

Esnoga Bet Emunah

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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
Tebet 07, 5779 – Dec. 14/ Dec 15, 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>

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 your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

We pray for HE Giberet Sarah bat Noach (age 13- the daughter of HE Giberet Sarai bat Sarah) who is hospitalized far away from her family, she will probably transition from in-patient to a residential treatment program in another 1.5 to 2 weeks from now in a probable further away facility. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Gloria Maria Rocha Trevino bat Noach, the mother of HE Giberet Mirit bat Sarah, who was admitted to the hospital with pneumonia and consequently diagnosed with lung cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Gloria Maria Rocha Trevino bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit 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 safety of HE Adon Ya'aqob ben David and his business from two of his employees who have left his firm, who may start frivolous suits against him or G-d forbid may do anything harmful to his safety and wellbeing and that of his family together with those among our people of Yisrael afraid for their safety, their family's safety and welfare, and the safety of their business, and we say 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 also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

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

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

Blessings Before Torah Study

Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!

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

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

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons and teach them the

following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

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

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

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

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

Shabbat “Khi Tigrav El I’ir” - ” When you come near to a city”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-תִקְרַב אֶל-עִיר		Saturday Afternoon
“Khi Tigrav El I’ir”	Reader 1 – D’barim 20:10-12	Reader 1 - D’barim 21:15-17
“When you come near to a city”	Reader 2 – D’barim 20:13-15	Reader 2- D’barim 21:18-21
“Cuando te acerques a una ciudad”	Reader 3 – D’barim 20:16-20	Reader 3- D’barim 21:15-21
D’barim (Deut.) 20:10 - 21:14	Reader 4 – D’barim 21:1-4	
	Reader 5 – D’barim 21:5-9	Monday & Thursday Mornings
Psalms 126:1 -128:6	Reader 6 – D’barim 21:10-12	Reader 1 - D’barim 21:15-17
Ashlam.: Is 66:12-22	Reader 7 – D’barim 21:12-14	Reader 2- D’barim 21:18-21
	Maftir – D’barim 21:12-14	Reader 3- D’barim 21:15-21
N.C.: Mark 15:6-15 Lk 23: 26-32; James 3:3-6	Is 66:12-22	

Summary of the Torah Seder – D’barim (Deut.) 20:10 – 21:14

- Capture of Heathen Cities – Deuteronomy 20:10-18
- Destruction of Trees – Deuteronomy 20:19-20
- On the Expiation of an Untraced Murder – Deuteronomy 21:1-9
- Marriage with a Captive of War – Deuteronomy 21:10-14

Reading Assignment:

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

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 276-284.

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 20:10 – 21:14

Rashi	Targum Pseudo-Jonathan
10. When you approach a city to wage war against it, you shall propose peace to it.	10. When you come near to a city to make war against it, then you will send to it certain to invite it to peace ;
11. And it will be, if it responds to you with peace , and it opens up to you, then it will be, [that] all the people found therein shall become tributary to you, and they shall serve you.	11. and if they answer you with words of peace , and open their gates to you, all the people whom you find therein will be tributaries, and serve you.
12. But if it does not make peace with you, and it wages war against you, you shall besiege it,	12. But if they will not make peace , but war, with you, then you will beleaguer it.
13. and the Lord, your God, will deliver it into your hands, and you shall strike all its males with the edge of the sword.	13. And when the LORD your God will have delivered it into your hand, then may you smite every male thereof with the edge of the sword.
14. However, the women, the children, and the livestock, and all that is in the city, all its spoils you shall take for yourself, and you shall eat the spoils of your enemies, which the Lord, your God, has given you.	14. But the women, children, and cattle, and whatever is in the city, even all the spoil, you will seize, and eat the spoil of your enemies which the LORD your God gives you.
15. Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations.	15. Thus will you do to all cities that are remote from you, which are not of the cities of these seven nations;
16. However, of these peoples' cities, which the Lord, your God, gives you as an inheritance, you shall not allow any soul to live.	16. but of the cities of these peoples, which the LORD your God gives you to inherit, you will not spare alive any breathing thing:
17. Rather, you shall utterly destroy them: The Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivvites, and the Jebusites, as the Lord, your God, has commanded you.	17. for destroying you will destroy them, Hittites, Amorites, Kenaanites, Pherizites, Hivvites, and Jebusites, as the LORD your God has commanded you;
18. So that they should not teach you to act according to all their abominations that they have done for their gods, whereby you would sin against the Lord, your God.	18. that they may not teach you to do after their abominations with which they have served their idols, and you sin before the LORD your God.
19. When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you?	19. When you beleaguer a city all the seven days to war against it, to subdue it on the Sabbath, you will not destroy the trees thereof by bringing against them (an instrument of) iron; that you may eat its fruit, cut it not down; for a tree on the face of the field is not as a man to be hidden (put out of sight) before you in the siege.

Rashi	Targum Pseudo-Jonathan
20. However, a tree you know is not a food tree, you may destroy and cut down, and you shall build bulwarks against the city that makes war with you, until its submission.	20. But the tree that you know to be a tree not making fruit to eat, that you may destroy and cut down. And you will raise bulwarks against the city which makes war with you, until you have subdued it.
1. If a slain person be found in the land which the Lord, your God is giving you to possess, lying in the field, [and] it is not known who slew him,	1. If a male be found slain upon the ground, unburied, in the land which the LORD your God gives you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him:
2. then your elders and judges shall go forth, and they shall measure to the cities around the corpse.	2. then two of the sages will proceed from the chief court of judgment, and three of your judges, and will measure to the surrounding cities which lie on the four quarters from the (spot where) the dead man (is found);
3. And it will be, [that from] the city closer to the corpse, the elders of that city shall take a calf with which work has never been done, [and] that has never drawn a yoke,	3. and the city which is nearest to the dead man, being the suspected one, let the chief court of justice take means for absolution (or disculpation). Let the sages, the elders of that city, take an heifer from the herd, not commixed, an heifer of the year, which has not been wrought with nor has drawn in the yoke:
4. and the elders of that city shall bring the calf down to a rugged valley, which was neither tilled nor sown, and there in the valley, they shall decapitate the calf.	4. and the sages of that city will bring the heifer down into an uncultivated field, where the ground has not been tilled by work, nor sowed; and let them there behead the heifer from behind her with an axe (or knife, dolch) in the midst of the field.
5. And the kohanim, the sons of Levi, shall approach, for the Lord, your God, has chosen them to serve Him and to bless in the Name of the Lord, and by their mouth shall every controversy and every lesion be [judged].	5. And the priests the sons of Levi will draw near; for the LORD your God has chosen them to minister to Him, and to bless Israel in His Name, and according to their words to resolve every judgment, and in any plague of leprosy to shut up, and pronounce concerning it;
6. And all the elders of that city, who are the nearest to the corpse, shall wash their hands over the calf that was decapitated in the valley;	6. and all the elders of the city lying nearest to the dead man will wash their hands over the heifer which has been cut off in the field,
7. And they shall announce and say, "Our hands did not shed this blood, nor did our eyes see [this crime]."	7. and will answer and say: It is manifest before the LORD that this has not come by our hands, nor have we absolved him who shed this blood, nor have our eyes beheld.
8. "Atone for Your people Israel, whom You have redeemed, O Lord, and lay not [the guilt of] innocent blood among your people Israel." And [so] the blood shall be atoned for them.	8. And the priests will say: Let there be expiation for Your people Israel, whom You, O LORD, has redeemed, and lay not the guilt of innocent blood upon Your people Israel; but let him who has done the murder be revealed. And they will be expiated concerning the blood; but straightway there will come forth a swarm of worms from the excrement of the heifer, and spread abroad, and move to. the place where the

Rashi	Targum Pseudo-Jonathan
	murderer is, and crawl over him: and the magistrates will take him, and judge him.
9. And you shall abolish the [shedding of] innocent blood from among you, for you shall do what is proper in the eyes of the Lord.	9. So will you, O house of Israel, put away from among you whosoever sheds innocent blood, that you may do what is right before the LORD.
10. If you go out to war against your enemies, and the Lord, your God, will deliver him into your hands, and you take his captives,	10. WHEN you go out to war against your enemies, and the LORD your God will deliver them into your hands, and you take some of them captive:
11. and you see among the captives a beautiful woman and you desire her, you may take [her] for yourself as a wife.	11. if you see in the captivity a woman of fair countenance, and you approve of her, and would take her to you to wife;
12. You shall bring her into your home, and she shall shave her head and let her nails grow.	12. then you will take her into your house, and let her cut off the hair of her head, pare her nails,
13. And she shall remove the garment of her captivity from upon herself, and stay in your house, and weep for her father and her mother for a full month. After that, you may be intimate with her and possess her, and she will be a wife for you.	13. and put off the dress of her captivity, and, dipping herself, become a proselyte in your house, and weep on account of the idols of the house of her father and mother. And you will wait three months to know whether she be with child; and afterwards you may go to her, endow her, and make her your wife.
14. And it will be, if you do not desire her, then you shall send her away wherever she wishes, but you shall not sell her for money. You shall not keep her as a servant, because you have afflicted her.	14. But if you have no pleasure in her, then you may send her away, only with a writing of divorce: but you will in no wise sell her for money, nor make merchandise of her, after you have had intercourse with her. JERUSALEM: If you have no pleasure in her, you may send her away with power over herself; but you will in no wise sell her for money, nor make merchandise of her; because your power over her is given up.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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Rashi's Commentary on D'barim (Deut.) 20:10 – 22:5

10 When you approach a city [to wage war against it] Scripture is speaking of an optional war, as is explicit in the context of this section (verse 15), "Thus you will do to all the cities which are very far away [from you]...."-[Sifrei]

11 all the people found therein [shall become tributary] Even if you find in it people of the seven nations, whom you have been commanded to exterminate, you are permitted to spare their lives.-[Sifrei]

tributary [to you], and they shall serve you [You shall fight them] until they accept upon themselves both tribute and bondage.-[Sifrei]

12 But if it does make no peace with you, and it wages war against you Scripture is informing you that if it does not make peace with you, then, if you let it be and go away, [this city] will ultimately wage war against you.

you shall besiege it Even to starve it out, and cause them to [die of] thirst and to kill [the inhabitants of the city] through diseases.-[Sifrei]

13 and the Lord your God will deliver it into your hands If you have done all that is stated in this section, the Lord will ultimately deliver it into your hands.-[Sifrei]

14 And the children [... you shall take for yourself] Even the male children. But, how then, am I to explain "and you shall strike all its males"? (verse 13) It refers to adult males.-[Sifrei]

17 as [the Lord your God] has commanded you [This is] to include the Girgashites [the seventh nation, not mentioned here, but you were commanded to destroy them].-[Sifrei]

18 so that they will not teach you to do [like all] their abominations] But if they repent and wish to convert, you are allowed to accept them.-[Sifrei]

19 [When you besiege a city for many] days The word "days" implies two days. [But when it says many [this means] three [days]. From here our Rabbis derived [the ruling that] the siege of a heathen city may not be initiated less than three days before the Sabbath (Sifrei, Shab. 19a), and this verse teaches us that the offer of peace (verse 10) must be repeated for two or three days. Similarly, it says: "that David dwelt in Ziklag for two days" (II Sam. 1:1). Scripture is speaking here of an optional war.-[Sifrei]

Is the tree of the field a man, to go into the siege before you]? The word עֵץ here means "perhaps:" Is the tree of the field perhaps a man who is to go into the siege by you, that it should be punished by the suffering of hunger and thirst like the people of the city? Why should you destroy it?

20 until its submission Heb. הִתְקַדַּח, an expression of הִתְקַדַּח, subjugation, [meaning] that it becomes submissive to you.

Chapter 21

2 then your elders... shall go out the distinguished ones of your elders, [namely] the Great Sanhedrin.-[Sotah 44]

and they shall measure from the place where the corpse lies.

to the cities around the corpse in every direction, in order to ascertain which is the nearest.

4 to a rugged valley Heb. חַרְחַל אֵיתָן hard, [a valley] that was never tilled.

shall decapitate He breaks its neck with a hatchet [i.e., from the back]. The Holy One, blessed be He, says: Let the calf which is in its first year and has, therefore, produced no fruits, come and be decapitated at a place [the valley that was not tilled] which has not produced fruits, in order to atone for the murder of this man, whom they [the murderers] did not allow to produce fruit [i.e., to perform mitzvot].-[Sotah 46a]

7 Our hands did not shed [this blood] But would it enter one's mind that the elders of the court are murderers? Rather, [they declare:] We [ourselves] did not see him and let him depart without food or escort [which would have indirectly caused his death, leaving this man to the elements and to robbers].-[Sifrei ; Sotah 45a] The kohanim then say:

8 Atone for Your people Israel,... And [so] the blood will be atoned for them Scripture informs them that from the time they complete all this, their sin is atoned.-[Sifrei]

9 and you shall abolish This tells [us] that if the murderer is found after the calf is decapitated, the murderer must be executed, and that is "what is proper in the eyes of the Lord."-[Sotah 47b, Keth. 37b]

10 If you go out to war The verse here is referring to an optional war [i.e., non-obligatory] (Sifrei 21:1), since in reference to the [obligatory] war [to conquer] the land of Israel, it would be inappropriate to say "and you take his captives" because it has already been stated [regarding the seven nations of Canaan], "[from these peoples' cities...] you shall not allow any soul to live." (Deut. 20:16).

and you take his captives Heb. וְשָׁבִיתָ שְׂבִייו. [The double language here comes] to include Canaanites in their midst, even though they are from the seven nations.-[Sifrei 21:2; Sotah 35b]

11 [and you desire her,] you may take [her] for yourself as a wife [Not that you are commanded to take this woman as a wife,] but Scripture [in permitting this marriage] is speaking only against the evil inclination [, which drives him to desire her]. For if the Holy One, blessed is He, would not permit her to him, he would take her illicitly. [The Torah teaches us, however, that] if he marries her, he will ultimately come to despise her, as it says after this, "If a man has [two wives—one beloved and the other despised]" (verse 15); [moreover] he will ultimately father through her a wayward and rebellious son (see verse 18). For this reason, these passages are juxtaposed.-[Tanchuma 1]

a...woman Heb. אִשָּׁת, even a married woman (אִשָּׁת אִישׁ) .-[Kid. 21b]

12 and let her nails grow Heb. וְנִשְׁתָּה אֶת־צַפְרֵיהָ. She must let them grow, so that she should become repulsive [to her captor, to induce him to change his mind about marrying her].-[Sifrei 21:7, Yev. 48a]

13 And she shall remove the garment of her captivity [so that she should not be attractive to her captor,] for they are pretty [clothes], because gentile women adorn themselves during wartime, in order to seduce others [namely, the enemy] to have relations with them.-[Sifrei 21:8]

and stay in your house In the house he uses. Upon entering, he will stumble upon her, and upon leaving, he will stumble upon her, see her weeping and see her unsightly appearance—all this, so that she should become despicable to him.-[Sifrei 21:9]

and weep for her father and her mother Why is all this necessary? So that an Israelite woman [i.e., this man's Jewish wife] should be happy, and this [gentile captive woman] should be grief-stricken, an Israelite woman should be dressed up, and this one should make herself repulsive.-[Sifrei 21:11]

14 And it will be, if you do not desire her Scripture informs you that eventually you will despise her.-[Sifrei 21:14.

You shall not keep her as a servant Heb. תִּתְעַמְרָהּ לָאֵלֶּיךָ לֵאמֹר. [This means:] "You must not use her [as a slave]" (Sifrei 21:16). In the Persian language, the term for slavery and servitude is עִימָרָה [the term used here]. I learned this from the Yesod of Rabbi Moses the Darshan.

Tehillim (Psalms) Psalms 126:1-128:6

Rashi	Targum
1. A song of ascents. Those who trust in the Lord are like Mount Zion, which will not falter but will abide forever.	1. A song that was uttered on the ascents of the abyss. The righteous/generous who trust in the Word of the LORD are like Mount Zion; it will not totter, it is inhabited forever.
2. Jerusalem has mountains around it, and the Lord is around His people from now and to eternity.	2. Mountains are round about Jerusalem, and the Word of the LORD is round about his people from this time and forever.
3. For the rod of wickedness will not rest on the lot of the righteous, because the righteous do not stretch out their hands into wrongdoing.	3. For the scepter of wickedness will not rest on the lot of the righteous/generous, so that the righteous/generous will not stretch out their hand to deceit.
4. Be good, O Lord, to the good and to the upright in their hearts.	4. Be good, O LORD, to the good, and to those upright/generous in their heart.
5. And those who turn their crooked ways- may the Lord lead them away with the workers of iniquity, [and may there be] peace on Israel.	5. But those who go astray following their perversity the LORD will make them go to Gehenna; their portion is with the workers of deceit. Peace be upon Israel!
1. A song of ascents. When the Lord returns the returnees to Zion, we shall be like dreamers.	1. A song that was uttered on the ascents of the abyss. When the LORD makes the exiles of Zion return, we were like the sick who were healed.
2. Then our mouths will be filled with laughter and our tongues with songs of praise; then they will say among the nations, "The Lord has done great things with these."	2. Then will our mouths be full of laughter, and our tongue with praise; then will they say among the Gentiles, "The LORD has done great good to these."
3. "The Lord has done great things with us; we were happy."	3. The LORD has done great good to us; we are joyful.
4. Return, O Lord, our captivity like rivulets in arid land.	4. O LORD, make our exiles return, like a land that is made habitable when fountains of water flow during drought.
5. Those who sow with tears will reap with song.	5. Those who sow with tears will harvest with praise.
6. He will go along weeping, carrying the valuable seeds; he will come back with song, carrying his sheaves.	6. He will surely go with weeping; the ox that bears a load of seed will surely come with praise, when he bears his sheaves and grazes on the young growth

	from the furrow.
1. A song of ascents about Solomon. If the Lord will not build a house, its builders have toiled at it in vain; if the Lord will not guard a city, [its] watcher keeps his vigil in vain.	1. A song that was uttered on the ascents of the abyss, composed by Solomon. If the Word of the LORD will not build the city, its builders labor in vain; if the Word of the LORD is not guarding the city of Jerusalem, its guard has stayed awake in vain.
2. It is futile for you who arise early, who sit late, who eat the bread of toil, so will the Lord give to one who banishes sleep from himself.	2. In vain will you trouble yourselves to rise early in the morning to do robbery, who stay up late to do fornication, who eat the bread of the poor for which they labored honestly and truly; the LORD will give sleep to those who love him. ANOTHER TARGUM: The wicked say to the righteous/generous, "It is wrong for you that you rise early and pray in the morning and stay up late in the evening to study the Torah, eating the bread of sorrow." The righteous/generous reply, "Truly the LORD gives to those who love him a complete reward for hunger."
3. Behold, the heritage of the Lord is sons, the reward is the fruit of the innards.	3. Behold, the legacy of the LORD is proper sons, children of the womb are a reward for good deeds.
4. Like arrows in the hand of a mighty man, so are the sons of one's youth.	4. Like arrows in the hand of a warrior, so are sons of the youth.
5. Praiseworthy is the man who has filled his quiver with them; they will not be ashamed when they talk to the enemies in the gate.	5. It is good for a man that he fill his academy with them; they will not be ashamed, for they will dispute with their enemies in the gate of the place of judgment.
1. A song of ascents. Praiseworthy is every man who fears the Lord, who walks in His ways.	1. A song that was uttered on the ascents of the abyss. How happy all who fear the LORD, who walk in his ways.
2. If you eat the toil of your hands, you are praiseworthy, and it is good for you.	2. Happy the work of your hands, for you will eat it; happy are you in this age and you shall have good in the age to come.
3. Your wife will be as a fruitful vine in the innermost parts of your house; your sons will be like olive shoots around your table.	3. Your wife is like a vine that bore fruit on the side of your house; your sons are like olive plants around your table.
4. Behold that so will a man who fears the Lord be blessed.	4. Behold, because of this, blessed is the man who is reverent in the presence of the LORD.
5. May the Lord bless you from Zion, and see the good of Jerusalem all the days of your life.	5. The LORD will bless you from Zion, and you will see the welfare of Jerusalem all the days of your life.
6. And may you see children [born] to your children, [and see] peace upon Israel.	6. And you will see the sons of your sons. Peace be upon Israel.

Rashi Commentary on Tehillim (Psalms) Psalms 126:1-128:6

Chapter 126

1 When the Lord returns the returnees to Zion from the Babylonian exile, we were like dreamers.

4 like rivulets in arid land Like rivulets in arid land, which moisten it, so shall we be moistened [freshened] when You return [us from] our captivity, for those who sow in an arid land, with tears, worrying that it will not grow, reap with song through the rivulets of water, when they are directed into it [that land].

6 He will go along weeping, etc. So do Israel in exile sow charity in tears, and they will reap it when You pay their reward in the future.

Chapter 127

1 A song of ascents about Solomon This song David recited about his son, Solomon, for he saw through the holy spirit that he [Solomon] was destined to build the Temple, and on that very day, Solomon would marry Pharaoh's daughter, and concerning this was said (Jer. 32: 31): "For this city has aroused My anger and My wrath since the day they built it." Therefore, he recited this song. My son, why should you build a house and turn away from following the Omnipresent? Since He does not desire it, its workers have toiled at it in vain.

[its] watcher keeps his vigil in vain The watchman watches it in vain.

2 It is futile for you The craftsmen, who rise early and stay late at their work and sustain themselves with toil and labor, with bread of toil, [i.e.,] of the toil of work.

so will the Lord give The Holy One, blessed be He, [will give] sustenance to him who banishes his sleep from his eyes in order to engage in the Torah.

to one who banishes sleep Heb. לִידִידוֹ שָׁנָא. to one who banishes (מִנִּדְד) sleep from his eyes.

3 Behold, the heritage of the Lord for that man [who banishes sleep from his eyes].

sons These are the disciples whom he sets up, who are to him like sons.

the reward is the fruit of the innards The reward is the fruit of the Torah that is in his heart as it is said (Prov. 22: 18): "For it is pleasant that you guard them in your innards."

4 Like arrows in the hand of a mighty man with which to battle his enemies.

so are the sons of one's youth The disciples that a man sets up in his youth.

5 Praiseworthy is the man who has filled his quiver with those arrows. אֶשְׁפָּה is the arrowcase, called *cuyvre* in Old French.

they will not be ashamed when they talk to the enemies in the gate Torah scholars who defeat one another in halakhah and appear as enemies to one another (addendum).

Chapter 128

1 A song of ascents. Praiseworthy is every man who fears the Lord All of these are admonitions and disciplines. Because it is written, "Praiseworthy is the man," "Praiseworthy is a man," it therefore says here "every," to include a woman.

2 If...the toil of your hands He who benefits from the toil of his hands inherits two worlds. In Tractate Berachoth (8a).

3 as a fruitful vine Every woman whose blood is abundant will have many children.

in the innermost parts of your house Because it is customary to have marital relations in secret. Another explanation:

in the innermost parts If your wife is menstruating, put her into the innermost parts of your house so that you will not become accustomed to being with her.

your sons will be like olive shoots Just as olive trees cannot be grafted, so will your sons not have any disqualification.

5 from Zion which is the gate of heaven. Moreover, in the merit of Zion they would be fruitful and multiply, as it is written (I Kings 4:20): "Judah and Israel [were] many."

the good of Jerusalem And you shall rejoice with all the good.

6 And may you see children [born] to your children and they shall not come to quarrel about halitzah, [since that is performed only if there are no children,] and then there will be peace upon Israel (addendum).

children [born] to your children They will inherit the estate, and no woman will be subject to the levir [in a levirate marriage]. Then there will be peace in the world.

Meditation from the Psalms

Psalms 126:1 – 128:6

By H. Em. Rabbi Dr. Hillel ben David

With **Psalm 126** the Levitical choir moves up to the seventh step. This song describes the highest of Ascents, the ascent of the Jewish nation from the depths of exile. The final redemption will appear to be a dream, because the wonders which will accompany it will exceed Israel's wildest expectations. David composed this psalm as a prophecy of events that were destined to occur long after his death. Thus, this psalm is written as if it were said by the exiles in Babylon.

This psalm stands out in sharp contrast to psalm 137, By the rivers of Babylon, which describes the descent of the Jews into exile. Psalm 137 is recited prior to Bircat HaMazon, the Grace after Meals, on weekdays, in order to keep the memory of the Temple's destruction fresh in our minds, even when our bodies are sated and comfortable in exile. Psalm 126, however, is recited before Bircat HaMazon on the Sabbath and the festivals. Since these holy, festive days afford downtrodden, exiled Jews a glimpse of their future elevation and glory it is appropriate that they recite this Song of Ascents, which tells that HaShem will return the captivity of Zion.¹

With **Psalm 127** the Levitical choir moves up to the eighth step. This psalm touches upon many of the primary problems that occupy a person's thoughts. A man's main concerns include building a home, earning a livelihood, and raising good children. The Psalmist offers his advice on how to succeed in these important endeavors.

¹ Ibid.

First, man must realize that all human effort is futile if it is not blessed with Divine approval and assistance. If HaShem will not build the house, its builders labor on it vainly.² David's personal example vividly illustrates this point. King David spent a lifetime gathering money and precious materials for the construction of the Temple, yet his dream was not fulfilled because he had shed blood and thereby forfeited Divine approval for his project. Instead, this privilege was bestowed on his son, Solomon, who took over this sacred project and all the material that his father had painstakingly prepared.

When man puts all his faith in God and merits Divine favor, his efforts will surely succeed. When serene faith takes the place of doubt, anxiety and fear, the blessings of God are granted in abundance and bring blissful peace of mind, because He gives His beloved ones restful sleep.³

Even children are the heritage of HaShem,⁴ and like arrows in the hand of a warrior⁵ they can be trained in any direction. Praiseworthy is the man who fills his quiver, i.e., the House of Study, with them, so that they become familiar with and fluent in all the laws of the Torah. Thus, they shall not be shamed, when they refute the words of heresy spoken by HaShem's enemies.⁶

With **Psalm 128** the Levitical choir moves up to the ninth step. This psalm is a continuation of the preceding one which taught that Divine assistance is essential if man is to succeed in any endeavor. Physical labor is of inestimable value when he who toils considers himself to be a partner of God in the work of enhancing Creation. Indeed, the Talmud teaches: How valuable is labor, for it brings genuine glory for those who toil in it.⁷

Similarly, marriage and parenthood are the noblest pursuits of a person's life, but only if the participants enter into a partnership with God and invoke His assistance.

It is especially crucial for the Jew to appreciate the sacred character of labor and marriage while he suffers in exile, otherwise he may fall into despair and see no value and purpose in life. If the Jew succeeds in maintaining his personal spiritual level in every aspect of life he will ultimately be redeemed and returned to the Holy Land, the source of all sanctity. He will merit the Psalmist's good wish: May HaShem bless you from Zion, and may you gaze upon the goodness of Jerusalem, all the days of your life. And may you see the children of your children, and peace upon Israel.⁸

Psalms chapter 126 contains an enigmatic pasuk that I would like to dissect and expand to explore a subject that is fascinating to nearly everyone – dreams.

***Tehillim (Psalms) 126:1** A Song of Ascents. When HaShem brought back those that returned to Zion, we were like unto them that dream.*

One of the uncanniest aspects of dreaming is the feeling that the dream is reality. The most bizarre things can happen in a dream and we relate to them as normal: Fish can talk and complain; we can soar into the sky like a

² v. 1

³ v. 2

⁴ v. 3

⁵ v. 4

⁶ v. 5

⁷ Nedarim 49b

⁸ v.5, 6 - This introduction was 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

jet, or hover over our bedroom like a helicopter; the bank manager can become a walrus and a walrus can make a good cup of tea. And when we awake, there is that strange pivotal moment of emergence when, hanging between two worlds, we are not sure in which reality we are. Fortunately, when we wake up we can say, "Baruch HaShem!" because we *KNOW* it was just a dream.

When we are dreaming, we believe that the world of that dream is real. That is why we can have strong emotions like fear and ecstasy during a dream. Yet, when we awaken we realize that that world, the dream world was an illusion. How do we "know" that the dream world was an illusion? The answer is we just *know*! Thus, we learn that our perception of reality is a function of the daat.⁹ Further, we learn that there will come a time when we awaken, in the resurrection, from this world, this "dream" world, and realize that this world was *the dream*! When confronted with the reality of the Olam HaBa, we will realize that this fleeting world was just a dream. In the transition from this world to the next, we will suddenly wake up and *know* that this world was a dream. We will suddenly wake up and wipe the sweat off our brow. We will breathe a sigh of relief because we will *know* that the Olam HaBa is the *real* world. This is the *mashal*¹⁰ of a dream.

A dream is an interesting experience in that an observer knows that we are dreaming when he sees our closed eyes moving rapidly. This stage of sleep is called REM (rapid eye movement) sleep. If a person is awakened after being in REM sleep for a second or two, he will describe a dream that went on for a long time, sometimes for years! This teaches us that a moment in the Olam HaBa will be like a long time in this world. A dream teaches us that "time" in this world is fleeting compared to "time" in the Olam HaBa.

Not all dreams are prophetic, however. Some dreams are simply the mind processing the day's events. Others are the cold pizza you ate during Letterman or Leno. These dreams are most often nonsensical. They do not stay with you. Yet, there are other dreams that you cannot dismiss no matter how hard you try. These dreams come from the soul.

The Ten Dreams

There are ten dreams (dreamed by seven "dreamers") in Bereshit (Genesis). What makes this remarkable is that there are no other dreams in the Torah. By Divine Providence, all ten appear in the annual weekly Torah portions read during the month of Kislev. Lets first examine the ten dreams:

Torah	Subject
Bereshit 20:3ff	Avimelech and Sarah.
Bereshit 28:12ff	Jacob's ladder.
Bereshit 31:10ff	Jacob's speckled sheep.
Bereshit 31:24ff	Laban told to leave Jacob alone.
Bereshit 37:5ff	Yosef and the sheaves.
Bereshit 37:9ff	Yosef and the sun, moon, and stars.
Bereshit 40:9ff	Yosef and the cupbearer.
Bereshit 40:16ff	Yosef and the baker.
Bereshit 41:1ff	Paro and the cows.
Bereshit 41:5ff	Paro and the sheaves.

⁹ Daat is normally translated as 'knowledge', or 'knowing'.

¹⁰ A *Mashal*, a metaphor or allegory, ["it is like"] (Hebrew: משל) is a short parable with a moral lesson or religious allegory, called a *nimshal*. A *mashal* is primarily designed to convey the deeper principle it contains. The material found in a *mashal* is nothing more than a vehicle for the expression of this principle.

The principal Torah figure connected with dreams, both as the ‘dreamer’ and as the ‘dream interpreter’, is Yosef, called “the master of dreams”¹¹ by his brothers. The four dreams preceding those of Yosef, the dream of Avimelech, Jacob’s first and second dreams, and the dream of Lavan, were transparent and did not need special dream interpretation. In these dreams, HaShem, or an angel, appears to the dreamer and directly reveals information. In contrast, the final six dreams, the two of Yosef, the two of Pharaoh’s ministers, and the two of Pharaoh, require interpretation, having become “encloded” in the imaginative faculty of the dreamer’s soul, and appearing in the form of an allegory and riddle.

The First Dream - Avimelech

The first dream is given to Avimelech. In this dream, Avimelech is warned against taking Sarah as his wife. In other words, HaShem is protecting Sarah and Avraham, and by extension He is protecting Yitzchak. Remember that Yitzchak is to be born within the year. This means that his parentage will be questionable if Avimelech spends any quality time with Sarah. Thus, all of the Jewish people depend on Yitzchak being the son of Avraham, HaShem gives a warning to Avimelech in a dream.

The creation of the concept of a ‘dream’ is found with the first occurrence of the word.

***Bereshit (Genesis) 20:3** But God came to Abimelech in a **dream** by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife. 4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? 5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. 6 And God said unto him in a **dream**, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.*

It is axiomatic that there are no wasted words in the Torah. Every word is important and carries meaning. Knowing this, Chazal¹² derive that Avimelech had two dreams. They learn this from the repetition of the Hebrew word Chalom – dream, in the above pasuk. From our study of the number two we learn that HaShem is establishing the truth of the dream by presenting the issue twice. We will look at several dreams that come in pairs.

Dreamer	First Dream	Second Dream
Avimelech	Dream by night...	In a dream...
Yosef	Sheaves...	Sun, moon, and stars...
In Prison	Cup Bearer...	Baker...
Paro	Sheaves...	Cows...

The root of the Hebrew word for dream (chalom - חלום) appears forty-eight times in Bereshit and another seven times in the other four books. These numbers correspond exactly to the statement in the Talmud that there were forty-eight prophets and seven prophetesses who prophesied to Israel.

***Megillah 14a** Our Rabbis taught: ‘Forty-eight prophets and seven prophetesses prophesied to Israel, and they neither took away from nor added aught to what is written in the Torah save only the reading of the Megillah’.*

¹¹ Bereshit 37:19

¹² Ha’emek Davar “The Depth [of the] Word”, a Torah commentary by the Netziv of Volozhin.

Yosef's Dreams

When Yosef was seventeen years old he had two dreams. The first dream he tells his brothers. The second dream he tells his brothers and his father. Note this sequence in the following pasukim:

Bereshit (Genesis) 37:5-11 *And Yosef dreamed a dream, and he told it his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 11 And his brethren envied him; but his father observed the saying.*

Note that Yosef's brothers reacted strongly to his first dream, but, they had no reaction to his second dream. His father, Yaaqov, on the other hand, reacted strongly to the second dream because he did not know about the previous dream.

In both dreams, HaShem presents the vivid prophecy that Yaaqov along with his mother and brothers would bow down to Yosef. His brothers realized that the repetition of the dream attested to its veracity. While they could ascribe the first dream to Yosef's imagination, however, the repetition of the dream meant that it was not his youthful imagination, but rather it was from HaShem. We see that significant dreams often come in pairs. In fact, Radak says that the repetition of the dream shows that they are prophetic.

In the second dream, Yosef dreams that the moon will bow down to him. It is understood that the sun is Yaaqov and the eleven stars are Yosef's brothers. This means that the moon represents Rachel, Yosef's mother. At this time, Rachel is dead. Hence Yaaqov's concern about this dream. Clearly, this part of the dream can not come true.

The Gemara¹³ derives from this very incident that no dream ever comes true completely; even if part of a dream comes true, there is always some part of it which is meaningless and will not come true. We will explore this concept in greater detail, later in this study.

Time would reveal the truth of both dreams. In the end we find that Yosef's brothers came and bowed down to Yosef because they needed to buy grain. Thus, the dream represents the brothers as sheaves of grain.

Interestingly, Chazal derive that we may have to wait up to twenty-two years for the fulfillment of a dream because that it is how long it took for Yosef's dreams to find fulfillment. Chazal teach that the twenty-two years differential is possible because the dreams did not take place on the same night.

Paro's Dreams

Bereshit (Genesis) 41:7 *"...and Paro awoke and behold – it had been a dream!"*

The Torah adds the phrase *"it had been a dream!"* to indicate that the dream was so vivid that Paro thought he

¹³ Berachot 55a-55b

had been witnessing real events.

Paro dreamt two dreams. One involving sheaves and one involving cows. We will start by examining the dream with the cows in it.

Paro's first dream needs to be examined carefully in order to understand why Yosef's interpretation was accepted, while Paro's magician's interpretation was not accepted.

In the Torah we find that words are carefully conserved and that only the words that are needed are recorded. In Paro's dream, the Torah first tells us what Paro actually dreams. After this, the Torah tells us the dream as Paro relates it to Yosef. This repetition is needed only if there are differences that are important. Since Paro made the changes intentionally, we can understand that he did it in order to test the veracity of the interpretation.

These changes were Paro's secret, and he used them to see who would correctly interpret the dreams and who would be led astray by these incorrect details. It should be emphasized that Paro apparently understood that this was no regular dream but rather a Divine message, which caused "his spirit to be troubled." The genuine interpreter of such a dream would certainly know how to distinguish between the crux of the message and an insignificant detail, between the dream itself and Pharaoh's personal additions, between what was related and the hidden message. We, therefore, need to understand the differences between what Paro dreamt and how he related his dream. To facilitate this understanding, I have highlighted the essential differences, in red, in the following table.

As Dreamt	As Told to Yosef
<p>Bereshit 41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.</p> <p>2 And, behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow.</p> <p>3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.</p> <p>4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine.</p>	<p>Bereshit 41:17 And Pharaoh said unto Yosef, In my dream, behold, I stood upon the bank of the river:</p> <p>18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:</p> <p>19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:</p> <p>20 And the lean and the ill favoured kine did eat up the first seven fat kine:</p> <p>21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.</p>

When Yosef arrives to solve the riddle of the dream, Paro repeats his description, with the addition ("And their appearance was as bad as it had been at first"), and once again omits the two sets of cows standing side by side. Yosef begins interpreting the dream and it appears for a moment as though he, too, is going to fall into a trap: "And seven years of famine will follow them, and all the bounty of the land of Egypt will be forgotten, and the famine will consume the land. And the bounty shall not be known in the land because of that famine afterwards, for it shall be most severe." Yosef, too, relates to this false detail and his interpretation is incorrect. But a second before Paro signals to his servants to haul the slave back to his prison cell, Yosef continues and, to the astonishment of all present, proposes a reorganization of the Egyptian national economy as a means of dealing with the years of famine!

In fact, this entire suggestion indicates that the seven years of famine will not entirely consume the bounty of the previous seven years. Or, in the terminology of the dream, even after the seven years of famine come and

consume the seven years of bounty, it will indeed be known that those years of bounty preceded them. The appearance of the "seven lean cows" can indeed be changed: "And the food shall be for a surety for the land for the seven years of famine which shall come to the land of Egypt, and the land shall not be cut off for famine." In other words, the years of bounty have the power to save Egypt from the years of famine, in complete contrast to the false detail supplied by Paro.

How did Yosef gather the audacity to say such a thing? From the dream itself, but from the secret, hidden detail known only to Paro and to Yosef (who admits that it is not he himself who interprets dreams but rather that "God shall put Paro's mind at rest"). This is the significance of the two sets of cows standing side by side on the banks of the river. There will be a stage, Yosef informs Paro, where it will be possible to place the years of plenty parallel to the years of famine, before the years of famine devour and consume the years of bounty. The food must be gathered during the years of bounty and kept aside for the years of famine!

Yosef's audacious suggestion is not a personally-motivated addition to the interpretation of the dream, as it appears at first glance, but rather a direct continuation of the interpretation itself; it is the interpretation of the detail which Paro "forgot" to mention. This suggestion, hinted at in the original dream, invalidates the false detail which Paro added of his own accord, and therefore Paro is left amazed: "And Paro said to his servants, Is there a man such as this, in whom the Divine spirit rests?"

Since Paro's dreams both took place in the same night, Yosef discerned that the fulfillment would come quickly.

Bereshit (Genesis) 41:32 *And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.*

This is in stark contrast to Yosef's own dreams which took twenty-two years to be fulfilled.

The Torah recounts the dreams of the cows and sheaves three times: The Torah's narrative, Paro's description to Yosef, and Yosef's interpretation to Paro. Three times fourteen equals forty-two. Nothing in this dream went unfulfilled. It was all fulfilled in Egypt based on the Prophet's words, *Egypt will be desolate and unsettled for forty years*.¹⁴ The famine began during this time and lasted two years until Yaakov came to Egypt. The other forty years referred to by Yehezkel completed the total of forty-two years alluded to in the value of three (recountings of the dream) times fourteen (number of lean cows and sheaves).¹⁵

A dream is one sixtieth of prophecy

The Midrash¹⁶ tells us that prior to the erection of the Mishkan (the Tabernacle in the wilderness); prophecy existed among all the nations of the world. Once the Mishkan was built, prophecy was, with rare exception, found only among the Jews. The Talmud¹⁷ relates that from the time of the destruction of the Temple, prophecy was removed from the domain of prophets but was not removed from the domain of the Sages. The Talmud goes on to say that when prophecy was taken from the prophets it was given to children and fools.¹⁸

Having said that prophecy ceased to exist in Talmudic times we can look further down the line to the time of Maimonides (12th century) and see a seeming contradiction to this. Says Maimonides:

¹⁴ Yehezkel 29

¹⁵ Forty-Two by Rabbeinu Bechaye

¹⁶ Vayikra Rabbah

¹⁷ Baba Bathra 12a

¹⁸ Baba Bathra 12b

“One of the basic foundations of religion is that the Almighty empowers man with the prophetic vision. However, the spirit of prophecy rests only upon the wise man who is distinguished by great wisdom and strong moral character, whose passions never overcome him in anything whatsoever, rather, he is mentally in control over his passions always, and he possesses a broad and sedate mind. When an individual, filled with these characteristics and physically sound, enters the Spiritual Paradise and is continuously immersed in these great and abstruse themes, having the right mind capable of comprehending and grasping them; making himself holy, withdrawing from the ways of the ordinary masses who walk in the obscurities of the times, constantly energizing himself to train his soul not to have any thought at all of the wasteful endeavors and vanities of the age and its intrigues, but his mind is rather always cleared of the extraneous in order to be focused on higher things as though bound beneath the Celestial Throne in order to comprehend the pure and holy forms of the spiritual beings, gazing and contemplating upon the totality of the wisdom of The Holy One Blessed Be He as displayed by His creatures, from the first form to the very center of the Earth, learning from them His greatness, upon such an individual will the Holy Spirit immediately descend.

And when the Holy Spirit rests upon him his soul will mingle with the exalted angels called Ishim and he will become a different person and he will realize that he is not the same as he was, rather he has been exalted above other wise men, as it is written concerning Saul:

I Shmuel (Samuel) 10:6 And you shall prophecy with them, and you shall be turned into another man.¹⁹

Maimonides further states²⁰:

“As you are aware, our Rabbis state that a dream is one sixtieth of prophecy; and you know, that it is inappropriate to make comparisons between two unrelated concepts or things...and they repeated this idea in Midrash Bereshit Rabbah and said, ‘the buds of prophecy are dreams.’ This is indeed a wonderful metaphor, for just as a bud is the actual fruit itself that has not yet developed fully; similarly, the power of the imagination at the time of sleep is exactly that which operates at the time of prophecy, in an incomplete and unperfected state.”

It is clear from Maimonides that man is capable of prophecy today.

I believe that we can resolve this difficulty. What the Talmud and Zohar meant by the fact that prophecy ceased was that it was a two-stage cessation from the general masses, but not from worthy individuals. The first stage of the cessation was a cessation of prophecy coming “out of the blue” to members of the general masses. This was accompanied by a relegation of prophecy to children and fools. Then, even this type of prophecy ceased. But, prophecy never ceased from worthy individuals who could attain it (albeit, not easily) in the way described by Maimonides. That type of prophecy, I believe, did exist in the days of the second Temple with His Majesty King Yeshua and Yochanan the Baptist, and it could exist among worthy individuals today.

Rules of Interpretation

Dreams must be interpreted according to rules.²¹

The following is an extract from: *Dream Interpretation From Classical Jewish Sources*, by Rabbi Shelomo Almoli,

¹⁹ Maimonides (Rambam): Yesodei HaTorah, Chapter 7

²⁰ Maimonides, Guide for the Perplexed 2:36

²¹ Soncino Zohar, Shemot, Section 2, Page 95a

Translated and Annotated by Yaakov Elman.

Quite clearly, the periods of a person's life are not alike [in spiritual potential]. There are times when one is more prepared for Divine Service than at other times I have found many differences related to whether the dream occurs on the first, second, or third day of the month; indeed, each day of the month is different from the others in this respect. This point was transmitted by R. Hai Gaon and the wise men who followed him, each emending it in his way. However, it is found neither in the Talmud nor in the midrashim, and I do not know its source; perhaps it was transmitted by oral tradition from the Sinaitic revelation, or perhaps it was derived from experience.

However, that may be, I have found a hint of this principle in the Torah, in the verse "We dreamed a dream that night, I and he."²² This verse is difficult: does it make any difference whether the two dreams were dreamed on the same night or over two nights? [That is not the issue; the Chief Cupbearer simply wanted to assure Pharaoh that Joseph, as an outstanding interpreter, had been able to discern the difference between his dream and the Baker's even though they both occurred on the same night.]

I found another proof for this principle in the word of our Sages in Genesis Rabbah on the verse, "And his father [i.e., Joseph's father, Jacob] kept the matter [of Joseph's dreams] to himself."²³ [Said R. Levi:] When Jacob heard that dream, he took pen in hand and recorded the day and hour and place."²⁴

Note that Jacob was careful to note the day of the month on which Joseph dreamed the dream, the day of the week, and the time, for morning dreams are more likely to come to pass. Likewise, he recorded the place, for the land of Israel is more open to Divine influence than other lands.

I have also often heard that a dream dreamed on the Sabbath will be accurate, since the "extra" soul we are given on that day leaves us more open to Divine influence.

The Truth of a Dream

All dreams contain an element of truth and an element of falsehood.²⁵

The Meaning Follows the Interpretation

Bereshit (Genesis) 40:9 "Do not interpretations belong to God?"

The meaning of dreams follows the interpretation.²⁶

Hatavat Chalom

Rabbi Chisda²⁷ said that the purpose of a bad dream is more effective than lashes in arousing a sinner to mend his ways. The fear aroused by a dream which may foretell an unpleasant future has a longer lasting impact on the dreamer than the pain suffered in corporal punishment. According to Chazal, our Sages, a bad dream is therefore related to thunder which likewise instills a fear which will hopefully inspire us to return to the Creator.

²² Bereshit (Genesis) 41:11

²³ Bereshit (Genesis) 37:11

²⁴ Genesis Rabbah 84:12

²⁵ Berachoth 55b

²⁶ Berachoth 55b, Midrash Rabbah - Genesis LXXXIX:8, Soncino Zohar, Bereshit, Section 1, Page 183a & Page 191b

²⁷ Berachot 59a

Someone who had a bad dream can recite a special prayer called "Hatavat Chalom" (amelioration of a dream), which is said in the presence of three people. One who has had a disturbing dream should perform the following ritual the next morning together with three good friends. The passages in bold type are recited by the dreamer; then those in italics are recited by the three friends in unison.

Do not interpretations belong to God? Relate it to me, if you please.'

Recite seven times: *I have seen a good dream. You have seen a good dream. it is good and may it become good. May the Merciful One transform it to the good. May it be decreed upon it seven times from heaven that it become good and always be good. it is good and may it become good.*

The following verses speaks of transformation of distress to relief.

You have changed for me my lament into dancing; You undid my sackcloth and girded me with gladness. Then the maiden shall rejoice in a dance, and lads and elders together; and I shall change their mourning to joy, and I shall console them and gladden their sorrow. HaShem, your God, did not wish to pay heed to Balaam, and HaShem, your God, transformed for you the curse to blessing for HaShem, your God, loves you.

The following verses speak of rescue.

He redeemed my soul in peace from the battles that were upon me, for the sake of the multitudes who were with me. And the people said to Saul, 'Shall Jonathan die, who performed this great salvation for Israel? A sacrilege! -as HaShem lives, if a hair of his head falls to the ground, for with HaShem has he acted this day!' And the people redeemed Jonathan and he did not die. Those redeemed by God will return and arrive at Zion with glad song and eternal gladness on their heads; joy and gladness shall they attain, and sorrow and groan shall flee.'

The following verses speak of peace.

I create fruit of the lips: 'Peace, peace, for far and near,' says HaShem, 'and I shall heal him. A spirit clothed Amasai, head of the officers, 'For your sake, David, and to be with you, son of Jesse; peace, peace to you, and peace to him who helps you, for your God has helped you.' David accepted them and appointed them heads of the band. And you shall say: 'So may it be as long as you live; peace for you, peace for your household and peace for all that is with you.'" HaShem will give might to His people, HaShem will bless His people with peace."

The following verses are recited three times each:

HaShem, I heard what you made me hear and I was frightened. HaShem, during [these] years, give him life, HaShem during [these] years, make known: amid rage, remember to be merciful. A song to the ascents. I raise my eyes to the mountains: whence will come my help? My help is from HaShem, Maker of heaven and earth.' He will not allow your foot to falter; your Guardian will not slumber. Behold, He neither slumbers nor sleeps -the Guardian of Israel. HaShem is your Guardian; HaShem is your Shade at your right hand. By day the sun will not harm you, nor the moon by night. HaShem will protect you from every evil; He will guard your soul. HaShem will guard you departure and your arrival, from this time and forever.' HaShem spoke to Moses, saying: Speak to Aaron and his sons, saying: So are you to bless the children of Israel, say to them:' May HaShem bless you and safeguard you. May HaShem illuminate His countenance for you and be gracious to you. May HaShem turn His countenance to you and establish peace for you. Let them place My Name upon the children of Israel, and I will bless them.' May You reveal to me the path of life. The fullness of joys in Your Presence; there is delight at your right hand for eternity."

Recite once:

Go with joy, eat your bread, and drink your wine with a glad heart, for God has already approved your deeds.⁶ And repentance, prayer, and charity remove the evil of the decree. And peace be upon us and upon all Israel, Amen.

The Talmud in Berachot talks of two actions which might be taken in the case of a disturbing dream. One of these actions is called "hatavat chalom" and the other is called "taanit chalom" or a fast over a bad dream.

The Gemara²⁸ indicates that one who has had a bad dream should fast in order to nullify any bad decree against him; he must fast on the day on which he had the dream, even if it is Shabbat. The Rivash²⁹ writes that one does not have to fast at all for a bad dream if it does not bother him, because it is not a mitzva to fast; the Rashba too³⁰ writes that one has permission to fast, even on Shabbat, for a bad dream, but it is not obligatory. The Mishnah Berurah³¹ notes that the fasting is of value only if it is accompanied by sincere Teshuvah (repentance).

Conclusion

In Psalms chapter 126, that we recite on Shabbat and Holidays before the blessings after the meal, there is the following phrase, "When HaShem returns our captivity, we will be like (awakening) dreamers...."

***Tehillim (Psalms) 126:1** A Song of degrees. **When HaShem turned again the captivity of Zion, we were like dreamers.** 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, HaShem hath done great things for them. 3 HaShem hath done great things for us; whereof we are glad. 4 Turn again our captivity, HaShem, as the streams in the south. 5 They that sow in tears shall reap in joy. 6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

When HaShem finally brings us out of the long night of exile, we will rub our eyes like people emerging from a darkened cinema, and we will then realize that we were only dreaming these six thousand of years.

Ashlamatah: Yeshayahu (Isaiah) 66:12-22

Rashi	Targum
12. For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled.	12. For thus says the LORD: "Behold, I bring peace to her like the overflowing of the Euphrates river, and the glory of the Gentiles like a swelling stream; and you will be indulged, you will be carried upon hips, and exalted upon knees.
13. Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled.	13. As one whom his mother comforts, so my Memra will comfort you; you will be comforted in Jerusalem.
14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the	14. You will see, and your heart will rejoice; your bodies will flourish like grasses; and the might of the LORD will

²⁸ Shabbat 11a

²⁹ Sheilos V'Teshuvot HaRivash Siman 513

³⁰ Sheilos V'Teshuvos HaRashba Ibid. Siman 132

³¹ Siman 220 Sif Katan 6

Rashi	Targum
Lord shall be known to His servants, and He shall be wroth with His enemies.	be revealed to do good to His servants, the righteous/generous, and He will bring a curse to His enemies.
15. For behold, the Lord shall come with fire, and like a tempest, His chariots, to render His anger with fury, and His rebuke with flames of fire.	15. For behold, the LORD revealed in fire, and His chariots like the storm wind, to render the strength of His anger, and His rebuke with a flame of fire.
16. For with fire, will the Lord contend , and with His sword with all flesh, and those slain by the Lord shall be many.	16. For by fire, and by His sword, the LORD is about, to judge all flesh ; and those slain before the LORD shall be many.
17. "Those who prepare themselves and purify themselves to the gardens, [one] after another in the middle, those who eat the flesh of the swine and the detestable thing and the rodent, shall perish together," says the Lord.	17. Those who join and purify themselves for your gardens of the idols, company following company, eating swine's flesh and the abomination and the mouse, will come to an end together, says the LORD.
18. And I-their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory.	18. For before Me their works and their conceptions are disclosed, and it is about to gather all the peoples and the nations and the tongues; and they will come and will see My glory,
19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations.	19. and I will set a sign among them. And from them I will send survivors among the Gentiles, to the province of the sea, the Puleans, and the Ludeans, who draw and shoot with the bow, to the province of Tubal and Javan, the islands, those afar off, who have not heard the fame of My might or seen My glory; and they will declare My glory among the Gentiles.
20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord.	20. And they will bring all your brethren from all the Gentiles as an offering before the LORD, with horses and with chariots, and with ewes, and with mules, and with songs, upon My holy mountain, to Jerusalem, says the LORD, just as the sons of Israel will bring an offering in a clean vessel to the sanctuary of the LORD.
21. And from them too will I take for priests and for Levites, " says the Lord.	21. And some of them I will bring near to become priests and Levites, says the LORD.
22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand.	22. For as the new heavens and the new earth which I am making stand before Me, says the LORD, will your seed and your name be established.
23. And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.	23. From new moon to new moon, and from Sabbath to Sabbath, all the sons of flesh will come to worship before Me, says the LORD.
24. "And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh."	24. And they will go forth and look on the bodies of the sinful men who have rebelled against My Memra; for their breaths will not die and their fire will not be quenched, and the wicked will be judged in Gehenna until the righteous/generous will say concerning them, "We have seen enough."

Rashi's Commentary on Isaiah 66:12-22

12 and like a flooding stream I extend to her the wealth of the nations.

on the side On the sides of your nurses, [in Aramaic,] אִסְדָּא.

you shall be dandled You shall be dandled as they dandle an infant. Esbanier in O.F.

14 and the hand of the Lord shall be known When He wreaks His vengeance and His awesome acts, His servants shall know the strength of the might of His hand.

15 shall come with fire With the fury of fire He shall come upon the wicked.

to render Heb. לְהָשִׁיב, [lit. to return] to His adversaries with fury His anger.

16 For with fire of Gehinnom will the Lord contend with His adversaries, and since He is the plaintiff and the judge, the expression of contending is appropriate for Him, for He, too, presents His claim to find their iniquity and their transgression. Comp. (Ezekiel 38:22) "And I will contend with him (וְנִשְׁפָּטְתִּי)"; (Jer. 2:35) "Behold, I contend with you." It is an expression of debate. Derajnsner in O.F. [And its simple meaning is: For with the fire of the Lord and with His sword, all flesh shall be judged. Similarly, there are many inverted verses in Scriptures.]

17 Those who prepare themselves Heb. הַמְתַּקְדְּשִׁים. Those who prepare themselves, "Let you and me go on such-and-such a day to worship such-and- such an idol."

to the gardens where they plant vegetables, and there they would erect idols.

[one] after one As Jonathan renders: a company after a company. They prepare themselves and purify themselves to worship, one company after its fellow has completed its worship.

in the middle In the middle of the garden. Such was their custom to erect it.

18 And I - their deeds and their thoughts have come etc. And I What am I to do? Their deeds and their thoughts have come to Me. And that forces Me to gather all the heathens (nations [Mss. and K'li Paz]), and to let them know that their deeds are vanity and the thoughts they are thinking, "For the sake of my name, the Lord shall be glorified," let them understand that it is false. And where is the gathering? It is the gathering that Zechariah prophesied (14:2): "And I will gather all the nations to Jerusalem."

and they shall see My glory When I wage war with them with the plague of the following description (ibid. 14:12): "Their flesh shall disintegrate...and their eyes...and their tongue."

19 And I will place a sign upon them etc. Refugees will survive the war, and I will allow them to remain in order to go to report to the distant islands My glory that they saw in the war, and also upon those refugees I will place one of the signs with which their colleagues were punished, in order to let the distant ones know that with this plague, those who gathered about Jerusalem were smitten.

20 and with covered wagons Heb. וּבְצִבִּים. These are wagons equipped with partitions and a tent. Comp. (Num. 7:3) "Six covered wagons (עֲגָלוֹת־צֶבַע)."

and with joyous songs Heb. וּבִכְרָרוֹת. With a song of players and dancers. Comp. (II Sam. 6:14) "And David danced (מְכַרְכֵּר)," treper in O.F. [Menahem (p. 109) explains it as an expression meaning a lamb. Comp. (supra 16:1) "Send lambs (כֶּבֶד)of the ruler of the land."]

as...bring an offering in a pure vessel for acceptance, so will they bring your brethren as an acceptable offering.

21 And from them too From the peoples bringing them and from those brought, I will take priests and Levites, for they are now assimilated among the heathens (nations [Mss. and K'li Paz]) under coercion, and before Me the priests and the Levites among them are revealed, and I will select them from among them, and they shall minister before Me, said the Lord. Now where did He say it? (Deut. 29:28) "The hidden things are for the Lord our God." In this manner it is explained in the Aggadah of Psalms (87:6).

24 their worm The worm that consumes their flesh.

and their fire in Gehinnom.

and abhorring Heb. וְדָאָן, an expression of contempt. Jonathan, however, renders it as two words: enough (דִּי)seeing (רְאִיָה), until the righteous say about them, We have seen enough.

In The School of the Prophets

Isaiah 66:12-22

By: Hakham Dr. Yosef ben Haggai

As usual, our Prophetic Lesson for this Sabbath in the Hebrew text starts with Isaiah 66:12 and we read until verse 22 in public making for the required ten verses of the Ashlamatah public reading, but the petucha ends in verse 24. Therefore. Verses 12-24 are the subject of our study.

The Verbal tally between the Torah Seder and our Ashlamatah is the Hebrew term **שְׁלוֹם [Shalom]** which is normally translated in our Bibles as "Peace." But the Hebrew term **Shalom** is much more than "Peace."

Deut. 20:11

וְהָיָה אִם-שְׁלוֹם תִּעַנְדְּךָ, וּפְתַחְהָ לָךְ: וְהָיָה כָּל-הָעָם הַנִּמְצָא-בָּהּ, יְהִיוּ לְךָ לְמַס־וְעֲבָדוֹךָ.

And then if they accept your terms of peace and they surrender to you, and then all the people inhabiting it will be forced labor for you, and they will serve you.

Notice, how the term "peace" is prefaced by the words "if they accept your terms of ..." That is, in order to be "peace" – SHALOM, certain "terms" must be accepted fully. The verse describes in the Peshat three of these terms:

1. Surrendering to the Laws, customs, and language of Israel
2. Becoming a forced labourer
3. Becoming a servant of Israel

These three basic ingredients of Shalom, are reinforced by the repetition of the word Shalom three times in Debarim 20:10-12

י כִּי-תִקְרַב אֶל-עִיר, לְהִלָּחֵם עָלֶיהָ--וְקָרָאתָ אֵלֶיהָ, לְשָׁלוֹם.
יֵא וְהָיָה אִם-שָׁלוֹם תִּעַנְדָּךְ, וּפְתַחְהָ לָךְ: וְהָיָה כָּל-הָעָם הַנִּמְצָא-בָּהּ, יִהְיוּ לְךָ לְמִס--וְעַבְדוּךָ.
יב וְאִם-לֹא תִשָּׁלֵם עִמָּךְ, וְעָשְׂתָה עִמָּךְ מִלְחָמָה--וְצָרְתָּ, עָלֶיהָ

Deu 20:10 "When you approach a city to fight against it, you must offer it **peace**.

Deu 20:11 And then if they accept your terms of **peace** and they surrender to you, and then all the people inhabiting it shall be forced labor for you, and they shall serve you.

Deu 20:12 But if they do not accept your terms of **peace** and they want to make war with you, then you shall lay siege against it.

In Psalm 128:6 we read again about **Shalom** albeit in another context:

ו וְרָאָה-בְּנִים לְבְנֵיךָ: שָׁלוֹם, עַל-יִשְׂרָאֵל.

Psa 128:6 and that you may see your children's children. *May **peace** be upon Israel.*

Now. A question comes to mind. What did King David meant when he states: "May **peace** be upon Israel"? When he uses the term "Shalom" here. Does it contain the three ingredients mentioned above in Debarim 20:10-12?

If there is to be "Shalom upon all Israel" of course it means:

1. That all Israel has fully Surrendered to the Laws, customs, and language of Israel – i.e. have fully accepted the yokes of the Kingdom and of the Torah.
2. That all Israel have willingly and joyfully accepted to become slaves (servants – same word in Hebrew) of HaShem, most blessed be He, And His appointed King/Messiah.
3. That all Israel have willingly and joyfully accepted to become slaves ("servants" -same word in Hebrew) to one another.

It seems to me that without these three core ingredients there can't be a state of Shalom (peace) in all Yisrael. So then, when Messiah King David teaches us to pray "**May peace be upon Israel**", he envisages a time when the three above ingredients are fully and harmoniously met.

The Prophet Yeshayahu (Isaiah) in 66:12 also makes mention of this Hebrew term **Shalom**:

יב כִּי-כֹה אָמַר יְהוָה, הִנְנִי נֹטֶה-אֵלֶיהָ כְּנָהָר שָׁלוֹם וְכִנְחַל שׁוֹטֵף כְּבוֹד גּוֹיִם--וַיִּנְקָתֶם; עַל-צַד, תִּנְשְׂאוּ, וְעַל-בְּרָכִים, תִּשְׁעָשְׂעוּ.

Isa 66:12 For thus says the LORD: "Behold, I will extend **peace** to her like a river, and the glory of the Gentiles like an overflowing stream; and you will nurse, you will be carried upon her hip, and bounced upon her knees.

Note the phrase "extend **peace** unto her like a river". Why is here "Shalom" described as "like a river"?

"Like a river" means that the state of "SHALOM" is something very active – in constant movement. "Peace according to its Hebrew understanding is not something passive and tranquil it is something active in constant motion – as our Sages have said "one Mitzvah (Commandment) leads to another Mitzvah." For example, before we eat we are commanded to wash and lift up holy hands., after that we proceed to bless G-d for the food before us, then we eat before the LORD, and after we are satisfied we proceed to give thanks (eucharist) to G-d for the food we have eaten. That is, the performance of one commandment always leads to the performance of another commandment. The observance of the commandments (particularly of the positive ones) is not something static, but rather it entails a constant activity – like the waters moving through a river.

"Like a river" is described in the same verse by the phrase "like an overflowing stream." For water to be moving it needs either the force of winds, the sea currents, or difference of heights like in a river or stream that flows down from a higher altitude towards a lower one. But as the water is in motion it also overflows the surrounding areas, particularly if the amount of water flowing is greater than the width and depth of the channel upon which it travels. This means that a person or a group of persons in a state of Shalom are continually active in the observance of the Mitzvoth (Commandments) all day long and these actions have a most beneficial impact on the person performing them, as well as benefiting the environment and people before the one observing the commandments, and even more such a person is in a complete state of "prophecy of things yet to come" (Col. 2:17)!

Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 20:10 -21:14
Tehillim (Psalms) 126:1 -128:6
Yeshayahu (Isaiah) 66:12-22
Mk 15:6-15, Lk 23:26-32, Jam. 3:3-6

The verbal tallies between the Torah and the Psalm are:

City - עיר, Strong's number 05892.

Peace - שלום, Strong's number 07965.

The verbal tallies between the Torah and the Ashlamata are:

Peace - שלום, Strong's number 07965.

Debarim (Deuteronomy) 20:10-11 When thou comest nigh <07126> (8799) unto a **city <05892>** to fight <03898> (8736) against it, then proclaim <07121> (8804) **peace <07965>** unto it.

Tehillim (Psalms) 127:1 « A Song of degrees for Solomon. » Except the LORD build the house, they labour in vain that build it: except the LORD keep the **city <05892>**, the watchman waketh but in vain.

Tehillim (Psalms) 128:6 Yea, You will see your children's children, and **peace <07965>** upon Israel.

Yeshayahu (Isaiah) 66:12 For thus saith the LORD, Behold, I will extend **peace <07965>** to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

Hebrew:

Hebrew	English	Torah Reading Deut. 20:10 –21:14	Psalms 126:1 -128:6	Ashlamatah Is 66:12-22
אַחַר	after	Deut. 21:13		Isa. 66:17
אֹיִבִּים	enemies	Deut. 20:14 Deut. 21:10	Ps. 127:5	Isa. 66:14
אָכַל	eat, ate	Deut. 20:14 Deut. 20:19	Ps. 127:2 Ps. 128:2	Isa. 66:17
אִם	mother	Deut. 21:13		Isa. 66:13
אָמַר	speak, spoke, say	Deut. 21:7	Ps. 126:2	Isa. 66:12 Isa. 66:20 Isa. 66:21
אִשָּׁה	woman, wife	Deut. 20:14 Deut. 21:11 Deut. 21:13	Ps. 128:3	
בֹּא	come, go, use	Deut. 20:19 Deut. 21:12 Deut. 21:13	Ps. 126:6	Isa. 66:15 Isa. 66:18 Isa. 66:20
בַּיִת	house	Deut. 21:12 Deut. 21:13	Ps. 127:1 Ps. 128:3	Isa. 66:20
בָּכָה	mourn, weep, cry	Deut. 21:13	Ps. 126:6	
בָּן	children, son	Deut. 21:5	Ps. 127:3 Ps. 127:4 Ps. 128:3 Ps. 128:6	Isa. 66:20
בָּנָה	build, built	Deut. 20:20	Ps. 127:1	
בֵּרַךְ	bless	Deut. 21:5	Ps. 128:4 Ps. 128:5	
גּוֹיִם	nations	Deut. 20:15	Ps. 126:2	Isa. 66:12 Isa. 66:18 Isa. 66:19 Isa. 66:20
זָרַע	sown, sow	Deut. 21:4	Ps. 126:5	
זֶרַע	seed		Ps. 126:6	Isa. 66:22
הָקַל	slain, slay	Deut. 21:1 Deut. 21:2 Deut. 21:3 Deut. 21:6		Isa. 66:16
חֶרֶב	sword	Deut. 20:13		Isa. 66:16
יָד	hands	Deut. 20:13 Deut. 21:6 Deut. 21:7 Deut. 21:10	Ps. 127:4	Isa. 66:14
יָדַע	know, known, perceive	Deut. 20:20 Deut. 21:1		Isa. 66:14
יְהוָה	LORD	Deut. 20:13 Deut. 20:14 Deut. 20:16 Deut. 20:17 Deut. 20:18 Deut. 21:1 Deut. 21:5 Deut. 21:8 Deut. 21:9 Deut. 21:10	Ps. 126:1 Ps. 126:2 Ps. 126:3 Ps. 126:4 Ps. 127:1 Ps. 127:3 Ps. 128:1 Ps. 128:4 Ps. 128:5	Isa. 66:12 Isa. 66:14 Isa. 66:15 Isa. 66:16 Isa. 66:17 Isa. 66:20 Isa. 66:21 Isa. 66:22

Hebrew	English	Torah Reading Deut. 20:10 –21:14	Psalms 126:1 -128:6	Ashlamatah Is 66:12-22
יום	time, day, today	Deut. 20:19 Deut. 21:13	Ps. 128:5	
ירושלם	Jerusalem		Ps. 128:5	Isa. 66:13 Isa. 66:20
ישב	remain, dwell	Deut. 21:13	Ps. 127:2	
ישראל	Israel	Deut. 21:8	Ps. 128:6	Isa. 66:20
כהן	priests	Deut. 21:5		Isa. 66:21
לקח	take, took	Deut. 21:3 Deut. 21:11		Isa. 66:21
לשון	tongue		Ps. 126:2	Isa. 66:18
משך	pulled	Deut. 21:3		Isa. 66:19
נחל	valley	Deut. 21:4 Deut. 21:6		Isa. 66:12
נחלה	inheritance	Deut. 20:16	Ps. 127:3	
נשא	bearing, carried		Ps. 126:6	Isa. 66:12
נתן	delivers, gives, gave	Deut. 20:13 Deut. 20:14 Deut. 20:16 Deut. 21:1 Deut. 21:8 Deut. 21:10	Ps. 127:2	
סביב	surrounding	Deut. 21:2	Ps. 128:3	
עיר	city, cities, town	Deut. 20:10 Deut. 20:14 Deut. 20:15 Deut. 20:16 Deut. 20:19 Deut. 20:20 Deut. 21:2 Deut. 21:3 Deut. 21:4 Deut. 21:6	Ps. 127:1	
עשה	do,did, done, made, make	Deut. 20:12 Deut. 20:15 Deut. 20:18 Deut. 20:20 Deut. 21:9 Deut. 21:12	Ps. 126:2 Ps. 126:3	Isa. 66:22
פה	at the edge, mouth	Deut. 20:13 Deut. 21:5	Ps. 126:2	
פנים	face, seige, before	Deut. 20:19		Isa. 66:22
ראה	see, saw	Deut. 21:7 Deut. 21:11	Ps. 128:5 Ps. 128:6	Isa. 66:14 Isa. 66:18 Isa. 66:19
רחוק	far	Deut. 20:15		Isa. 66:19
שוב	brought back, return, turn		Ps. 126:1 Ps. 126:4	Isa. 66:15
שלום	peace	Deut. 20:10 Deut. 20:11	Ps. 128:6	Isa. 66:12
שלח	send, sent	Deut. 21:14		Isa. 66:19
שם	name	Deut. 21:5		Isa. 66:22
שפט	judge	Deut. 21:2		Isa. 66:16
תוך	home, midst	Deut. 21:12		Isa. 66:17

Greek:

GREEK	ENGLISH	Torah Reading Deu 20:10 –21:14	Psalms 126:1 -128:6	Ashlamatah Is 66:12-22	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:6-15	Tosefta of Luke Lk 23:26-32	Remes/Gemara of Acts/Romans and James Jam. 3:3-6
άγω	lead, led			Isa 66:20		Lk. 23:32	
άποκρίνομαι	answered	Deu 20:11 Deu 21:7			Mk. 15:9 Mk. 15:12		
βάλλω	throwing, put		Psa 126:6				Jas. 3:3
γινώσκω	knows, known			Isa 66:14	Mk. 15:10		
γλώσσα	tongue		Ps. 126:2	Isa. 66:18			Jas. 3:5 Jas. 3:6
γυνή	woman, wife	Deut. 20:14 Deut. 21:11 Deut. 21:13	Ps. 128:3			Lk. 23:27	
έπω	said			Isa 66:17 Isa 66:20 Isa 66:21	Mk. 15:12	Lk. 23:28	
έρεώ	say	Deu 21:7	Psa 126:2			Lk. 23:29	
έρχομαι	coming		Psa 126:6	Isa 66:18		Lk. 23:26 Lk. 23:29	
ήμέρα	time, day, today	Deut. 20:19 Deut. 21:13	Ps. 128:5			Lk. 23:29	
θέλω / έθέλω	want	Deu 21:14			Mk. 15:9 Mk. 15:12		
ίδού	behold	Deu 20:16	Psa 127:3 Psa 128:4	Isa 66:12 Isa 66:15		Lk. 23:29	Jas. 3:3 Jas. 3:4 Jas. 3:5
ίππος	horses			Isa 66:20			Jas. 3:3
κλαίω	mourn, weep, cry, wept	Deut. 21:13	Ps. 126:6			Lk. 23:28	
λαός	people	Deu 20:11 Deu 21:8				Lk. 23:27	
λέγω	saying			Isa 66:12 Isa 66:22	Mk. 15:7 Mk. 15:9 Mk. 15:12 Mk. 15:14	Lk. 23:30	
μακάριος	blessed		Psa 127:5 Psa 128:1			Lk. 23:29	
ξύλον	tree, wood	Deu 20:19 Deu 20:20				Lk. 23:31	
παραδίδωμι	delivered up	Deu 20:13 Deu 20:20 Deu 21:10			Mk. 15:10 Mk. 15:15		
πίπτω / πέτω	fallen	Deu 21:1				Lk. 23:30	
ποιέω	do, did, done, made, make	Deut. 20:12 Deut. 20:15 Deut. 20:18 Deut. 20:20 Deut. 21:9 Deut. 21:12	Ps. 126:2 Ps. 126:3	Isa. 66:22	Mk. 15:7 Mk. 15:8 Mk. 15:12 Mk. 15:14 Mk. 15:15	Lk. 23:31	
πύρ	fire			Isa 66:15 Isa 66:16 Isa 66:24			Jas. 3:5 Jas. 3:6
στόμα	at the edge, mouth	Deut. 20:13 Deut. 21:5	Ps. 126:2				Jas. 3:3
φέρω	offer, bear			Isa 66:20		Lk. 23:26	
φονος	carnage, murder	Deu 20:13			Mk. 15:7		

NAZAREAN TALMUD

SIDRA OF "D'BARIM (DEUT.) 20:10 –21:14"

"KHI TIQRAV EL I'IR" - "WHEN YOU COME NEAR TO A CITY"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

And as they led him away, they seized Sh'mon, a certain man of Cyrene, who was coming from the country, and placed the cross on him, to carry it behind Yeshua. And a large gathering of the people were following him, and women who were mourning and lamenting him. But turning to them, Yeshua said, "Daughters of Yerushalayim, do not weep for me, but weep for yourselves and for your children! For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that did not give birth, and the breasts that did not nurse!' Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they do these things when the wood is green, what will happen when it is dry?" And two criminals were also led away to be

Now at each (Passover) **feast**³² he (Pilate) customarily **released** to them, (the Jewish people) **one**³³ (any) prisoner whom they requested.³⁴ Now (there was) one called Bar Abba imprisoned with the rebels who had performed murder during the insurrection. And the people (Tz'dukim)³⁵ came up (and) began to ask him (Pilate) to do as he customarily did (for them). Then Pilate answered them, saying,³⁶ "Do you want me to **release** for you the king of the Jews?"³⁷ For he realized that the Kohen Gadol had handed him (the Master) over out of jealousy. However, the Kohen Gadol pressed the people (Tz'dukim) so that he would **release** for them Bar Abba instead. So Pilate answered (and) said to them again, "Then what do you want me to do with the one whom **you** call the king of the Jews?" And they shouted back, "Crucify him!" And Pilate said to them, "Why? What evil has he committed?" But they shouted all the louder, "Crucify him!" So Pilate, wanted to satisfy the crowd, **released** for them BarAbba. And after he had Yeshua

³² Verbal connection to D'barim 16:10

³³ Verbal connection to D'barim 15:7

³⁴ We surmise from materials and commentaries on this verse that Pilate released a prisoner because he revered Dionysus and esteemed the City of Dionysia of this Roman deity.

The Athenian Anthesteria were part of a wider cycle of Dionysiac festivals which extended from the Rural Dionysia in Posideon (December-January) via Lcnaia (in Gamelion, January-February) and Anthesteria to the City Dionysia in Elaphebolion (March-April). Every festival projected its own image of Dionysiac epiphany.

Brill. (1999). *Dictionary of Deities and Demon in the Bible* (2 ed.). (K. v. Toom, B. Becking, & P. W. van der Horst, Eds.) Grand Rapids, MI: William B. Eerdmans Publishing Company. p 254

Unlike many pagan festivals, which occurred in the spring, which celebrated fertility the Dionysian festival in March/April, was associated with violence. Merrit, "Jesus Barabbas" determined at the Dionysian festival a single prisoner was released. Although the "prisoner" released in the Dionysian festival was not acquitted. He was only released in order to participate in the festival. Consequently, Pilate's "custom" may have originated in a pagan festival. Craig Evans tries to make a case that the Mishnah (Pes. 8:6) details this custom. However, while his thesis is plausible, the argument is unconvincing. Given the Roman bent towards mythology I opt for the solution above.

³⁵ It should be a matter of common logic that the crowd was of the Tz'dukim for three reasons. The P'rushim were presently occupied in Pesach preparations and that they "came up" or "went up" indicates that they went to the Hasmonean fortress, Antonia at the Northwestern corner of the Temple mount isolating the incident from the Temple area proper. Thirdly, because the P'rushim was ready to offer their Korban Pesach they would have been in a state of ritual purity excluding them from entering Gentile homes or edifices.

³⁶ Verbal connection to D'barim 15:9

³⁷ The repetitive use of "King of the Jews" whereby Pilate guarantees Yeshua's conviction and death.

executed with him.

whipped, he handed him over so that he could be crucified.

SCHOOL OF HAKHAM YA'AQOB'S REMES
YA'AQOV 3.3-6

³ If we put bits into the mouths of horses to make them obey³⁸ us, we direct³⁹ their whole bodies. ⁴ Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. ⁵ So also the tongue is a **small** member, yet it boasts of great exploits. How great a forest can be **set ablaze by a small fire!**^{40 6} **And the tongue is a fire.** The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature,^b and is itself set on fire by hell.^c

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

Deut. 20:10 – 21.14	Psa 126:1 -128:6	Is 66:12-22	Mk 15:6-15	Lk 23:26-32	Jam. 3:3-6
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

MAY OUR MASTER TEACH US CONCERNING THE YEAR OF RELEASE (SHIMITAH)?

Gen 1:31—2:3 Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. And then God blessed the seventh day and sanctified it, because on it God rested from all his work that he had done in creation.

The Mishnah establishes rules found in the Torah with regard to the explicit correlation of Shabbat and the Sabbatical condition of the land. *Masechet*⁴¹ Shebi'it sets forth the laws of relationship to the Land of Israel, which embodies the fundamental truth that G-d is solitary proprietor of Eretz Yisrael. Consequently, the Mishnah, *masechet Shebi'it* sets forth a number of halakhic rules with regard to the land and its use during the Sh'mittah year. For example...

1. The prohibition of farming the land during the seventh year;
2. The use of the produce in the seventh year solely for eating, that is to say, its purpose and function by its

³⁸ To persuade, particularly to move or affect by kind words or motives. To persuade, particularly to move or affect by kind words or motives.

³⁹ This is a semi-passive form of control. Thus, the control may be through pain in the training process. But when the training has finished the horse, or student is able to be manipulated with ease. manipulation does not imply forced control. This form of control is persuasive and through influence rather than great assertive control. This control in the Rabbinic Student is through personal conviction. If we appeal to personal beliefs and convictions, we can influence without coercion.

⁴⁰ Does Hakham Ya'aqob know that we have arrived at Hanukah?

^b Or *wheel of birth*, i.e. cycle of life.

^c Gk *Gehenna*

⁴¹ מִסְכַּת; lit. "web" — Tractate

- very nature; and
3. The remission of debts

During the Sh’mittah year, the B’ne Yisrael demonstrate that Eretz Yisrael belongs to G-d and they are His tenants. The laws of the Mishnah mandate how the tenants are to treat the land, property that they inhabit as tenants. Furthermore, Seder Zeraim initially establishes that G-d requires particular practices of those tenants who occupy His land, property. By the observance of the rules and laws of the land, we are able to insure that the crops and produce is “Holy.” Adam and Ḥava lived in a Garden established by G-d, and as tenants of the Garden, they were subject to the rules of the Garden. Only with the abuse of G-d’s property and violation of applicable laws are the tenants evicted.

Tractates Ma’aserot and Ma’aser Sheni further establish levies required to live in that land. These levies paid to G-d’s agents, insure that the tenant has the usufructuary use of that land so long as they follow the rules of that land and pay its dues. Of course, this subject needs further elaboration. Nonetheless, logic will suffice to delve deeper into this thought.

Logic dictates that the message of Shabbat and Shebi’it are the same.

The boundaries of Shabbat, established by an Erub, establish a periphery of communal property. Or, the Erub marks off a particular piece of land which is the boundary of Shabbat. We relate to this property and its instructions (the instructions of Erub) just as we would to Eretz Yisrael. Furthermore, Shabbat and Shebi’it are sanctifications of time. The periphery of time is sanctified in the same manner as the Erub that marks the limit of Shabbat. We relate to time through the rules of Moedim, G-d’s divinely appointed practices for the sanctification of time. Therefore, Shabbat and Shebi’it further another point in relation to the Sh’mittah. Shabbat and Shebi’it teach us that G-d is not only the Master of the Land, but He is also the Master of Time. In other words, we release our control, or personal use of time during Shabbat and Shebi’it. During this “time” we effectively relinquish personal use for that period and engage in special, “G-d oriented” practices. The effect of Shabbat even revises our speech.

However, Shabbat and Shebi’it only work when we relinquish our control of property and time to G-d. If we were to fail to relinquish control of the land and time, we fail to reap the benefits of either. The term *hefker* is something under no one’s ownership. The declaration of *hefker*⁴² is, in part a fallacy. *Hefker* is the release of ownership and the acknowledgment of G-d’s omnipotence. Our relinquishment of property and time connect us with the whole community of Yisrael. Therefore, by our relinquishment of control over time and property we connect with the community of Yisrael. Likewise, when we relinquish our use of those periods we are able to connect with G-d.

During Shabbat, the Erub forms communal property. The property that “we possessed” is “released” to become communitarian. Because we are a part of this communitarian society, we are collectively responsible for adhering to the rules of tenement-ship. What this insures is responsibility within and for other communal members.

INSURRECTION AND EVICTION

From a Peshat hermeneutic, we can derive from the account of Adam and Ḥava that failure to observe the rules of the land brings expulsion. Furthermore, if we were to rehearse the story of Cain, we would see that his spilling of blood on the land polluted that land and brought about his exile. The broad rule of Peshat derived from masechet Shebi’it determines particular rules of Eretz Yisrael.

Targum Pseudo Yonatan Yesha’yahu 63:9—11 *In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them; in His love and in His*

⁴² Yad Avraham Institute. (2008). *The Mishnah, Artscroll Mishnah Series, A New Translation with Commentary Yad Avraham Anthologized from Talmudic Sources and Classic Commentators*, (Vol. Ila). (R. Y. Danziger, Ed., & R. M. Roberts, Trans.) Brooklyn: Mesorah Publications, Ltd. p. 241

pity upon them He delivered them; He lifted them up and carried them all the days of old. 10. But they rebelled and incited to anger against the Memra of His holy prophets; therefore, His Memra was turned to be an enemy, and He Himself battled against them. 11. Then he had pity for the glory of His name, for the sake of the remembrance of His benefits which were from of old, the prodigies which He did by the hands of Moses for His people that they might not say, Where is He who brought them up out of the sea, where is He who led them in the wilderness as the shepherd his flock? Where is He who made the Memra of His holy prophets dwell among them

While the Prophet looked at a historical event, we can look at this event and see an allusion to the Diaspora in the phrase, “*He who led them in the wilderness as the shepherd his flock.*” “The Holy One, blessed be He, taught us statutes and ordinances” through His Divinely appointed agents (the Hakhamim). We rebelled against these rules and were evicted from the land. The Holy One, Blessed be He taught us through Hakham Hillel the Elder that we must treat our brothers with communitarian propinquity. Hillel’s Prosbul demonstrated our lack of collective responsibility. Our sin was not only a sin against the land and our brothers; we sinned against G-d. Had we learned the lesson of “cleaving to G-d,” through cleaving to our Hakhamim we would not have been evicted from the land. Nevertheless, we rebelled as Rashi clearly points out.

Rashi’s commentary to verse Yesha’yahu 63:10 reads, “**But they rebelled**” “They angered.” Comp. (Deut. 9:7) “You were rebellious (מקרים).”

Consequently, insurrection caused Yisrael’s eviction from Eretz Yisrael. Here we identify the point of intersection, as a conflict, between G-d’s and man’s will. The halakhah of masechet Shebi‘it takes as its task the realization of Yisrael’s acceptance of G-d’s will for G-d’s Land, shared by Yisrael on princely terms.

Mar 15:7 Now (there was) one called Bar Abba imprisoned with the rebels who had performed murder during the insurrection.

Note the sin of Bar Abba. His sin was that of murder, which we have discussed in the story of Cain previously. Bar Abba, undoubtedly a Zealot,⁴³ in his “zeal,” was inappropriate to the extreme of murder. In trying to bring about autonomy, Bar Abba shed blood on the soil of Eretz Yisrael, polluting the land. Was Bar Abba correct in his insurrection against Rome?

Targum Pseudo Yonatan Yesha’yahu 63:1. *He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold, I am revealed - just as I spoke - in virtue, there is great force before Me to save. 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? 3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their strong ones before Me, and I will annihilate all their wise ones. 4. For the day of vengeance is before Me, **and the year of My peoples salvation has come.***

Our Prophet foresaw the ruin of Edom as G-d’s assigned justice for Edom/Rome. The B’ne Yisrael in the first century looked for a redeemer who would bring Edom/Rome to its demise. Bar Abba was like many other zealots who lived in the land seeking autonomy. Just after the destruction of the Temple, Rabbi Akiba misplaced his confidence in Bar Kokhba. Rabbi Akiba, Bar Kokhba and Bar Abba were all misguided and tried to circumvent the plan of G-d. Bar Abba was like Cain. Cain refused to acknowledge his father’s sin. As a result, he brought a vegetable offering rather than an animal sacrifice required as a sin offering. Bar Abba, in his zeal to reestablish the glory of Yisrael, equivocated the rules of the land. Consequently, he incurred a debt that he could not repay.

⁴³ Use of “Zealot” may be anachronistic. Nevertheless, it serves well to demonstrate the character of the insurrectionist.

THE SNARE OF THE WICKED

Tehillim 119:110. The wicked laid a snare for me, but I did not stray from Your precepts.

Mar 15:12 So Pilate answered (*and*) said to them again, "Then what do you want me to do with the one whom you call the king of the Jews?"

The trap of the enemy was to act like Bar Abba, Rabbi Akiba and Bar Kokhba. However, Yeshua refused, to the point of death to conduct himself in any behavior that was contrary to the will of G-d.

Yeshua has gone out of his way to demonstrate that he is NOT an insurrectionist.⁴⁴ Furthermore, Yeshua determines that he is not an insurrectionist with his comments found in Mark 12:13—17; 14:48—49

Mar 12:13—17 And they (the chief priests of the Sadducees (Heb. Tz'dukim) and the scribes (Heb. soferim) of the Sadducees) apostolized to him (Yeshua) some of the Soferim and of the household of Herod, to *politically* ensnare him in discourse.¹⁴ And these came, and asked him: Rabbi (Hakham); we know (perceive) that you are true, and that you are not bribed by any man, and you are not afraid (concerned) to face any man, but teach the way (i.e. Torah) of Elohim (Heb. God in His attribute of justice) in truth. Does your teaching allow paying taxes to the Caesar? Is it permissible (allowed) or not?¹⁵ But knowing their deceitfulness, he said to them, "Why do you test (attempt to ensnare) me? Bring me a denarius so that I may see *it*."¹⁶ And they brought *it*. And he said to them, Whose image (icon) and inscription is this? And they said to him, the Caesar's.¹⁷ And answering, Yeshua said to them, Give back the things of Caesar to Caesar, and the things of Elohim to Elohim. And they were astonished by him.

Mar 14:48—49 And Yeshua said responding to (pronounced a guilty sentence against) them, "Have you come out with daggers and clubs, as if against a robber (**also translated insurrectionist**),⁴⁵ to take me?"⁴⁹ I was with you daily in the Bet HaMikdash teaching and you did not seize me (then). Nevertheless, the Scriptures must be fulfilled.

Through his obedience, he would rectify the sin of the Golden calf, release the Levitical Priesthood from their intermediary duty and re-establish the Priesthood of the firstborn. All of this was a preparation for the coming Diaspora. Yeshua's thoughts may have sounded like the following Psalm.

Tehillim 119:113. I hate those who harbor iniquitous thoughts, but Your Torah I love.

Targum Pseudo Yonatan Tehillim 119:126. It is time to do *the will of the LORD; the scholars* have desecrated Your Torah.

Tehillim 119:127. Because I loved Your commandments more than gold, even more than fine gold.

I loved your commandments more than "gold." Yeshua was now facing the ability to make tikun for the sin of the golden calf or serve his personal agenda. The tempter in the Matthew account of the "temptation of the master" offers a plan "if only" he would bow and worship the adversary he could solve all the world problems. While we will not delve into the Midrashic interpretations of these passages, we understand this to mean in Jewish terms, as yielding to personal desire vs. following the will of G-d. Yeshua loved the mitzvot more than gold. In other words, his personal desire became so intertwined with the will of G-d that it was impossible for him to do anything else. His captivity brought about a release and resolve for the sin of the golden calf. The hermeneutic principle of

⁴⁴ Cf. Mark 11:17; 12:13-17

⁴⁵ ληστής, οὔ, ὁ (1) *robber, bandit, highwayman*, one who seizes by violence, in contrast to a thief (κλέπτης), who uses stealth (LU 10.30); (2) **politically insurrectionist, revolutionary, rebel who favors the use of force** (JN 18.40); (3) figuratively, of unscrupulous, greedy, or overambitious leaders (JN 10.8) Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (246). Grand Rapids, Mich.: Baker Books.

Sevarah will illuminate all the imports that we do not have room to discuss at present.

CONCLUSION

In the inauguration of his ministry, Yeshua was granted the privilege of announcing the Yobel (Jubilee). With the termination of his ministry, he was able to bring about a tikun, release for the sin of the golden calf. He inaugurated a Yobel and declared a spiritual release.

Hakham Tsefet has used the word “**release**” four times firmly anchoring the present pericope with the Sh'mittah of our present Torah Seder.⁴⁶ Hakham Tsefet's opening...

Mar 15:6 Now at each (Passover) feast he (Pilate) customarily **released to them, (the Jewish people) one (any) prisoner whom they requested.**

This verse lays the foundation for his discussion. And, finding the end in the beginning and the beginning in the end he concludes with...

Mar 15:15 So Pilate, because he wanted to satisfy the crowd, **released for them Bar Abba. And after he had Yeshua whipped,⁴⁷ he handed him over so that he could be crucified.**

What is Hakham Tsefet trying to say?

We have seen that Sh'mittah and Shabbat deal with time related mitzvot. In the course of our discussion, we have briefly discussed four tractates of the Mishnah.

1. Shebi'it — dealing with the Year of release
2. Erub — dealing with Sabbath boundaries
3. Ma'aserot —tithes and
4. Ma'aser Sheni and — the second tithe

One lesson connects all four tractates. That lesson is ...

Ecc. 3:1 To everything *there is* a season, A time for every purpose under heaven:

Simply stated the sanctification of time requires specific actions at specific times. To act outside of those appointed times (Divine Appointments) is to miss the point of each of the lessons taught by the Hakhamim.

The land of Yeshua's time was filled with genuine Hakhamim and those who were pseudo-scholars. In this, our Psalmist says, as we have cited above...

Targum Pseudo Yonatan Tehillim 119:126. It is time to do *the will of the LORD*; *the scholars* have desecrated Your Torah.

Sh'lomo reiterates his point concerning time...

Ecc 3:10-11 I have seen the God-given task with which the sons of men are to be occupied. ¹¹ **He has made everything beautiful in its time.** Also He has put eternity in their hearts, except that no one can find out the

⁴⁶ Cf. Mark 15:6,9,11,15

⁴⁷ Martin Hengel purports the idea that only slaves were flogged before their execution by crucifixion. If this is true and Hakham Tsefet knew of this particular practice, he would have been further solidifying his relation to the Year of Release, the Shimitah. See e.g. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. 316 note 201, Hengel, M. (1977). *Crucifixion in the Ancient world and the folly of the Cross*. (J. Bowden, Trans.) London: SCM Press. pp. 51—63

work that God does from beginning to end.

Acting in accordance with the rhythm of G-d's timing insures success. However, when we try to accomplish the will of G-d at the wrong time we bring ruin and tragedy on ourselves.

From this principle, the Sages of blessed memory have initiated the context of the entire Mishnah with its opening phrase...

“From what time?”⁴⁸

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

THE HORSE

Again, Hakham Ya'aqob mirrors the Torah Seder by speaking of the “Horse.”

Piska 199

When thou drawest nigh unto a city—Scripture speaks here of a nonobligatory war—**unto a city**—not to a metropolis, nor to a village — **to fight against it.**⁴⁹

Of course, it is hard to see the connection from the contemporary point of view. The expression “War Horse”⁵⁰ has been used in many times and ways. The Calvary was usually a mounted body of men who used the horse as their vehicle for speed and maneuverability. This the analogy and imagery of the horse is shown to us as an animal that is domesticated through the “bit” in the mouth. Likewise, we see that the “horse” is mentioned in such proximity to last week's Torah Seder where the King was not to multiply horses.

D'barim 17.16 Moreover, he shall not keep many horses or send people back to Egypt to add to his horses, since the LORD has warned you, “You must not go back that way again.”

D'barim 20.1 When you go to [wage] war against your enemy, and you see **horse and chariot**, people who outnumber you; do not be afraid of them, for [the word of] Adonoy, your God, is with you [will aid you], He Who brought you up from the land of Egypt.

Horse is also a sign of a King or Monarchy

Job 39.19-25 Scoffing at the horse and its rider. Do you give the horse his strength? Do you clothe his neck with a mane? Do you make him quiver like locusts, His majestic snorting [spreading] terror? He paws with force, he runs with vigor, Charging into battle. He scoffs at fear; he cannot be frightened; He does not recoil from the sword. A quiverful of arrows whizzes by him, And the flashing spear and the javelin. Trembling with excitement, he swallows the land; He does not turn aside at the blast of the trumpet. As the trumpet sounds,

⁴⁸ **m. Ber 1:1**

⁴⁹ Hammer, Reuven, ed. *Sifre: A Tannaitic Commentary on the Book of Deuteronomy*. Yale Judaica Series, v. 24. New Haven: Yale University Press, 1986. p. 217

⁵⁰ The horse was used for war. The earliest military use of the horse was to pull the chariot. Mounted cavalry do not appear until the first pre-Christian millennium. In Mishnaic and Talmudic times, too, the horse was not highly regarded as a draft animal, one Baraita enumerating its six drawbacks in this respect (Pes. 113b). Rav in Babylonia cautioned his pupil Rav Assi not to “live in a town in which no horse neighs and no dog barks,” since the horse senses an enemy and warns its owners (Pes. 113a; and see Rashi *ibid.*). The horse sleeps for a very brief period, according to a Midrash for only 60 respirations at night (Suk. 26b), Roth, Cecil. *Encyclopedia Judaica* [or *Encyclopedia Judaica*] (16 Volumes). Keter Publishing House, n.d. Vol. 9 p. 546 Phinehas Horowitz, *Panim Yafot*, 1 (1824)

he says, "Aha!" From afar he smells the battle, the roaring and shouting of the officers.

PHILO

Seeing Ya'aqob's picture of the horse correctly as an allegory.

For Philo the horse is an allegory of the body or unrestrained passion. Thus, he discusses the ability of the "horsemen's"⁵¹ ability to handle the "wild" creature. He also relates the horse to the passions of man. In the above cited Philo, we see that "Dan" who represents "justice" by means of his name being associated with "Din." In this aspect the horse is unrestrained pleasure or the Yetser HaRa.

Horsemanship is a man of wisdom who has his passions under his control or under the control of the Neshama, the higher function of the soul.

Agr. 1:97 But, in the allegorical explanations of these statements, all that bears a fabulous appearance is got rid of in a moment, and the truth is discovered in a most evident manner. The serpent, then, which appeared to the woman, that is to life depending on the outward senses and on the flesh, we pronounce to have been pleasure, crawling forward with an indirect motion, full of innumerable wiles, unable to raise itself up, ever cast down on the ground, creeping only upon the good things of the earth, seeking lurking places in the body, burying itself in each of the outward senses as in pits or caverns, a plotter against man, designing destruction to a being better than itself, eager to kill with its poisonous but painless bite. But the brazen serpent, made by Moses, we explain as being the disposition opposite to pleasure, namely, patient endurance, on which account it is that he is represented as having made it of brass, which is a very strong material.

THE HORSE, THE SHIP, THE RUDDER AND THE SPARK

Philo makes a distinction between one who rides a horse and a true equestrian (horsemen). The rider can mount the horse and even riding the horse, but he is not the horse's master per se. Or we should say that he has not mastered the art of horsemanship. Thus, the true equestrian is a master at the art of riding horses. When he rides the horse, the horse is under his full control. The "rider" is not a person who has mastered the horse. He may have mounted the horse and may sit in the place of the Horseman, but he has not mastered the horse. In the dominant number of cases the horse with the mere rider does not perform what the rider wishes. This is of course because the horse is a wild beast. In this sense the horse may represent the Yetser HaRa. If the "rider" is not a true equestrian the horse will do as it chooses. The rider then rides and goes in places that he does not want usually against his will. Philo has also addressed this allegory. In his coverage of the "Song of the Sea" he records that Moshe Rabbenu says that, "No horseman, Moses says in the admonitions (ταῖς παρααινέσεσιν), is to rule over Israel (Deut. xvii. 15f.)."⁵² The allegory shows that the B'ne Yisrael are determined to live in freedom from the tyranny of merciless tyrants so long as they follow and observe the Torah. However, Philo also notes that the horse is a raging animal that represents unrestrained passion, i.e. the Yetser HaRa.

Leg. 2:102 On this account also it was that Moses praised God in his hymn, because "the horse and his rider has he thrown into the sea," [Exodus 15:1] meaning that he has thrown the four passions, and the miserable mind which is mounted on them, down into ruin as to its affairs, and into the bottomless pit, and this is almost the burden of the whole hymn, to which every other part of it is referred, and indeed that is the truth; for if once a freedom from the passions occupies the soul, it will become perfectly happy.⁵³

⁵¹ ἵππικῆς - horseman or cavalryman

⁵² Legum allegoriae II, 102

⁵³ Cf. also Philo. Philo, Vol. I. Translated by F. H. Colson and G. H. Whitaker. Greek/English bilingual edition. Cambridge, Mass.: Harvard University Press, 1929. p. 289

The miserable mind that rides the horse is a mind unrestrained by the positive allegory of the four legs that represent the four levels of hermeneutics from which we derive the "laws" of behavior from.

We must also realize that the horse is a tamable animal which can be domesticated. As such the Horse becomes a vehicle of its master.

B'resheet (Gen.) 49:17 "Dan shall be a serpent in the way, A horned snake in the path, that bites the horse's heels, so that his rider falls backward.

DAN AS A SERPENT

Often, we see or read of the "serpent" and we think that it is a negative sign. But this is not always the case. In the present context Dan is seen as the restrain for the untamed horse.

m. Abot 2:10 They [each] said three things. R. Eliezer says, "Let the respect owing to your fellow be as precious to you as the respect owing to you yourself." "And don't be easy to anger." "And repent one day before you die." "And warm yourself by the fire of the Hakhamim, but be careful of their coals, so you don't get burned." "For their bite is the bite of a fox, and their sting is the sting of a scorpion, and **their hiss is like the hiss of a snake.**" "And everything they say is like fiery coals."⁵⁴

Biting the horse's heel." It is quite in keeping that the character which upsets the stability of created and perishable life attacks the heel. The passions are likened to a horse. For **passion**, like a horse, is a four-legged creature, impulsive, full of wilfulness, and naturally restive. But the principle of self-mastery loves to bite and wound and destroy passion. When passion with its heel bitten has stumbled " the horseman shall fall backwards." We must understand by "the horseman " the mind that is mounted on the passions, which falls off the passions when they are brought to a reckoning and overthrown. 'Tis well that the soul does not fall forwards: let him not get in advance of the passions, but be behind them, and he shall learn self-control.⁵⁵

Dan, "judgment," is the faculty of the Neshamah which examines, investigates, discerns, and, in a way, judges each action, and is therefore likened to the serpent (Hakham), not the friend and counsellor of Chavah (which is called Eve in the language of the Fathers), **but the Brazen Serpent**. The two stories referred to may appear mythical, but they are discovered and understood in the allegorical explanations the mythical element is entirely removed, and the truth found plain. Eve's serpent is pleasure, unable to rise, which bites man's heel. Moses' is endurance, the opposite of pleasure, which bites the horse's heel. Thus, the brazen serpent is the healing balm that cures the bite of the heal. And better stated the Brazen Serpent is the wisdom of the Hakhamim whose teachings cure the wanton desire of the unrestrained Yetser HaRa.

A WORLD ON FIRE:

As is the case with every allegory we see that there are positives and negatives. The tongue "set on fire" can have either positive or negative connotations. The negative intimated here means that the unrestrained tongue can destroy worlds. Unfitly spoken word can crush a whole positive world. However, just like the negative words spoken the positive use of this small member can build universes. The Tongue is equated with the spark which being so minimal a representative of fire can set the world ablaze.

Moses in the Song praises God, that " He cast horse and rider into the sea " (Exod. xv. 1). He means that God cast to utter ruin and the bottomless abyss the four passions and the wretched mind mounted on them. This is indeed practically the chief point of the whole Song to which all else is subsidiary.

⁵⁴ Neusner, J. (1988). The Mishnah: A new translation. New Haven, CT: Yale University Press. p. 677

⁵⁵ Philo. Philo, Vol. I. Translated by F. H. Colson and G. H. Whitaker. Greek/English bilingual edition. Cambridge, Mass.: Harvard University Press, 1929. p. 285

Seldom have we ever heard a positive allegory about this member and an association of building rather than the destroying. However, there is a positive understanding of a world on fire that can be derived from this allegory. Above we have shown the connection to the "Serpent." Thus, we point to the Sages and Torah Scholars as the "Brazen Serpent." Their "hiss" is the venom of the serpent. But it is given in doses that will bring about an immunity to the negative poison of the primordial Nachash (serpent). The simplest word of the Sage can ignite a world of splendor in the mind of his talmidim.

In D'barim we have the association of fire with the Torah and the words of the Hakhamim.

D'barim (De.) 33:2 And he said: The Lord came from Sinai and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

D'barim (De.) 5:21 and ye said: 'Behold, the Lord our God has shown us His glory and His greatness, and **we have heard His voice out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

R. Judah applied the verse⁵⁶ to the students of the Torah (Hakhamim). **LOCKS BLACK LIKE A RAVEN: these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).⁵⁷

b. Chag. 27a Abbahu said that R. Eleazar said: **The fire of Gehinnom has no power over the Hakhamim. It is an ad majus conclusion** [to be drawn] from the salamander.⁵⁸ If now [in the case of] the salamander, which is [only] an offspring of fire, he who anoints himself with its blood is not affected by fire, **how much more so the Hakhamim, whose whole body is fire**, for it is written: **Is not My word like as fire?** saith the Lord.⁵⁹ Resh Lakish said. **The fire of Gehinnom has no power over the transgressors of Israel.** It is an ad majus conclusion [to be drawn] from the altar of gold. If the altar of gold, on which there is only a denar thickness of gold,⁶⁰ is not affected through so many years by the fire, **how much less** so the transgressors of Israel, who are full of good deeds⁶¹ as a pomegranate [is of seeds]; for it is written, Thy temples are like a pomegranate split open.⁶² Read not thy temples [*rakkathek*] but thy worthless ones [*rekanim shebak*].⁶³

[NAZAREAN P'RUSHIM](#)

Thus, we can see the magnitude of the words of the Sages as they teach the Torah. What is left to be seen for us in this era is the foundation that they laid in their teachings from antiquity handed down from the Nazarean Hakhamim was the "Perfect Torah." Neusner use this title to show that the system of Torah transmission gives us the "exact," perfect Torah by being handed down by the Sages.⁶⁴ However we only make mention of this system because it is the only way we can receive the Torah. Hakham Shaul (Paul) like Josephus describes himself as a P'rush (singular of P'rushim). But the best description of the P'rushim comes from his words, "taught according to

⁵⁶ Song of Solomon 5:11

⁵⁷ Midrash Rabbah - The Song of Songs V:14

⁵⁸ A fabulous animal generated in fire which, according to the Midrash, must burn incessantly for seven days and nights; but Rashi here postulates seven years, and the Aruch (s.v.) seventy years. For a fun account of the legend, v. J. E. vol. X, pp. 646-7.

⁵⁹ Jer. XXIII, 29.

⁶⁰ Denarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. ihtau.

⁶¹ Lit., 'precepts.

⁶² Cant. IV, 3.

⁶³ Lit., 'thy empty ones'. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sinneth, and yet doeth not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit.

⁶⁴ Neusner, Jacob. The Perfect Torah. The Brill Reference Library of Judaism, v. 13. Leiden ; Boston: Brill, 2003.

the perfect⁶⁵ manner of the Torah."⁶⁶

"I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness⁶⁷ of the law (Torah and Mesorah) received from our fathers, being zealous for God, just as all of you are today. (II Luqas 22.3)⁶⁸

Furthermore, as Newman, and Ludlam prove in their work⁶⁹ that even though each of the competing parties during the First Century, held their own view and interpretation of the Torah they followed in practice the exactness of P'rushim interpretation and application. Newman, and Ludlam point out that it was only the P'rushim who were Soferim (Scribes).⁷⁰

One central characteristic of the Nazarean P'rushim was their interest in Biblical law and its interpretation.⁷¹ This was not just a passing whim. The Nazarean P'rushim were interested in the posterity of Orthodox Judaism. They thought they were banding together for the protection of their ritual and Mesorah. But they were laying the foundations for a world civilization. They fostered the central core of Pharisaic⁷² teachings by teaching the resurrection of Messiah (Yeshua). They held on, with confidence that Yeshua was Messiah. However, setting this aside they believed in the power and teaching of the Mesorah (Oral Torah) as a means of showing that Yeshua was Messiah. And furthermore, they made it possible for all to see the characteristics of Messiah through the weekly Torah Sederim.

The Nazareans did not embrace the way of the P'rushim as some estranged doctrine or practice. They were P'rushim from the beginning.⁷³ They fostered models for the coming Sages to follow. Their devotion to the Torah is readily seen. The novelty of their teachings was the reversal of Shammaite edicts laid down in 18 – 20 B.C.E. G-d had opened the windows of the Heavens and poured out the nefesh Yehudi into those Gentiles who possessed the spark of that ancestry in their DNA.

The Nazareans understood the power and importance of community. This was at the core of Pharisaic ideology. They did not specifically close the door to outsiders. They were the "Pastors" of Messiah's flock to be guarded by men of wisdom.

⁶⁵ ἀκρίβεια see below

⁶⁶ II Luqas (Acts) 22.3 The "telos" (goal) of the Torah is Messiah. In other words, in Messiah we have the living embodiment of the Torah. Thus, the Nazarean P'rushim held the Perfect Torah.

⁶⁷ ἀκρίβεια - ἀκριβεία, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατὰ ἀκριβείαν τοῦ νόμου in accordance with the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

⁶⁸ Acts 22.3, my translation

⁶⁹ Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden; Boston: Brill, 2006.

⁷⁰ Ibid. While we accept this view in general, we cannot exclude the Tzdukim (Sadducees) from possibly having their own version of "Scribe" or Sofer.

⁷¹ Cf. II Luqas (Acts) 6.1-6

⁷² Please note that the title for the Pharisees in Hebrew is Parush (singular) and P'rushim plural. We also adopt the doctrine of the P'rushim and title it "Pharisaic."

⁷³ Pharisaic component of their faith won its world victory, as it won its initial victory in Palestine, not through a promise, but by a fulfillment. Its doctrines did not offer redemption; they brought it. They were in effect an announcement of "freedom to all the earth." The submerged were the equals of the patricians; * women were the equals of men; slaves were the equals of masters. All alike were children of God, created in His Image. The mere declaration of such principles aroused the latent sense of human dignity in the breast of the downtrodden, and he gratefully embraced the faith which brought him such salvation and comfort. Cf. Finkelstein, Louis. *The Pharisees: The Sociological Background of Their Faith*. Third Edition, Second Impression edition. Jewish Pub. Society, 1966. p. xiii

Like some modern Chinese, they could not distinguish Judaism from Christianity, and considered them one faith. As a result, both Christianity and Judaism claim these converts as their own; but obviously it was the Pharisaism, common to both faiths, which won them.⁷⁴

What was common to all P'rushim was ...

1. The Resurrection of the Dead
2. The acceptance of the Yoke of the Torah

For the "outsiders" who sided with the Nazarean P'rushim ...

To admit the belief in the Resurrection or the validity of the Oral Law was perhaps not as righteous as to accept the full "yoke of the Law." But it was far better than associating oneself with the Sadducees by a denial of the Pharisaic doctrines. He who violated a Pharisaic interpretation transgressed the Law; he who rejected a major Pharisaic dogma lost his immortality.

The Nazarean Jewish Scholars in an attempt to guard the truth about Messiah, the resurrection of the Dead and the acceptance of the "Yoke of the Torah." Hakhamim of ancient Jerusalem, they thought they were banding together for the protection of their ritual. Unbeknownst to them they were laying the foundations for a world civilization.

אמן ואמן סלה

Questions for Understanding and Reflection

1. From all the readings for this week, which verse or verses touched your heart and fired your imagination?
2. What does it mean to be in a state of "Shalom – Peace"?
3. In Mark 15:6-15 which persons in this narrative were in a perfect state of Shalom, and who were not?
4. In Psalm 126:5 we read: "Those who sow with tears will reap with song." Can one be in tears because of pain whilst being in a perfect state of Shalom?
5. According to our Sages, what is a dream?
6. In your opinion what is the prophetic statement for this week?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

⁷⁴ Ibid p. xiv

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

Next Sabbath:

“ **Shabbat “Khi Tetse LaMilchamah” - “When you go out to battle”**

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-תֵצֵא לְמִלְחָמָה		Saturday Afternoon
“Khi Tetse LaMilchamah”	Reader 1 – D’barim 21:10-12	Reader 1 – D’barim 22:6-8
“When you go out to battle”	Reader 2 – D’barim 21:12-14	Reader 2- D’barim 22:9-11
“Pondré un rey [sobre mí]”	Reader 3 – D’barim 21:15-17	Reader 3- D’barim 22:12-15
D’barim (Deut.) 21:10 – 22:7	Reader 4 – D’barim 21:18-20	
	Reader 5 – D’barim 21:21-23	Monday & Thursday Mornings
Psalms 129:8 – 131:3	Reader 6 – D’barim 22:1-4	Reader 1 – D’barim 22:6-8
Ashlam.: Is 2:4-7 + 12-17	Reader 7 – D’barim 22:5-7	Reader 2- D’barim 22:9-11
	Maftir – D’barim 22:5-7	Reader 3- D’barim 22:12-15
N.C.: Mark 15:16-21 Lk. 23:26-32; James 3:7-11	Is 2:4-7 + 12-17	

Coming Fast: “Fast of the 10th of Tebet”

Tuesday 18th of December, 2018

For further information see: <http://www.betemunah.org/tevet10.html>

Shalom Shabbat and may it go well on the fast of the 10th of Tebet!

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