

## 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 25, 5779 – Nov. 09/10, 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!**

**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 my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambles on the stock market and loses money. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving his welfare, 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 soon, and we pray amen ve amen!

We pray for HE Giberet Sarai's bat Sarah husband who has been suffering from a stomach 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 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!

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## **Blessings Before Torah Study**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments,**

and commanded us to actively study Torah. Amen!

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your **delight**. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

May Ha-Shem bless you and keep watch over you; - Amen!  
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!  
May Ha-Shem bestow favour on you and grant you peace. – Amen!

This way, the priests will link My Name with the Israelites, and I will bless them."

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

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## Shabbat "Khi Yihyeh B'kha Evyon" - "If there is a poor man"

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-יִהְיֶה בְּךָ אֶבְיֹן		Saturday Afternoon
"Khi Yihyeh B'kha Evyon"	Reader 1 – D'barim 15:7-11	Reader 1 – D'barim 18:1-3
"If there is a poor man"	Reader 2 – D'barim 15:12-18	Reader 2 – D'barim 18:2-5
"Si hay un menesterozo"	Reader 3 – D'barim 15:19-23	Reader 3 – D'barim 18:6-8
D'barim (Deut.) 15:7 – 16:17	Reader 4 – D'barim 16:1-4	
	Reader 5 – D'barim 16:5-8	<b>Monday &amp; Thursday Mornings</b>
Psalm 119: 121-152	Reader 6 – D'barim 16:9-12	Reader 1 – D'barim 18:1-3
Ashlam.: Amos 8:4-10 + 9:13-16	Reader 7 – D'barim 16:13-17	Reader 2 – D'barim 18:2-5
	Maftir – D'barim 16:13-17	Reader 3 – D'barim 18:6-8
N.C.: Mark 14:53-65 Lk 22:54-62; James 2:18-19	Amos 8:4-10 + 9:13-16	

### Contents of the Torah Seder –

- The Israelite is warned against letting the approach of the Year of Release hinder him from helping his needy brother – Deut. 15:7-11
- The Release of Slaves – Deut. 15:12-18
- Of Firstlings – Deut. 15:19-23
- The Three Pilgrimage Festivals – Deut. 16:1-8
- The Feast of Weeks – Deut. 16:9-12
- The Feast of Tabernacles – Deut. 16:13-15
- Conclusion – Deut. 16:16-17

### 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. 168-190.

### Rashi & Targum Pseudo Jonathan For: D'barim (Deut.) 15:7 -16:17

RASHI	TARGUM PSEUDO JONATHAN
7. If there will be among you a needy person, from one of your brothers in one of your cities, in your land the Lord, your God, is giving you, you shall not harden your heart, and you shall not close your hand from your needy brother.	7. But if you be not diligent in the precepts of the Law, and there be among you a poor man in one of your cities of the land which the LORD your God gives you, you will not harden your heart, nor hold back your hand from your poor brother;

RASHI	TARGUM PSEUDO JONATHAN
8. Rather, you shall open your hand to him, and you shall lend him sufficient for his needs, which he is lacking.	8. but you will open your hand to him, and lend to him according to the measure of his lack through which he is in need.
9. Beware, lest there be in your heart an unfaithful thought, saying, "The seventh year, the year of release has approached," and you will begrudge your needy brother and not give him, and he will cry out to the Lord against you, and it will be a sin to you.	9. Beware lest there be a word in your proud heart, saying: The seventh year, the year of release, is at hand, and your eye become evil toward your poor brother, so as to be not willing to give to him, and he cry against you to the LORD, and there be guilt upon you.
10. You shall surely give him, and your heart shall not be grieved when you give to him; for because of this thing the Lord, your God, will bless you in all your work and in all your endeavors.	10. Giving you will give to him, nor will your heart be evil when you give to him; for on account of this matter the LORD your God will bless you in all your works that you put your hands unto.
11. <b>For there will never cease to be needy within the land.</b> Therefore, I command you, saying, you shall surely open your hand to your brother, to your poor one, and to your needy one in your land.	11. <b>But forasmuch as the house of Israel will not rest in the commandments of the Law, the poor will not cease in the land:</b> therefore I command you, saying: You will verily open your hands toward your neighbors, to the afflicted around you, and to the poor of your country.
12. If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you for six years, and in the seventh year you shall send him forth free from you.	12. If your brother, a son of Israel, or if a daughter of Israel, be sold to you, he will serve you six years; and when the seventh comes, you will send him from you free.
13. And when you send him forth free from you, you shall not send him forth empty-handed.	13. And when you let him go away from you at liberty, you will not send him away empty.
14. You shall surely provide him from your flock, from your threshing floor, and from your vat, you shall give him from what the Lord, your God, has blessed you	14. Comforting you will comfort him out of your flocks, your floors, and your wine presses; as the LORD has blessed you, you will give to him.
15. And you shall remember that you were a slave in the land of Egypt, and the Lord, your God, redeemed you; therefore, I am commanding you this thing today.	15. And be mindful that you were servants in the land of Mizrayim, and that the LORD your God set you free; therefore I command you today that you do this thing.
16. And it will be, if he says to you, "I will not leave you," because he loves you and your household, for it is good for him with you,	16. But if he say to you, I will not go out from you, because I love you and the men of your house, and because it has been good for him to be with you,
17. Then you shall take an awl and put it through his ear and into the door, and he shall be a servant to you forever; and also to your maidservant you shall do likewise.	17. then you will take an awl, and bore (or apply) it through his ear, and that to the door of the house of judgment, and he will be your serving servant until the Jubilee. And for your handmaid also you will write a certificate of release, and give it to her.
18. You shall not be troubled when you send him free from you, for twice as much as a hired servant, he has served you six years, and the Lord, your God, will bless you in all that you shall do.	18. It must not be a hardship in your eyes when you send him away from you; for double the hire of an hireling has he been of service to you six years; and on his account the LORD your God has blessed you in all that you have done.
19. Every firstborn male that is born of your cattle or of your flock you shall sanctify to the Lord, your God. You shall neither work with the firstborn of your ox, nor	19. Every firstling male that comes of your herd and flock you will consecrate before the LORD your God. You will not work with the firstlings of your herd, nor

RASHI	TARGUM PSEUDO JONATHAN
shear the firstborn of your flock.	shear the firstlings of your flocks;
20. You shall eat it before the Lord, your God, year by year, in the place the Lord chooses-you and your household.	20. you will eat thereof before the LORD your God from year to year, in the place which the LORD will choose, you and the men of your houses.
21. And if there be any blemish in it, whether it be lame, or blind, or any ill blemish, you shall not sacrifice it to the Lord, your God.	21. But if there be any spot in it, if it be lame or blind, or have any blemish, you will not sacrifice it before the LORD your God:
22. You shall eat it within your cities, the unclean and the clean together, as the deer, and as the gazelle.	22. you may eat it in your cities; he who is unclean, (so) that he may not approach to holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart.
23. However, you shall not eat its blood; you shall pour it on the ground, as water.	23. Only you will not eat the blood; you will pour it out upon the ground like water.
1. Keep the month of spring, and make the Passover offering to the Lord, your God, for in the month of spring, the Lord, your God, brought you out of Egypt at night.	1. Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof: in the month of Abiba to perform the pascha before the Lord your God, because in the month of Abiba the Lord your God brought you out of Mitzrayim; you shall eat it therefore by night.
2. You shall slaughter the Passover sacrifice to the Lord, your God, [of the] flock, and [the Festival sacrifices of the] cattle, in the place which the Lord will choose to establish His Name therein.	2. But you will sacrifice the pascha before the LORD your God between the suns; and the sheep and the bullocks on the morrow, on that same day to rejoice in the feast at the place which the LORD will choose to make His Shekinah to dwell there.
3. You shall not eat leaven with it; for seven days you shall eat with it <b>matzoth, the bread of affliction</b> , for in haste you went out of the land of Egypt, so that you shall remember the day when you went out of the land of Egypt all the days of your life.	3. You will not eat leavened bread with the pascha; seven days you will eat unleavened bread unto His Name, <b>the unleavened bread of humiliation</b> ; for with haste you went forth from the land of Mitzrayim; that you may remember the day of your outgoing from the land of Mitzrayim all the days of your life.
4. And no leaven shall be seen with you within all your border for seven days; neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning.	4. Take heed that in the beginning of the pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning.
5. You shall not sacrifice the Passover offering within any of your cities, which the Lord, your God, is giving you.	5. It will not be allowed you to eat the pascha in (any) one of your cities which the LORD your God gives to you;
6. Except at the place which the Lord, your God, will choose to establish His Name-there you shall slaughter the Passover offering in the afternoon, as the sun sets, at the appointed time that you went out of Egypt.	6. but in the place which the LORD your God will choose to make His Shekinah to dwell, there will you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mitzrayim.
7. And you shall roast [it] and eat [it] in the place which the Lord, your God, will choose, and you shall turn away in the morning and go to your dwellings.	7. And you will dress and eat it in the place which the LORD your God will choose, and in the early morn (if need be) you may return from the feast, and go to your

RASHI	TARGUM PSEUDO JONATHAN
	cities.
8. For six days you shall eat matzoth, and on the seventh day there shall be a halt to the Lord, your God. You shall not do any work [on it].	8. On the first day you will offer the omer, and eat unleavened cakes of the old grain; but in the six remaining days you may begin to eat unleavened cakes of the new grain, and on the seventh day you will assemble with thanksgiving before the LORD your God; no work will you perform.
9. You shall count seven weeks for yourself; from [the time] the sickle is first put to the standing crop, you shall begin to count seven weeks.	9. Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you will begin to number the seven weeks.
10. <b>And you shall perform the Festival of Weeks to the Lord, your God,</b> the donation you can afford to give, according to how the Lord, your God, shall bless you.	10. <b>And you will keep with joy the Festival of Weeks before the LORD your God,</b> after the measure of the freewill offerings of your hands, according as the LORD your God will have blessed you.
11. <b>And you shall rejoice</b> before the Lord, your God, - you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your cities, and the stranger, and the orphan, and the widow, who are among you, in the place which the Lord, your God, will choose to establish His Name therein.	11. <b>And you will rejoice with the joy of the feast</b> before the LORD your God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the LORD your God will choose where to make His Shekinah to dwell.
12. And you shall remember that you were a slave in Egypt, and you shall keep and perform these statutes.	12. Remember that you were servants in Mitzrayim; so will you observe and perform these statutes.
13. You shall make yourself the Festival of Sukkoth for seven days, when you gather in [the produce] from your threshing floor and your vat.	13. The Feast of Tabernacles you will make to you seven days, when you will have completed to gather in the grain from your threshing floors, and the wine from your presses.
14. <b>And you shall rejoice in your Festival</b> -you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities.	14. <b>And you will rejoice in the joy of your feasts with the clarinet and flute,</b> you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities.
15. Seven days you shall celebrate the Festival to the Lord, your God, in the place which the Lord shall choose, <b>because the Lord, your God, will bless you in all your produce, and in all the work of your hands, and you will only be happy.</b>	15. Seven days you will keep the feast before the LORD your God in the place which the LORD will choose, <b>because the LORD your God will have blessed you in all your provision, and in all the work of your hands, and so will you be joyful in prosperity.</b>
16. Three times in the year, every one of your males shall appear before the Lord, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, <b>and he shall not appear before the Lord empty-handed.</b>	16. Three times in the year will all your males appear before the LORD your God in the place that He will choose; at the Feast of the Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; <b>nor must you appear before the LORD your God empty of any of the requirements;</b>
17. <b>[Every] man [shall bring] as much as he can afford, according to the blessing of the Lord, your God, which He has given you.</b>	17. <b>every one after the measure of the gifts of his hands, according to the blessing which the LORD your God has bestowed upon you.</b>

## Rashi's Commentary on D'barim (Deut.) 15:7 -16:17

7 If there will be among you a needy person **The most needy person has priority.** -[Sifrei]

from one of your brothers **Your brother on your father's side has priority over your brother on your mother's side.**-[Sifrei]

[in one of] your cities The poor of your city have priority over the poor of another city. -[Sifrei]

you shall not harden [your heart] **Some people suffer [as they deliberate] whether they should give [to the needy] or they should not give; therefore it says: "you shall not harden [your heart]." Some people stretch out their hand [to give], but then close it; therefore it says: "nor close your hand."**-[Sifrei]

[nor close your hand] from your needy brother **If you do not give him, you will ultimately become a "brother of the needy" [i.e., becoming needy yourself].**-[Sifrei]

8 [Rather] you shall open [your hand] **Even many times.**

[Rather] you shall open [your hand] Heb. כִּי־פָתַחַ תִּפְתָּחַ. Here, the word כִּי has the meaning of "rather" [whereas in verse 7 it means "if," and in verse 10, "because"].

and you shall lend **If he does not want [your money] as a [charitable] gift, give it to him as a loan.**-[Sifrei ; Keth. 67b]

[lend him] sufficient for his needs **However, you are not commanded to make him wealthy.**-[Sifrei]

[sufficient for his needs,] what he is lacking **Even a horse to ride on and a servant to run before him [if he is accustomed to this type of lifestyle].** -[Sifrei ; Keth. 67b]

he [is lacking] Heb. וְיִחְסַר לוֹ, lit. **what is lacking for him.** This refers to a wife [i.e., you should help him marry a wife]. Similarly, it is stated: "I shall make for him (וְ) a helpmate opposite him" (Gen. 2:18). -[Keth. 66b]

9 and he will cry out [to the Lord] against you **One might think this is a requirement [namely, that this poor man is obliged to "cry out... against you"]. Therefore, Scripture says, "[On his day you shall give him his payment...] so that he will not cry against you [to the Lord]" (Deut. 24:15).** -[Sifrei 15:138]

and it will be a sin to you **in any case, even if he does not cry [against you]. If so, why does it say, "and he will cry out... against you?" [It means that God says:] I hasten to punish in response to the one who cries out more than to the one who does not cry out.**-[Sifrei]

10 You shall surely give him **Even a hundred times.**-[Sifrei]

him [meaning] **between him and you [i.e., privately].** -[Sifrei]

for because of this thing Heb. דְּבָרַךְ, lit. **word.** Even if you said [i.e., gave him your "word"] that you would give, **you will receive a reward for the saying along with the reward for the deed.**-[Sifrei]

11 **Therefore** Heb. עַל־כֵּן, here meaning מִפְּנֵי כֵּן, [i.e.,] "because of this," or "therefore."



saying I offer you advice for your own good.-[Sifrei]

**[You shall surely open your hand] to your brother, to your poor one** To which brother? To your poor one.

**to your poor one** Heb. לַעֲנִיָּךְ, [spelled] with one “yud,” [singular form,] means one poor person, but אֶעֱנִיִּיךְ with two “yud”s [the second “yud” denoting the plural form,] means two poor people. [Here, since it is written with one “yud,” meaning one poor person, thus modifying אָחִיךָ, your brother, which is in the singular]. See Yosef Hallel, Leket Bahir, Chavel.

**12 If [your brother...] is sold to you** **By others [but not one who sells himself because of poverty].** Scripture is speaking here of one whom the court sold [for a theft that he had committed]. But has it not already been stated, “If you buy a Hebrew servant” (Exod. 21:2) and there, too, Scripture is referring to one whom the court sold (Mechilta )? Nevertheless, [it is repeated here] because of two points which are new here: The first is that it is written [here] “or a Hebrew woman,” that she, too, [like a manservant,] goes free at the end of six [years]. This does not mean a woman whom the court has sold, for a woman is not sold [by the court] on account of a theft, since it is stated [that the thief will be sold] “for his theft” (Exod. 22:2), not for her theft. Thus, [we are referring here to] a minor whom her father sold [as a handmaid], and it teaches you here that if six years terminate before she shows signs [of puberty], she goes free (Exod. 21:7-11). The second new point here is: **“You shall surely provide him.”**

**14 You shall surely provide him** Heb. הֶעֱבִיךָ תַעֲבִיךָ. [The root עֲבָךְ] denotes an ornament worn high [on the upper portion of the body] within view of the eye. [Thus, this verse means that you should give him] something through which it will be recognized that you have benefited him. Others explain [the word הֶעֱבִיךָ] as an expression of loading on his neck [meaning that you should load him with gifts].

**[You shall surely provide him] from your flock, from your threshing floor, and from your vat** One might think that I must [give him] only these things [listed in the verse here]. Therefore, Scripture states, “from what the Lord, your God, has blessed you,” meaning, from everything with which your Creator has blessed you. Then why are these mentioned? Just as these particular things are within the realm of blessing, so too, you should provide him only with what falls within the realm of blessing. This [therefore] excludes mules, [which are sterile, and are thus not considered within the realm of blessing] (Kid. 17a). In tractate Kiddushin (17a) our Rabbis derived by means of a gezerah shavah how much one must give the servant of each kind.

**15 And you shall remember that you were a slave [in the land of Egypt] And I loaded you up [with booty], and then did so a second time, from the spoil of Egypt and from the spoil at the Sea [of Reeds]; so too should you load him up, and then do so a second time.-[Sifrei]**

**17 [And he shall be] a servant [to you] forever** Heb. לְעוֹלָם. One might think that [לְעוֹלָם, “forever”] is to be interpreted literally. Therefore, Scripture states: “[And you shall sanctify the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you;] and you shall return, every man to his property, and you shall return, every man to his family” (Lev. 25:10). Consequently, you learn that the term לְעוֹלָם here can mean only the period until the Jubilee. [This period is also called לְעוֹלָם.]-[Mechilta 21:6]

**and also to your maidservant you will do likewise** to provide her. One might think that Scripture includes her concerning the piercing [of the ear] as well. Therefore, it states, “And if the manservant (הַעֲבָד) will clearly say, [I love my master... then...his master shall bore his ear with an awl]” (Exod. 21:5-6); [i.e.,] a manservant (עֲבָד) must have his ear pierced, but not a maidservant.-[Sifrei]

**18 for twice as much as much as a hired servant** From here our Rabbis said: A Hebrew slave serves both by day and by night, and that is double the amount of labor of a man hired only for day work. And what is his service during the night? That his master gives him a Canaanite maidservant [as a wife], and the [resultant] children [belong] to the master.-[Sifrei, Kid. 15a]

**19 Every firstborn male... you shall sanctify [to the Lord]** But elsewhere (Lev. 27:26) it says, "[But the firstborn which will be a firstborn for the Lord of the livestock,] no man shall sanctify it." How is this [reconciled]? [The verse in Leviticus means that] one may not sanctify [the firstborn] to be another sacrifice [but only as a firstborn sacrifice]. And our verse here teaches us that it is a duty to proclaim [over the firstborn animal], "You are hereby sanctified as a firstborn." Another explanation: It is impossible to say "sanctify [this firstborn animal]," because [Scripture] already says, "no man must shall sanctify it" (Lev. 27:26). And yet it is impossible to say that we shall not sanctify it, for [here] it already says, "you shall sanctify." So how [can these two verses be reconciled]? [The answer is that we are dealing with an indirect sanctification, namely:] One may sanctify the value of the privilege [i.e., the owner of the firstborn animal has the privilege of choosing to which kohen he will give it. This privilege has a market value, namely how much an Israelite will pay so that the owner of the firstborn will give it to his grandson who is a kohen. The verse, therefore, means:] one may dedicate the value of this privilege according to its benefit and give it to the Temple [treasury].-[Ar. 29a]

**You shall neither work with the firstborn of your ox, nor shear [the firstborn of your flock]** The Rabbis derived that also the the converse [i.e., shearing your ox and working the flock] is prohibited. Scripture is merely speaking [here] of the usual manner [in which these animals are used].-[Bech. 25a]

**20 You shall eat it before the Lord, your God** [Scripture] is addressing the kohen, for we have already found [a statement to the effect] that it [the firstborn] is part of the dues given to kohanim, whether the animal is unblemished or whether it is blemished. For it is stated, "and their flesh [i.e., of the firstborn animals] shall be yours [i.e., the kohen 's]" (Num. 18:18). -[Bech. 28a] [In both cases, the kohen is entitled to eat the entire animal. The difference between the blemished and the unblemished animals is that the blemished animal is slaughtered outside the Temple, and its flesh may be eaten anywhere by anyone invited by the kohen. The unblemished animal, however, must be slaughtered in the Temple courtyard, its blood dashed on the altar, and its fat burned on the altar. The flesh must be eaten by the kohen and his household within the time allotted for eating it.] [

**You shall eat it before the Lord...] year by year** From here we derive the law that one should not delay it [i.e., from sacrificing it] beyond its first year (Bech. 28a). [If so, however,] one might think that it becomes unfit [as a sacrifice] when the first year has elapsed. [Therefore, the Torah tells us that] it [the firstborn animal] has already been compared to ma'aser [sheini], as it is said, "And you shall eat before the Lord, your God... the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep" (Deut. 14:23). Just as ma'aser sheini does not become unfit [when it is left over] from one year to the next, neither does the firstborn animal become unfit. However, [this verse means] that the proper way to fulfill this commandment [of the firstborn animal] is during its first year.

**year by year** If one slaughtered it at the end of its first year [on the last day], he may eat it on that day and one day of the next year. This teaches [us] that it [a firstborn animal] may be eaten for two days and one [intervening] night.-[Bech. 27b]

**21 [And if there be any] blemish [in it]** [This is] a כָּלָל, a general statement [not limiting itself to anything in particular].

**lame, or blind** [This is] a פְּרָט, particular things, [limiting the matter to these things].

**any ill blemish** [Once again the verse] reverts to בְּלֵל, a general statement. [Now we have learned that when a verse expresses a בְּלֵל, then a פֶּרֶט, and then a בְּלֵל again, just as in this case, we apply the characteristics of the פֶּרֶט to the whole matter.] Just as the blemishes detailed [lame or blind] are externally visible blemishes that do not heal, so too, any externally visible blemish that does not heal [renders a firstborn animal unfit for sacrifice and may be eaten as ordinary flesh].-[Bech. 37a]

**23 However, you shall not eat its blood** [Although eating the blood of any animal is prohibited, this prohibition is mentioned here] so that you should not say: "Since this [blemished firstborn animal] is entirely permitted [to be eaten now after its blemish, even though] it started out from a forbidden status, since it was sanctified, [and now it is permitted] for it is slaughtered outside [the Temple] without having to be redeemed, and [it may be] eaten. I might [therefore] think that its blood is permitted as well!" Therefore, Scripture states, "However, you shall not eat its blood."

## Chapter 16

**1 Keep the month of spring** Heb. אָבִיב. Before it [Nissan] arrives, watch that it should be fit for the אָבִיב, ripening [capable of producing ripe ears of barley by the sixteenth of the month], to offer up in it the omer meal offering. And if not, proclaim it a leap year [thereby enabling you to wait another month, until the barley ripens].-[San. 11b]

**[for in the month of spring the Lord, your God, brought you] out of Egypt at night** But did they not go out by day, as it is said, "on the morrow of the Passover the children of Israel went out..." (Num. 33:3)? However, since during the night Pharaoh gave them permission to leave, as it is said, "So he called for Moses and Aaron at night [and said, 'Rise up, go out from among my people...']" (Exod. 12:31), [therefore, here it says "at night"].-[Ber. 9a]

**2 You shall slaughter the Passover sacrifice to the Lord, your God,** [of the] flock As it is said, "You may take [it] either from the sheep or from the goats" (Exod. 12:5).

**and...cattle** These are slaughtered as the chagigah [Festival offering]. If a large group was formed for the Passover offering, they bring a Festival offering along with it, so that the Passover sacrifice will be eaten [after a sufficient meal, and therefore] after the required satiation. [Everyone had to designate himself to a particular company of people, which was then relevant to one particular Passover offering (Pes. 69a- 70b).] Our Rabbis also derived many other things from this verse.-[Sifrei ; Pes. 70a]

**3 the bread of affliction [i.e.,] bread that brings to mind the affliction they suffered in Egypt.**-[Sifrei]

**for in haste you went out of the land of Egypt** And the dough [that you had prepared for eating] did not have time to become leavened, so this [matzah] will be for you as a reminder. And the haste [here] is not on your part, but on the part of the Egyptians, for so it says, "So the Egyptians took hold of the people [to hasten to send them out of the land]" (Exod. 12:33). -[Sifrei ; Ber. 9a] so that you shall remember By eating the Passover sacrifice and the matzah, the day you went out [of the land of Egypt].

**4 neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning** This is an admonition regarding leaving over the flesh of the Passover sacrifice, offered up by future generations, because [so far this prohibition] had been mentioned only with regard to the Passover sacrifice offered in Egypt (see Exod. 12:10). And אֲשֶׁן stated here is the fourteenth of Nissan [the preceding day, and not the fifteenth, which is the first day of Passover], just as it says: "but on the preceding day (בְּיוֹם הָרִאשׁוֹן) you shall clear away leaven from your houses" (Exod. 12:15). Now since Scripture digressed from the subject of the Passover sacrifice and began to speak of the rules pertaining to the seven days [of the Festival]-such as, "seven

days you shall eat with it matzoth ” (verse 3); “And no leaven shall be seen with you within all your border for seven days” (verse 4)—it was necessary to specify to which slaughtering [Scripture] is admonishing. For had it written only “neither shall any of the flesh you slaughter in the afternoon, remain all night until the morning” [without saying “the preceding day”], I might have thought that the peace offerings slaughtered during all the seven days are also subject to [the prohibition of] “And you shall not leave any of it until the morning,” (Exod. 12:10), and may be eaten only for [one] day and a night. Therefore, it is written: “on the preceding day in the evening,” [thereby clarifying that the verse is referring to the Passover sacrifice]. Another explanation: Scripture is referring to the Festival offering brought on the fourteenth of Nissan [and not to the specific Passover sacrifice], and it teaches with reference to it that it may be eaten for two days [and the intervening night]. Now the מַצוֹת mentioned here [according to this explanation], is the first day of the Festival [i.e., the fifteenth of Nissan, rather than the preceding day]. And this is the meaning of the verse: The flesh of the Festival offering, which you slaughtered in the afternoon, shall not remain overnight after the first day of the Festival until the morning of the second day [the sixteenth of Nissan], but rather, it is to be eaten on the fourteenth and the fifteenth [and the intervening night]. And thus it is taught in tractate Pes. (71b).

**6 there you shall slaughter the Passover offering] in the afternoon, as the sun sets, at the appointed time that you went out of Egypt [In this verse,] three separate times are specified: 1)"in the afternoon," [i.e.,] from the sixth [seasonal] hour [not clock-hours, but rather the twelve equal divisions of the time between dawn and dusk, each one known as a שְׁעָה זְמַנִּית, a “seasonal hour”]. From this time onward [afternoon], you shall slaughter it (זָבַחְהוּ) “as the sun sets,” you shall eat it (תֹּאכְלֶהוּ) ; and 3)"at the appointed time that you went out [of Egypt]," you must burn it (שׂוֹרְפֶהוּ) . I.e., [at the beginning of the morning of the first day of Passover, whatever is left over from the Passover sacrifice] becomes נוֹתֵר, left over, and must be burned [on the next day].-[Sifrei ; see Ber. 9a]**

**7 And you shall roast [it]** Heb. וּבִשְׁלָתָהּ. [Here] this term means “roasted in fire” (צָלִי אֵשׁ) (see Exod. 12:9), for roasting is also included in the general term of בְּשׂוּל, “cooking.”

**and you shall turn away in the morning [and go to your dwellings]** [i.e.,] the morning of the second day [of Passover]. This teaches that [the pilgrim] is required to remain [in Jerusalem] the night when the Festival terminates.-[Sifrei ; Pes. 95b; Chag. 17a-b]

**8 For six days you shall eat matzoth** But elsewhere it says, “For seven days [you shall eat matzoth]!” (Exod. 12:15). [The solution is:] For seven days you shall eat matzoth from the old [produce] and six days [i.e., the last six days, after the omer has been offered] you may eat matzoth prepared from the new [crop]. Another explanation: It teaches that the eating of matzoh on the seventh day of Passover is not obligatory, and from here you learn [that the same law applies] to the other six days [of the Festival], For the seventh day was included in a general statement [in the verse “For seven days you shall eat matzoth,” but in the verse: “Six days you shall eat matzoth ”] it has been taken out of this general [statement], to teach us that eating matzoh [on the seventh day] is not obligatory, but optional. [Now we have already learned that if something is singled out of a general statement, we apply the relevant principle not only to itself but to every thing included in the general category. Thus the seventh day] is excluded here not to teach regarding itself, rather to teach regarding the entire generalization [i.e., the entire seven days of the Festival]. Just as on the seventh day the eating of matzah is optional, so too, on all the other days, the eating of matzah is optional. The only exception is the first night [of Passover], which Scripture has explicitly established as obligatory, as it is said, “in the evening, you shall eat matzoth ” (Exod. 12:18). -[Mechilta on Exod 12:18; Pes. 120a]

**[and on the seventh day there shall be] a halt to the Lord your God - עֲצַרְתָּ.** Keep yourself back from work. Another explanation: [ עֲצַרְתָּ means] a gathering for eating and drinking, as the expression, “Let us detain (נַעֲצֶרְהָ) you” (Judg. 13:15).

**9 from [the time] the sickle is first put to the standing crop,** [you shall begin to count seven weeks] [i.e.,] from the time the omer is harvested [on the sixteenth of Nissan], which is the beginning of the harvest.-[see Lev. 23:10, Sifrei ; Men. 71a]

**10 the donation you can afford to give [i.e.,] sufficient generous donation from you; according to the blessing [that God bestows upon you], bring peace offerings of happiness [these are extra peace offerings in addition to the Festival offerings] and invite guests to eat [with you].**

**11 the Levite... the stranger, the orphan, and the widow** [God says:] **These are My four, corresponding to your four, [namely,] "Your son, and your daughter, and your manservant, and your maidservant."** **If you shall gladden Mine, I will gladden yours.**-[Midrash Aggadah, Midrash Hagadol. Compare Tanchuma 18, Pesikta d'Rav Kahana p.100a. Note that in incunabula editions, this comment of Rashi is connected to the preceding one: and invite guests to eat [with you]: the Levite... the stranger, the orphan, and the widow. [God says:] These are My four...]

**12 And you shall remember that you were a slave [in Egypt]** On this condition did I redeem you [from Egypt], that you keep and perform these statutes.

**13 You shall make yourself the Festival of Sukkoth...]** **when you gather in [the produce]-** [i.e.,] at the time of the ingathering, when you bring the summer fruits into the house. Another explanation: "when you gather in [the produce] from your threshing floor and your vat" **בְּאֶסְפָּרָה מִגֶּרְנֶךָ** (בְּאֶסְפָּרָה מִגֶּרְנֶךָ) teaches that we should cover the sukkah [only] with the waste products that come from the threshing floor and the vat [i.e., with things that have grown from the ground, have become detached, and are not susceptible to ritual uncleanness. Since they are not foods and are not vessels, they are not susceptible to spiritual uncleanness. - R.H. 13a; Suk. 12a]

**15 and you will only be happy** According to its simple meaning, this is not an expression denoting a command, but rather an expression of an assurance [i.e., I promise you that you will be happy]. **But according to its oral interpretation, [our Rabbis] learned from this to include the night before the last day of the Festival for the obligation of rejoicing.**-[see Suk. 48a; Sifrei]

**16 and he shall not appear before the Lord empty-handed** **But bring burnt-offerings of appearance** (עולות ראיה) **[which are obligatory when appearing before the Lord in Jerusalem on the Festivals] and Festival peace-offerings.** -[Chag. 8b]

**17 [Every] man [shall bring] as much as he can afford** **One who has many eaters [i.e., a large family] and many possessions should bring many burnt-offerings and many peace-offerings.**-[Sifrei ; Chag. 8b]

## Tehillim (Psalm) 119: 121-152

Rashi	- Targum Pseudo Jonathan
121. <b>I performed justice and righteousness; do not leave me to my oppressors.</b>	121. <b>I have practiced justice and righteousness/generosity; do not abandon me to my oppressors.</b>
122. <b>Be surety for Your servant for good; let the willful sinners not oppress me.</b>	122. <b>Delight your servant with goodness; do not let the malicious oppress me.</b>
123. My eyes pined for Your salvation and for the word of Your righteousness.	123. My eyes have hoped for Your redemption, and for the word of Your righteousness/ generosity.

124. Deal with Your servant according to Your kindness, and teach me Your statutes.	124. Act with Your servant according to Your kindness, and teach me Your decrees.
125. I am Your servant; enable me to understand, and I shall know Your testimonies.	125. I am your servant, give me insight, and I will know Your testimonies.
126. A time to do for the Lord; they have made void Your Torah.	126. It is time to do the will of the LORD; the scholars have desecrated Your Torah.
127. Because I loved Your commandments more than gold, even more than fine gold.	127. Because of this, I have loved Your commandments more than gold and more than pure gold.
128. Because I considered all precepts of all things upright; [and] every false way I hated.	128. Because of this, I have harmonized all the commandments whatsoever; I hate every way of deceit.
129. Your testimonies are hidden; therefore, my soul kept them.	129. Your testimonies are wonderful; because of this, my soul has kept them.
130. <b>The commencement of Your words enlightens; You make the simple understand.</b>	130. <b>Your engraved words will enlighten the needy, the simple will gain insight.</b>
131. I opened my mouth and panted because I yearned for Your commandments.	131. I opened my mouth and learned, for I desired Your commandments.
132. Turn to me and favor me as is Your custom with those who love Your name.	132. Turn to me and have compassion on me, as is the custom towards those who love Your name.
133. Prepare my steps with Your word, and do not allow any iniquity to rule over me.	133. Establish my steps by Your word, and let no deceit rule over me.
134. Redeem me from the oppression of man, and I shall keep Your precepts.	134. Redeem me from the oppression of the son of man, and I will keep Your commandments.
135. <b>Cause Your countenance to shine upon Your servant and teach me Your statutes.</b>	135. <b>Shine the splendor of Your face on Your servant, and teach me Your decrees.</b>
136. Rivulets of water ran down from my eyes because they did not keep Your Torah.	136. Streams of water will go down my eyes, because they have not kept the Torah.
137. ¶ You are righteous, O Lord, and Your judgments are upright.	137. <b>TZADE.</b> You are righteous/generous, O LORD, and your judgments are upright.
138. <b>You commanded Your testimonies, [which are] righteousness/generosity, and they are exceedingly faithful.</b>	138. <b>You have commanded righteousness/ generosity, testimony, and much faithfulness.</b>
139. My zeal incenses me, for my adversaries have forgotten Your words.	139. My zeal has overcome me, for my oppressors have forgotten Your words.
140. Your word is very pure, and Your servant loves it.	140. Your word is very pure, and Your servant loves it.
141. I am young and despised; I have not forgotten Your precepts.	141. I am small and despised; I have not forgotten Your commandments.
142. <b>Your righteousness is perpetual righteousness, and Your Torah is true.</b>	142. <b>Your generosity is righteousness forever, and Your Torah is truth.</b>
143. Distress and anguish have overtaken me; Your commandments are my occupation.	143. Trouble and the oppressor have befallen me; Your commandments are my delight.
144. The righteousness of Your testimonies is eternal; enable me to understand and I shall live. {P}	144. Your testimonies are righteousness/ generosity forever; give me insight and I will endure.
145. ¶ I called with all my heart; answer me, O Lord; I shall keep Your statutes.	145. <b>QOPH.</b> I have called with a whole heart; answer me, O LORD! I will keep Your decrees.
146. I called to You; save me and I shall keep Your testimonies.	146. I have called You, redeem me; and I will keep Your testimonies.
147. I arose early, when it was still night, and I cried	147. I have risen early at dawn, and prayed; I have

out; I hoped for Your word.	waited long for Your word.
148. My eyes preceded the watches to speak of Your word.	148. My eyes have preceded the watches of morning and evening to speak of Your word.
149. Hearken to my voice according to Your kindness; O Lord, according to Your custom sustain me.	149. Hear my voice in accordance with Your kindness, O LORD; sustain me according to Your judgments.
150. Pursuers of lewdness have drawn near; from Your Torah they have distanced themselves.	150. Those who pursue fornication have drawn near; they have gone far from Your Torah.
151. You are near, O Lord, <b>and all Your commandments are true.</b>	151. You are near, O LORD, <b>and all Your commandments are truth.</b>
152. From before, I knew from Your testimonies, for You established them to [the end of] the world. {P}	152. Long ago I grew wise from Your testimonies, for You founded them forever.

## Rashi's Commentary on Tehillim (Psalm) 119: 121-152

**122 Be surety** Heb. ערב, garantis in French, to vouch for. Be a guarantor for me against the evil (i.e., be a guarantor that I keep Your precepts).

**123 and for the word of Your righteousness** The promise that You promised me.

**125 revive me according to Your word** Just as You promised me good, through Nathan the prophet.

**126 A time to do for the Lord, etc.** This goes back to the verse preceding it: Enable me to understand, and I shall know Your testimonies, to know a time to do for Your name. What should they do, those who made Your Torah void, to find good will and forgiveness, and that You should be found by them, and I will do so for every transgression that I have committed. Our Rabbis, however, derived from it [from this verse] that we may transgress the words of the Torah in order to make a fence and a wall [a safeguard] for Israel, e.g. Gideon and Elijah on Mount Carmel, who sacrificed on high places (Ber. 63a). I saw [it] further expounded upon in the Aggadah (Yerushalmi Ber. 9:4, Mid. Sam 1:1) as meaning: A person who is idle and leisurely, who devotes [only occasional] times to his Torah, makes void the covenant, for an idle person must toil in the Torah all hours of the day.

**127 Because I loved** Heb. על-כן. Because I loved Your commandments, it is fitting that You teach me a time of good will, and what I should do for You that You should accept me. There are many [instances of] על-כן that are to be interpreted as "because"; e.g., (Gen. 33:10): "because (כי על-כן) I have seen your face"; (Num. 10:33). "because (כי על-כן) you know our encampment"; (Isa. 15:7), "Because of (כי על-כן) the many things they did."

**128 Because I considered all precepts of all things upright** All precepts, everything that You commanded in your Torah.

**I considered upright** Heb. ישרתי. They were upright in my eyes, and I said about them that they are upright. Because of this, I deserve that You forgive me and favor me.

**129 Your testimonies are hidden** They are covered, and your testimonies are hidden from the sons of men. There are easy commandments for which He gave a large reward, such as sending away the nest.

**therefore, my soul kept them** All of them, because it is not known which is better.

**130 The commencement of Your words enlightens** The beginning of your words enlightened the heart of Israel, that You understated the simple, by Your statement (Exod. 20:2): "I am...Who took you out." You let them know the favor that You did for them that You acquired them from the house of bondage to know that You are their Master, and they should accept Your kingdom upon themselves. (Exod. 20:3): "You shall not have another god, etc." and afterwards You made Your decrees (Cf. Mechilta ad loc.). Another explanation:

**The commencement of Your words enlightens** The beginning of Your words in the Creation was (Gen. 1:3): "Let there be light."

**You make the simple understand** From there, everyone will understand and will commence with words of Torah. Tanchuma (Vayakhel 6).

**131 and panted** Heb. וַאֲשַׁפָּה, an expression of swallowing, as (Jer. 2:24): "snuffs up (שַׁפָּה) the wind."

**134 Redeem me from the oppression of man** From the evil inclination, which oppresses the people (from the good path Parshandatha). In other commentaries I found:

**Redeem me from the oppression of man** Redeem me so that no man oppress me.

**139 My zeal incenses me** Heb. קִנְיָתִי. The zeal with which I am zealous for Your name against those who forget Your words, cuts me and incenses me against them.

**141 I am young and despised** As it is stated (I Sam. 17:14): "And David was the youngest." I am despised to the extent that I humble myself beside those who engage in the Torah, to learn, for I have not forgotten Your precepts; [nor have I refrained] from searching and debating with them about Your righteousness that is within them [the precepts], which is righteousness and truth to eternity; and even though troubles have befallen me, they were my occupation. And forever enable me to understand their righteousness and I shall live by them (Deut. 30:20): "for it [the Torah] is your life and the length of your days."

**146 and I shall keep** (The acronym of, וְיִשְׁמְרֵנִי בְּכָל דְּמַה בֵּן פֶּרֶץ וְיִשְׁמְרֵנִי בְּכָל דְּמַה בֵּן פֶּרֶץ; the "vav" is vowelized with a "holam," but in the other instances, it is וְיִשְׁמְרֵנִי; the "daleth" is vowelized with a "holam.")

**148 watches** Half the night, two watches, and according to one who says that the night consists of three watches, David would rise from bed at the first third of the night and engage in Torah until midnight, as it is said: "to speak of Your word." From midnight on, he would engage in songs and praises, as it is said (verse 62): "At midnight, I rise to give thanks to You."

**150 Pursuers of lewdness have drawn near a counsel of sins.** They follow the counsel of their sins and distance themselves from your Torah to draw near to the counsel of their evil.

**151 You are near to these faraway people,** who distance themselves from Your Torah, if they repent of their way.

**152 From before, I knew from Your testimonies** Before the thing came about, I knew it from Your testimonies. Before they inherited the land, You commanded them about the first fruits, heave offerings, and tithes, and before You gave them rest from their enemies, You commanded them (Deut. 25:19): "And it will be, when the Lord Your God gives you rest, etc." to appoint a king, to annihilate Amalek, and to build the Temple.



## Meditation from the Psalms Psalm 119: 121-152 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 אפין, 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>

The very first pasuk of our portion of Psalms chapter 119 contains an idea, regarding justice, that I would like to explore further. We will explore the epitome of justice and its consequences.

***Tehillim (Psalms) 119:121** AIN. I have done **justice** and **righteousness**; leave me not to mine oppressors.*

In this study I would like to understand more about "givers", those who are generous with their time, wealth, and material possessions. In the process we will also have to learn a bit about "receivers", those who benefit from the those who give. I am doing this study because I have noticed that "givers" and "receivers" are not just people. For example, HaShem is the ultimate "giver" and the people in this world are the "receivers" of HaShem's giving.

The Hebrew word for charity, generous "giving", is "tzedaka - תְּצַדֵּק". This word is derived from the Hebrew root Tzade-Dalet-Qof (צדק), meaning righteousness, justice or fairness. Doing tzedaka, often translated as "justice" or "charity", is incumbent on all Jews according to the Torah. Usually doing tzedaka involves putting a few coins in a tzedaka box. Chazal, our Sages, teach us that there is a lot more to this mitzva<sup>4</sup> than meets the eye.

Let's start by looking at the first place where the Torah uses the word tzedaka because this is where tzedaka,

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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.

<sup>4</sup> The Hebrew word "mitzva" (מִצְוָה) is used in the Torah to describe those who obey the commands of HaShem and incur the eternal reward that comes to those who obey HaShem's commands.

righteousness / generosity, was actually created.

**Bereshit (Genesis) 15:6** *And he (Abraham) believed in HaShem; and he counted it to him for righteousness (צדקה).*

Chazal teach that Abraham's attribute was chesed, unlimited giving within his control and limited by what HaShem wanted. We can learn about chesed by studying Avraham's life, but that will have to wait for another time. To expose the insights into this mitzva of tzedaka, let's take a look at a very poor person who had fallen from her place as a princess and was reduced to gleaning in order to survive:

**Ruth 2:19** *"Where did you glean today?" her mother-in-law asked her. "Where did you work? May the one that took (such generous) notice of you be blessed. "So she told her mother-in-law by whom she had worked, and said, "The name of the man by whom I worked today is Boaz."*

In this pasuk, passage, we are eavesdropping on a conversation between Naomi and her daughter-in-law Ruth. Ruth, the daughter of the king of Moab, has just returned from her first day of gleaning in the field of Boaz. The wording of the above pasuk suggests that **Boaz was helped more by giving tzedaka to Ruth, than Ruth was helped by Boaz's tzedaka.**

The Sages of the Midrash discuss the unusual wording of this passage:

**Midrash Rabbah Ruth V:9** AND HER MOTHER-IN-LAW SAID UNTO HER: WHERE HAST THOU GLEANED TO-DAY? (ib. 19). It was taught in the name of R. Joshua: **More than the householder does for the poor man, does the poor man do for the householder**, for Ruth said to Naomi: THE MAN'S NAME FOR WHOM I WROUGHT TO-DAY. She did not say, 'who wrought for me,' but FOR WHOM I WROUGHT. I wrought him many benefits in return for the one morsel of food which he gave me. R. Jose said: ya'an ubeya'an; the word ya'an (because) has the same letters as 'ani (a poor man). R. Shiloh of Noveh said: Your wealth depends upon the poor man. R. Nahman said: It is written, Because that (bigelal) for this thing the Lord thy God will bless thee in all thy work: (Deuteronomy XV, 10) it [poverty] is a wheel (galgal) which comes round to all in the world, like the wheel of a pump which empties that which is full and fills that which is empty. Bar Kappara said: There is no man who does not come to this state [poverty], and if he does not his son does, and if not his son, his grandson. It was taught: R. Eliezer b. Jacob said: The vengeance taken of the idolatrous nations will be on account of Israel, while the vengeance taken of Israel will be on account of their poor. The vengeance taken of the idolatrous nations will be on account of Israel, as it is said, And I will lay My vengeance upon Edom by the hand of My people Israel (Ezek. XXV, 14); **the vengeance taken of Israel will be on account of their poor**, as it is said, And he cry unto the Lord against thee, and it be sin in thee (Deuteronomy XV, 9). R. Abun said: The poor man stands at your door, and the Holy One, blessed be He, stands at his right hand. If you give unto him, He who stands at his right hand will bless you, but if not, He will exact punishment from you, as it is said, Because He standeth at the right hand of the needy (Psalm CIX, 31). R. Abbahu said: We should be grateful even to the impostors among them. It has been stated: R. Johanan and Resh Lakish went down to bathe in the public baths of Tiberias, and a poor man accosted them. He said to them, 'Give me something.' They answered, 'When we come out we will give it.' When they came out they found him dead. They said: 'Since we did not assist him during his life, let us attend to him after his death.' When they arose from washing his body, they found a purse of dinars by him, and they said: 'It is well.' Whereupon R. Abbahu said: 'We should be grateful even to the impostors among them, for were it not for the impostors among them, were a man to see a beggar begging alms and refuse him, he would be punished with death immediately.'

This brief conversation between Ruth and Naomi teaches us two important lessons. First, when we give tzedaka

or deal with those less fortunate than us, we have to be fully cognizant that someone is hurting because they are in need. It is a very humbling experience to be so poor that we have to accept tzedaka. We have to try and minimize this pain to whatever extent we can, so that those who are poor can maintain their dignity and pride and avoid despair. Second, Ruth is a shining example of one who can see reality and accentuate the positive. Even at one of the lowest moments in her life, a time when she may have rightfully become sad, depressed, and possibly lose faith in HaShem, she managed to turn this depressing experience into one which reflected the true reality and revealed her insight. Ruth knew that it was important to preserve her dignity, and by viewing her situation in a positive light, showing us reality, and revealing the secret of tzedaka, she proved herself worthy of the title Chazal bestowed upon her, *The Mother of Royalty*.<sup>5</sup>

Boaz provided Ruth with a significant amount of food that might last Ruth and Naomi a week or more, *but* Ruth provided Boaz with a mitzva and its consequent **eternal** reward. Thus, we can see that Ruth gave much more to Boaz than he gave to her.

Because Boaz gave Ruth tzedaka,<sup>6</sup> he became a tzaddik.<sup>7</sup> In the process he received an eternal reward for the temporal benefit he had given to Ruth.

Boaz was justified by his emunah, his faithful obedience to HaShem and His Torah, as we read in the Nazarean codicil:<sup>8</sup>

*Romans 5:1-2 Therefore being justified by faith, we have peace with God through our Lord Yeshua Mashiach: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

My Teacher, Hakham Dr. Yosef ben Haggai, has translated this passage in a very poignant manner:

*Romans 5:1-2 Therefore being made charitable by faithful obedience, let us have Shalom with G-d by (the example of) our Master Yeshua the Mashiach; 2 By him we have been brought by faithful obedience into his grace (the Torah) wherein we stand, and are proud of the hope of the shekinah of G-d.*

Now we can understand the words of Rambam in his commentary to the *Mishna* in:

*Pirkei Avot 3:19 All is judged according to the number of deeds.*

Rambam explains that it is better to give one dollar of charity one hundred times, than one hundred dollars one time. **The more times a person acts in a way that is meritorious and like HaShem, the more he conditions himself to the performance of mitzvot and purifies his neshama.** Tzedaka is not performed for the poor person's sake, but rather to enable the giver to emulate HaShem and merit the Olam HaBa<sup>9</sup> and the rewards that belong to the one who gives tzedaka.

## Justification

The KJV uses the word "justification" and "justify" to translate the Hebrew word tzedek and its highest

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<sup>5</sup> Bava Batra 91b [Bava Batra (Final Gate)]

<sup>6</sup> Justice – Boaz merely gave Ruth what HaShem had given him to hold for her.

<sup>7</sup> A righteous and just man.

<sup>8</sup> Also known as the "New Testament" which is neither "new", nor a "testament".

<sup>9</sup> Olam HaBa – Lit. "the world to Come". This is the world that awaits the righteous after this world.

attainment: tzedaka.

"Tzedaka" is the Hebrew word normally translated as "charity" in English, but the connotation of the two words are very different. "Charity" suggests magnanimity, a generous act by those who have, which benefits those who do not have. "Tzedaka", on the other hand, comes from the Hebrew root, "tzedek", which means justice or fairness. Giving to the poor is not viewed in Judaism as an altruistic, generous act. It is instead seen as an act of justice and righteousness; doing one's duty by giving to the poor what is due to them. We understand that the reason I have more than I need, is because HaShem gave me the poor man's money to hold until the need was revealed. Therefore, when the need is revealed, justice requires me to give the poor man HIS money that was entrusted to me.

It is every Jew's **obligation** to give "Tzedaka", to give to the poor and to support community institutions. The spiritual benefit of giving to the poor is so great that the poor person actually does the giver a great kindness by giving him a chance to do this mitzva. Thus, does Ruth state:

***Ruth 2:19** And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.*

There is a folk saying that goes: "A fool gives and a wise man takes". A fool who gives tzedaka thinks that he is giving, while a wise man who gives realizes that he is taking, he is the one who benefits the most from his act of giving.

The word tzedaka comes from the Hebrew root tzedek, "justice", according to Strong's Concordance. Tzedaka, the Hebrew word for helping the poor, strangers, widows, and orphans is often translated as "charity." However, the Hebrew root tzedek should be translated as "justice" or "fairness". What is the connection between giving to the poor and justice? To begin to answer this question, lets examine what the Torah teaches us about how we are to give charity to the poor. The Torah also teaches us the reason why we are obligated to give.

***Vayikra (Leviticus) 19:9-10** And when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and stranger; I am the Lord your God.*

***Devarim (Deuteronomy) 4:19-22** When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your hands... And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.*

***Devarim (Deuteronomy) 15:7-9** If there shall be a needy person among you, any of your brethren in any of your cities, in the Land that HaShem, your God, gives you, you shall not harden your heart or close your hand against your destitute brother. Rather, you shall open your hand to him; you shall lend him his requirement, whatever is lacking to him. Beware lest there be a lawless thought in your heart, saying, "The seventh year approaches, the remission year", and you will look malevolently upon your destitute brother and refuse to give him - then he may appeal against you to HaShem, and it will be a sin upon you.*

***Devarim (Deuteronomy) 19:28-29** At the end of three years you shall bring forth all the tithe of your produce in that year, and shall lay it up inside your gates... and the stranger, and the orphan, and the widow, who are inside your gates, shall come, and shall eat and be satisfied; that the Lord your God may*

*bless you in all the work of your hand which you do.*

Thus, we see that tzedaka is an obligation, not an option! We can also see that charity is but a particular application of justice. From Judaism's perspective, therefore, one who gives tzedaka is acting justly; One who doesn't, is acting unjustly. And Torah views this lack of justice as not only mean-spirited but also illegal.

Every person is required to give tzedaka according to his ability. Even a poor person who is himself supported by tzedaka, must give tzedaka. A person who can only give a little should not hesitate to give, because a little from him is like a great deal from a wealthier person. We are all obligated to seek *justice*! Justice is sorely lacking in our world.

According to Maimonides, in his seminal work, the Mishne Torah, Zeraim, Laws of Contributions to the Poor, Chapter 10:7-14, there are eight levels of Tzedaka, each one higher than the other. Maimonides' eight levels of giving arranged from best to least good:

1. Give the recipient the wherewithal to become self-supporting. The highest one of all is when one takes the hand of one from Israel and gives him a gift or a loan, or engages him in a partnership, or finds him work by which he can stand on his own and not require any charity. Thus, it is written: "And you strengthened the stranger who lives with you." i.e. strengthen him so he won't fall and need your help.
2. Neither the donor nor the recipient knows the other.
3. The donor knows the recipient but the recipient is unaware of the donor.
4. The recipient knows the donor but the donor does not know the recipient.
5. The donor gives without being solicited.
6. The donor gives after being solicited.
7. The donor gives less than he should but does so cheerfully.
8. The donor is pained by the act of giving.

Performing tzedaka, deeds of justice, is the most important obligation that HaShem imposes on His people, as we can see from the following pasukim:

***Devarim (Deuteronomy) 16:20*** *Tzedek (justice), tzedek (justice) you shall pursue,*

The Sages of the Talmud also taught this understanding:

***Bava Batra 9b*** *"Tzedaka is equal to all the other commandments combined"*

From the Torah's perspective, therefore, one who gives tzedaka is justified and has justification. Without tzedaka one is not justified and he has not obtained justification. Justification is what happens when we do the right thing. Justification is rendered by the judge when he determines that an individual has done the right thing and acted justly. Giving tzedaka is the highest form of "doing the right thing".

It is also possible to perform charity in order to receive forgiveness for sin. This is an effective method of repentance (provided one abandons one's sins as well), and is noted by the prophet:

***Daniel 4:27*** *Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by doing righteousness (tzedaka), and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.*

Now, let's take what we have learned and attempt to understand the following pasuk:

**Galatians 3:22** *But the scripture hath concluded all under sin, that the promise by faith of Yeshua Mashiach might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Mashiach, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*

What does this mean? I suggest the following:

**Galatians 3:22** *But the scripture hath concluded all under sin, that the promise by faithful obedience of Yeshua Mashiach might be given to them that believe the Torah. 23 But before faithful obedience came, we were kept under the law, shut up unto the faithful obedience which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Mashiach, that we might stand before the judge and shown to ne just because of our faithful obedience. 25 But after we were faithfully obedient, we no longer require a schoolmaster to force us to be obedient.*

An incident recorded in the Torah shows us how potent it is for us to understand that tzedaka benefits the giver more than the receiver<sup>10</sup>:

**Shemot (Exodus) 25:2** *"Take for Me an offering"*

The donations requested of Bne Israel for the construction of the Mishkan are described as being taken rather than given. Moreover, HaShem is the Master of the Universe and all that it contains. Did He need contributions and materials from human beings to construct His Mishkan? The purpose of the contributions was to enable Bne Israel to participate in the construction of the Mishkan. Thus, the giving was in fact a receiving. That is why HaShem said, "Take for me an offering".

The Nesi'im, the princes of the tribes, responded to the call for contributions for the Mishkan by declaring that they would donate what ever was still needed after the rest of Bne Israel gave all that they could. In the end, all that was left to bring were the precious stones for the Ephod and the Choshen,<sup>11</sup> the oil and the spices for the incense and the Menorah.<sup>12</sup> The Nesi'im were admonished for conducting themselves in this manner and the yud (י) was removed their title in:

**Shemot (Exodus) 35:27** *And the Nesi'im brought onyx stones, and stones to be set, for the ephod, and for the breastplate;*

The Nesi'im misunderstood the purpose of the giving. There was no deficit to be made up. HaShem has no deficit. The giving was an opportunity for self-development, the purification of one's soul through attachment to a holy undertaking. Approaching the mitzva as if HaShem needs our contributions was ludicrous. In this light, we can appreciate the significance of the deletion of the "yud" from the title of the Nesi'im. With a "yud", the word Nesi'im denotes "those that carry". Without the "yud", the vowels can be rearranged to read "Nis'aim"- those that are carried. The "yud" was removed to instruct them that, though they viewed themselves as making up the shortfall, they were in reality being carried by the merit of the mitzva!

This principle is further illustrated in the carrying of the holy ark in the wilderness. The staves with which the holy

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<sup>10</sup> Rabbi Zev Leff provided these excellent illustrations

<sup>11</sup> The Breastplate of the High Priest.

<sup>12</sup> The seven branched candelabra in the Temple.

ark was carried, represent the supporters of Torah, those who give tzedaka. They are an intrinsic part of the Torah community, inseparable from the Torah scholars, just as the staves could not be removed from the ark. But the Levites, of the house of Kohath, who carried the ark were miraculously lifted off the ground and literally carried by the ark itself!!! Their apparent support was in reality that which supported them. Thus, we see in the following Midrash:

**Sotah 35a** *When the last of the Israelites ascended from the Jordan, the waters returned to their place; as it is said: And it came to pass, when the priests that bore the ark of the covenant of the Lord were come up out of the midst of the Jordan, and the soles of the priests' feet were lifted up unto the dry ground, that the waters of Jordan returned unto their place, and went over all its banks, as aforetime. Consequently the ark and its bearers and the priests were on one side [of the Jordan] and the Israelites on the other! The ark carried its bearers and passed over [the river]; as it is said: And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. On that account was Uzza punished, as it is said: And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark. The Holy One, blessed be He, said to him, 'Uzza, [the ark] carried its bearers; must it not all the more [be able to carry] itself!'*

The following true story makes our point in an especially poignant manner:

After his marriage, Rabbi Eliezer Gordon, the founder of the Telshe Yeshiva, was supported by his father-in-law, Rabbi Avraham Yitzchak Neviezer, so that he could devote himself fully to Torah learning and develop into a gadol. As his family began to grow, and he was offered various rabbinical positions, Reb Eliezer sought to relieve his father-in-law of this financial burden. He asked his permission to accept a rabbinical position and begin to support himself. Despite difficult financial times, Reb Avraham Yitzchak refused to permit him to do so. When Reb Avraham Yitzchak's wife asked him how long he intended to support their daughter and son-in-law's family, he responded, "My dear wife, who knows who is supporting whom..." Finally, the prestigious rabbinical position in Eisheshok was offered to Reb Eliezer, and his father-in-law could no longer detain him. The day after the Gordon family left for Eisheshok, Reb Avraham Yitzchak died. *It then became clear who had been supporting whom.*

Chazal<sup>13</sup> tell us that we will be redeemed through the merit of tzedaka. May we recognize the great opportunity offered us when we are called upon to support Torah institutions, Torah scholars, and the poor, and thereby merit redemption!

### Givers and Receivers

**Giver:** The wealthy.<sup>14</sup>  
**Receiver:** The poor.<sup>15</sup>

We have discussed these givers and receivers extensively in this study already, but there are more "givers":

**Giver:** HaShem.  
**Receivers:** All people.

**Giver:** Heaven.  
**Receiver:** Earth.

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<sup>13</sup> Our Sages

<sup>14</sup> He has more than he needs.

<sup>15</sup> He has less than he needs.

Man wants control over the heavens because it is the heavens that provide the inputs he requires to enrich his earthly life. The essence of belief in HaShem, is the knowledge that it is HaShem who is the source of all being and energy. A created world is not assembled out of pre-existing materials. It is fashioned out of Divine energy. Even the "natural processes" of such a world must all be fueled by fresh inputs of Divine energy. This constant input of Divine energy is called the "heavens" in the very first verse in Genesis:

***Bereshit (Genesis) 1:1*** *In the beginning God created the heavens and the earth.*

"Heavens" is the generic term used by the Torah to express the idea of "giver" (or energy source), whereas the "earth" is the generic term for the idea of "receiver."

**Giver:** Males  
**Receiver:** Females

The above example can be clarified by examining the act of marriage (sexual intercourse). In this act the man gives sperm to the woman who receives it and nourishes it until a child is born.

The idea of a male being the "giver" helps us understand why the Torah always refers to HaShem in the *masculine*. Clearly, HaShem receives nothing from us while He gives us everything. Thus, we understand that we are not being sexist when we speak of HaShem as a male, rather we are expressing the direction of the giving.

### Wickedness

Now that we understand the definition of righteousness, lets examine the opposite of righteousness, which is 'wickedness'.

The one who is wicked will always take from others. In some cases, this is obvious. For example, a man who commits murder has taken another man's life. A thief takes another man's property. There are other forms of wickedness that are not so obvious, but are still extremely wicked. Consider the one who sees the preparations for the Passover seder, yet remains seated and does not help out. This one has taken the labors and time of others. He has literally stolen a part of their lives. In this way we can understand that a lazy person is killing people in a very subtle manner.

If you examine *every sin* in the scriptures, you will find that at their root they are all 'taking' from either HaShem or from others. It is no exaggeration to say that those who do not give are wicked. To put it another way: The definition of wickedness is the taking of time, material, and the labors of others.

**Failure to give is the very definition of evil!**

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### Ashlamatah: Amos 8:4-10 + 9:13-16

RASHI	TARGUM
4. ¶ Hearken to this, <b>you who swallow up the needy</b> , and to cut off the poor of the land.	4. Listen to this, you <b>who trample the heads of the needy</b> like the dust of the earth, you who think of abolishing the words of the poor from the land;
5. Saying, "When will the month be delayed, so that we	5. Who say, "When will the month for grain arrive/ so



will sell grain, and the Sabbatical Year, so that we will open [our stores of] grain, to make the ephah smaller and to make the shekel larger, and to pervert deceitful scales.	that we can sell grain? And the sabbatical year so that we can open the storehouses, and make the measure small and make the sela greater, dealing dishonestly with deceitful scales?
6. To purchase the poor with money, and the needy in order to inherit them, and the refuse of the grain we will sell."	6. That we may buy the poor for silver and the needy in order to acquire an inheritance. that we may sell the refuse of the grain.
7. The Lord swore by the pride of Jacob: I will never forget any of their deeds.	7. The LORD who gave greatness to Jacob swears; "None of their deeds will ever be forgotten."
8. Shall the land not quake for this, and shall all its inhabitants [not] be destroyed? Yea, it shall rise up wholly like the rain cloud, and it shall cast up and sink like the river of Egypt. {P}	8. Shall not the land be laid waste for this, and all that dwell in it be desolated? A king will come up against it with his army which is great like the waters of a river, and he will cover it all and drive out its inhabitants and it will sink like the river of Egypt.
9. ¶ <b>And it shall come to pass on that day, says the Lord God, that I will cause the sun to set at midday, and I will darken the land on a sunny day.</b>	9. <b>And at that time, says the LORD God, I will cover the sun at noon, and I will darken the earth on a sunny day.</b>
10. And I will turn your festivals into mourning, and all your songs into lamentation, and I bring up sackcloth on all loins, and baldness on every head, and I will make it like the mourning for an only son, and its end is like a bitter day. {P}	10. I will turn your feasts into mourning and all your songs into lamentation. I will put sackcloth on all loins, and baldness on every head. I will make it like mourning for an only child, and the end of it like a bitter day.
11. ¶ Behold, days are coming, says the Lord God, and I will send <b>famine into the land</b> , not a famine for bread nor a thirst for water, <b>but to hear the word of the Lord.</b>	11. Behold the days are coming, says the LORD God, when I will send <b>a famine on the land</b> : not that one will hunger for eating or thirst for drinking. <b>but for hearing the words of the LORD.</b>
12. And they shall wander from sea to sea and from the north to the east; they shall run to and fro to seek the word of the Lord, but they shall not find it.	12. Men will wander from the sea to the west and from the north to the east; they will go to seek instruction from the LORD, but they will not find it.
13. On that day, the beautiful virgins and the young men shall faint of thirst.	13. At that time, the congregations of Israel, who are like beautiful maidens that in their beauty fornicated with wicked/Lawless young men, will be weary and they will be struck down and prostrated with thirst.
14. Those who swear by the sin of Samaria, and say, "As your god lives, O Dan," and "As the road to Beersheba exists," shall fall and no longer rise. {S}	14. Those who swear by the guilt of Samaria, saying, "The god who is in Dan lives; and the laws of Beer-sheba endure:" will fall and never rise again.
1. I saw the Lord standing beside the altar, and He said: Strike the lintel, and the sideposts shall quake, and break to pieces those who are at the head of all of them, and their remnant I will slay by the sword; no one of them shall flee, and no one of them shall escape.	1. The prophet said: "I saw the glory of the LORD; it ascended by the cherub and rested on the altar, and he said, 'If my people Israel will not return to the Law, extinguish the lamp; king Josiah will be slain, the temple will be laid waste, and the temple courts will be destroyed; and the vessels of the Sanctuary will be taken into captivity. The last of them I will kill with the sword; not one of them will escape, and not one of them will survive.
2. If they dig down into the grave, from there My hand shall take them, and if they ascend to the heavens, from there I will bring them down.	2. If they should think to hide as though in Sheol, from there they will be taken by My Memra and if they climb high buildings to heaven, from there they will be brought down by My Memra.
3. And if they hide at the peak of Carmel, from there I	3. If they should think to hide themselves on top of city

will search [them out] and I will take them, and if they hide from before My eyes in the land of the sea, from there I will command the serpent, and it shall bite them.	towers. there I will command searchers, and they will search them out. and if they hide from My Memra among the islands of the sea, there I will command nations who are strong like the serpent to slay them.
4. And if they go into captivity before their enemies, from there I will command the sword and it shall slay them, and I will place My eye upon them for evil and not for good.	4. And if they go into captivity before their enemies, there I will command those who kill with the sword to slay them. I will set My Memra against them for evil and not for good.
5. And the Lord God of the Hosts, Who touches the land and it quakes, and all the inhabitants thereof shall be destroyed, and it shall ascend wholly like the river, and it shall sink like the river of Egypt.	5. It is the LORD God of hosts who rebukes the land and it trembles; all who dwell in it will be desolated. And a king will come up against it with his army, which is great like the waters of a river, and he will cover it all and it will sink like the river of Egypt.
6. Who built His upper stories in Heaven and has founded His company on earth; Who calls the water of the sea and pours it out on the face of the earth, the Lord is His Name.	6. It is He who made the Shekinah of His glory dwell in the lofty stronghold and established His congregation on the earth; who commanded to assemble armies as numerous as the waters of the sea and scattered them upon the face of the earth; the LORD is His name:
7. Are you not like the children of the Cushites to Me, O children of Israel? says the Lord. Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor and Aram from Kir?	7. "Children of Israel, are you not regarded as beloved children before Me?" says the LORD. "Did I not bring Israel up from the land of Egypt, the Philistines from Cappadocia. and the Arameans from Cyrene?"
8. Behold the eyes of the Lord God are on the sinful kingdom, and I will destroy it from upon the face of the earth; but I will not destroy the house of Jacob, says the Lord.	8. "Behold, the works of the sinful kingdom have been revealed before the LORD God, and I will destroy it off the face of the earth! But I will not completely destroy the house of Jacob," says the LORD.
9. For, behold I command, and I will scatter the house of Israel among all the nations; as it is shaken in a sieve, and not a coarse particle falls to the earth.	9. "For, behold, I will give the order and I will scatter the house of Israel among all the nations, as one shakes with a sieve, and not a stone from it falls through the meshes to the ground.
10. By the sword shall all the sinful of My people perish, those who say, "The evil shall not soon come upon us."	10. All the sinners of My people will be killed with the sword, who say, 'Evil will neither hasten nor come upon us.'
<b>11. On that day, I will raise up the fallen Tabernacle of David, and I will close up their breaches, and I will raise up its ruins, and build it up as in the days of yore.</b>	<b>11. At that time, I will set up again the kingdom of the house of David that has fallen; I will rebuild their cities and set up their congregations anew. It will rule over all the kingdoms and it will destroy and make an end of the greatness of armies; but it will be rebuilt and re-established as in the days of old,</b>
<b>12. In order that they inherit the remnant of Edom and all the nations because My Name is called upon them, says the Lord Who does this. {P}</b>	<b>12. so that the house of Israel, who are called by My name, may possess the remnant of Edom and all the nations, says the LORD. Behold, this is what I will do.</b>
13. ¶ Behold days are coming, says the Lord, that the plowman shall meet the reaper and the treader of the grapes the one who carries the seed, and the mountains shall drip sweet wine, and all the hills shall melt.	13. Behold, the days are coming, says the LORD, when the ploughman will meet the reaper, and the presser" of grapes him who puts out the seed; and the mountains will produce sweet wine, and all the hills will be tilled.
14. And I will return the captivity of My people Israel, and they shall rebuild desolate cities and inhabit [them],	14. I will bring back the exiles of My people Israel. They will rebuild ruined cities and inhabit them; they

and they shall plant vineyards and drink their wine, and they shall make gardens and eat their produce.	will plant vineyards and drink their wine; they will till gardens and eat their fruit.
15. <b>And I will plant them on their land, and they shall no longer be uprooted from upon their land, that I have given them, said the Lord your God.</b> {P}	15. <b>And I will establish them upon their land, nevermore to be exiled from their land which I have given them, says the LORD your God.</b>

## Rashi's Commentary on Amos 8:4-10 + 9:13-15

**4 you who swallow up** Heb. הַשְּׂאֵפִים, who swallow up the needy.

**and to cut off** Heb. וְלִשְׁבִית, like וְלִהְשִׁבִית. And examples [of this are found in Isaiah 23:11:] "To destroy (לְשַׁמֵּד) its strongholds." (II Kings 9:15) "To go and tell (לְגַיד) in Jezreel."

**5 Saying, "When will the month be delayed"** -This is the swallowing up. They anticipate the time that the grain will be expensive and will be sold to the poor with interest, and they will take their fields.

**the month be delayed** Heb. יַעֲבֹר. Jonathan renders: When will the year be interpolated and [when] will the month of interpolation come? This is an expression of delay, like (Jer. 46: 17) "Has allowed the appointed time to pass by (הַעֲבִיר)." And because they delay the offering up of the Omer, and the year is extended, and the old grain becomes expensive.

**and the Sabbatical Year, so that we will open grain** -When will the Sabbatical Year come, and the grain will become expensive, and we will open our storehouses of grain.

**to make the ephah smaller** To sell for a smaller measure, and our money we will receive with a large shekel.

**6 in order to inherit them** Heb. בְּעֵבוֹר נְעָלִים. [from Jonathan] and

**the refuse of the corn we will sell** -[Jonathan renders:] And the sweepings of the grains we will sell. The refuse that fell from the wheat into the sieve, to sell at high prices to the poor.

**8 Shall the land not quake for this** -Is this iniquity not serious enough that the land be destroyed because of it?

**Yea, it shall rise up wholly like the rain cloud** Heb. כָּאֶרֶב. And in another place (9:5), Scripture says: "And it shall come up wholly like the river (כִּיָּאֵר)," and Jonathan renders them both identically: And a king shall rise upon it with his camp as numerous as the waters of the river, and cover it completely. To me, it seems difficult to define כִּיָּאֵר like כָּאֶרֶב. It can, however be explained like: (Job 36:32) "On the clouds, the rain (אֹרֵר) is covered. (Job 37:11) " He scatters his rain cloud (אֹרֵר)." And it shall go up wholly like a rain cloud, pitch darkness.

**and it shall overflow and sink like the river of Egypt** -The Nile overflows once in forty years and waters the land, and when it overflows, it brings up mud and dirt on its banks, and when it returns from watering, it returns over its banks and its water sinks. And that is called sinking, for the dirt that makes the water murky, settles.

**and it shall cast up** Heb. וַיִּגְרֹשׁוּהָ, Like (Isa. 57:20) "And its waters cast up (וַיִּגְרֹשׁוּהָ) mud and dirt." Also the land will spew out the wicked in its midst, and afterwards it will rest.

**9 I will cause the sun to set at midday** -When there will be exceeding tranquility, a sudden downfall will come and our Rabbis said: This refers to the day of Josiah who died by the "peaceful sword" as our Rabbis said: There was no more peaceful sword than Pharaoh-Neco who said to Josiah, (II Chron. 35:21) "What do I have to do with

you, O king of Judah; not upon you yourself today." Not upon you do I come today, but to pass through your land "to the house against which I wage war etc." [from Mo'ed Katan, Ta'anith 22a]

**the sun -The kingdom of the house of David is compared to the sun, as it is said: (Psalms 89:37) "And his throne is like the sun opposite Me."**

**10 And I will turn your festivals into mourning** -as the matter is stated: (II Chron 35:24) "And all Judah and Jerusalem mourned for Josiah."

**and all your songs into lamentation** -as the matter is stated: (ibid. verse 25) "And all the singing men and singing women spoke in their lamentations."

**like the mourning for an only son** -Like a father who mourns over an only son.

**11 but to hear** -for the holy spirit shall terminate from them.

**13 shall faint** Heb. תהעלפנה. Their spirit shall fly out. Cf. (Jonah 4:8) "And he fainted (ויהעלף)." And so, (Ezekiel 31:15) "The trees of the field fainted (עלפה) for him." And so in the language of the Mishnah (Chullin 3b): "He may faint (נהעלף)," pasmer, (pamer) in French. [from Dunash p.84]

**14 "As your god lives, O Dan,"** -One of the calves that Jeroboam erected in Dan.

## Chapter 9

**1 standing beside the altar** -Going away from the cherub to the altar on its way out, on the golden altar which is in the Temple, and this is one of the ten travels made by the Shechinah. [from Jonathan]

**Strike the lintel** -which is on top of the roof.

**and the sideposts shall quake** -The lower doorposts of the Temple; so will the king be slain and the princes quake.

**and break to pieces those who are at the head of all of them** Heb. ורצעם, like ורצעם [wound them or break them] And Jonathan renders כפחור as the Menorah: [If the people of the house of Israel do not repent,] extinguish the Menorah; King Josiah shall be slain. And the sideposts shall quake, meaning that the Temple will be destroyed, and the Courtyards will be demolished. ורצעם בראש כלם, meaning that the vessels of the Temple will go into captivity. ורצעם means 'their money' shall go into exile at the head of all of them.

**2 If they dig down into the grave** -If they think to hide in Sheol.

**My hand shall take them** -Their enemies shall take them with My word. -[from Jonathan]

**and if they ascend to the heavens** -And if they ascend to the lofty mountains up to the heavens, from there they shall bring them down with My word.

**3 at the peak of Carmel** -At the top of the towers of the fortified cities. [from Jonathan]

**from there I will search [them out]** -From there I will appoint searchers, and they will search them out. [from Jonathan]

**in the land of the sea** Heb. בקרקע הים. [Jonathan renders:] בגיסי ימא, in the islands of the sea.

**I will command the serpent** - Jonathan renders: peoples as strong as a serpent.

**5 Who touches the land and it quakes** -Who rebukes the land and it quakes. וַיִּתְמוּג is an expression of motion. And the Lord is He Who touches the land and it quakes. I.e, this decree emanates from Me.

**6 and... His company** -The company of His creatures. Another explanation: The company of the righteous was the foundation of the earth and the ceiling [other editions: and the benefit] of the heavens, for whose sake everything exists.

**Who calls the water of the sea** -Who says to gather camps as numerous as the waters of the sea. [from Jonathan]

**7 Are you not like the children of the Cushites to Me** -Why should I refrain from exacting retribution upon you since you do not return to Me? Have you not come from the sons of Noah like the other nations? Like the Cushites whom you resemble, as the matter is stated: (Jer. 13:22) "Will a Cushite change his skin...? So will you be able to improve."

**Did I not** -Was it not out of My goodness, the beginning of My choosing you, My taking you out of the land of Egypt? Now what is that to Me? The Philistines, too, I took out of Caphtor in such a manner when the Caphtorites came upon the Avvites, as the matter is stated (Deut. 2:23) "And the Avvites who lived in open towns up to Gaza etc." They vanquished also the people of Gaza and the remaining lords of the Philistines under them, and I took them out of their hands, and, even so, I did not make them My people.

**and Aram from Kir** -And so am I destined to bring Aram up from Kir, where Sennacherib will exile them, and, at the end of days, when the kingdom of Assyria will terminate, they will go out.

**8 and I will destroy it** -The kingdom is the house of Jehu, but I will not destroy the house of Jacob.

**9 For behold I command** -to exile them among all the nations, an unusually great scattering.

**as it is shaken** -What they sift with a sieve after the fine bran falls out of it, and there remains the coarse [bran], which cannot come out, and then the one who shakes [it], shakes with all his might.

**it is shaken** -by another, and it is impossible to read יִנָּע, since that denotes a thing that moves by itself.

**10 "The evil shall not soon come upon us."** -Because of our iniquities, the evil shall not hasten to approach and to come.

**11 On that day** -And, after all these will befall him, that day will come, the day destined for the redemption, and thereon...

**I will raise up the fallen Tabernacle of David** - **Jonathan renders: the kingdom of the house of David.**

**12 In order that they inherit** -**[I.e, in order that] Israel [inherit] the remnant of Edom etc.**

**because My Name is called upon them** Heb. אֶשָּׂא, like כִּי, because.

**13 that the plowman shall meet the reaper** -(Lev. 26: 5) "And your threshing shall overtake the vintage, and the vintage shall overtake the sowing." They will not finish plowing until the harvest comes, and they will not finish harvesting until the time of sowing comes.

**shall melt** Heb. תִּתְמוּגְגָה. Jonathan renders: shall split. Tilled soil splits when rains come.

**sweet wine** Heb. עֵסִי. Good and sweet wine.

## In The School of the Prophets Amos 8:4-10 + 9:13-15

By: Hakham Dr. Yosef ben Haggai

Our Ashlatamatah for this week covers four Petuchot (Pericopes/Paragraphs): 1) Amos 8:4-8; 2) Amos 8:9-10; 3) Amos 8:11 – 9:12 (divided into two sections – Amos 8:11-14 and 9:1-12); and 4) Amos 9:13-15.

Rabbi Dr. S. M. Lehrman,<sup>16</sup> divides the contents of these Petuchot (Pericopes/Paragraphs), and to which we have added further subdivisions, as follows:

- Amos 8:4-14 – The Fourth Vision: The Coming Judgment of the Northern Kingdom of Israel
  - (i) Earthquake – vv. 4-8
  - (ii) Eclipse – vv. 9-10
  - (iii) Famine – vv. 1-12
  - (iv) Drought – vv. 13-14
- Amos 9:1-4 – The Fifth Vision: G-d's Sentence on the Northern Kingdom of Israel
- Amos 9:5-6 – The Might of G-d
  - (i) Judgment Begins in the Sanctuary
  - (ii) There are No Privileges When Righteousness/Generosity and Justice are Abandoned
- Amos 9:7-15 – Final Message of Hope

The Primary Verbal Tally between the Torah Seder and our Ashlamatah is as follows:

### Torah Seder (Deut. 15:7 – 16:17):

#### Deut. 15:7

כִּי־יְהִי־בְךָ אֶבְיֹן מֵאֶחָי, בְּאֶחָד שְׁעָרֶיךָ, בְּאֶרֶץ, אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ--לֹא תִאֲמָץ אֶת־לִבְּךָ, וְלֹא תִקְפֹּץ אֶת־יָדְךָ, מֵאֶחָי, הָאֶבְיֹן.

7 If there be among you **a needy man**, one of your brethren, within any of your gates, **in your land** which the LORD your God gives you, you will not harden your heart, nor shut your hand from **your needy** brother;

#### Amos 8:4

שָׁמְעוּ־זֹאת, הַשָּׂאֲפִים אֶבְיֹן; וְלִשְׁבִית, עֲנוּי- (עֲנִי-) אֶרֶץ.

4 Hear this, O you that would swallow **the needy**, and destroy the poor **of the land**,

The Hebrew word אֶבְיֹן – **Eb'yón** – translated as **“Needy”** is also equated in our first verse of our Ashlamatah (Amos 8:4) as: עֲנִי – **Aniyei** – translated as **“poor”** and from the Hebrew root עני – **Oní** (Strong's # H6041), and from which the Matsa (unleavened bread) for Pesach (Passover) receives the name of **“Lechem Oni – Bread of the Poor.”**

<sup>16</sup> Lehrman, S. M. (1961), in Rev. Dr. A Cohen (Ed.), Soncino Books of the Bible: The Twelve Prophets, London: The Soncino Press, pp. 116-124.

Now the Hebrew word אֶבְיוֹן – **Eb'yón** (Strong's # H34) at one time in history also became the name (i.e. Ebionites)<sup>17</sup> by which Nazarean Jews were identified – since the word means: destitute, beggar, needy, poor (man). And the reason they were called by this name is because of the strong persecution that Nazarean Jews went first by the hands of the Romans and then even more fierce persecution at the hands of the Christian Church, so that they were left literally “destitute” and needing to “beg” or remain poor and wondering from place to place in order to survive. In the end, between the Christian Church and Islam succeeded, but only for a time, to exterminate this important group of Jewish people. There are some who erroneously claim “that their name suggests that they placed a special value on voluntary poverty.” This is nothing but a cover-up and an obfuscation of the relentless extermination by the Christian Church of the Nazarean Jews.<sup>18</sup>

Wikipedia<sup>19</sup> correctly states:

*Since historical records by the Ebionites are scarce, fragmentary and disputed, much of what is known or conjectured about the Ebionites derives from the Church Fathers, who wrote polemics against the Ebionites, whom they deemed heretical Judaizers. Consequently very little about the Ebionite sect or sects is known with certainty, and most, if not all, statements about them are conjectural.*

*Many scholars distinguish the Ebionites from other Jewish Nazarean groups, e.g., the Nazarenes., others consider them identical with the Nazarenes.*

Small historical pointers of the extermination of the Nazareans/Ebionites do exist, and one such of them is mentioned in Church History, the so called “Quartodeciman Controversy” between the Roman Bishop Victor and the “so called” Bishops of the East regarding the exact date and whether to celebrate or not the Jewish Passover.<sup>20</sup> The reading of this Ashlamatah (Lesson from the Prophets) when viewed in connection with the history and mass extermination of the Nazarean/Ebionite Jews in the reign of the Roman Emperor Constantine as head of the Christian Church is most apt for this season as we are preparing in this coming weeks to celebrate Chanukah whereby the Greek King Antiochus IV Epiphanes profaned the Temple by sacrificing a pig in the Holy Altar, enacted laws to forbid circumcision and the study of Torah, etc. and how the Maccabees in a long revolt regained and cleansed the Temple precincts.

The festival of Chanukah for us, has a very special meaning, since in our generation we are seeing a small but miraculous revival of the Jewish Nazarean movement albeit with many other sects around it trying to asphyxiate it and prevent it from attaining its goals, but G-d, most blessed be He, is the owner of this work, and He will see to it that it prospers, and becomes a trustworthy instrument in His hands to achieve the final redemption, amen ve amen! We cry from the bottom of our heart together with the Psalmist: **“We are small and despised; We have not forgotten Your commandments.”** (Psalm 119:141).

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<sup>17</sup> Cf. Wikipedia – “Ebionites, or Ebionaiioi, (Greek: Ἐβιοναῖοι) (derived from Hebrew אֶבְיוֹן ebionim, meaning “the poor” or “poor ones”), is a Christian patristic term referring to a Jewish Nazarean sect or sects that existed during the first centuries of the Christian Era. They regarded Yeshua as the Messiah and insisted on the necessity of following Jewish religious Law and rites.” - <http://en.wikipedia.org/wiki/Ebionites>

<sup>18</sup> This horrendous mass murder of Nazarean Jews (men, women and children) is little spoken of by historians, but in my humble opinion it is one of the many crimes against the Jewish people perpetrated by Christianity together with inquisitions, programs, the holocaust, etc. etc. No, historian, to date, has dealt yet comprehensively with this dark episode.

<sup>19</sup> Ibid.

<sup>20</sup> Schaff, P. & Wace, H. (1982), Nicene And Post-Nicene Fathers of the Christian Church, Second Series: Eusebius' Church History, Grand Rapids, Michigan: WM B. Eerdmans Publishing Co., pp.242-244. See also Wikipedia: <http://en.wikipedia.org/wiki/Quartodecimanism> (but careful, this last citation contains some errors as for example that the Bishop of Rome Victor did not excommunicate those that celebrated Pesach, and that the Council of Nicea did not deal finally with this so called heresy, and whereby by edict of Constantine those Nazareans/Ebionites that observed Pesach were to be put to death – the meaning of excommunication in those days).

In sum, the pericope of Hakham Tsefet (Peter) by the hand of his scribe Mordechai (Mark) shows that what happened to the Master also happened to his "real" Jewish disciples in the first four centuries of the common era, and to the Jewish people in general as his body even to this very day. But the time is near whereby these crimes will be punished most severely by G-d as He did to the unfaithful Northern Israelite Kingdom, as it is said:

**Amos 8:7** The LORD who gave greatness to Jacob swears; **"None of their deeds will ever be forgotten."**

**Amos 8:8.** Will not the land be laid waste for this, and all that dwell in it be desolated? A king will come up against it with his army which is great like the waters of a river, and he will cover it all and drive out its inhabitants and it will sink like the river of Egypt.

People can hide behind their theologies, vain imaginations, and as Hakham Shaul puts it: "strong delusion,"<sup>[50]</sup> but our G-d, most blessed be He, can't be fooled or permit righteousness/generosity and justice to be abandoned. We know that in many instances human history has been doctored in what is called "revisionism" to favour the guilty and dress them as righteous. But the prophecy in our Ashlamatah (Lesson from the Prophets) and the coming festival of Chanukah testify that true and genuine history is but **His** (i.e. G-d's) **Story** in His dealings with the universe, mankind, and His chosen people, and in **His Story** the Psalmist sates: **"There is great peace for those who love Your Torah in this age, and they have no stumbling-block in the age to come"** (Targum Pslam 119:165).

Another question that rises from this Ashlamatah is: Why are there poor and needy amongst G-d's people? This very poignant question should give us much to think about. The best answer to this most profound and soul searching question, and which amongst us perfectly judges in G-d's eyes those who are "genuine" and those who are "fake" is found in last week's Torah Seder in Debarim (Deut.) 15:4 and in the first verses of our Torah Seder for this week (Deut: 15:7,11), according to the translation of Targum Pseudo Jonathan:

**15:4 "If you will only be diligent in the precepts of the Law, there will be no poor among you;"**

**15:7 "But if you be not diligent in the precepts of the Law, and there be among you a poor man"**

**15:11 "But forasmuch as the house of Israel will not rest in the commandments of the Law, the poor will not cease ..."**

I remarked in my last Sunday Table-Talk on the Torah Seder and allied readings, that "being diligent in the precepts of the Law" amounts to having a heart full and overflowing with Chessed – (Heb. for: "loving-kindness"). I further remarked that in Acts 4:34-35 we read:

**Acts 4:34** For there was not even anyone **needy** among them, because all those who were owners of [surplus] plots of land or houses were selling them and bringing the proceeds of the things that were sold **Acts 4:35** and placing them at the feet of the apostles (Nazarean Hakhamim/Rabbis). And it was being distributed to each as anyone had **need**.

This was neither communism nor the abolishment of private property amongst Nazarean Jews of that time, as some so called Scholars want us to believe. No! Never in a million years! G-d forbid! What we are seeing here is that as the Jewish people were being filled with the Ruach Ha Qodesh (Heb. for: "Spirit of Holiness") the Nazarean Jews developed a keen awareness of the needs of the community and were selling any surplus possessions and "placing them at the feet of the Nazarean Hakhamim/Rabbis" so that the command of Deut. 15:4 **"If you will only be diligent in the precepts of the Law, there will be no poor among you;"** be fulfilled among them – such was their love and zeal for G-d's Torah/Law!



Hakham Yochanan (John) in a passage that we will read for Chanukah elucidates this further when he writes:

“But whoever has the world's material possessions and observes his brother **[in need]** and shuts his heart [overflowing with Chessed – loving-kindness] against him, how does the love of God reside in him?”

Therefore, from a Jewish perspective, whether Nazarean or non-Nazarean, “Shomer Mitzvoth” (Heb. for “keeping/ guarding the commandments”) without Ahavah Yisrael (Heb. for “love of the Jewish brothers”) that is a heart overflowing with Chessed (Heb. for “loving-kindness”) **cannot be considered** a proper “Shomer Mitzvoth” (Heb. for keeping/guarding of the commandments). The sure sign that a person is a Nazarean Jew, above everything else is aptly described by Hakham Shaul as:

**2Cor 9:7** Each one [should give] as he has decided in his heart, not [reluctantly] or from compulsion, for God loves a cheerful (hilarious) giver.

**2Cor 9:8** And God is able to cause all grace to abound to you, so that in everything at all times, [because you] have enough of everything, you may overflow in every good work (Heb. “G'milut Chasadim” – “Deeds of Loving-Kindness”)<sup>[54]</sup>. .

And as the Nazarean Talmud for this week reads:

**Rom 12:9-21** Love must be without hypocrisy. Abhor what is evil; be attached to what is good, <sup>10</sup>being devoted to one another in brotherly love, esteeming one another more highly in honor, <sup>11</sup>not lagging in diligence, being enthusiastic in spirit, serving the LORD [G-d], <sup>12</sup>rejoicing in hope, enduring in affliction, being devoted to prayer, <sup>13</sup>**contributing to the needs of the saints** (Heb. “Tsadiqim”), pursuing hospitality. <sup>14</sup>Bless those who persecute, bless and do not curse them. <sup>15</sup>Rejoice with those who rejoice; weep with those who weep. <sup>16</sup>Think the same thing toward one another; [do not think arrogantly], but associate with the lowly. Do not be wise [in your own sight]. <sup>17</sup>Pay back no one evil for evil. Take thought for (be considerate in) what is good in the sight of all people. <sup>18</sup>If it is possible on your part, be at peace with all people. <sup>19</sup>Do not take revenge yourselves, dear friends, but give place to God's wrath, for it is written, "Vengeance is mine, I will repay," says the LORD (Deut. 32:35). <sup>20</sup>But “If your enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for you will heap coals of fire upon his head, and the LORD will reward you” (Proverbs 25:21, 22). <sup>21</sup>Do not be overcome by evil, but overcome evil with good.

**May all the needs of this ministry be speedily fulfilled, and may there never be any needy among us, and among all of our most noble and beloved Jewish brothers and sisters and Torah Scholars, amen ve amen!**

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

**Debarim (Deuteronomy) 15:7 – 16:17**  
**Tehillim (Psalms) 119:121-152**  
**Amos 8:4-10 + 9:13-16**  
**Mk 14:53-65!!, Lk 22:54-62, Jam. 2:18-19**

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

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

Poor Man – אביון, Strong's number 034.

Land - ארץ, Strong's number 0776.

LORD - יהוה, Strong's number 03068.

Giveth / Given - נתן, Strong's number 05414.

**Debarim (Deuteronomy) 15:7** If there be among you a **poor man <034>** of one of thy brethren within any of thy gates in thy **land <0776>** which the **LORD <03068>** thy **God <0430>** **giveth <05414> (8802)** thee, thou shalt not harden thine heart, nor shut thine hand from thy **poor <034>** brother:

**Tehillim (Psalms) 119:126** It is time for thee, **LORD <03068>**, to work: for they have made void Thy law.

**Amos 8:4** Hear this, O ye that swallow up the **needy <034>**, even to make the poor of the **land <0776>** to fail,

**Amos 8:7** The **LORD <03068>** hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

**Amos 9:15** And I will plant them upon their land, and they shall no more be pulled up out of their land which I have **given <05414> (8804)** them, saith the **LORD <03068>** thy **God <0430>**.

**Hebrew:**

Hebrew	English	Torah Reading Deut. 15:7 – 16:17	Psalms 119:121-152	Ashlamatah Amos 8:4-10 + 9:13-16
אביון	poor man	Deut. 15:7 Deut. 15:9 Deut. 15:11		Amos 8:4 Amos 8:6
אהב	loves	Deut. 15:16	Ps. 119:127 Ps. 119:132 Ps. 119:140	
אכל	ate, eat	Deut. 15:20 Deut. 15:22 Deut. 15:23 Deut. 16:3 Deut. 16:7 Deut. 16:8		Amos 9:14
אלהים	God	Deut. 15:7 Deut. 15:10 Deut. 15:14 Deut. 15:15 Deut. 15:18 Deut. 15:19 Deut. 15:20 Deut. 15:21 Deut. 16:1 Deut. 16:2 Deut. 16:5 Deut. 16:6 Deut. 16:7 Deut. 16:8 Deut. 16:10		Amos 9:15

Hebrew	English	Torah Reading Deut. 15:7 – 16:17	Psalms 119:121-152	Ashlamatah Amos 8:4-10 + 9:13-16
		Deut. 16:11 Deut. 16:15 Deut. 16:16 Deut. 16:17		
אָמַר	saying	Deut. 15:9 Deut. 15:11 Deut. 15:16		Amos 8:5 Amos 9:15
אָרֶץ	land earth, ground	Deut. 15:7 Deut. 15:11 Deut. 15:15 Deut. 15:23 Deut. 16:3		Amos 8:4 Amos 8:8 Amos 8:9
בֹּא	go down	Deut. 16:6		Amos 8:9 Amos 9:13
דְּבַר	thought, thing, words	Deut. 15:9 Deut. 15:10 Deut. 15:15	Ps. 119:130 Ps. 119:139 Ps. 119:147	
חַג	Feast	Deut. 16:10 Deut. 16:13 Deut. 16:14 Deut. 16:16		Amos 8:10
חֹדֶשׁ	month	Deut. 16:1		Amos 8:5
חֻק	statutes	Deut. 16:12	Ps. 119:124 Ps. 119:135 Ps. 119:145	
יְהוָה	LORD	Deut. 15:7 Deut. 15:9 Deut. 15:10 Deut. 15:14 Deut. 15:15 Deut. 15:18 Deut. 15:19 Deut. 15:20 Deut. 15:21 Deut. 16:1 Deut. 16:2 Deut. 16:5 Deut. 16:6 Deut. 16:7 Deut. 16:8 Deut. 16:10 Deut. 16:11 Deut. 16:15 Deut. 16:16 Deut. 16:17	Ps. 119:126 Ps. 119:137 Ps. 119:145 Ps. 119:149 Ps. 119:151	Amos 8:7 Amos 9:12 Amos 9:13 Amos 9:15
יּוֹם	day, today	Deut. 15:15 Deut. 16:3 Deut. 16:4 Deut. 16:8 Deut. 16:13		Amos 8:9 Amos 8:10 Amos 9:13

Hebrew	English	Torah Reading Deut. 15:7 – 16:17	Psalms 119:121-152	Ashlamatah Amos 8:4-10 + 9:13-16
		Deut. 16:15		
מים	water	Deut. 15:23	Ps. 119:136	
מעשה	works, work	Deut. 15:10 Deut. 16:15		Amos 8:7
מצרים	Egypt	Deut. 15:15 Deut. 16:1 Deut. 16:3 Deut. 16:6 Deut. 16:12		Amos 8:8
נתן	giving, give, gave, given	Deut. 15:7 Deut. 15:9 Deut. 15:10 Deut. 15:14 Deut. 15:17 Deut. 16:5 Deut. 16:10 Deut. 16:17		Amos 9:15
עבד	slave, servant	Deut. 15:15 Deut. 15:17 Deut. 16:11 Deut. 16:12 Deut. 16:14	Ps. 119:122 Ps. 119:124 Ps. 119:125 Ps. 119:135 Ps. 119:140	
עולם	forever, ever	Deut. 15:17	Ps. 119:142 Ps. 119:144 Ps. 119:152	
עין	eye	Deut. 15:9	Ps. 119:123 Ps. 119:136 Ps. 119:148	
עני	poor	Deut. 15:11		Amos 8:4
עשה	do, did, done, made, make	Deut. 15:17 Deut. 15:18 Deut. 16:1 Deut. 16:8 Deut. 16:10 Deut. 16:12 Deut. 16:13	Ps. 119:121 Ps. 119:124 Ps. 119:126	Amos 9:12 Amos 9:14
פדה	redeem	Deut. 15:15	Ps. 119:134	
פנה	turn	Deut. 16:7	Ps. 119:132	
פניהם	before	Deut. 15:20 Deut. 16:11 Deut. 16:16	Ps. 119:135	
פעם	times	Deut. 16:16	Ps. 119:133	
פתח	open wide	Deut. 15:8 Deut. 15:11		Amos 8:5
צוה	command	Deut. 15:11 Deut. 15:15	Ps. 119:138	
קרא	call, cry	Deut. 15:9	Ps. 119:145 Ps. 119:146	Amos 9:12
קרב	at hand, draw near	Deut. 15:9	Ps. 119:150	

Hebrew	English	Torah Reading Deut. 15:7 – 16:17	Psalms 119:121-152	Ashlamatah Amos 8:4-10 + 9:13-16
פָּנָה	panted, swallowed		Ps. 119:131	Amos 8:4
נִשְׁכַּח	forgotten		Ps. 119:139 Ps. 119:141	Amos 8:7
שֵׁם	name	Deut. 16:2 Deut. 16:6 Deut. 16:11	Ps. 119:132	Amos 9:12
שָׁמַע	hear, heard		Ps. 119:149	Amos 8:4
שָׁמַר	beware, keekp gard	Deut. 15:9 Deut. 16:1 Deut. 16:12	Ps. 119:134 Ps. 119:136 Ps. 119:146	
שֶׁמֶשׁ	sun	Deut. 16:6		Amos 8:9

### Greek:

GREEK	ENGLISH	Torah Reading Deut. 15:7 – 16:17	Psalms 119:121-152	Ashlamatah Amos 8:4-10 + 9:12-15	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:53-65	Tosefta of Luke Lk 22:54-62	Remes/Gemara of Acts/Romans and James Jam. 2:18-19
ἀκούω	hear		Psa 119:149	Amo 8:4	Mk. 14:58 Mk. 14:64		
ἀλήθεια	truth		Psa 119:138 Psa 119:142 Psa 119:151			Lk. 22:59	
άνθρωπος	man, men		Psa 119:134	Amo 9:12	Mk. 14:62	Lk. 22:58 Lk. 22:60	
εἷς	one	Deu 15:7					Jas. 2:19
εξέρχομαι	go forth, came forth	Deu 15:16 Deu 16:3				Lk. 22:62	
ἔργον	work	Deut. 15:10 Deut. 16:15		Amos 8:7			Jas. 2:18
έρχομαι	came, come			Amo 9:13	Mk. 14:62		
εὕρισκω	find, found		Psa 119:143		Mk. 14:55		
ἡμέρα	day			Amo 8:10 Amo 9:13	Mk. 14:58		
θεός	God	Deut. 15:7 Deut. 15:10 Deut. 15:14 Deut. 15:15 Deut. 15:18 Deut. 15:19 Deut. 15:20 Deut. 15:21 Deut. 16:1 Deut. 16:2 Deut. 16:5 Deut. 16:6 Deut. 16:7 Deut. 16:8 Deut. 16:10 Deut. 16:11 Deut. 16:15 Deut. 16:16 Deut. 16:17		Amos 9:15			Jas. 2:19
λέγω	saying	Deut. 15:9 Deut. 15:11		Amos 8:5 Amos 9:15	Mk. 14:57 Mk. 14:58	Lk. 22:57 Lk. 22:59	

GREEK	ENGLISH	Torah Reading Deut. 15:7 – 16:17	Psalms 119:121-152	Ashlamatah Amos 8:4-10 + 9:12-15	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:53-65	Tosefta of Luke Lk 22:54-62	Remes/Gemara of Acts/Romans and James Jam. 2:18-19
		Deut. 15:16			Mk. 14:60 Mk. 14:61 Mk. 14:63 Mk. 14:65	Lk. 22:60	
λόγος	words		Psa 119:130 Psa 119:139 Psa 119:147			Lk. 22:61	
οἰκοδομῶ	rebuild			Amo 9:14	Mk. 14:58		
οἶκος	house	Deu 15:20 Deu 16:7				Lk. 22:54	
ὅλος	whole, all		Psa 119:145		Mk. 14:55		
παιδίσκη	maidservant	Deu 15:17 Deu 16:11 Deu 16:14				Lk. 22:56	
ποιέω	do, did, done, made, make	Deut. 15:17 Deut. 15:18 Deut. 16:1 Deut. 16:8 Deut. 16:10 Deut. 16:12 Deut. 16:13	Ps. 119:121 Ps. 119:124 Ps. 119:126	Amos 9:12 Amos 9:14			Jas. 2:19
πρόσωπον	face		Psa 119:135		Mk. 14:65		
τόπος	place	Deu 15:20 Deu 16:2 Deu 16:6 Deu 16:7 Deu 16:11 Deu 16:15 Deu 16:16					
φῶς	light			Amo 8:9	Mk. 14:54	Lk. 22:56	
χεῖρ	hands	Deu 15:7 Deu 15:8 Deu 15:10 Deu 15:11 Deu 16:10 Deu 16:15 Deu 16:17					

## NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) "15:7 — 16:17"

"KHI YIHYEH B'KHA EVYON" - "IF THERE IS A POOR MAN"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA  
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT  
MORDECHAI (MK)

¶After arresting him they led him away and brought him into the house of the Kohen Gadol. But Hakham Tsefet followed at a distance. And when they had kindled a fire in the middle of the courtyard (of the house of the Kohen Gadol) and sat down together, Hakham Tsefet sat down among them. And a certain female slave, seeing him sitting in the light and looking intently at him, said, "This man also was with him!" But he denied it, saying, "Woman, I do not know him!" And after a short time another person saw him and said, "You also are one of them!" But Hakham Tsefet said, "Man, I am not!" And after about one hour had passed, someone else was insisting, saying, "In truth this man also was with him, because he is also a Galilean!" But Tsefet said, "Man, I do not know what you are talking about!" And immediately, while he was still speaking, a Temple Crier called out. And the Master turned around and looked intently at Hakham Tsefet. And Hakham Tsefet remembered the word of the Master, how he said to him, "Before the Temple crier calls out today, you will deny me three times." And he went outside and wept bitterly.

¶And they led Yeshua away to the house of the Kohen Gadol; And all the Kohanim, the Soferim and the Zekanim (of the Tz'dukim) were present. And Tsefet followed him (Yeshua), at a distance; into the courtyard of the house of the Kohen Gadol; and he sat with the (young Temple) guards, warming himself by the fire. And the Kohen Gadol and all the assembly (of the Tz'dukim) sought for testimony against Yeshua, to put him to death: but they could not find one. For many testified falsely against him, but their testimonies did not agree. And some false witnesses **stood up** against him, and said: We have heard him say, "I will destroy this temple, which is made with hands; and in **three days** I will build another not made with hands." But even on this they did not agree. And the Kohen Gadol stood up before them, and interrogated Yeshua and said, "Do you not have an answer? Why do these testify against you?" And Yeshua kept silent and made no reply. Again, the Kohen Gadol interrogated him, and said, "Are you the Messiah, the son of the "Most High" Blessed be He?" And Yeshua said to him, I am, and you will see the **son** of man sitting at the right hand of the All Powerful and He (G-d) will come with the clouds of **heaven**. And the Kohen Gadol tore his tunic, and said, "Why do we need witnesses **anymore**? Behold, from his own mouth you have heard blasphemy. How does it appear to you?" And they all the Kohanim, the Soferim and the Zekanim (of the Tz'dukim) decided, that he deserved to die. And some began to spit in his face, and to strike him, saying, "Prophecy!" And the servants struck him on the cheeks.

SCHOOL OF HAKHAM YA'AQOB'S REMES

Ya'aqob 2.18 Behold, a man may say, I am faithfully obedient, and I (say) I have acts of Tsedeqah show me your faithful obedience without any acts of Tsedeqah, and I will show you my faithful obedience through my acts of Tsedeqah. <sup>19</sup> You profess that there is one God;<sup>21</sup> you do well: the devils also know, and tremble.

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

Deu 15:7 — 16:17	Ps 119:121-152	Amos 8.4-10 + 9.13-16	Mordechai 14:53-65	1 Luqas 22:54-62	Ya'aqob 2.18-19
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<sup>21</sup> You accept the Shema as a fundamental Truth as taught by Yeshua.

## COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

### YELAMMEDENU RABBENU

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May our Master teach us concerning "What does the scripture mean when it says..."

**Lam 4:20** The breath of our nostrils, the anointed (Messiah) of the LORD, was caught in their pits, Of whom we said, "Under his shadow we will live among the gentiles."

Why is it that the Prophet Yermiyahu has stated that we would dwell "*under the shadow*" of the Messiah "among the gentiles?" What crime would we have to commit that would cause us to be exiled in such a way? Exile is the result of shed blood as it is written...

**Gen 4:9-10** Then the LORD said to Cain, "Where *is* Abel your brother?" He said, "I do not know. *Am* I my brother's keeper?"<sup>10</sup> And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground... Gen 4:14 "Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me."<sup>22</sup>

Cain suffered exile from the place of his birth. He became a fugitive and vagabond in the earth. Surely, this should not be the justice due to the righteous among B'ne Yisrael. After all, was it their sins and violation of G-d's Torah that sent them into exile? We have learned that the blood spilled on the earth contaminates the earth.<sup>23</sup> Rashi has said; **B'midbar 35:33** **And you shall not corrupt**, you shall not cause it to be wicked, and the Targum [Onkelos] renders, **you shall not make sinful.**" The earth was not made for the blood of man to be spread upon it like the rains of the heavens. Yet, we have seen the murder of innocents and injustices done to the people of G-d. What is the punishment meted out on such people? When it is the common person who sheds the blood of his brother, the crime is heinous, **how much the more** when it is the Priesthood, as it is written...

**Lam 4:12—13** The kings of the earth, And all inhabitants of the world, Would not have believed That the adversary and the enemy Could enter the gates of Jerusalem -- Because of the sins of her prophets *And* the iniquities of her priests, Who shed in her midst The blood of the just.

The Kings of the Earth would never have imagined that they could enter Jerusalem. The earth's inhabitants could not have conceived that the enemy would ever breach the gates to the City of Jerusalem. Why has this come about? The defunct priesthood, in shedding the innocent blood of the just, opened the gates to the enemy. The punishment for their sin is inevitable. The repetition of this sin plagues the priesthood and prophets who failed to live up to G-d's Torah. The sin committed by the priests of Yermiyahu's time is repeated in the First Century and would inevitably produce the same result. When we read the story of Yericho, we read how the Jewish people walked in perfect harmony. They circled the city of Yericho each day according to the word of the LORD. On the final day, they circled and shouted. And, as the old saying goes, and the walls came tumbling down. Here we have described the "**principle of collective unity**" according to which the B'ne Yisrael must adhere. The second battle of the B'ne Yisrael in the Promised Land teaches us another principle. The sin of ONE man caused the entire nation to suffer. This established a second principle of Jewish life, "**collective responsibility**." "Am I my brother's keeper?" In light of the sentence pronounced on Cain and the principles cited above concerning the B'ne Yisrael, we must respond with a hearty YES!

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<sup>22</sup> Bible verses will be my modification of the New King James unless otherwise noted

<sup>23</sup> Cf. **B'Midbar 35:33-36** Note: Rashi's comments to this verse - **33** **And you shall not corrupt** Heb. וְלֹא-תַחַיְבֵנּוּ, you shall not cause it to be wicked, as the Targum [Onkelos] renders, לֹא תַחַיְבֵנּוּ, you shall not make sinful."



And what does Yermiyahu mean when he says..."*Under his shadow we will live among the gentiles*"?

**Colossians 2:16-17** Therefore let no one [who is a Gentile] but the body of Messiah (the Jewish people) pass judgment on you in questions of food and drink, or with regard to a festival or a New Moon or a Sabbath. For these are a shadow (prophecies) of things yet to come.

By grammatical rules of the Greek language, this verse can be read, the practices of "body of Messiah" are a "shadow of things to come." The meaning of this verse is the "body of Messiah" will therefore judge, i.e., make halakhic decisions concerning food, drink, New Moons and Shabbatot. "*Under the shadow of the Messiah,*" we will dwell among the gentiles. This means that even though we will dwell among the gentiles we will nevertheless be subject to the rulings of the Body of Messiah.

What is the meaning of "*Shadow of things to come?*" The "*shadow of things to come*" is the earthly realization of Heaven's desire as meted out on the earth, as it is written...

**Heb 8:5** who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See *that* you make all things according to the pattern shown you on the mountain."

Hakham Shaul commented on the passage in Shemot where G-d spoke to Moshe concerning the construction of the Mishkan.

**Exo 25:40** "And see to it that you make *them* according to the pattern which was shown you on the mountain.

The earthly Tabernacles and Temples were a "shadow" of the heavenly Temple. The Temple seated on the "strong hill" of Jerusalem is often called Har HaBayit, the "House on a mountain."

It was on this "strong Hill" that Solomon built a House for the LORD.

*But the Temple, as I have shown, was seated on the crest of a strong ridge, initially the ground was scarcely sufficient for the Temple and its altar not being a flat plain, the plain was downhill and made a shear incline. But King Solomon who was the builder of the Temple, built up the ground of the eastern side. He placed a portico on this built up area and rest of the Temple (לִּזְרֵי) remained bare or exposed to the open air. However, in the succeeding generations the people leveled the hill and increased the area making a larger plane.<sup>24</sup>*

It was in this Temple, which Messiah King Sh'lomo built that the Kabod manifested itself as a cloud, as it is written...

**1 Ki 8:16** 'Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein; but I chose David to be over My people Israel.

When the Priests dedicated the house of the LORD His Presence filled the "House."

**1 Ki 8:10—13** And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord. <sup>11</sup> And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord. I have surely built You a house to dwell in; a settled place for You to dwell in forever."

So why was the second Temple Destroyed?

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<sup>24</sup> My translation Cf. Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus: Complete and unabridged*. Includes index. (Wars 5.183-184). Peabody: Hendrickson.

**b. Yoma 9b Why was the first Sanctuary destroyed?** Because of three [evil] things which prevailed there: idolatry, immorality and bloodshed.

As the Sages have asked ...” What is the meaning of the verse?”<sup>25</sup>

**Pro 10:27** The fear of the LORD prolongs days, But the years of the wicked will be shortened.

The “Fear of the LORD prolongs days” refers to the first temple which operated with only eighteen Kohanim Gadol.<sup>26</sup> But the “years of the wicked will be shortened” refers to the Second Temple which stood for four hundred and twenty years in which more than three hundred Kohanim served. When the years of the servitude are calculated, each wicked Kohen served a year.<sup>27</sup>

What is the meaning the “pattern shown you on the mountain?”

**Exo 25:40** "And see to it that you make *them* according to the pattern which was shown you on the mountain.

The pattern shown on the mountain refers to the “body of Messiah” as it is written...

**Mar 14:58** ... and in three days I will build another not made with hands.”

The phrase, “*I will build another not made with hands*” means that Messiah’s body will be a body of “*living stones*” built as a “*spiritual house*” as it is written...

1 Peter 2:4-8 ¶ The one to whom you are drawn, a living Stone, rejected by men but chosen of G-d as precious;  
<sup>5</sup> And as **living stones** built into a **spiritual house**, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua haMashiach <sup>6</sup> Because Scripture holds, (or it stands written) (Isa 28:16) " Behold, I lay for the foundations of Tzion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that believes on him shall by no means be ashamed" <sup>7</sup> Then to you who believe (faithfully obedient) this is honor. But to those who are unfaithful, He is a stone the builders rejected; this one became the Head of corner, (Ps 118:22) <sup>8</sup> and a stone and a rock snaring those (Isaiah 8:14) but for a stone of stumbling) who reject to those disobeying, Word, by which they were set into place.

The phrase “*not made with hands*” refers to the Luchot (tablets) G-d originally gave to Moshe Rabbenu as it is written... “*Like the first ones*”

**D’varim 10:1** At that time, the LORD said to me, "Hew for yourself two stone tablets like the first ones and come up to Me onto the mountain, and make for yourself a wooden ark,

And how do we know that the Luchot were not made with hands?

**m. Aboth 5:6** Ten things were created on the eve of the Sabbath [Friday] at twilight, and these are they:

(1) the mouth of the earth [Num. 16:32]; (2) the mouth of the well [Num. 21:16–18]; (3) the mouth of the ass [Num. 22:28]; (4) the rainbow [Gen. 9:13]; (5) the manna [Ex. 16:15]; (6) the rod [Ex. 4:17]; (7) the *Shamir*; (8) letters, (9) writing, (10) and the tables of stone [of the ten commandments, Ex. 32:15f.].<sup>28</sup>

**Why was the first Sanctuary destroyed?** Because the land lacked Priests to teach the Torah as it is said...

<sup>25</sup> b. Yoma 9b

<sup>26</sup> The reference speaks of the succession of Kohanim. CF. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 5 Yoma). Peabody, MA: Hendrickson Publishers. p. 27

<sup>27</sup> Ibid

<sup>28</sup> Neusner, J. (1988). *The Mishnah: A new translation* (686). New Haven, CT: Yale University Press.

**Aboth 3:17** R. Eleazar b. Azariah says, "If there is no learning of Torah, there is no proper conduct. "If there is no proper conduct, there is no learning in Torah. "If there is no wisdom, there is no reverence. "If there is no reverence, there is no wisdom. "If there is no understanding, there is no knowledge." "If there is no knowledge, there is no understanding." "If there is no sustenance, there is no Torah learning." "If there is no Torah learning, there is no sustenance."<sup>29</sup>

Why have we been temporarily exiled from our home? Because in exile there is atonement as it is written... "*For a Master has said: Exile makes atonement for iniquity.*"<sup>30</sup> The land which lacked Priests to teach the Torah was not Eretz Yisrael. For in Eretz Yisrael we had the Priests of the Firstborn to teach us Torah. The "land" which lacked Torah was the "lands" of the Gentiles. The land, to which we have been exiled "atoned" for by our presence.

"*Under the shadow of Messiah*" and "*among the gentiles*" we will build a "spiritual house" until Messiah returns with the "[All] Powerful and He (G-d) will come with the clouds of heaven."

See that you make "*them* according to the pattern, which was shown you on the mountain," which "serves as a copy and shadow of the heavenly things" which are "**living stones** built into a **spiritual house**, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua HaMashiach," and "Under his shadow...we will live among the gentiles." As it is written... **D'varim 10:19** You shall love the stranger, for you were strangers in the land of Egypt.

**1 Peter 2:4-5** ¶ The one to whom you are drawn, a living Stone, rejected by men but chosen of G-d as precious;  
<sup>5</sup> And as **living stones** built into a **spiritual house**, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua haMashiach

**Heb 8:5** who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See *that* you make all things according to the pattern shown you on the mountain."

**Exo 25:40** "And see to it that you make *them* according to the pattern which was shown you on the mountain.

**Lam 4:20** The breath of our nostrils, the anointed (Messiah) of the LORD, Was caught in their pits, Of whom we said, "Under his shadow we shall live among the gentiles."

What is the meaning of the words...

Because of three [evil] things which prevailed there: idolatry, immorality and bloodshed.<sup>31</sup>

The Temple was destroyed because of these three things.

Idolatry as it is written...

**John 19:15** The chief priests answered, "We have no king but Caesar!"

The king lauded by the Kohanim was the Roman Caesar, a foreign (Gentile) and pagan god. In their acceptance of the Caesar, the Kohanim had given up the possibility of Messiah's kingship. While Messiah stood before them, they further demonstrated their immorality as it is written...

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

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<sup>29</sup> Ibid p. 681

<sup>30</sup> Cf. **b. Ber. 56b**

<sup>31</sup> **b. Yoma 9b**

*the Kohanim, the Soferim and the Zakanim (of the Tz'dukim)* decided, that he deserved to die.

Immorality (blasphemy) as it is written...

**Mar 14:65** And some began to spit in his face, and to strike him, saying, "Prophecy!" And the servants struck him on the cheeks.

False accusations against an innocent and righteous man demonstrate the level of depravity to which the Priesthood had stooped. Yeshua's claim to be Messiah was not blasphemy. There is no crime in claiming to be the Messiah. Had he been a false contender his claim would have been sedition. However, because he is the Messiah, "King of the Jews" their condemnation of him show how deeply seated the immorality of selling the Jewish people to a foreign god, had affected their judgment. Blinded by their desire for a pagan king, it stifled their ability to see or determine truth. Consequently, the entire trial of the Master was illegitimate. Furthermore, this was NOT a Bet Din of the Sanhedrin. It was an illegal extemporized court of the Kohanim and Tz'dukim. Only a legitimate court of 23 members of the Sanhedrin could there be legitimate pronouncement of death as it is written...

**m. San. 1:4** Cases involving the death penalty are judged before twenty-three [judges].<sup>32</sup>

And we know that this meeting, which occurred in the house of the Kohen Gadol, was not a legitimate meeting of the Sanhedrin as it is written...

**b. Shab 15a** Hillel, Simeon [his son], Gamaliel and Simeon [his son] ruled as patriarchs for one hundred years prior to the Temple's destruction.

We have no mention of Shimon ben Hillel's presence in any of the proceedings. From the above Gemara we learn that Shimon ben Hillel was the Nasi (Prince/Head) of the Sanhedrin. Consequently, the court was not a legitimate court. Furthermore, the Sanhedrin who sentenced a man to death was called "murderous."

They were guilty of bloodshed as it is written...

**m. Mak.1:10** A Sanhedrin, which imposes the death penalty once in seven years, is called murderous.<sup>33</sup>

**Mar 14:64** ...And they all *the Kohanim, the Soferim and the Zakanim (of the Tz'dukim)* decided, that he deserved to die.

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

### Why is this Scripture Stated?

D'barim 15:7 If, however, there is a needy person among you, one of your kinsmen (מֵאַחַד אֶחָיֶךָ) in any of your settlements in the land that the LORD your God is giving you, do not harden your heart and shut your hand against your needy kinsman. Rather, you must open your hand and lend him enough for whatever he needs.

**Ya'aqob 2.18** Behold, a man may say, I am faithfully obedient, and I (say) I have acts of Tsedeqah show me your faithful obedience without any acts of Tsedeqah, and I will show you my faithful obedience through my acts of Tsedeqah. <sup>19</sup> You profess that there is one God;<sup>34</sup> you do well: the devils also know, and tremble.

### FAITHFUL OBEDIENCE, IS IT ENOUGH?

<sup>32</sup> Neusner, J. (1988). *The Mishnah: A new translation* (584). New Haven, CT: Yale University Press.

<sup>33</sup> Neusner, J. (1988). *The Mishnah: A new translation* (612). New Haven, CT: Yale University Press.

<sup>34</sup> You accept the Shema as a fundamental Truth as taught by Yeshua.

The question from the previous pericope still remains ...

If a brother or sister “claims” to be “faithfully obedient,” (fundamentally Torah Observant) but he has no evidence, i.e. no acts of Tsedeqah will he enter the Olam HaBa?

### YA'AQOB AS A TALMUDIC DOCUMENT

We have posited that the Nazarean Codicil functions as a Talmudic document to the Torah. It may be that it follows a bit of the Sifre<sup>35</sup> format.

There are many laws concerning the poor and how to deal with them. Hakham Ya'aqob is interested in the application of “Tsedeqah.” If we look at Hakham Ya'aqob's word with the Torah Seder's opening passages as a Talmudic document.

The verse in Talmudic style would look like this ...

D'barim 15:7 If, however, there is a needy person among you, one of your kinsmen (מֵאַחֶיךָ) in any of your settlements in the land that the LORD your God is giving you, do not harden your heart and shut your hand against your needy kinsman. **Ya'aqob 2.18 Behold, a man may say, I am faithfully obedient, and I (say) I have acts of Tsedeqah show me your faithful obedience without any acts of Tsedeqah, and I will show you my faithful obedience through my acts of Tsedeqah.** Rather, you must open your hand and lend him enough for whatever he needs. 15.8. Rather, you must open your hand and lend him enough for whatever he needs. 15.9. Beware lest you harbor the base thought, “The seventh year, the year of remission, is approaching,” so that you are mean to your needy kinsman and give him nothing. He will cry out to the LORD against you, and you will incur guilt.

This is very close to the Sifre which states a similar idea ...

**Piska 117<sup>36</sup>** (*Be careful not to withhold mercy, for whosoever withholds mercy is analogous to transgressors and throws off the yoke of heaven, as is indicated by the following base thought (beliya cal), meaning "without the yoke (beli ol)."*)

Thus, if we marry all three sources and the rest of the applicable verses in this Torah, we see a close idea to what Hakham Ya'aqob is trying to say.

D'barim 15:7 If, however, there is a needy person among you, one of your kinsmen (מֵאַחֶיךָ) in any of your settlements in the land that the LORD your God is giving you, do not harden your heart and shut your hand against your needy kinsman. **Behold, a man may say, I am faithfully obedient, and I (say) I have acts of Tsedeqah show me your faithful obedience without any acts of Tsedeqah, and I will show you my faithful obedience through my acts of Tsedeqah.** (Ya'aqob 2.18) Rather, you must open your hand and lend him enough for whatever he needs. 15.8. Rather, you must open your hand and lend him enough for whatever he needs. 15.9. Beware lest you harbor the base thought, “The seventh year, the year of remission, is approaching,” so that you are mean to your needy kinsman and give him nothing. He will cry out to the LORD against you, and you will incur guilt. **You profess that there is one God;<sup>37</sup> you do well: the devils also know, and tremble.** (Ya'aqob 2.19) **Piska 117<sup>38</sup>** (*Be careful not to withhold mercy, for whosoever withholds mercy is*

<sup>35</sup> Sifre: A Tannaitic Commentary on the Book of Deuteronomy.

<sup>36</sup> Hammer, Reuven, ed. Sifre: A Tannaitic Commentary on the Book of Deuteronomy. Yale Judaica Series, v. 24. New Haven: Yale University Press, 1986. p. 162-163

<sup>37</sup> You accept the Shema as a fundamental Truth as taught by Yeshua.

<sup>38</sup> Hammer, Reuven, ed. Sifre: A Tannaitic Commentary on the Book of Deuteronomy. Yale Judaica Series, v. 24. New Haven:

analogous to transgressors and **throws off the yoke of heaven**, as is indicated by the following base thought (beliya cal), meaning "**without the yoke** (beli ol)." 15.10 Give to him readily and have no regrets when you do so, for in return the LORD your God will bless you in all your efforts and in all your undertakings.

Thus, Hakham Ya'aqob is selecting a specific portion of the Torah Seder to explain from a vantage point of the Master's (Yeshua) teachings.

**Ya'aqob 2.8-9 ¶ If indeed you observe<sup>39</sup> the Regal<sup>40</sup> Torah (Law) in accordance with what is written, "you shall not take vengeance or bear a grudge<sup>41</sup> against your countrymen. Love your fellow as yourself: <sup>42</sup> I am the LORD," you do well.<sup>43</sup> <sup>9</sup> But if you show servile regard to unqualified people, **you commit sin<sup>44</sup>** and are rebuked and convicted by the Law (Torah) as violators<sup>45</sup> and offenders.**

Hakham Ya'aqob identifying with the Torah Seder shows us that **giving to the poor is a mitzvah**. Thus, we have a **commandment** to take care of the poor. We can see that Hakham Ya'aqob is not just concerned with "Torah Observance." He is concerned for ALL Yisrael. He also sees that the Nazarean and all the Jewish tribes will be

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Yale University Press, 1986. p. 162-163

<sup>39</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>40</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 the 613 mitzvot and the Oral Torah 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>41</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 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 (גורר) enmity in his heart although he does not actually avenge himself (Sifra, Kedoshim, Chapter 4 10-11; [Yoma 23a](#)).

<sup>42</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>43</sup> Vayikra (Lev.) 19:18.

<sup>44</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>45</sup> Transgressor is someone who stands beside the Torah and does not observe it.

forced into Diaspora. Thus, it is imperative that we constantly pay attention to the less fortunate Jewish people around us.

The following Mitzvoth are applicable ...

### POSITIVE MITZVAH

- 121 – Gleaning for the Poor
- 122 – Forgotten Sheaf
- 123 – Defective grape clusters for the poor
- 124 – Grape gleanings for the poor
- 195 – Charity
- 197 – Lending to the poor

In some places Rabbinic Literature associates the "Poor One" with Messiah. Messiah has many titles and occupations in Jewish Literature as we have recently seen. The Rambam comments ...

We must be especially careful to observe the mitzvah of tzedakah, more so than any other positive mitzvah, for **tzedakah is a sign of the righteous** [Tzadik] lineage of Abraham, our father, as it is said, (Genesis 18:19)

Therefore, we see that Hakham Ya'aqob is not only looking for Torah Observance in his audience. He is looking for the Tsaddiq, those who are laboring to become men with a positive relationship to G-d and community. This idea is associated with the return of Messiah.

G-d commands all of Israel "not to be stubborn but to do everything to help your brother, the destitute one," i.e. the Messiah to realize his ambition. The single most potent מצוה (Mitzvah) which will hasten the arrival of the Messiah is acts of **tzedakah** (charity) as we have been taught in Isaiah 54,14: בצדקה תכונני, "you shall be established through righteousness." The paragraph concludes with the words מאחיד האביון, "from your brother who is destitute," referring to the cause of why your brother the Messiah is destitute, unable to realize his mission.<sup>46</sup>

Sifre to D'barim records and explains the opening verse of our Torah Seder ...

**Piskas 116 You will not harden your heart**—there are persons who agonize over whether they should give or not—**nor shut your hand**—there are some who first extend their hand but then withdraw it and shut it—**from your needy brother** (15:7) : If you fail to give to him, you will end up by having to beg from him. Whence do we learn that having opened (your hand) to him once, you must continue to do so even a hundred times? From the verse, **but you will surely open your hand unto him, and will surely lend him** (15:8). [**You will surely open**—open first with words, for if he is ashamed, you should say to him, "Do you need a loan?" Hence the Sages have said: Charity should be extended the same way as a loan.] **And will surely lend him**—you should first give him (what he needs), and then suggest that he deposit a pledge (with you); so taught R. Judah. The Sages say: You may say to him, "Bring a pledge," in order to encourage him.

We have a parallel to this when the **Torah legislated the order of priorities when giving charity**. In that instance (Deut. 15,7) The Torah lists: "your poor (family members)," followed by "the poor of your town," followed by the people in "your land" (based on Sifri on that verse). To ensure that we do not understand the last half of our verse in the same way as Deut. 15,7 the Torah here first wrote the word לַכֶּמֶץ to tell us that all

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<sup>46</sup> Or HaChayim on Deuteronomy 15.7

people have an equal claim on what grows in the fields during that year.<sup>47</sup>

### THE YOKE OF THE HEAVENS

Those who do not give to the poor are said to “throw off the yoke of Heaven,” refuse the authority and Government of G-d. This act is tantamount to idolatry.

Again, one might think that **if he cries out against you, a sin is charged against you**, but if he does not cry out against you, no sin is charged against you; therefore, the verse goes on to say, **and it be sin in you** (15:9) — in any event.

Thus, Hakham Ya'aqob is speaking not just of “works.” Rather he is speaking of Tsedeqah – acts of lovingkindness. Therefore, is **“faithful obedience is not enough.”** Or we might say that you can be faithfully obedient of other mitzvot, but if you do not practice giving Tsedeqah, your Torah observance is nullified. And we can see that giving to the poor is a legislated Torah mitzvah.

The Rambam's seventh book is Zera'im (*Seeds*): *agricultural laws*. **Aniyim: Laws of obligatory gifts to the poor**

Mishneh Torah 7. Zera'im (Seeds)

1. *Kilayim*: laws of forbidden mixtures
2. **Aniyim: laws of obligatory gifts to the poor**
3. *Terumot*: laws of obligatory gifts to the priests
4. *Maaser*: laws of tithes
5. *Sheini*: laws of secondary tithes
6. *Bikurim*: laws of first fruit offerings
7. *Shemittah*: laws of the sabbatical year

### EVIL EYE ...

Because he knows that giving Tsedaqah brings wealth to those who do so, and he does not wish for them to become wealthy. So, Rashi, who adds: and “*he has an evil eye for his own things*” means that *he has a toughness of heart; the term does not mean the same thing as it does in the phrase “he has an evil eye for others’ things.”*

The Rambam shows in Mishneh Torah in Sefer Zeraim, Aniyim: laws of obligatory gifts to the poor 1.2 That giving to the Poor is not just a “Mitzvah” (Commandment) it is a “Divine (Royal) Law, Mitzvah.

If he does transgress [the negative mitzvah against harvesting one's field completely] and reaps all the field or gathers all the trees' fruit, he should take a little from what he reaped or gathered and give it to the poor, for giving **it is a positive mitzvah [divine commandment]**, as it is said, (Lev. 23:22) *You shall leave them for the poor and the stranger.*

The severity of this Law is spelled out in the next two verses of the Rambam ...

If all his produce that he reaped was destroyed or burned before he gave *péah*, he deserves punishment [**with lashes**], for he has transgressed a negative mitzvah and cannot fulfill the positive one [to rectify the situation] for the opportunity has been taken from him.

... If it is destroyed or burned after one has gleaned but before one has given to the poor, **one deserves**

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<sup>47</sup> Hammer, Reuven, ed. *Sifre: A Tannaitic Commentary on the Book of Deuteronomy*. Yale Judaica Series, v. 24. New Haven: Yale University Press, 1986. p. 162-163



**punishment.**

**Zeraim, Aniyim: 1.4** And so it is with *leket* [overlooked gleanings] as one reaps and binds, one may not gather the fallen stalks at the time of reaping, but rather one should leave them for the poor, as it is said, (**Lev. 23:22**) *Or gather the gleanings of your harvest.* If one transgresses [the negative *mitzvah* against reaping one's field completely] and reaped them and even kneaded and baked them, one should give them to the poor, as it is said, (**Lev. 23:22**) *You shall leave them for the poor and the stranger.* If it is destroyed or burned after one has gleaned but before one has given to the poor, one deserves punishment. (**With lashes**).

It would appear from the Hermeneutic of the "Corral" and "contiguity" that Hakham Ya'aqob is offering an allegorical commentary to the Torah.

If we take the Torah Seder to be the "Conductor" of the "orchestra" we see that Hakham Ya'aqob opens with a general law and moves to a specific. This can only be seen when looking at the Torah Sederim and the pericopes of the Nazarean Codicil. The coming Torah Seder opens with the qualifications of the "Judges." So, He begins with the simple mitzvah of Tsedaqah and then moves to the qualification of the Judges. Or we could say that the simple beginnings of our "faith" should aim at becoming a "Tsaddiq" and progress to the place of becoming a Hakham (Judge).

**Zeraim, Aniyim: 1.7** Thus, we have learned of four gifts to the poor concerning the vineyard:

1. *Peret* [the "separated fruit"],
2. *Olélot* [the "malformed grape clusters"],
3. *Péah* [the "edge"],
4. *Shikhecha* [the "forgotten"].

[We learned] three gifts concerning produce: *leket* [the "overlooked gleanings"], *shikhecha*, and *péah*. And [we learned] two concerning trees: *shikhecha* and *péah*.<sup>5</sup>

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. If a brother or sister "**claims**" to be "faithfully obedient," (fundamentally Torah Observant) but he has no evidence, i.e. no acts of Tsedeqah will he enter the Olam HaBa? (Be careful how you read this commentary) You must think for yourself!
  3. To whom is the Hebrew word "Ebeyon" applied? And with this knowledge who can we say were the "Ebionites"?
  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 “Shof’tim V’Shot’rim” - “Judges and Officers”

Shabbat	Torah Reading:	Weekday Torah Reading:
שַׁבָּת וְשֹׁטְרִים וְשׁוֹפְטִים		Saturday Afternoon
“Shof’tim V’Shot’rim”	Reader 1 – D’barim 16:18-20	Reader 1 – D’barim 17:14-16
“Judges and Officers”	Reader 2 – D’barim 16:21-17:1	Reader 2 – D’barim 17:17-19
“Jueces y oficiales”	Reader 3 – D’barim 17:2-7	Reader 3 – D’barim 17:14-20
D’barim (Deut.) 16:18–17:17	Reader 4 – D’barim 17:8-10	
	Reader 5 – D’barim 17:11-13	<b>Monday &amp; Thursday Mornings</b>
Psalm 119: 153-176	Reader 6 – D’barim 17:14-16	Reader 1 – D’barim 17:14-16
Ashlam.: Is 56:1-9 119+ 57:19	Reader 7 – D’barim 17:15-17	Reader 2 – D’barim 17:17-19
	Maftir – D’barim 17:15-17	Reader 3 – D’barim 17:14-20
N.C.: Mark 14:55-65 Lk 22:63-71; James 2:20-24	Is 56:1-9 119+ 57:19	

### Shalom Shabbat!

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