** That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

**10 For, just as the rain and the snow fall** and do not return empty, but do good for you.

**11 so shall be My word that emanates from My mouth** to inform you through the prophets, will not return empty, but will do good to you if you heed them.

**12 For with joy shall you go forth** from the exile.

**the mountains and the hills shall burst into song before you** for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

**13 Instead of the briar, etc.** Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

**briar...and...nettle** They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

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## Notes to the Prophetic Lesson

### By: Hakham Dr. Yosef ben Haggai

Our Ashlamatah for this Sabbath falls into a Petuchah (Pericope) that includes two chapters of Isaiah (i.e. Isaiah 54:1-17 and 55:1-13. However as we have said, whilst for public reading purposes we only read from 54:2-9, 17, yet for homiletic and didactic purposes all verses in the two chapters of Isaiah are open to us.

The verbal tally between the Torah Seder for this Shabbat and our present Ashlamatah is as follows:

**Torah: Deut. 12:20 -**

כִּי-יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת-גְּבוּלְךָ, כַּאֲשֶׁר דִּבֶּר-לְךָ

**When will enlarge** (Heb.: Ki-Yar'chiv) Ha-Shem, your G-d, your border as He has promised you ...

**Isaiah 54:2 -**

מְרֻחָבֵי מְקוֹם אֹהֶלְךָ

**Make larger** (Heb.: HaR'chivi) the place of your tent ...

Taken at face value, the text of Isaiah 54:2 commands the Jewish people to prepare themselves to render hospitality and accommodate large numbers of peoples who are desiring to accept the G-d of Israel, His Commandments and His people as their own..

Thus, in Isaiah 54:3-5 we read:

“<sup>3</sup>For you will spread abroad on the right hand and on the left; and your seed will possess the Gentiles, and [they] will make [your] desolate cities to be inhabited. <sup>4</sup>Fear not, for you will not be ashamed. Neither be you confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproach of your widowhood will you remember no more. <sup>5</sup> For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth will He be called.”

Again, at face value, the text is implying that the Jewish people at some point in their history will come to the understanding that G-d has prepared a great number of Gentiles to join with the Jewish people in the land of Israel to “repopulate” all the land of what the Scriptures call the promised Land (also known by some as the land of “Greater Israel”).

Some, like HE Adon Yair Davidiy<sup>26</sup> propose that these Gentiles are none other than the Exiled Israelite Tribes who commixed with the Gentiles and became like the Gentiles. Some, have also found that the Nazarean Codicil supports this argument and cite James 1:1 and possibly I Peter 1:1 as support. Personally, I find the proofs adduced by His Excellency Adon Yair Davidiy to be truthful and most accurate (in contradistinction with the dogmas of

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<sup>26</sup> Cf. <http://britam.org/Questions/QuesLand.html>

British Israel and Messianic Ephraemites). The distinction here is that Yair Davidiy like the Nazarean Codicil and us make the Torah as taught by our Sages and the acceptance of our Sages teachings and authority to be in the end the litmus test of who will be "in" and who will be "out."

The Psalms this week have also this to say who believe that they may have Jewish blood in them or that they descend from the ancient Israelites:

**Psalm 119:74** "Those who fear You will see me [as the Messiah] and rejoice for I hoped for Your word.

**Psalm 119:79** "May those who fear You and those who know Your testimonies return to me [and recognize me as their King Messiah]."

Those who are returning, be they descendants of the Ten Lost Tribes of Israel, or descendants of the Jewish people, need to understand that there is only one door available to all who want to turn to the covenant. This door consists as our Sages have taught the binding one-self to the yoke of the Kingdom of G-d (i.e. the yoke of King Messiah) and the binding oneself thoroughly to the yoke of the commandments as taught by the Jewish Sages. Without this resolute double binding no one has any authority whatsoever to claim to be a follower or a disciple of the Messiah. Any other ways are defective, and promote nothing more than anarchy and anti-Semitism cloaked in a veneer of pseudo-holiness. Clorfene and Rogalsky<sup>27</sup> in their seminal work on the Seven Laws of Noah make this point perfectly clear, that even to claim one is a "righteous Gentile" or "G-d fearer" one must of necessity accept Rabbinic authority. And if this is so concerning the "Righteous Gentile" how much the more those who claim to be descendants of ancient Israel, or of the Jewish people.

The Torah Seder for this week makes this point also clear when it says:

**Deut. 13:5** "After the LORD your God will you walk, and Him will you reverence, and His commandments will you keep, and unto His voice will you hearken, and Him will you serve, **and unto Him will you cleave.**"

Rabbi Dr. Charles B. Chavel<sup>28</sup> notes regarding positive Commandment # 6 – Cleaving to G-d, according to the order of Maimonides;

By this injunction we are commanded to mix and associate with wise men (Hakhamim), to be always in their company, and to join with them in every possible manner of fellowship: in eating, drinking, and business affairs, to the end that we may succeed in becoming like them in respect of their actions and in acquiring true opinions from their words. This injunction is contained in His words (exalted be He), *And to Him will you cleave*,<sup>29</sup> which are repeated in the verse *And to cleave to Him*.<sup>30</sup> The Sifre says: '*And to cleave unto Him* means that we should cleave to wise men (Hakhamim) and to their disciples.'<sup>31</sup>

The Sages also use the words *to Him will you cleave* as proof that it is one's duty to marry a wise man's (Hakham's) daughter, to give one's own daughter in marriage to a wise man (Hakham) to confer benefits on wise men (Hakhamim) and to have business relations with them. 'Is it possible,' they say, 'for a man to cleave to the Divine Presence, seeing that it is written, *For the LORD your God is a devouring fire?*'<sup>32</sup> Hence we must conclude that whoever marries a wise man's (Hakham's) daughter [or gives his daughter in marriage to a wise man (Hakham), or confers benefit on a wise man (Hakham) out of his

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<sup>27</sup> Clorfene, C. & Rogalsky, Y. (1987), *The Path of the Righteous Gentile: An Introduction to the Seven Laws of the Children of Noah*, Feldheim Publishers

<sup>28</sup> Maimonides (1967), Translated by R. Dr. Charles B. Chavel, *The Commandments: Sefer Ha-Mitzvoth in 2 Vols*, London: Soncino Press, Vol I, p. 9.

<sup>29</sup> Deut. 10:20

<sup>30</sup> Deut. 11:22 & 13:5.

<sup>31</sup> Ibid. Sifre

<sup>32</sup> Deut. 4:24



possessions, is to be regarded in the light of this verse as cleaving to the Divine Presence].<sup>33</sup>

Two important further notes should be mentioned here for the sake of clarity.

**First**, all returnees whether of Jewish ancestry or ancient Israelite ancestry must clearly note that all present translations of the so called New Testament whether they be from the Greek or the Aramaic Peshitta are all full of errors, because those who made those translations carry in their minds a Christian baggage that will not allow them to objectively see and understand truth in Hebraic terms. For, we must realize as Wittgenstein<sup>34</sup> so aptly stated: “**A whole mythology is deposited in the language of the writer.**” And thus, a translation of the Nazarean Codicil (so called New Testament) which teachings are not consistent with the 613 commandments of the Torah as taught by our Sages is to be deemed a work of idolatry and a mistranslation of the original intentions of its writers. To our knowledge there is no such translation of the Nazarean Codicil in the market. Their Eminences Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham and myself are the only ones who are endeavouring to the best of our abilities to bring such work to light despite the many difficulties and lack of resources, great obstacles which with the generosity of some most wonderful souls and the work of the Ruach HaQodesh are totally surmountable. It is therefore my recommendation to all returnees that they beware of what they are reading or being taught about the Messiah or his Messengers – all must agree with the 613 Commandments of the Torah as taught by our Jewish Sages to be true and acceptable!

This is what Messiah King David and his descendant Messiah King Yeshua latter affirms, when he penned the following injunction:

**Psalm 119:79** “May those who reverence You and those who know Your testimonies (**Heb.: עֲדֹתַי – Edotekha**) return to Me [and recognize me as their King Messiah].”

The Hebrew term used here, i.e. **Edoth** – are according to Rabbi Samson Raphael Hirsch<sup>35</sup> “*the symbolic observances representing truths which form the basis of Israel’s life*” such as the prohibition of work on Shabbat (Sabbath), Pesach (Passover), Shavuoth (Pentecost), Sukkoth (Tabernacles), and Shemini Atzereth (Feast of the 8<sup>th</sup> Day); the prohibition against the enjoyment, use and possession of Chamets (leavened substances) and the commandment to remove Chametz (leavened substances) for the whole week of Unleavened Bread; the commandments to erect and dwell in the sukkah for seven days during the Festival of Tabernacles, as well as purchasing a Lulav for the Festival of Tabernacles; observance of the Fast Days, Purim and Chanukah, and all of the Rosh Chodashim (New Moons); the commandments concerning the Tsitziith, and Mezuzah, etc., etc. If the Messiah or any of his teachers or followers are not proclaiming these EDOTH as commandments of the Messiah, then what we have is either a false or defective Messiah or teachers who have totally misinterpreted the commandments of the Messiah and of his disciples.

All of this, of course brings us to what Professor Hanson<sup>36</sup> most eloquently and truthfully has enunciated:

“**Scripture without an interpretative tradition is dumb and useless.** This does not mean that any tradition will do, but that it is a delusion to imagine (as apparently the Reformers did) that Scripture is self-interpreting. Some element of tradition, some theological presuppositions are essential if we are to succeed in interpreting Scripture at all.”

The concept of “Sola Scriptura” invented by the Reformers and the inheritance of all Protestants and Messianics of

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<sup>33</sup> Ibid., Sifre

<sup>34</sup> Wittgenstein, L. (1979), *Remarks on Frazer’s Golden Bough*, ed. Rush Rhees, trans. A. C. Miles, rev. by Rush Rhees, Atlantic Highlands, NJ: Humanities Press International, p.10e.

<sup>35</sup> Hirsch, S. R. (1962), *Horeb: A Philosophy of Jewish Laws and Observances*, translated to English from the German edition by Dayan Dr. I. Grunfeld, London: The Soncino Press, p. II, 184.

<sup>36</sup> Hanson, A. T. (1980), *The New Testament Interpretation of Scripture*, London: SPCK, pp.18ff.



whatever stripe and colour is a fairy tale, a fable and figment of their imagination that miserably distorts reality. In fact, what the Reformers did was to inject Catholic and Anglo-Germanic values and traditions into their own interpretations of the Scriptures, and pass it on as the true meaning of what the Scriptures literally mean. Unless a returnee whether he/she be a descendant of the lost Ten Tribes of Israel, or a descendant of the Jews, catapults this notion of "Sola Scriptura" to where it belongs, i.e., to the dustbin of pagan fables, and accepts fully and totally the traditions of our Sages and as taught by the Master His Majesty King Yeshua the Messiah, when his words and those of his disciples are translated correctly and in the light of the Torah!

**Second**, the Torah and the Nazarean Codicil (so called New Testament) can't cope with the illegitimate Greco-Roman/Christian concept of "personal salvation," for, in truth, in reality such animal does not exist but again is a figment of Greco-Roman culture and values. "Salvation" in its true meaning must be communal in nature.<sup>[40]</sup> This sacrosanct concept is embodied in the words that an angel of Ha-Shem spoke to a Righteous Gentile, one of Hakham Tsefet's first converts to Judaism – "Who will tell you words (or, "commandments"), whereby **you and all your household will be saved**" (Acts 11:14). Similarly, the Master himself in his abbreviation of the Amidda commands to pray "Our Father" and not "My Father."

All returnees will do so in community. Therefore, it behoves all those of Israelite or Jewish ancestry to make that return with their family, as well as with others of like-minded persuasion. To this end, therefore returnees should seek to actively participate in a close knit community of like minded persons, dedicated to the observance of the commandments as the Sages have taught, to the adherence and faithfulness of His Majesty King Yeshua the Messiah, and to support fellow Jews in need. Help is available to all those who like our father in the faith, Abraham did and "called upon the name of Ha-Shem" – i.e. had a prayer service and taught the Torah together with his family and together with "the souls that they (Abraham and Sarah) had gotten (i.e. converted) in Haran." Unless returnees start creating Torah Observant communities then their faith and observance does not avail much.

This is what the Prophet speaks to all returnees throughout all Diaspora today irrespective of the context of the original words:

**Isaiah 54:2** "Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes."

That is, start opening your house or some other place to hold prayer or Torah/sharing services/meetings, or join with another group of likeminded people in your area to do so. But these prayer services and Torah teachings must be done in accordance with the commandments of the Torah as taught by our Sages and the faithfulness of His Majesty King Yeshua the Messiah. In doing so the prophecy utter by King David the Messiah will surely come to pass:

**Psalm 119:79** "May those who reverence You and those who know Your testimonies (**Heb.:** עֲלֵתֶיךָ – **Edotekha**) return to me [and recognize me as their King Messiah]."

And above all, do not be neglectful of the injunction in our Torah Seder for this week:

**Deut. 13:5** "After the LORD your God will you walk, and Him will you reverence, and His commandments will you keep, and unto His voice will you hearken, and Him will you serve, **and unto Him will you cleave.**"

May we all of the House of Israel and of the House of Judah be found doing so with alacrity and style, amen ve amen!

## HH Giberet Dr. Elisheba bat Sarah

**Debarim (Deuteronomy) 12:20–13:12**  
**Tehillim (Psalms) 119:49-72**  
**Yeshayahu (Isaiah) 54:2-9 + 17**  
**Mk 14:26-31, Lk 22:31-34, Jam. 2:8-11**

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

LORD - יהוה, Strong's number 03068.  
 Say / Said - אמר, Strong's number 0559.  
 Name - שם, Strong's number 08034.

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

LORD - יהוה, Strong's number 03068.  
 God - אלהים, Strong's number 0430.  
 Enlarge - רחב, Strong's number 07337.  
 Say / Said - אמר, Strong's number 0559.

**Debarim (Deuteronomy) 12:20** When the **LORD <03068>** thy **God <0430>** shall **enlarge <07337> (8686)** thy border, as he hath promised thee, and thou shalt **say <0559> (8804)**, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the **LORD <03068>** thy **God <0430>** hath chosen to put his **name <08034>** there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the **LORD <03068>** hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

**Tehillim (Psalms) 119:55** I have remembered thy **name <08034>**, O **LORD <03068>**, in the night, and have kept thy law.

**Tehillim (Psalms) 119:57** CHETH. Thou art my portion, O **LORD <03068>**: I have **said <0559> (8804)** that I would keep thy words.

**Yeshayahu (Isaiah) 54:2** **Enlarge <07337> (8685)** the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

**Yeshayahu (Isaiah) 54:5** For thy Maker is thine husband; the **LORD <03068>** of hosts is his name; and thy Redeemer the Holy One of Israel; The **God <0430>** of the whole earth shall he be called.

**Yeshayahu (Isaiah) 54:6** For the **LORD <03068>** hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, **saith <0559> (8804)** thy **God <0430>**.

## Hebrew:

Hebrew	English	Torah Reading Deu 12:20–13:12	Psalms 119:49-72	Ashlamatah Is 54:2-9 + 17
אלהים	God	Deut. 12:20 Deut. 12:21 Deut. 12:27 Deut. 12:28 Deut. 12:29 Deut. 12:30 Deut. 12:31 Deut. 13:2 Deut. 13:3		Isa. 54:5 Isa. 54:6

Hebrew	English	Torah Reading Deu 12:20–13:12	Psalms 119:49-72	Ashlamatah Isa 54:2-9 + 17
		Deut. 13:4 Deut. 13:5 Deut. 13:6 Deut. 13:7 Deut. 13:10 Deut. 13:12		
אָמַר	say, saying	Deut. 12:20 Deut. 12:30 Deut. 13:2 Deut. 13:6 Deut. 13:12	Ps. 119:57	Isa. 54:6 Isa. 54:8
אָרֶץ	earth, land ground	Deut. 12:24 Deut. 12:29 Deut. 13:5 Deut. 13:7 Deut. 13:10	Ps. 119:64	Isa. 54:5 Isa. 54:9
אִשָּׁה	wife	Deut. 13:6		Isa. 54:6
בַּיִת	house	Deut. 13:5 Deut. 13:10	Ps. 119:54	
גוֹי	nations	Deut. 12:29 Deut. 12:30		Isa. 54:3
דְּבָר	words	Deut. 12:28 Deut. 12:32 Deut. 13:3 Deut. 13:11	Ps. 119:49 Ps. 119:57 Ps. 119:65	
דֶּרֶךְ	way	Deut. 13:5	Ps. 119:59	
זָכַר	remember		Ps. 119:49 Ps. 119:52 Ps. 119:55	Isa. 54:4
חָזַק	be sure	Deut. 12:23		Isa. 54:2
חַסֵּד	mercy		Ps. 119:64	Isa. 54:8
טוֹב	good	Deut. 12:28	Ps. 119:65 Ps. 119:68 Ps. 119:71 Ps. 119:72	
יְהוָה	LORD	Deut. 12:20 Deut. 12:21 Deut. 12:25 Deut. 12:26 Deut. 12:27 Deut. 12:28 Deut. 12:29 Deut. 12:31 Deut. 13:3 Deut. 13:4 Deut. 13:5 Deut. 13:10 Deut. 13:12	Ps. 119:52 Ps. 119:55 Ps. 119:57 Ps. 119:64 Ps. 119:65	Isa. 54:5 Isa. 54:6 Isa. 54:8 Isa. 54:17
יָרָא	fear	Deut. 13:4 Deut. 13:11	Ps. 119:63	Isa. 54:4
יָרַשׁ	dispossess, inherit	Deut. 12:29		Isa. 54:3
יָשַׁב	dwell	Deut. 12:29 Deut. 13:12		Isa. 54:3
יִשְׂרָאֵל	Israel	Deut. 13:11		Isa. 54:5

Hebrew	English	Torah Reading Deu 12:20–13:12	Psalms 119:49-72	Ashlamatah Is 54:2-9 + 17
מים	water	Deut. 12:24		Isa. 54:9
מצוות	commandments	Deut. 13:4	Ps. 119:60 Ps. 119:66	
מקום	place	Deut. 12:21 Deut. 12:26		Isa. 54:2
משפטים	judgments		Ps. 119:52 Ps. 119:62	Isa. 54:17
נטה	aside		Ps. 119:51	Isa. 54:2
עבד	bondage	Deut. 13:5 Deut. 13:1	Ps. 119:49 Ps. 119:65	Isa. 54:17
עולם	forever	Deut. 12:28	Ps. 119:52	Isa. 54:8
עזב	forsake		Ps. 119:53	Isa. 54:6 Isa. 54:7
עיר	cities	Deut. 13:12		Isa. 54:3
עשה	do, did, make, made, make, done	Deut. 12:25 Deut. 12:27 Deut. 12:28 Deut. 12:30 Deut. 12:31 Deut. 12:32 Deut. 13:11	Ps. 119:65	Isa. 54:5
פנים	before, face	Deut. 12:29 Deut. 12:30	Ps. 119:58	Isa. 54:8
קום	arise	Deut. 13:1	Ps. 119:62	Isa. 54:17
רחב	enlarges	Deut. 12:20		Isa. 54:2
שכח	forgotten		Ps. 119:61	Isa. 54:4
שם	name	Deut. 12:21	Ps. 119:55	Isa. 54:5
שמר	observe, keep, guard	Deut. 12:28 Deut. 12:30 Deut. 12:32 Deut. 13:4	Ps. 119:55 Ps. 119:57 Ps. 119:60 Ps. 119:63 Ps. 119:67	

### Greek:

GREEK	ENGLISH	Torah Reading Deu 12:20–13:12	Psalms 119:49-72	Ashlamatah Is 54:2-9 + 17	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:26-31	Tosefta of Luke Lk 22:31-34	Remes/Gemara of Acts/Romans and James Jam. 2:8-11
ἀγαπάω	love	Deu 13:3					Jas 2:8
ἀδελφός	brother	Deu 13:6				Lk. 22:32	
ἀλεκτωρ	rooster				Mk. 14:30	Lk. 22:34	
ἀμήν	amen				Mk. 14:30		
ἀπαρνέομαι	reject				Mk. 14:30 Mk. 14:31	Lk. 22:34	
ἀποκρίνομαι	answered						
δέομαι	beseeked		Psa 119:58			Lk. 22:32	
εἷς	one	Deu 13:12					Jas. 2:10
ἐνοχος	liable			Isa 54:17			Jas. 2:10
ἐξέρχομαι	went out				Mk. 14:26		Jn. 19:17
ἐπιστρέφω	turned, return		Psa 119:59			Lk. 22:32	
εἶπω	said	Deut. 12:20	Ps. 119:57	Isa. 54:6		Lk. 22:31	Jas. 2:11

GREEK	ENGLISH	Torah Reading Deu 12:20–13:12	Psalms 119:49-72	Ashlamatah Is 54:2-9 + 17	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:26-31	Tosefta of Luke Lk 22:31-34	Remes/Gemara of Acts/Romans and James Jam. 2:8-11
		Deut. 12:30 Deut. 13:2 Deut. 13:6 Deut. 13:12		Isa. 54:8		Lk. 22:33 Lk. 22:34	
κύριος	LORD	Deut. 12:20 Deut. 12:21 Deut. 12:25 Deut. 12:26 Deut. 12:27 Deut. 12:28 Deut. 12:29 Deut. 12:31 Deut. 13:3 Deut. 13:4 Deut. 13:5 Deut. 13:10 Deut. 13:12	Ps. 119:52 Ps. 119:55 Ps. 119:57 Ps. 119:64 Ps. 119:65	Isa. 54:5 Isa. 54:6 Isa. 54:8 Isa. 54:17			Lk. 22:31 Lk. 22:33
νύξ	night		Psa 119:55		Mk. 14:27 Mk. 14:30		
Πέτρος	Peter				Mk. 14:29	Lk. 22:34	
ποιεω	do, did, make, made, make, done	Deut. 12:25 Deut. 12:27 Deut. 12:28 Deut. 12:30 Deut. 12:31 Deut. 12:32 Deut. 13:11	Ps. 119:65	Isa. 54:5			
πόλις	cities	Deut. 13:12		Isa. 54:3			
πορευομαι	go	Deu 13:2 Deu 13:4 Deu 13:5 Deu 13:6				Lk. 22:33	
πριν	before				Mk. 14:30	Lk. 22:34	
πρόβατον	sheep	Deu 12:21			Mk. 14:27		
σημερον	today	Deu 12:32			Mk. 14:30	Lk. 22:34	
τόπος	place	Deu 12:13 Deu 12:14 Deu 12:18 Deu 12:21 Deu 12:26	Psa 119:54	Isa 54:2			
τρεις	thrice				Mk. 14:30	Lk. 22:34	
φωνεω	crows				Mk. 14:30	Lk. 22:34	
ωσαυτως	likewise	Deu 12:22			Mk. 14:31		

NAZAREAN TALMUD  
SIDRA OF "D'BARIM" (DEUT.) "12.20-13.12"  
"KI YARCHIV" - "WHEN WILL ENLARGE"  
BY: H. EM RABBI DR. ELIJAHU BEN ABRAHAM

SCHOOL OF HAKHAM  
SHAUL'S TOSEFTA  
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S  
PESHAT  
MORDECHAI (MK)

"Tsefet, Tsefet, behold, Satan has demanded permission<sup>37</sup> to sift you like wheat,<sup>38</sup> but I have prayed for you, that your faithful obedience may not fail. And you, once you have repented (Teshubah - turned back, strengthen your brothers." But he said to him, "Master, I am ready to go with you both to prison and to death!" And he said, "I tell you, Hakham Tsefet, the Temple crier will not call out today until you have denied three times that you know me!"

And when they had sung the final Psalms of the Pesach Seder (The Hallel),<sup>39</sup> they went out to Har Zeytim (Mount of Olives). And Yeshua said to them (his talmidim), all of you will find an occasion to be offended<sup>40</sup> (scandalized) because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones" (Zech 13:7).<sup>41</sup> But after I am raised, I will go before you into the Galil. But Tsefet said to him, although all will find an occasion to be offended (scandalized), I will not. And Yeshua said to him, Amen ve amen I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times. But he (Tsefet) spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They (the rest of the talmidim) also said the same.

SCHOOL OF HAKHAM YA'AQOB'S REMES

¶ If indeed you observe<sup>42</sup> the Regal<sup>43</sup> Torah (Law) in accordance with what is written, "you shall not take vengeance or bear a grudge<sup>44</sup> against your countrymen. Love your fellow as yourself:

<sup>37</sup> Cf. New American Standard Lk. 22:31

<sup>38</sup> Note the subtle hint at "sifting" This shows us that we should be looking towards Shavuot where the barley is sifted to the point that it will not stick to a man's hand.

<sup>39</sup> Psalms 115-118, 136 (The Great Hallel)

<sup>40</sup> This word is used in the Mishnah to describe offence. Cf. m. Ber. 4:2 4:2 R. Nehunia b. Haqanah would pray a short prayer upon entering the study house and upon leaving. They said to him, "What is the nature of this prayer?" He said to them, "Upon entering I pray that I will cause no offense. "And upon my exit I give thanks for my portion [in life]." Neusner, J. (1988). The Mishnah: A new translation (7). New Haven, CT: Yale University Press.

<sup>41</sup> Rashi's translation

<sup>42</sup> τελέω (G5055) Here τελέω has the sense of doing or being actively observant. This can also be translated as keeping the Regal Torah or keeping the Torah in a regal sense.

<sup>43</sup> Hakham Ya'aqob looks at the perspective of the Torah from his Royal ancestry. As a son of David, he knows the Torah from a Regal sense. This stresses importance and value of Torah Observance as Kings and Priests.

While some scholars believe this is only a reference to "Loving your neighbor as yourself" or strictly and solely to Lev 19.18 as a single mitzvah, we cannot agree with that idea. We must see here that Hakham Ya'aqob is speaking of the whole of the Torah and specifically the 613 mitzvot and beyond. In this we mean that Hakham Ya'aqob is speaking of both the Oral and Written Torah. Likewise, we see that his hermeneutics are in line with bringing the Oral Torah out of the "Written" Torah.

<sup>44</sup> If one says to another "Lend me your sickle", and he replies, "No!", and the next day he (the latter) says to him (the former), "Lend me your hatchet", and he retorts, "I am not going to lend it to you, just as you refused to lend me your sickle" — this is

<sup>45</sup> I am the LORD," you do well.<sup>46</sup> <sup>9</sup> But if you show servile regard to unqualified people, **you commit sin<sup>47</sup>** and are rebuked and convicted by the Law (Torah) as violators<sup>48</sup> and offenders. <sup>10</sup> For whosoever keeps the Torah (Law) "as a whole" but stumbles and offends in one single occasion has become liable for and deserving punishment as if he had broken all the mitzvot of it, (the Torah).<sup>49</sup> <sup>11</sup> For He Who said, you will not commit adultery, also said, you will not murder. If you do not commit adultery but do murder, you have become guilty of transgressing the Torah.<sup>50</sup>

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NAZAREAN CODICIL TO BE READ IN CONJUNCTION WITH THE FOLLOWING TORAH SEDER

Dt 12.20-13.12	Ps 119. 49-72	Is 54.2-9 = 17	Mordechai 14:26-31	1 Luqas 22:31-34	Ya'aqob 2.8-11
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

WILL OUR MASTER TEACH US ABOUT G-D'S LOVING-KINDNESS TOWARDS THE GENTILES WHO POSSESS THE NEFESH YEHUDI?

The irony of this week's material is most amazing. "And when they had sung the final Psalms of the Pesach Seder (The Hallel)," should be understood to read that they sang Psalms 116—118 and 136 the grand Hallel.

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avenging. And what is "bearing a grudge"? If one says to another, "Lend me your hatchet", and he replies "No!" and on the next day he says to him "Lend me your sickle", and he replies: "Here it is; I am not like you, because you would not lend me" — this is called "bearing a grudge (נטירה)" because he retains (נוטר) enmity in his heart although he does not actually avenge himself (Sifra, Kedoshim, Chapter 4 10-11; [Yoma 23a](#)).

<sup>45</sup> ואהבת לרעך כמוך **You will love your fellow man as yourself** — Rabbi Akiba said: "This is a fundamental principle of the Torah" (Sifra, Kedoshim, Chapter 4 12; [Talmud Yerushalmi Nedarim 9:3](#)).

This teaching is from the School of Hillel and shows the Nazareans of the First Century followed his teachings. [Shabbat 31a](#) There was another incident involving one gentile who came before Shammai and said to Shammai: Convert me on condition that you teach me the entire Torah while I am standing on one foot. Shammai pushed him away with the builder's cubit in his hand. This was a common measuring stick and Shammai was a builder by trade. **The same gentile came before Hillel.** He converted him and said to him: That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study.

<sup>46</sup> Vayikra (Lev.) 19:18.

<sup>47</sup> Here Hakham Ya'aqob shows an example of sin and the hermeneutic for deriving it from the Torah. Thus, loving your fellow Jewish brothers is seen as a positive enactment of the Torah. But, to show partiality and disregard for order is the opposite of "loving your Jewish brethren" and constitutes a "sin." It should be considered a grievous sin to fail to honor the labors and fruits of the Hakhamim. Thus, we see Hakham Ya'aqob in his official office as a Courtier and a Regal Man of Davidic ancestry and we see Hakham Ya'aqob in his regal office as Rosh Bet Din, the head of Nazarean courts of Justice/Law. He demonstrates through his hermeneutic method that to fail to keep the proper order within the Jewish community and Synagogue is a violation of the Torah. An example from the Tanakh is found in מִשְׁלֵי, Míshlê (Prov) 16.31 Gray hair (a hoary) is a crown of glory; It is attained by the way of Tsaddikim (righteousness). Note that the Nazarean Codicil demonstrates the qualifications for being a Tsaddiq in Luqas (Lk.) 1.5 And now it happened in the days of Herod, king of Y'hudah, that there was a Kohen (priest) named Z'kharyah, of the (priestly) division of Aviyah. And he had a wife from the daughters of Aaron, and her name was Elisheba. And they were both Tsaddikim **righteous/generous before God**, walking blamelessly (sinless) in all the mitzvot (commandments) and statutes of the LORD. But, they had no child, because Elisheba was barren, and both were advanced in years.

<sup>48</sup> Transgressor is someone who stands beside the Torah and does not observe it.

<sup>49</sup> Now Hakham Ya'aqob uses case Law. Or demonstrates from the [13 hermeneutic rules of Remes](#) (allegory). See also the [7 laws of Rabbi Hillel](#) that to fail keep unity in the Congregation is a grievous sin.

<sup>50</sup> Thus, we see that all the mitzvot have the same value and importance. Likewise, one can not chose to observe one mitzvah and not another. All mitzvot have equal value.

## THE ETERNAL GRACIOUSNESS OF G-D

### **Psalm 136**

<sup>1</sup> Give thanks to the L-rd because He is good, for His kindness is eternal. <sup>2</sup> Give thanks to the G-d of the angels, for His kindness is eternal. <sup>3</sup> Give thanks to the Lord of lords, for His kindness is eternal. <sup>4</sup> To Him Who performs great wonders alone, for His kindness is eternal. <sup>5</sup> To Him Who made the heavens with understanding, for His kindness is eternal. <sup>6</sup> To Him Who spread out the earth over the water, for His kindness is eternal. <sup>7</sup> To Him Who made great luminaries, for His kindness is eternal. <sup>8</sup> The sun to rule by day, for His kindness is eternal. <sup>9</sup> The moon and stars to rule at night, for His kindness is eternal. <sup>10</sup> To Him Who smote the Egyptians with their firstborn, for His kindness is eternal. <sup>11</sup> And He took Israel from their midst, for His kindness is eternal. <sup>12</sup> With a strong hand and with an outstretched arm, for His kindness is eternal. (Jewish Publication Society)

This Psalm is the final Psalm of the Passover Ceremony. This Psalm is referred to as the "Grand Hallel." Its theme is the loving-kindness of G-d towards Yisrael. However, Jewish commentators on this particular Psalm reveal that there is more to the loving-kindness of G-d that meets the eye.

***For He is Good.*** *An aspect of His goodness is that He punishes man for his sins each according to his own level of prosperity. The rich man may lose an expensive bull while the pauper will be deprived of a crust of bread.*<sup>51</sup>

***Ki L'Olam Chasdo. For enduring forever is His kindness.*** *Homiletically, this can be rendered: His kindness is to the world. Man's kindness can be prompted by selfish motives, but G-d acts for the sake of the world.*<sup>52</sup>

The eternal Graciousness of G-d must be viewed from the cosmic and eternal measure of His plan. Humanity tends to see things from the vantage point of the earthly mundane perspective. While Eretz Yisrael is His focal point, G-d will not neglect the rest of His creation.

## COMING DIASPORA

Since we Jews have been delivered from Mitzrayim, why have we been sentenced to live in this Diaspora for nearly two millennia?

### ***they went out to Har Zeytim (Mount of Olives)***

This place, the Mount of Olives seems to be one of Yeshua's favorite locations for revealing future events.<sup>53</sup>

The previous pericope of Mordechai allows us to use the hermeneutic principle of contiguity for further elucidation of our present materials.

**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 of my Jewish body politic*.

**Mar 14:27** And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! says the Lord of Hosts. Smite the shepherd, and the flock shall

<sup>51</sup> Mesorah Heritage Foundation (2001). *The Book of Psalms, With Interlinear Translation*. (R. M. Davis, Ed.) Mesorah Publications LTD. p. 381

<sup>52</sup> Ibid

<sup>53</sup> Cf. Mordechai (Mark) 13:1-3 where Yeshua prophetically speaks of final things and Jerusalem's, the Temple's destruction.



scatter, and I will return My hand upon the little ones" (Zech 13:7).

The "broken body" and "flock" becomes analogous of the Jewish people, which will soon be sent to the farthest and most remote ends of the earth. This "Diaspora" is necessary to effect a repair for the atrocities committed by the gentiles in their own lands. When blood is spilled on the land, tikkun is requisite.<sup>54</sup> Here we will use the hermeneutic law of **kal va-homer**<sup>55</sup> to show that if the spilling of blood contaminates Eretz Yisrael, **how much the more** the spilling of blood in Gentile lands also contaminates the whole earth. Therefore, the earth (i.e, the lands of the Gentiles) needs the reparation of Jewish presence and Halakhah to effect that Tikkun, since G-d is not only the G-d of Israel but also G-d of the whole earth (Psalms 24:1).

The Ramban<sup>56</sup> translates D'varim 35:33 "Do not cause unfaithfulness to the land." He then goes on to explain that "unfaithfulness" is doing the opposite of the Torah and becoming involved in sins of idolatry, bloodshed and sexual immorality. When the land is contaminated in the above-mentioned ways, the Shekinah of G-d will not dwell in that land. The effected Tikkun for the lands where murder has gone unpunished returns the Divine Presence to that land. In light of His Eminence Rabbi Dr. Hillel ben David's thesis on the "[Brain](#)," we would expect that the greater dispersion of the Jews will be to the Occident or western world (which is damaged in greater measure than the eastern part of the world).

Thus, we must expect the Diaspora of the Jewish people to effect a greater measure of tikun for Gentile "unfaithfulness" in the western world. This idea of "faithfulness" is fostered by our present pericope.

**Mar 14:27, 30-31** And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. But Tsefet said to him, Although all will find an occasion to be offended, I will not. And Yeshua said to him, Truly I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times. But he (Tsefet) spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They (the rest of the talmidim) also said the same.

Yeshua predicts the "unfaithfulness" of the Talmidim this present evening before the Temple crier can make two-time announcements. Hakham Tsefet, in remembering the details of that evening has incorporated them into our present pericope with good reason. Herein we find a positive connection to D'varim 7.3.

**D'varim 7:3** You will not intermarry with them; you will not give your daughter to his son, and you will not take his daughter for your son. <sup>4</sup> For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the LORD will be kindled against you, and He will quickly destroy you. <sup>5</sup> But so will you do to them: You will demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire. (Rashi)

Hakham Tsefet verbalizes the appropriate "faithfulness" we should have towards G-d and His Messiah. Hakham Tsefet is cautioning his audience to beware of their level of association with the Gentiles where they will be sent. Hakham Tsefet can use his own "unfaithfulness" to teach a lesson for those about to enter the Diaspora. Scholars are quick to castigate the talmidim in their comments about "true disciples who deny themselves."<sup>57</sup> However, we believe it is evident enough that Hakham Tsefet is demonstrating

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<sup>54</sup> Cf. **B'Midbar 35:33-36** Note: Rashi's comments to this verse - **33 And you will not corrupt** Heb. ולא תחגיפו, you will not cause it to be wicked, as the Targum [Onkelos] renders, לא תחגיבו, you will not make sinful."

<sup>55</sup> **Kal va-homer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

<sup>56</sup> My use of the Ramban here is restricted to P'shat hermeneutic and the simplistic interpretation of his translation.

<sup>57</sup> Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. p. 289 Moloney's castigation refers to Mark 8:34-38 where Yeshua tells us that the talmid must deny himself. However, it seems evident that Hakham

the loving-kindness of G-d that is extended to us even when we fail.

Healy translates verse 26 "All of you will have your faith shaken."<sup>58</sup> If we then translate Mary Healy's "faith" (Hebrew: "Emunah") into "faithfulness" the picture becomes very clear. Each of the talmidim would have their "faithfulness shaken." Healy further explains the Greek word **σκανδαλίζω** *skandalizo* to mean, "Fall away."<sup>59</sup> In other words, Yeshua is telling his talmidim that their perceived "faithfulness" will be shaken. We often have a false view of our "faithfulness," which must be tested and shaken to validate our measure of faithful obedience.

A lexical note here is apropos. Sometimes translators do extremely difficult and painful gymnastics when trying to translate a Greek or Hebrew word into English. The Greek word **σκανδαλίζω** *skandalizo* has a very English equivalent – in fact almost a transliteration of the Greek – SCANDALIZED! Therefore, verse 26 should be correctly translated "All of you will have your faithful obedience **scandalized**".

When the "shepherd of my community," of Zechariah 13:7, a reference to Messiah,<sup>60</sup> when **smitten**, it follows that the "sheep" of that community are dispersed. Thus the pericope of Mordechai makes a direct verbal connection with the Torah Seder now.

**D'varim 7:2.** And the Lord, your God, will deliver them to you, and you will **smite** them. You will utterly destroy them; neither will you make a covenant with them, nor be gracious to them.

The community of G-d is driven into Diaspora by the directive of "**smiting**" the shepherd of G-d's community. However, this dispersion is not without the promise of a return. The verse: "*O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock will scatter, and I will return My hand upon the little ones,*" can also be translated to mean that G-d will return authority of the priesthood to the firstborn in Israel (my little ones) by the means of the Hakhamim and Bate Din. In other words, we can see that there will be a paradigm shift in power and authority when the shepherd is smitten, and the flock is driven into Diaspora.

While Rashi does not see the Zekharya passage as a reference to Yisrael, Yeshua clearly does. This should not be understood as the two sages contradicting each other, but rather that Rashi is giving us the historical (Peshat/Literal) context of this verse of Zekharya while Yeshua is looking at one of its many prophetic (Remes/Drash/So'od) fulfillments of this verse. Yeshua sees this as a reference to the scattering of his talmidim when he will be arrested and crucified. The Master points to the fact that the talmidim would be scattered in the immediate sense and the Jewish people in the eventual sense of the Diaspora post 70 c.e.

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Tsefet is demonstrating that even the choicest of talmidim are capable of unfaithfulness. While we often try to think of the model talmid we must understand that Yeshua the Master, like the Torah sets the standard. This is the goal for which we aim. Edwards makes mention of their "conciety." Again, I believe that despite their failure they wanted to reassure themselves that they would not fall. This may be "conceit," but this is not their intent. Nor, is this the intent of Hakham Tsefet in his presentation of this material. However, I will concur with Edwards statement that Hakham Tsefet wants us to know "how quickly the most noble convictions can wilt before a serious onslaught." Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos.

<sup>58</sup> Healy, M. (2008). *The Gospel of Mark* (Catholic Commentary on Sacred Scripture ed.). Grand Rapids, MI: Baker Academic. p. 287

<sup>59</sup> Ibid. p. 288 This seems to be one of the preferred translations of **σκανδαλίζω** *skandalizo* {skan-dal-id'-zo}. Moloney also uses this thought for **σκανδαλίζω** *skandalizo*. Cf. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. p. 287, Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 428

<sup>60</sup> Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave: A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 1451

The Markan account of the talmidim's failure to maintain their association with the Messiah is one of discretion. We saw this type of discretion in the pericope where Yeshua does not directly name Yehuda Ish Keriyoth as the one who would hand him over to the Kohen Gadol. Likewise, Hakham Tsefet singles himself out as the main perpetrator of unfaithfulness. Scholars have suggested that this is Mordechai's attempt to belittle Hakham Tsefet,<sup>61</sup> which we **must** totally reject.

However, Rashi equates the "little ones" with the governmental powers of the Gentile Kings and their officers. Of course, this is most fascinating because the powers of the Gentiles are subject to the authority of the prophetic voice of the Jewish sages, when we (Jewish people) live by the Governance of G-d according to His Torah. (cf. Jonah 3:1—10) And, this is the reason for the dispersion of the B'ne Yisrael throughout the Diaspora – i.e. to effect Tikun upon the lands of the Gentiles throughout the whole world.

If we rebel and find it grievous to carry out with much joy and gladness the assignment of effecting Tikun upon the lands of the Gentiles and thoroughly instructing them in the Torah, then G-d will send us bitter persecution like the acidic and corrosive juices inside the belly of a whale. Let us choose **faithful obedience** and the good life before us.

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

### REGAL TORAH

What is the Regal – Royal Torah that Hakham Ya'aqob is speaking about?

**Midrash Rabbah B'reshet 1.6** R. Judah b. Simon quoted: And He reveals the deep and secret things-*mesatratha* (Dan. II, 22). 'The deep things' are the Gehenna, as it is written, But he knows not that the shades are there; that in the depths of the nether world are her guests (Prov. IX, 18). 'And secret things' refers to the garden of Eden, as it is written, And for a refuge and for a covert (*le-mistor*), etc. (Isa. IV, 6).<sup>62</sup> Another interpretation: 'And He reveals the deep things' refers to the deeds of the wicked, as it is written, Woe unto them that seek deep to hide their counsel from the Lord (ib. a XXIX, 15). He knows what is in the darkness (Dan. loc. cit.): this too refers to the deeds of the wicked, as it is written, And their works are in the darkness (Isa. loc. cit.). **And the light dwells with Him** (Dan. loc. cit.) **refers to the deeds of the righteous**, as it is written, Light is sown for the righteous (Ps. XCVII, 11). R. Abba of Serungayya<sup>63</sup> said: **'And the light dwelleth with him' alludes to the royal Messiah.** R. Judah b. R. Simon said: **From the commencement of the world's creation 'He reveals the deep things,'** etc.,<sup>64</sup> for it is written, IN THE BEGINNING GOD CREATED THE HEAVEN. but it is not explained how. Where then is it explained? Elsewhere: That stretches out the heavens as a curtain (Isa. XL, 22); AND THE EARTH, which is likewise not explained. Where is that explained? Elsewhere: For He saith to the snow: Fall thou on the earth, etc. (Job XXXVII, 6). AND GOD SAID: LET THERE BE LIGHT (I, 3), and the manner of this, too, is not explained. Where is it explained? Elsewhere: Who covers Thyself with light as with a garment (Ps. CIV, 2).

According to our cited Midrash, Messiah is a Royal agent of G-d.<sup>65</sup> Thus, he is "anointed" to his office just like the

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<sup>61</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. 668

<sup>62</sup> Covert is understood to mean the Garden of Eden.

<sup>63</sup> A place near Tiberias.

<sup>64</sup> He reveals to the prophets matters in connection with the Creation which were hidden and unknown heretofore; 'E.J. and Th.

<sup>65</sup> [Courtier](#) See also [Eleh HaD'barim](#)

King, Priest and Prophet.<sup>66</sup>

**b. Yoma 72b** Rabbi Yoḥanan said: There were three crowns on the sacred vessels in the Temple: The crown of the altar, and of the Ark, and of the table. **The regal appearance they provided symbolized power and authority: The crown of the altar symbolized the crown of priesthood; Aaron was deserving and took it, and the priesthood continues exclusively through his descendants. The crown of the table symbolized the abundance and blessing associated with the crown of kingship; David was deserving and took it for himself and his descendants after him. The crown of the Ark symbolized the crown of Torah; it is still sitting and waiting to be acquired, and anyone who wishes to take it may come and take it and be crowned with the crown of Torah.** Perhaps you will say it is inferior to the other two crowns and that is why nobody has taken it; therefore, the verse states about the wisdom of Torah: "Through me kings will reign" (Proverbs 8:15), indicating that **the strength of the other crowns is derived from the crown of Torah, which is greater than them all.**

The crown of the table symbolized the abundance and blessing associated with the crown of kingship; David was deserving and took it for himself and his descendants after him. Ancestry from the tribe of Yehudah (Judah) grants its descendants Royal Power and authority.

The "Royal or Regal" Torah must be understood as the "Torah of Messiah", and which is the same Torah that Mosheh Rabbenu and all Israel received at Mt. Sinai. While we will want to attribute this to the Master i.e. Yeshua, we need to understand the greater idea and aspects of Messiah. Rabbi Hiyya b. Abba teaches us that every verse of the Torah, Prophets and writings (The Tanakh) are a revelation of Messiah the Royal agent of G-d.<sup>67</sup> Thus, we can say that the "Royal Torah" is the Torah as taught by King David, King Solomon and those Kings of Yisrael (Sons of G-d) who have been progenitors of the Kingly role in the Torah. We can only understand the Regal Torah if we begin with the opening of the Torah in Sefer B'resheet<sup>68</sup> and steadily proceed through the Written Torah is search of Messiah's character and influence on each Seder.<sup>69</sup> The Midrash cited above shows that Messiah is associated with light. B'resheet 1.2 shows the tikun of Messiah as he heals the cosmos after the fall of the primordial light bearer. With the defection of that Divine Agent we see the entrance of Messiah as the figure that would operate throughout history to accomplish the will of G-d. B'resheet 1.2 uses the phrase "the spirit of G-d" i.e. "Ruach Elohim" to describe the agent of G-d who brings restoration to the cosmos. The Sages teach us that the "Ruach Elohim" is Messiah. Thus, we see the office and Spirit of Messiah in the earliest stages of Creation history. Historically we also see figures of Messiah in many of the greatest Biblical leaders. Men like Enoch, Noach, Abraham and Melchizedek only to name a few. Were these men "Messiah?" Perhaps the best way to explain this truth is that each of these men had a portion of the "spirit of Messiah." And, we assert that the "spirit of Messiah" grew stronger throughout history. And, the figure and role were accomplished through figures such as Moshe Rabbenu the great emancipator and Master of Torah. This figure shows and gives us a pattern for Messiah understanding. Messiah must inextricably be associated with the Torah. Thus, the "Ruach Elohim" (spirit of G-d) is

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<sup>66</sup> Some Scholars also place the Leper in this list because he is anointed in a similar way to the Kohanim (Priests)

<sup>67</sup> **b. Shabbat 63a** As Rabbi Hiyya bar Abba said: **All the prophets only prophesied about the messianic era; however, with regard to the World-to-Come it was stated: "No eye sees, God, except You, that which He will do for he that waits for Him" (Isaiah 64:3). What will be in the World-to-Come cannot be depicted even by means of prophecy.**

<sup>68</sup> Book of Genesis

<sup>69</sup> Yochanan 21.25 And there are also many other things which Yeshua did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

**b. Sanhedrin 99a** And that is the background for the following exchange, as a certain heretic said to Rabbi Abbahu: **When will the Messiah come?** Rabbi Abbahu said to him: He will come **when the darkness will enshroud these people**, i.e., you. The heretic said to him: **Are you cursing me** for no reason? Rabbi Abbahu said to him, I am merely relating to you a verse that is written: **"For behold, the darkness shall cover the earth, and fog the peoples; but the Lord shall shine upon you, and His glory shall be seen upon you"** ([Isaiah 60:2](#)).

also the "Breath of G-d" or the breathing of G-d's mouth manifest in the Torah, specifically the Oral Torah. The Royal (perfect) Torah, written completed by the Oral, is the medium through which the one, the uniqueness of G-d and how He reveals himself. Yet G-d uses agents in almost every aspect of the history of the Cosmos. Messiah is one of those great agents. Yet we realize that not one generation existed without the "agent of Messiah."

We understand the soul of Messiah to be a primordial soul and pattern for the souls of all men (ADAM KADMON – Prototype man). The greatest importance of seeing and understanding Messiah as a human being is because he is a figure to be emulated. Every minute detail is a step of progress for those who follow the footsteps of Messiah. Yeshua is only one facet of that grand figure. Just as we emulate and mimic Yeshua we must do the same with Moshe Rabbenu. The talmidim of the Sages have argued the name of Messiah. This is because of the great number of Sages and Hakhamim that have borne Messianic qualities.

**Pirke D'Rabbi Eliezer 32** Whence do we know concerning King Messiah? Because it is said, "His name shall endure forever. Before the sun his name shall be continued (Yinnon)".<sup>70</sup> Why was his name called Yinnon? For he will awaken<sup>71</sup> those who sleep at Hebron out of the dust of the earth, therefore is his name called Yinnon, as it is said, "Before the sun his name is Yinnon".<sup>72</sup>

**Sanhedrin 98b** the school of R. Shila said: The messiah's name is 'Shiloh', as it is stated, Until Shiloh come,<sup>73</sup> where the word is spelt Shlh. The School of R. Hanina said: His name is 'Haninah', as it is stated, I will not give you Haninah.<sup>74</sup> The School of R. Jannai said: His name is 'Yinnon'; for it is written, E'er the sun was, his name is Yinnon (Ps. LXXII, 17). R. Biba of Sergunieh said: His name is 'Nehirah', as it is stated, And the light (nehorah) dwelleth with Him,<sup>75</sup> where the word is spelt nehirah.

Nazarean Hakhamim learned the "Royal Torah" from Messiah – Yeshua. Thus, they had a view of the Royal Torah. We also should understand that this is the "whole Torah." The written Torah cannot be understood as the whole Torah. Only with the combination of Written and Oral Torah can we say we have embraced the "whole," "Perfect" and "Regal Torah. The Nazareth Codicil cannot be considered complete in any form without the Written and Written Torah... But, just as we believe the written Torah is completed and perfected by the Oral Torah, we must embrace the Nazarean Codicil as a document that undergirds the Written and Oral Torah in the same way. Like the whole of Jewish Oral Torah, the Nazarean Codicil must address the issues being dealt with in the Written Torah, Seder by Seder. Thus, we see the pattern wherein the Nazarean Codicil must fit. It is the Orally transmitted aspects of Messiah's views and teachings on the Torah. This Jewish document is devoted to one single Rabbi, i.e. the Nazarean. The "Regal Torah" is also a "hint" to the Midrashic understanding of the Torah. It is for this reason that we have inserted a Midrashic view of Messiah. This view of Messiah will set forth his association with his Kingly office.

#### THE LAW OF THE KINGDOM OF G-D:

**Mark 1.14-15** Now after Yochanan (John) was arrested and put in prison, Yeshua came into the Galil, proclaiming the Mesorah (good news - the Masorot – the Traditions) of the kingdom (governance) of G-d through the Hakhamim and Bate Din as opposed to human kings, And saying, The appointed period of time is fulfilled (completed), and the kingdom (governance) of God through Hakhamim and Bate Din is at hand; repent (have a change of mind and return to Torah

<sup>70</sup> Tehillim (Psalms) 72:17; See Aruch, ed. Kohut, iv. p. 141a, s.v. p: in the sense of "offspring"; cf. Gen. 21:23. Gesenius (Oxford edition) renders Ps. Ixxii. 17: "Let his name have increase". See Parchon's Heh. Diet, s.v., and note Jalkut, loc. cit., which says: "He will stir up all the evil ones of the earth (in the future)"; cf. Jalkut, Gen. § 45, and Midrash HaGadol, loc. cit.

<sup>71</sup> See Ibn Ezra on this verse of Ps 72. See also Sanhedrin, 95a, and supra, p. 230. 'Aruch, loc. cit., reads: "in the future he will bring to life those who sleep in the dust, therefore is his name called Yinnon". See also supra, p.12.

<sup>72</sup> Ibid.

<sup>73</sup> Beresheet (Genesis) 49:10

<sup>74</sup> Yirmiyahu (Jeremiah) 16:13

<sup>75</sup> Daniel 2:22

wisdom) and faithfully obey the Masorah (Traditions/Oral Law).

Philo speaks of the "Royal Road and G-d as the King.

De Posteriate Cain 1.101 But Moses does not think it right to incline either to the right or to the left, or in short to any part of the earthly Edom; but rather to proceed along the middle way, which he with great propriety calls the **Royal Road**, [Numbers 20:17] for since God is the first and only God of the universe, so also the road to him, as being the King's road, is very properly denominated royal; and this **Royal Road** you must consider to be philosophy, not that philosophy which the existing sophistical crowd of men pursues (for they, studying the art of words in opposition to truth, have called crafty wickedness, wisdom, assigning a divine name to wicked action), but that which the ancient company of those men who practiced virtue studied, rejecting the persuasive juggleries of pleasure, and adopting a virtuous and austere study of the honorable—

The Hakhamim are now entrusted with the job of being "Judges." This means that they must have a form of Law as a precedent to operate from. Of course, that Law is the Torah in both forms Oral and Written. But we must understand that the Hakhamim are not Judges as in a secular system. The function as G-d's agents. Thus, the whole weight of G-d's rule rests on their shoulders. While they accept this job, they must always bear in mind the great weight they carry. What man can compare himself to G-d? Therefore, the Hakham would rather teach the "Royal and Perfect Law" of G-d than judge from it.

### PETACH ELIYAHU

And Eliyahu HaNabi opened his mouth. We read from the Siddur this Unification of G-d. The purpose is for the sake of unifying the Congregation with each other and G-d. Both aspects are vital for the existence of the Congregation.

The second paragraph reads ...

You produced ten emanations that we call "Ten Sefirot," to lead the worlds with them, mysterious worlds that are not revealed as well as the revealed worlds. Through them You conceal Yourself from human beings, but You connect them and unite them; and because You are within them, anyone who causes these Ten Sefirot to diverge from one another is regarded as it had caused a divergence within you.

Thus, because G-d is in the congregation, anyone who causes the Congregation to diverge from one another is regarded as it had caused a divergence within G-d, has separated us from G-d ...

אמן ואמן סלה

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## 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. What is the difference between "legitimate" Kings/Prime Ministers/ Presidents and "Illegitimate" ones (cf. Proverbs 8:15)?
  3. Since the Torah is Royal (according to Hakham Ya'aqob) what do those that study and practice Torah become? [explain your answer]
  4. In your opinion what is the prophetic statement for this week?
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## 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 “Khi Yaqum B’Qirbekha” - “If Arises Among”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-יָקוּם בְּקִרְבְּךָ		Saturday Afternoon
“Khi Yaqum B’Qirbekha”	Reader 1 – D’barim 13:2-4	Reader 1 – D’barim 14:1-3
“If arises among”	Reader 2 – D’barim 13:3-6	Reader 2 – D’barim 14:4-6
“Si se levanta en medio”	Reader 3 – D’barim 13: 7-10	Reader 3 – D’barim 14:6-8
	Reader 4 – D’barim 13: 11-13	
D’barim (Deut.) 13:2 - 14:3	Reader 5 – D’barim 13: 14-16	Monday & Thursday Mornings
Psalm 119: 73-96	Reader 6 – D’barim 13: 17-19	Reader 1 – D’barim 14:1-3
Ashlam.: Is 63:8-16 + 64:7-8	Reader 7 – D’barim 14:1-3	Reader 2 – D’barim 14:4-6
	Maftir – D’barim 14: 1-3	Reader 3 – D’barim 14:6-8
N.C.: Mark 14:32-42; Lk 22:39-46; James 2:12-13	Is 63:8-16 + 64:7-8	

### Shalom Shabbat!

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