

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 28, 5779 – Jan. 04/05, 2019	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 Eminence Rabbi Dr. Eliyahu ben Abraham who has a teeth infection and the dentists had to extract three teeth. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence Rabbi Dr. Eliyahu 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, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for 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 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 Tetse Machaneh” - “ When you go out as an Army”
& Shabbat Mevar’chim Rosh Chodesh Shabbat
(Proclamation of the New Moon for the Month of Shebat)
(Evening 6th of January – Evening 7th of January)**

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-תֵצֵא מַחֲנֶה		Saturday Afternoon
“Khi Tetse Machaneh”	Reader 1 – D’barim 23:10-12	Reader 1 – D’barim 24:19-22
“When you go out as an army”	Reader 2 – D’barim 23:13-15	Reader 2- D’barim 25:1-4
“Cuando salgas como ejército”	Reader 3 – D’barim 23:16-19	Reader 3- D’barim 25:5-10
D’barim (Deut.) 23:10 – 24:18 BaMidbar (Num.) 28:9-15	Reader 4 – D’barim 23:20-26	
	Reader 5 – D’barim 24:1-4	Monday & Thursday Mornings
Psalm 132:1-18	Reader 6 – D’barim 24:5-9	Reader 1 – D’barim 24:19-22
Ashlam.: Is 1:16-26	Reader 7 – D’barim 24:10-18	Reader 2- D’barim 25:1-4
Special: I Sam. 20:18 & 42	Maftir – BaMidbar 28:9-15	Reader 3- D’barim 25:5-10
N.C.: Mark 15:22-28; Lk. 23:33-34; James 3:12	Is. 1:16-26 I Sam. 20:18 & 42	

Summary of the Torah Seder – D'barim (Deut.) 23:10 - 24:18

- Holiness In The Camp – Deut. 23:10-15
- Fugitive Slaves – Deut. 23:16-17
- Immorality – Deut. 23:18-19
- Interest – Deut. 23:20-21
- Vows – Deut. 23:22-24
- In a Neighbor's Field and Vineyard – Deut. 23:25-26
- Divorce – Deut. 24:1-4
- Exemption From War – Deut. 24:5
- Millstone Not To Be Taken In Pledge – Deut. 24:6
- Man Stealing – Deut. 24:7
- Leprosy – Deut. 24:8-9
- Taking And Restoring A Pledge – Deut. 24:10-13
- Treatment Of Workmen – Deut. 24:14-15
- Individual Responsibility – Deut. 24:16
- Injustice to the Stranger, Orphan and Widow – Deut. 24:17-18

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 18: Deuteronomy – IV – Laws And Warnings

By: Rabbi Shmuel Yerushalmi, Translated by: Rabbi Eliyahu Touger

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 17 – “Deuteronomy – IV – Laws & Warnings,” pp. 57-84.

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 23:10 – 24:18

Rashi	Targum Pseudo-Jonathan
10. When a camp goes out against your enemies, you shall beware of everything evil.	10. When you go forth in hosts against your enemies, beware of every evil thing, of strange worship, the exposure of the shame, and the shedding of innocent blood.
11. If there is among you a man who is unclean because of a nocturnal emission, he shall go outside the camp. He shall not come within the camp.	11. Should there be a man among you who is unclean from accidents of the night, let him go without the camp, and come not among the tents. But at evening time let him wash with water, and on the going down of the sun he may come within the camp.
12. And it shall be, towards evening, he shall bathe in water , and when the sun sets, he may come within the camp.	12. ---- JERUSALEM: And at evening let him bathe with water .
13. And you shall have a designated place outside the camp, so that you can go out there [to use it as a privy].	13. Let a place be prepared for you without the camp where you may shed the water of your feet,
14. And you shall keep a stake in addition to your weapons; and it shall be, when you sit down outside [to	14. and insert a spade with your weapon in the place oil which you bind your swords, and in your sitting without

Rashi	Targum Pseudo-Jonathan
relieve yourself], you shall dig with it, and you shall return and cover your excrement.	you will dig with it, and do what you need there, and turn and cover it.
15. For the Lord, your God, goes along in the midst of your camp, to rescue you and to deliver your enemies before you. [Therefore,] your camp shall be holy, so that He should not see anything unseemly among you and would turn away from you.	15. For the Shekinah of the LORD your God walks in the midst of your camp to save you, and to deliver your enemies into your hands; therefore will the place of your camps be holy, and nothing impure be seen in it, that His Shekinah go not up from you.
16. You shall not deliver a slave to his master if he seeks refuge with you from his master.	16. You will not deliver up a stranger into the hand of the worshipper of idols; (the sojourner) who has escaped to be among you will be under the protection of My Shekinah; for therefore he has fled from his idolatry.
17. [Rather,] he shall [be allowed to] reside among you, wherever he chooses within any of your cities, where it is good for him. You shall not oppress him.	17. Let him dwell with you, and observe the commandments among you; teach him the Law, and put him in a school in the place that he chooses in one of your cities: employ (or, have business with) him, that he may do well, and trouble him not by words.
18. There shall not be a prostitute of the daughters of Israel, and there shall not be a male prostitute of the sons of Israel.	18. You will not profane your daughters to make them harlots; nor will any man of Israel debase himself by fornication.
19. You shall not bring a prostitute's fee or the price of a dog, to the House of the Lord, your God, for any vow, because both of them are an abomination to the Lord, your God.	19. You will not bring a gift of the hire of an harlot, nor the price of a dog to offer it in the sanctuary of the LORD your God for any vow, much less as any of the oblations; for they are abominable, both of them, before the LORD your God. JERUSALEM: There will not be a harlot among the daughters of the house of Israel, nor a whoremonger among the sons of Israel. You will not bring the hire of an harlot, nor the price of a dog.
20. You shall not give interest to your brother, [whether it be] interest on money, interest on food or interest on any [other] item for which interest is [normally] taken.	20. You will not make usury of that which is yours from your neighbor upon the loan which you lend, either of money, or food, or anything by which you may make usury.
21. You may [however,] give interest to a gentile, but to your brother you shall not give interest, in order that the Lord, your God, shall bless you in every one of your endeavors on the land to which you are coming to possess.	21. To a son of the Gentiles you may lend for usury, but to your brother you will not lend for usury; that the LORD your God may bless you in all that you put your hand unto, in the land into which you are entering to possess it.
22. When you make a vow to the Lord, your God, you shall not delay in paying it, for the Lord, your God, will demand it of you, and it will be [counted as] a sin for you.	22. When you vow a vow before the LORD your God, delay not to fulfill it in (one of) the three festivals; for the LORD your God requiring will require it. And in the oblation there will not be any fault or blemish, for in the prescription of the LORD of the world it is so ordained. And you will not be guilty of keeping back (delaying) your vow:
23. But if you shall refrain from making vows, you will have no sin.	23. though, if you refrain from vowing, it will not be sin in you,

Rashi	Targum Pseudo-Jonathan
24. Observe and do what is emitted from your lips just as you have pledged to the Lord, your God, as a donation, which you have spoken with your mouth.	24. the oath which goes from your lips you will confirm. The precepts of integrity you will verily perform, but that which is not right to do you will not do; and according as you have vowed will you fulfill; sin offerings, trespass offerings, burnt sacrifices, and consecrated victims will you present before the LORD your God, and bring the libations and the gifts of the sanctuary of which you have spoken (in promises), and alms for the poor which your lips have declared.
25. When you enter your neighbor's vineyard, you may eat as many grapes as you desire, until you are sated, but you shall not put [any] into your vessel.	25. When you have come for hire into your neighbour's vineyard, you may eat there as you wilt, till you are satisfied; but you may not put any into your basket.
26. When you enter your neighbor's standing grain, you may pick the ears with your hand, but you shall not lift a sickle upon your neighbor's standing grain.	26. When you go to work for hire in the field of your neighbour, you may gather with your hands, but you are not to put forth the sickle upon your neighbour's grain (for yourself).
1. When a man takes a wife and is intimate with her, and it happens that she does not find favor in his eyes because he discovers in her an unseemly [moral] matter, and he writes for her a bill of divorce and places it into her hand, and sends her away from his house,	1. When a man has taken a wife and gone unto her, if she has not favour in his eyes because he finds the thing that is wrong in her, then he may write her a bill of divorce before the court of justice, and put it into her power, and send her away from his house.
2. and she leaves his house and goes and marries another man,	2. And departing from his house she may go and marry another man.
3. if the latter husband hates her and writes her a bill of divorce, and places it into her hand and sends her away from his house, or if the latter husband who took her as a wife, dies	3. But should they proclaim from the heavens about her that the latter husband will dislike her, and write her a bill of divorce, and put it into her power to go from his house; or should they proclaim about him that lie the latter husband will die:
4. her first husband, who had sent her away, may not take her again to be his wife, since she was defiled [to him], for that is an abomination before the Lord, and you shall not bring sin to the land the Lord, your God, gives you for an inheritance.	4. it will not be in the power of the first husband who dismissed her at the beginning to return and take her to be with him as his wife, after that she has been defiled; for that is an abomination before the LORD: for the children whom she might bear should not be made abominable, or the land which the LORD your God gives you to inherit become obnoxious to the plague.
5. When a man takes a new wife, he shall not go out in the army, nor shall he be subjected to anything associated with it. He shall remain free for his home for one year and delight his wife, whom he has taken.	5. When a man has taken a new wife a virgin he will not go forth with the army, lest anything evil befall him; he will be at leisure in his house one year, and rejoice with his wife whom he has taken.
6. One shall not take the lower or the upper millstone as security [for a loan], because he is taking a life as security.	6. A man will not take the millstones, lower or upper, as a pledge; for they are necessary in making food for everyone. Neither will a man join bridegrooms and brides by magical incantations; for what would be born of such would perish. JERUSALEM: You will not take the upper and lower

Rashi	Targum Pseudo-Jonathan
	millstones for a pledge; for the pledge is a necessity of life. Nor will there be unlawful conjoinments of bridegrooms and brides; for what such produce is denied the life of the world to come.
7. If a man is discovered kidnapping any person from among his brothers, of the children of Israel, and treats him as a slave and sells him that thief shall die, so that you shall clear out the evil from among you.	7. When a man is found stealing a person of his brethren of the sons of Israel, making merchandise of him, and selling him, that man will die by strangulation with the napkin; and you will put away the evil doer from among you.
8. Be cautious regarding the lesion of tzara'ath, to observe meticulously and you shall according to all that the Levite priests instruct you; as I have commanded them, [so shall you] observe to do.	8. Take heed that you cut not into flesh in which there is an ulcer; but make careful distinction between the plague of leprosy and ulceration; between the unclean and clean, according to all that the priests of the tribe of Levi will teach you: whatever, they prescribe to you be observant to perform.
9. Remember what the Lord, your God, did to Miriam on the way, when you went out of Egypt.	9. Be mindful that no one contemn his neighbour, lest he be smitten: remember that which the LORD your God did to Miriam, who contemned Mosheh for that which was not in him, when she was smitten with leprosy, and you were delayed in the way when coming out of Mizraim.
10. When you lend your fellow [Jew] any item, you shall not enter his home to take his security.	10. When a man has lent anything to his neighbour upon a pledge, he will not enter into his house to take his pledge;
11. You shall stand outside, and the man to whom you are extending the loan shall bring the security to you outside.	11. he will stand in the street, and the man to whom you have made the loan will bring out the pledge to you into the street.
12. And if he is a poor man, you shall not lie down [to sleep] with his security.	12. If the man be poor, you will not have his pledge all night with you;
13. You shall return the security to him by sunset, so that he may lie down [to sleep] in his garment, and he will bless you, and it will be counted for you as merit before the Lord, your God.	13. as the sun goes down, you will return the pledge, that he may lie in his garment and may bless you; and to you it will be righteousness/ generosity, for the sun will bear the witness of you before the LORD your God. JERUSALEM: You will certainly return the pledge to him as the sun goes down, that he may sleep in his garment, and may bless you and to you it will be righteousness/generosity before the LORD your God.
14. You shall not withhold the wages of a poor or destitute hired worker, of your brothers or of your strangers who are in your land within your cities.	14. You will not be hard upon your neighbours, or shift (or decrease) the wages of the needy and poor hireling of your brethren, or of the strangers who sojourn in your land, in your cities. JERUSALEM: You will not wilfully keep back the wages of the poor and needy of your brethren.
15. You shall give him his wage on his day and not let the sun set over it, for he is poor, and he risks his life for it, so that he should not cry out to the Lord against you, so that there should be sin upon you.	15. In his day you will pay him his hire. Nor let the sun go down upon it; because he is poor, and he hopes (for that hire) to sustain his life: lest he appeal against you before the LORD, and it be guilt in you.

Rashi	Targum Pseudo-Jonathan
	JERUSALEM: In his day you will pay his wages, nor let the sun go down upon them; for he is poor, and by means of his hire he sustains his life: that he may not cry against you before the LORD: so beware that it become not guilt in you.
16. Fathers shall not be put to death because of sons, nor shall sons be put to death because of fathers; each man shall be put to death for his own transgression.	16. Fathers will not die either by the testimony or for the sin of the children, and children will not die either by the testimony or for the sin of the fathers: every one will die, by proper witnesses, for his own sin.
17. You shall not pervert the judgment of a stranger or an orphan, and you shall not take a widow's garment as security [for a loan] .	17. You will not warp the judgment of the stranger, the orphan, or the widow, nor will any one of you take the garment of the widow for a pledge, that evil neighbours rise not and bring out a bad report against her when you return her pledge unto her.
18. You shall remember that you were a slave in Egypt, and the Lord, your God, redeemed you from there; therefore, I command you to do this thing.	18. And remember that you were bondservants in the land of Mizraim, and that the Word of the LORD your God delivered you from thence; therefore have I commanded you to observe this thing.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary on D'barim (Deut.) 23:10 – 24:18

10 When a camp goes forth [against your enemies], you shall beware for Satan accuses in time of danger [thus extra care must be taken in time of war, when danger prevails].-[Yerushalmi Shab. 2:6; Tanchuma, Vayiggash 1]

11 [If there is among you a man who is unclean] because of a nocturnal emission Scripture is speaking here in terms of that which usually occurs. [Emissions usually occur at night. However, the law applies equally if it occurs during the day.]-[Sifrei 23:120]

he shall go outside the camp This is a positive commandment;

He shall not come within the camp This is a negative commandment. He is forbidden to come within the camp of the Levites, and all the more so, to the camp of the Shechinah, [comprised by the Mishkan and its courtyard].-[Sifrei 23:120, Pes. 68a]

12 And it will be, towards evening He should immerse [in the mikvah] close to sunset, since he does not become clean without the sunset.- [Sifrei 23:121]

13 And you shall have a designated place Heb. **וְיָאָתֵר**, as the Targum [Onkelos] renders: [**וְיָאָתֵר**, a place], like “each man in his place (יָדוֹ)” (Num. 2:17).

outside the camp [i.e.,] outside the cloud [which surrounded the camp].

14 in addition to your weapons Heb. **עַל־אֲזֻזֶיךָ**. [i.e.,] besides your other items of equipment.

your weapons Heb. **אֲזֻזֶיךָ**, like **כְּלֵי־זִינָה**, your weapons.

15 so that He will not see [That is,] the Holy One, Blessed is He, [will not see] anything unseemly.

16 You shall not deliver a slave As the Targum [Onkelos] renders it [**עֶבֶד עַמְמִין**, a Jewish servant who had been sold to a gentile] (Gittin 45a). Another explanation: even a Canaanite servant of an Israelite who fled from outside the land to the Land of Israel.-[Gittin 45a]

18 There shall not be a prostitute Heb. **קַדְשָׁה**, one who is unbridled, prepared (**מְקַדְשֶׁת**) , and ready for prostitution.

and there shall not be a male prostitute Heb. **קַדְשֵׁי**, one [i.e., a male] ready for homosexual relations. -[Kid. 68b] Onkelos, however, renders: “A woman of the daughters of Israel shall not become a wife to a slave.” [Nevertheless, Onkelos 's explanation does not contradict that given above, for] such [a woman] is also susceptible to illicit relations, since this sort of marriage [between a Jewess and a slave] is not legally binding. For [slaves] are compared to donkeys, as it says, “Stay here with the donkey (**עִם־הַחֲמוֹר**) ” (Gen. 22:5). [The choice of the word] **עַם**[rather **אֶת**[denotes] those compared to a donkey. -[Kid. 68a] [Abraham said this to his lads when he left them to take Isaac to offer him as a sacrifice. The lads were both slaves, both Eliezer and Ishmael, the son of his handmaid, Hagar. Similarly, the second half of the verse is rendered by Onkelos as follows:] “And no Israelite man shall take a maidservant as a wife,” since he too, becomes a **קַדְשֵׁי**["one reserved for illicit relations"] through her, because every time he cohabits with her, it is considered prostitution, since his marriage to her is not binding.-[See Pes. 88b]

19 a prostitute's fee [For example,] if one gave her a lamb as her fee, it is unfit to be offered up as a sacrifice.-[Sifrei 23:127]

the price of a dog If one exchanged a dog for a lamb [this lamb is unfit for a sacrifice].-[Sifrei 23:127; Temurah 29a]

because both of them [are an abomination to the Lord, your God] Heb. דָּבָר אֲחֵר. [The extra word אֲחֵר, lit. "also," comes] to include [a prostitute's fee or the price of a dog, which has been] converted [to another form]. For example, wheat, which he (sic) made into flour.-[Temurah 30b] [Sefer Yereim ch. 207 reads: which she made into flour.]

20 You shall not give interest Heb. לֹא תַשִּׁיב. This is an admonition to the borrower that he should not pay interest to the lender. Afterwards is the admonition to the lender, [in the verse:] "You shall not give him your money with interest" (Lev. 25:37). -[See Sifrei 23:128] [In some editions, the word "afterwards," is omitted, because that verse does not appear after this one, but in Leviticus (Leket Bahir).

21 You may [however,] give interest to a gentile But not to your brother. A negative commandment that is derived by inference from a positive commandment [such as this,] is considered a positive commandment. [Thus, in this passage we have the positive commandment (born out of the inference: "to a gentile," i. e., but not to your brother, plus two negative commandments: 1) "You shall not give interest to your brother" (verse 20), and 2) "but to your brother you shall not give interest" (verse 21). Hence, one who borrows from a Jew with interest] transgresses two negative commandments and one positive commandment.-[B.M. 70b]

22 [When you make a vow...] you shall not delay in paying it for three Festivals. Our Rabbis learned this from a Scriptural verse [see Deut. 16:16].-[R.H. 4b]

24 Observe [and do] what is emitted from your lips This adds a positive commandment [i. e., to pay one's vows in time,] to the [aforementioned] negative commandment [expressed in verse 22, namely, "you shall not delay in paying it"].

25 When you enter your neighbor's vineyard Scripture is speaking of a worker [who enters his employer's vineyard to work there].-[B.M. 87b]

as you desire As many as you wish.

until you are sated But not excessive eating.-[B.M. 87b]

you shall not place [any] into your vessel From here [we learn that] Scripture is referring only to the period of the vintage, when you place [grapes] into the owner's vessel (B.M. 87b). However, if the worker is entering [the vineyard] in order to hoe or or cover the exposed roots [with earth], he may not eat [any of the grapes].-[B.M. 89b]

26 When you enter your neighbor's standing grain This [verse] too, is speaking of a worker [who enters his employer's grain field, to work there].-[B.M. 87b]

Chapter 24

1 [When a man takes a wife... that she does not find favor in his eyes] because he discovers in her an unseemly [moral] matter [In this case] he has an obligation to divorce her, lest she find favor in his eyes [and he might consequently wish to keep her, which he must not do, since she had committed an act of impropriety].-[Gittin 90b]

2 [and goes and marries] another man who differs from her first husband, for that one sent the evil woman out of his home, whereas this [man] has taken her in[to his home].-[Gittin 90b]

3 if the latter husband hates her Scripture informs him that eventually he will [come to] despise her, and if not, she will bury him, for it says, "or if the latter husband... dies."-[Sifrei 24:135]

4 since she was defiled [to him] [This unusual expression comes] to include a sotah [a woman suspected of adultery] because she secluded herself [with another man]. [Until her trial ceremony takes place (see Num. 5:11-31) and it is yet unknown whether she has indeed committed adultery, he may not have relations with her.] - [Sifrei 24:136]

5 [When a man takes] a new wife [i.e., one] who is new to him, even if she is a widow [i.e., she was previously married to someone else], but this excludes [a man who] remarries his divorcee.- [Sotah 44a]

nor shall he be subjected lit., nor shall it pass over him, [referring to] the order of the army.

to anything associated with it that is required by the army: [For instance,] he must not supply water and food or repair the roads [for the army]. However, men who return from the battlefield by the order of the kohen because they either built a house but did not yet dedicate it, or betrothed a woman but did not yet take her [as a wife] [see Deut. 20:5-7], are required to supply water and food and repair the roads [for the army].-[Sotah 43a]

He shall remain [free] for his home Heb. לְבֵיתוֹ, lit., "for his house," [meaning] also for his house. If he built a new house and dedicated it, or if he planted a vineyard (see Deut. 20:6) and redeemed it [i.e., he just began to partake of its fruits in the fourth year by redeeming them and eating their value in Jerusalem], he does not move from his home for the needs of war.

for his home Heb. לְבֵיתוֹ. This refers to his house [as explained above].

must remain Heb. יָהִי. [This] comes to include his vineyard [as explained above].

and delight Heb. וְשִׂמַח. [The word אֶת־אִשְׁתּוֹ, וְשִׂמַח אֶת־אִשְׁתּוֹ, can mean "with," or it can introduce the direct object, namely, "his wife." Thus, this phrase can either mean "he shall rejoice with his wife," or it could mean "he shall delight his wife." Here, Rashi decides that the meaning is] "He shall delight his wife" [that is, the verb is in the piel (intensive causative) conjugation]. Thus, the [correct] rendering is as it appears in the Targum [Onkelos]: וַיְחַדֵּי יֵת אִיתָתָהּ, "and he shall make his wife happy." One who renders: וַיְחַדֵּי יֵת, "he shall rejoice with his wife," is mistaken, for this is not the translation of וְשִׂמַח [in the piel, causative conjugation], but [the translation] of וְשִׂמַח, [the kal, simple intransitive conjugation].

6 One shall not take the lower or the upper millstone as security [for a loan] If [a creditor] comes to the court to demand security for a debt [for which no security had previously been required], he may not take as security articles used in the preparation of food.-[B.M. 115a]

the lower millstone Heb. רַחִים. This is the lower [millstone].

the upper millstone Heb. וְרֶכֶב. This is the upper [millstone].

7 If [a man] is discovered By witnesses, and after he was warned [not to kidnap] (Sifrei 24:139). Likewise, every [instance of] וּמֵצֵא, "[if someone is] discovered," in the Torah. -[Mechilta 21:63]

and treats him as a slave The perpetrator is not liable [to the death penalty] until he uses [his victim as a slave].- [Sifrei 24:139, San. 85b]

8 Be cautious regarding the lesion of tzara'ath that you do not remove any of the signs of uncleanness [e.g., by peeling off the skin], and that you do not cut off a bahereth, bright spot.-[Sifrei 24:140, Mak. 22a]

according to all that [the Levite kohanim] instruct you whether to quarantine [the person with tzara'ath], whether to make a decisive diagnosis [of tzara'ath], or whether to declare him clean. 9

Remember what the Lord, your God, did to Miriam If you wish to take precautions against being stricken with tzara'ath, then do not speak הָרַע לְשׁוֹן [slander, derogatory remarks]. Remember what was done to Miriam, who spoke against her brother [Moses] and was stricken with lesions [of tzara'ath] (see Num. 12:1-16). -[Sifrei 24:141]

10 When you lend your fellow [Jew] Heb. כִּי־תַשֶּׁה, lit., when you obligate your friend.

any item Heb. מִנְשֵׂאת מְאוּמָה, lit., a debt involving anything.

12 you shall not lie down [to sleep] with his security You shall not lie down [to sleep] while you have his security in your possession.-[Sifrei 24:144, B.M. 114b]

13 [You shall return the security to him] by sunset if it is a garment worn at night. And if it is a garment worn by day, return it in the morning. This has already been written in parshath Mishpatim, where the verse says, “ until sunset you shall return it to him” (Exod. 22:25), meaning that you shall return it to him for the entire day, and when the sun sets, you may take it [back].-[B.M. 114b]

and he will bless you And if he does not bless you, it will nevertheless “be counted for you as merit.”-[Sifrei 24:144]

14 You shall not withhold the wages of a [poor or destitute] hired worker But has this not already been written [in the verse, “You shall not withhold what is due your fellow [Jew]” (Lev. 19:13)]? However, this [negative commandment] is [repeated here] to [make one] transgress two negative commandments for [withholding the pay due] a destitute person: [First, here,] not to withhold the wages of a worker who is poor or destitute, and [secondly,] concerning [even] the well-to-do worker, one was already admonished (Lev. 19:13), “You shall not [unjustly] withhold what is due your fellow [Jew, which includes the destitute as well].”-[B.M. 61a] [See Chavel and Yosef Hallel, who quote the Reggio edition, which is more correct.] destitute Heb. אֲבִיוֹן, one who longs for everything [because he has nothing. The word for longing (תַּאֲבָ) resembles the word for destitute (אֲבִיוֹן)]. -[See Midrash Prov. 22:22]

of your strangers This [refers to] a righteous proselyte [who converts to Judaism out of genuine conviction and pure motives].-[Sifrei 24:145]

within your cities This [expression refers to] a convert who [has undertaken not to practice idolatry, but] eats animals that have not been ritually slaughtered.-[Sifrei 24:145]

who are in your land This [expression] comes to include the hire of animals or utensils.-[Sifrei 24:145, B.M. 111b]

15 and he risks his life for it For this wage he risks his life. [For instance,] he climbed up a ramp or suspended himself from a tree.-[B. M. 112a]

so that there should be sin upon you in any case, [even if he does not cry out to the Lord against you]. However, punishment is meted out faster by virtue of one who cries out.-[Sifrei 24:146]

16 Fathers shall not be put to death because of sons [I.e.,] by the testimony of [their] sons. But, if you say [that it means that fathers shall not be put to death] because of the sins of their sons, it has already been stated, "each man shall be put to death for his own transgression." However, one who is not yet a man may die on account of his father's transgressions. [Therefore,] minors may die at the hands of Heaven on account of their parents' sins.- [Sifrei 24:147, Shab. 32b]

17 You shall not pervert the judgment of a stranger or an orphan And concerning a wealthy person, [meaning anyone, not necessarily poor], one has already been warned, "You shall not pervert justice" (Deut. 16:19). However, [Scripture] repeats this prohibition here in reference to the poor man to [make one] transgress two negative commandments [for perverting the justice due a poor man]. Since it is easier to pervert the judgment of a poor man than that of a rich man, [Scripture] admonishes and then repeats [the admonition].

and you shall not take a widow's garment as security [for a loan] not at the time of the loan, [but when the debtor has defaulted].

18 You shall remember [that you were a slave in Egypt, and the Lord, your God, redeemed you from there] [God says:] On that condition I redeemed you, [namely, on the condition] that you observe My statutes, even if you incur monetary loss in the matter.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:9-15

RASHI	TARGUM PSEUDO JONATHAN
9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD.
14. Their libations [will be], one half of a hin for (a)	14. And for their libation to be offered with them, the

bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.
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Tehillim: Psalm 133-135

RASHI	TARGUM
1. A song of ascents of David. Behold how good and how pleasant it is for brothers also to dwell together!	1. A song that was uttered on the ascents of the abyss. Behold, how good and how pleasant is the dwelling of Zion and Jerusalem, together indeed like two brothers.
2. As the good oil on the head runs down upon the beard, the beard of Aaron, which runs down on the mouth of his garments.	2. Like the fine oil that is poured on the head, coming down on the beard, the beard of Aaron, that comes down to the hem of his garments.
3. As the dew of Hermon which runs down on the mountains of Zion, for there the Lord commanded the blessing, life forever.	3. Like the dew of Hermon that comes down on the mountains of Zion; for there the LORD has commanded the blessing, life forevermore.
1. A song of ascents. Behold, bless the Lord, all servants of the Lord who stand in the house of the Lord at night.	1. A song that was uttered on the ascents of the abyss. Behold, bless the LORD, all servants of the LORD who stand on watch in the sanctuary of the LORD and sing praise at night.
2. Lift your hands in the holy place and bless the Lord.	2. Lift up your hands, O priests, on the holy dais, and bless the LORD.
3. May the Lord bless you from Zion, He Who made heaven and earth.	3. The LORD will bless you from Zion, He who made heaven and earth.
1. Hallelujah, praise the name of the Lord, praise, you servants of the Lord,	1. Hallelujah! Praise the name of the LORD, praise, O servants of the LORD!
2. Who stand in the house of the Lord, in the courts of the house of our God.	2. Who stand in the sanctuary of the LORD, in the courts of the house of our God.
3. Praise God for the Lord is good; sing to His name because it is pleasant.	3. Hallelujah! For the LORD is good; sing to his name, for it is pleasant.
4. For God chose Jacob for Himself, Israel for His treasure.	4. For the house of Jacob the LORD chose for Himself, Israel, for His beloved.
5. For I know that God is great, and our Lord is more than all powers.	5. For I know, for great is the LORD, and our Master over all gods.
6. All that the Lord wished, He did in the heavens and	6. All that the LORD desires, He has done in heaven and

RASHI	TARGUM
on the earth, in the seas and all the depths.	on earth, in the seas and all the deeps.
7. He raises the clouds from the edge of the earth; He made lightning for the rain; He finds wind [to send] out of His treasures.	7. Who brings up clouds from the ends of the earth; He made lightning for the fall of rain, He who brings forth the storm from His storehouses.
8. He struck down the firstborn of Egypt, from man to beast.	8. Who slew the firstborn of Egypt, from man to beast.
9. He sent signs and wonders in the midst of Egypt, upon Pharaoh and upon all his servants.	9. He sent signs and wonders into your midst, O Egypt, against Pharaoh and all his servants.
10. He struck down great nations and slew mighty kings.	10. Who smote many Gentiles and slew mighty kings.
11. Sihon the king of the Amorites and Og the king of the Bashan, and all the kingdoms of Canaan.	11. Namely, Sihon the Amorite king, and Og, the king of Mathnan, and all the kingdoms of Canaan.
12. And He gave their land as an inheritance, an inheritance to Israel His people.	12. And gave their land as an inheritance, an inheritance for Israel His people.
13. O Lord, Your name is eternal; O Lord, Your remembrance is throughout all generations.	13. O LORD, Your name is forever; O LORD, Your memorial is for all generations.
14. For the Lord will judge His people and relent for His servants.	14. For the LORD by His Word will judge the case of His people, and will turn in His compassion to all His righteous/generous servants.
15. The idols of the nations are silver and gold, the handiwork of man.	15. The idols of the Gentiles are silver and gold, the work of the hands of a son of man.
16. They have a mouth but do not speak; they have eyes but do not see.	16. They have a mouth, but do not speak; eyes they have, but do not see.
17. They have ears but do not listen; neither is there any breath in their mouth.	17. They have ears, but do not hear; nostrils, but there is no breath of life in their mouth.
18. Like them will be those who make them, all who trust in them.	18. Their makers will be like them, all who put their trust in them.
19. The house of Israel, bless the Lord; the house of Aaron, bless the Lord.	19. House of Israel, bless the LORD! House of Aaron, bless the LORD!
20. The house of the Levites, bless the Lord; those who fear the Lord, bless the Lord.	20. House of Levites, bless the LORD! You who fear the LORD, bless the LORD!
21. Blessed is the Lord from Zion, He Who dwells in Jerusalem. Hallelujah!	21. Blessed is the LORD from Zion, who has made His presence abide in Jerusalem. Hallelujah!

Rashi's Commentary on Tehillim (Psalms) 133-135

Chapter 133

1 Behold how good and how pleasant it is for brothers also to dwell together When the Holy One, blessed be He, will dwell in the Temple with Israel, who are called brothers and friends, and He too will be together with them.

Soncino Books of the Bible – The Psalms

By Dr. A. Cohen

Soncino Press, London, 1965, p. 439.

good – Fine and beneficial, making for social happiness and national vitality.

dwelt together in unity – lit. 'the dwelling of brethren also together.' What is advocated is not concord but co-habitation. The members of the restored nation should not be scattered but live together as a compact body.

2 As the good oil with which Aaron the priest was anointed.

which runs down from his head to his beard, to the mouth of his tunic, for the beard rests on the mouth of the tunic. So is the dew of Hermon, which is high, pleasant on the mountains of Zion. Just as the anointing oil is for greatness, so is the dew of Zion for glory and distinction for Israel. Just as the good oil is so, so is the dew of Hermon. Like this, so is that, like (Isa. 24:2): "as with the people, so with the priest." Our Rabbis explained "for brothers to dwell" as concerning Moses and Aaron, regarding unlawful use of the anointment oil, in tractate Horioth (12a) the entire psalm. But [there is], in words of Torah and post-Mosaic Scriptures, an allegory and a figure, and [in the] words of the wise and their riddles, but the primary meaning of the song of ascents is that it was said regarding the Temple.

Soncino Books of the Bible – The Psalms

By Dr. A. Cohen

Soncino Press, London, 1965, p. 439.

the precious oil – Anointing oil was poured upon the head of the High priest at his consecration (Exodus 29:7) and would flow down to his beard. **In like manner, the effects of living together would spread though the nation.**

even A'aron's beard – A lengthy beard was a mark of high dignity in the Orient. A'aron's was so long that it covered the upper hem of his vestment.

Verse 3

Like the dew of Hermon – 'Hermon is noted for the abundance of the dew that falls on its slopes (W.D.). This dew gives fertility to the soil; **and similarly the idea which the Psalm extols will invigorate the whole people.** ... **The dew of Hermon** is a phrase denoting exceedingly heavy dew; and as such moisture proves beneficial to the vegetation on the slopes of these hills, **so will the dwelling together of the Jews be of great benefit to them.**

Chapter 135

1 Hallelujah, praise, etc. 7 He made lightning for the rain They are the flashes in the sky, that flash and lighten before the rain; esloyde, esluyde, esludes, esloisdes, aleydonz in Old French.

He finds Heb. מוצא, an expression of finding. i.e., He prepared a treasury for the wind, and there they are accessible to Him to send them on His mission.

9 in the midst Heb. בתוכי, like בבתוך the midst.

13 O Lord, Your name is eternal Like Your greatness and Your authority then, so is it also now, and You have the power to judge and to avenge us.

14 For the Lord will judge His people He will judge their judgment from their enemies.

and relent He will have another thought.

17 neither is there any breath in their mouth There is not even any breath in their mouth like an animal. Now, since they have no breath [in the mouth], he need not explain [that they do not have] the breath of the nose. This קאי is vowelized with a "pattah," whereas (115:6): "they have a nose (קא) but they do not smell," is vowelized with a "kamatz." (This is not found in all editions.)

20 those who fear the Lord **These are the proselytes (I found this).**

Meditation from the Psalms

Psalms 133-135

By H. Em. Rabbi Dr. Hillel ben David

Psalms chapter 133 was written by David. In this chapter of psalms, the Levites ascend to the fourteenth step. The final lines of Psalms chapter 132 read:

Tehillim (Psalms) 132:17-18 There I shall cause pride to sprout for David; I have prepared a lamp for My anointed¹ ... his crown will shine.

It is the role and glory of the king to bring harmony and unity to his nation. His all-embracing personality knits together the many-colored fabric of the diverse people that make up a nation.

King David toiled to bind up the wounds of his strife-torn nation. His dream of harmony was realized during the reign of his son, Solomon, whose name means, *He who is the master of peace*. Solomon made peace with his royal brothers and transformed them from rivals into allies. Psalms chapter 133 extols the glory of such brotherly love.²

Moses and Aaron provide the quintessential example of fraternal love. These brothers were very different in nature and in action, yet each complemented the other and formed a perfectly balanced, forceful leadership for the Jewish nation. This psalm lauds the virtues of these spiritual giants and declares, *Behold, how good and how pleasant is the dwelling of brothers in unity*.³

This psalm clearly expresses the effect of following our Torah portion which contains a number of mitzvot whose violation will bring much friction to the individuals of a community. On the other hand, if we follow the Torah's good advice, then it will be like oil⁴ that negates the friction that occurs when brothers dwell together. This suggests that when King David penned this psalm that he had gotten past his exile and the problems he had with King Shaul. After all those years of strife, clearly, he was enjoying the unity of dwelling in shalom.

¹ The King was anointed with oil.

² Ibn Ezra

³ Tehillim (Psalms) 133:1.

⁴ Oil is a remez to Mashiach who is *The Anointed One*. Oil is also a remez to Torah wisdom as we see in: GEMARA. And Joab sent to Tekoa and fetched thence a wise woman. **Menachoth 85b** *Why to Tekoa?* — R. Johanan said, *because they were accustomed to olive oil, wisdom could be found among them.*

Radak explains that both the king and the High Priest are anointed with oil, which is a symbol of the smooth and pleasant.⁵ In the future, the King Messiah will live in total harmony with the High Priest of His day. The prophet Zechariah stated that such a relationship existed between the king and the High Priest who reigned in the beginning of the era of the Second Temple, saying: *And the counsel of peace shall be between them both.*

Psalms chapter 134 concludes the series of fifteen Songs of Ascents, which describe how Israel rises higher and closer to HaShem. HaShem responds with an abundance of blessing emanating from Zion, as we read in the final verse of Psalms chapter 133: *Zion, from there HaShem has commanded the blessing.*⁶

In addition, the Psalmist now declares that the priests who serve the Temple in Zion must spread the blessings throughout Israel. It is the priests who *stand in the House of HaShem in the nights*,⁷ i.e., even after the Temple is destroyed and the Jews suffer in the dark night of exile; the priests will inspire them with a message of Divine encouragement.

Shiltei Gibborim⁸ observes that some communities have the custom of reciting this psalm before the nighttime prayer of Arvit because this psalm praises the servants of HaShem who stand in the House of HaShem in the nights.⁹

Psalms chapter 134 contains our verbal tally: Night - לַיִל.¹⁰ In the psalm we see those who stand in the court yard every night or during the hours of the night.¹¹ This stands as the tikkun, correction, to the problem outlined in our Torah portion for the one who experiences a nocturnal emission.

Debarim (Deuteronomy) 23:10-11 *If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night <03915>, then shall he go abroad out of the camp, he shall not come within the camp:*

This issue can only occur when one is asleep (usually at night), whereas the ones in the Temple, in this psalm, are standing and never sleep. In v.15 we see an additional connection in the reason for cleanness in the camp: The Shekinah of HaShem in in the camp in the same way that the Shekinah was in the Beit HaMikdash.

In **Psalms chapter 135** the Psalmist looks forward to the Messianic era when there will be an unprecedented outpouring of praise to HaShem. Then all men will study the annals of human history and realize that HaShem directed all events for the very best.

The prophet Isaiah records the exultant lyrics which are destined to be sung:

Yeshayahu (Isaiah) 12:25 *Behold, God is my help, I shall trust and not fear, for the strength and praise of God, HaShem, has been my salvation. Now you can draw water in joy from the springs of salvation. And you*

⁵ Oil is a lubricant that prevents friction.

⁶ Tehillim (Psalms) 133:3.

⁷ Tehillim (Psalms) 134:1

⁸ Commentary to Berachot chapter one. Joshua Boaz ben Simon Baruch (died 1557), also known as the Shiltei Giborim after a work he authored, was a prominent Talmudist who lived at Sabbioneta, and later at Savigliano. He was a descendant of an old Judæo-Spanish family, and probably settled in Italy after the banishment of the Jews from Spain. When he was twenty-three years old, he began to publish useful works on the Talmud, in which he displayed vast erudition.

⁹ Tehillim (Psalms) 134:1. See Besomim Rosh in Siddur Otzar HaTefillos, Maariv service.

¹⁰ Night - לַיִל, Strong's number 03915.

¹¹ Ibid. 15 - Rabbi Yochanan remarked, "Those who study Torah at night are considered as if they were engaged in the Temple service". (Menachoth 110a)

shall say on that day: ‘Praise HaShem, call upon His Name, declare among the people His deeds, make mention that His Name is exalted. Sing to HaShem, for He has done excellent things, this is known throughout the earth’.

This Psalm is *not* a Psalm of ascent. That said, Psalms 135 and 136 stand as a single unit that is called “The Great Hallel”. Psalms 135 and 136 constitute a single unit that parallels the Egyptian Hallel.¹² According to Rabbi Yochanan,¹³ this unit is the Great Hallel.¹⁴ Why is this Psalm called “The Great Hallel”? R. Johanan explained: Because this Psalm says that the Holy One, blessed be He, sits in the highest heaven of the universe and apportions food to every creature.¹⁵

Pesachim 118a *What comprises the great Hallel? Rab Judah said: From ‘O give thanks’ until ‘the rivers of Babylon.’¹⁶ While R. Johanan said: From ‘A song of ascents’ until ‘the rivers of Babylon.’¹⁷ R. Aha b. Jacob said: From ‘for the Lord hath chosen Jacob unto himself’¹⁸ until ‘the rivers of Babylon.’ And why is it called the great Hallel? — Said R. Johanan: Because the Holy One, blessed be He, sits in the heights of the universe and distributes food to all creatures.¹⁹*

Berachoth 4b *R. Eleazar b. Abina says: Whoever recites [the psalm] Praise of David²⁰ three times daily, is sure to inherit²¹ the world to come. What is the reason? Shall I say it is because it has an alphabetical arrangement? Then let him recite, Happy are they that are upright in the way,²² which has an eightfold alphabetical arrangement. Again, is it because it contains [the verse], Thou openest Thy hand [and satisfiest every living thing with favor]?²³ Then let him recite the great Hallel,²⁴ where it is written: Who giveth food to all flesh!²⁵ — Rather, [the reason is] because it contains both.²⁶*

In this psalm, the Psalmist singles out notable events of Jewish history, and he calls upon all segments of the Jewish people to join together in this climatic Messianic hymn.

When David was studying our Torah portion, he noticed the proliferation of mitzvot and that these mitzvot generally involve the dealings between men. This was his inspiration to speak of the *oil* and of the pleasantness of dwelling in unity. Let’s look a bit deeper at the “oil” of Psalms chapter 133:

Tehillim (Psalms) 133:1 *A Song of Ascents; of David. Behold, how good and how pleasant it is for brethren to dwell together in unity! 2 It is like the precious oil upon the head, coming down upon the beard; even*

¹² Psalms 113-118

¹³ Jerusalem Talmud Pesachim 5:7, Ta’anit 3:11

¹⁴ Ta’anit 3:9 and Pesachim 118a.

¹⁵ These opening remarks were 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, on verse 119:73. Zechariah 6:13

¹⁶ Tehillim (Psalms) 137:1

¹⁷ Tehillim (Psalms) 120-134 all bear the superscription ‘A song of ascents.’ Hence, he probably means Psalms 120-136.

¹⁸ Tehillim (Psalms) 135:4

¹⁹ The subject matter of Psalm 136:25-26. Which is a great thing indeed, and for that He is praised by the reciting of the great Hallel.

²⁰ Tehillim (Psalms) 145

²¹ Lit., ‘that he is a son of’.

²² Tehillim (Psalms) 119

²³ Tehillim (Psalms) 145:16

²⁴ Tehillim (Psalms) 136.

²⁵ Tehillim (Psalms) 136:25

²⁶ The alphabetical arrangement and the sixteenth verse, dealing with God’s merciful provision for all living things.

Aaron's beard, that cometh down upon the collar of his garments;

The Midrash teaches us a couple of drashic meanings for oil (shemen - שמן):

Midrash Rabbah - Leviticus III:7 *The Holy One, blessed be He, says to him: "My son, why hast thou not mingled thy doings with words of the Torah?"⁶ -for **oil symbolizes the Torah**, and **oil [likewise] symbolizes good deeds**, even as it says, *Thine oils have a goodly fragrance; Thy name is as oil poured forth.*²⁷*

Torah is compared to oil: Just as oil is bitter at first and then becomes sweet, so too is it with Torah; just as oil is life for the world, so is Torah; just as oil brings light to the world, so too do the words of Torah.²⁸ This is why the Talmud says that anyone who uses olive oil on a regular basis will be certain to have children who are talmidei Hakhamim.²⁹

Oil was regarded as a symbol of honor,³⁰ joy,³¹ and favor.³² Therefore, oil was to be withheld from offerings associated with disgrace, sorrow, and disfavor, just as it was withheld from the body in time of mourning.³³ Thus it is stated with reference to the special sacrifice offered when a man suspects his wife of adultery: "No oil shall be poured upon it and no frankincense should be laid on it, for it is a meal offering of remembrance which recalls wrong doing".³⁴ Likewise the choice flour of a sin offering is to be free of both oil and frankincense.³⁵

In the ritual purification of a person who has recovered from leprosy oil plays a major role. The sacrifice offered on the **eighth** day of the procedure includes an offering of choice flour mixed with oil and the presentation of a *log* of oil, the largest measure of oil called for in any Torah procedure. Some of the oil is sprinkled "before HaShem" seven times, as was blood. Some is placed on the right ear, right thumb, and right big toe of the recovered leper, where blood has already been placed; that which is left over is poured on his head. These procedures symbolize the restoration of HaShem's favor and the return of honor and joy to a man who had previously been disgraced and who had observed rites characteristic of mourning.³⁶ From the association of oil with vigor and fertility,³⁷ as, for example, in the term "son of oil" (Heb. *ben shemen*) for "fertile",³⁸ it may be surmised that the sprinkling of the leper with oil is also symbolic of his restoration to life since the Talmud regards the leper as "a dead person".³⁹

We see that oil is a symbol of wealth in Yaaqov's blessing to Asher:

Bereshit (Genesis) 49:20 *From Asher his bread will be fat (shemena).*

And in the instructions Moshe gives to the spies who are sent to Canaan:

Bamidbar (Numbers) 13:20 *Whether [the land] is fat (shemena) or thin.*

²⁷ Shir HaShirim (Song of Songs) 1:3

²⁸ Debarim Rabbah 7:3

²⁹ Students of the Wise Ones.

³⁰ Shoftim (Judges) 9:9

³¹ Tehillim (Psalms) 45:8

³² Debarim (Deuteronomy) 33:24; Tehillim (Psalms) 23:5

³³ II Shmuel (Samuel) 12:20; Daniel. 10:3

³⁴ Bamidbar (Numbers) 5:15

³⁵ Vayikra (Leviticus) 5:11

³⁶ Vayikra (Leviticus) 13:45

³⁷ Tehillim (Psalms) 36:9

³⁸ Yeshayahu (Isaiah) 5:1

³⁹ Nedarim 64b. This section is an edited excerpt from the Encyclopedia Judaica.

Background

When Moshe Rabbeinu anointed Aharon (his brother) the Kohen Gadol, there were two droplets of the anointing oil⁴⁰ that would bead on the edges of his beard. (It actually describes a miracle that the two droplets would reabsorb to the root of his beard when he spoke so as not to fall off, and then redistribute into the two beads at the edge of his beard when he stopped talking.) The Gemara⁴¹ teaches that the Shemen that Aharon was anointed with remained on his beard as a sign of his holiness. Possibly, this was why Elazar carried it with the Mishkan, as a similar ongoing sign of the holiness of the Mishkan.

Anyways Moshe feared that perhaps the droplets were a sign that somehow he had misused the anointing oil. Therefore the second two pasukim of the psalm were spoken aloud by a bat kol, a divine voice, informing Moshe that just as the dew of Mt. Hermon cannot be misused so too the oil of Aharon's beard was not misused.

Still Aharon feared that maybe the droplets signified something he had done wrong, at that moment the divine voice, the bat kol, spoke the first pasuk of the psalm, informing him that just as Moshe was free of taint, so too was his brother who dwelt with him.

Now the oil that Moshe prepared was never ending and would last throughout time.

Shemot (Exodus) 30:30-31 *And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto Me in the priest's office. 31 And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.*

Krithoth 5b *Is this the only miracle that occurred in connection with the oil of anointment? Was it not attended by many miracles from beginning to end! There were only twelve logs of oil and yet with it were anointed the Tabernacle and its vessels, Aaron and his sons throughout the seven days of the consecration, and the high priest and kings, and yet it remained whole for the days to come, as it is written: This shall be a holy anointing oil unto Me throughout your generations.¹ [The numerical value of] Zeh [this] is twelve, meaning that this quantity was preserved.*

Midrash Tanchuma Yelammedenu for: Shemot (Exodus) 18:1 – 19:5

Another explanation. You gave to the earliest generations only the fragrance of the commandments. To Adam You gave one commandment,⁴² and to Noah and his sons, six commandments,⁴³ (are collectively designated the Noachide laws), but when we reached Sinai, You poured upon us all the commandments, as men pour ointment from a barrel.⁴⁴ *Your name is an ointment (shemen) poured forth.* R. Berechiah said: Oil (shemen) is a light to the one who occupies himself with the oil of the Torah.⁴⁵ *Therefore do the maidens love you* - alludes to the people of the world who come and convert. Who was one of these? It was Jethro. After he heard of the many miracles that had been performed for Israel, he came to them and converted. *Now Jethro heard.* What is written before this? It is the chapter describing the destruction of Amalek, and

⁴⁰ Shemen HaMishcha

⁴¹ Krithoth 5a

⁴² Not to eat of the tree of knowledge.

⁴³ In fact, seven laws were given to Noah. These laws, regarded as obligatory upon all mankind (justice, idolatry, etc.).

⁴⁴ The 613 laws imposed upon Israel at Sinai.

⁴⁵ The word oil is frequently applied to the Torah. Both are sources of light. R. Berechiah points out that the physical light provided by oil is of no avail without the light of Torah.

that is followed by *Now Jethro heard*. Scripture says elsewhere in allusion to this: *When you smite a scorner the simple will become prudent*.⁴⁶ *When you smite a scorner* refers to Amalek, and *the simple will become prudent* alludes to Jethro.

The brothers who were truly "brethren to dwell together in unity" were Moshe and Aharon. The continuation of the pasuk is "Like the precious oil upon the head running down upon the beard, the beard of Aharon". Why the repetition of the term "beard", first it is written "hazakan" and then "zakan Aharon".⁴⁷ Chazal say that Aharon actually had two "zekanim", beards. Moshe's elation over Aharon's being appointed the Kohen Gadol, the high priest, made the anointment oil, flowing down Aharon's beard appear to Moshe as if it were flowing down his own beard. Moshe is "more humble than any person",⁴⁸ and therefore wishes for only what is good for Aharon. If HaShem wishes that Aharon become the Kohen Gadol, then Moshe is automatically happy with that choice.

Moshe does not wish to receive any honor but only to bestow honor on the one that HaShem feels is deserving of this honor. The Rav⁴⁹ said that man must realize that honor is "futility of futilities" when it comes to one's own honor. When it comes to the other person one must bestow them with as much honor as possible. We see that Moshe does not wish any honor for himself, what about Aharon, does he wish honor for himself? Aharon also does not wish to be the recipient of any honor; Moshe and Aharon together said "for what are we?"⁵⁰ Moshe and Aharon both feel themselves as being nothing; Aharon is only agreeing to be anointed as the Kohen Gadol because that is the wish of HaShem.

Chazal say based on the pasuk:

Tehillim (Psalms) 133:3 *Like the dew of Hermon descending upon the mountains of Zion...*

That when Moshe poured the anointment oil on Aharon's head, two drops fell on Aharon's beard. Moshe Rabbeinu began to worry, perhaps he profaned the anointment oil, a holy object and therefore forbidden for any other use. A voice came out and said that just like the "dew of Hermon" cannot be profaned for it is ownerless, so too the oil on Aharon's beard cannot be profaned. Aharon was still worried, perhaps Moshe was not guilty of profaning the oil because Moshe derived no benefit from it, Aharon however did derive benefit from the oil. A voice then came out from Heaven, "Behold, how good and how pleasant it is for brethren to dwell together in unity", just as Moshe was not guilty of profaning the oil, so too was Aharon not guilty.

Moshe and Aharon are equal, both are searching for ways not to benefit from and thus not profane something holy; neither is looking for honor, neither harbor any form of jealousy. Aharon did not complain when his sons died "and Aharon was silent",⁵¹ he did not utter a sound. Chazal tell us that Aharon had every right to say something, yet he did not. When the decree was issued that Moshe Rabbeinu not enter the land of Israel, Moshe said "whom You tested at Masah, and whom You challenged at the waters of Meribah".⁵² Moshe is claiming that his sinning should not render Aharon punishable as well by barring him entry into the land of Israel. Aharon is

⁴⁶ Mishlei (Proverbs) 19:25

⁴⁷ Rashi does point out that very often words written in song form seem to have repetition, nevertheless Chazal have their own interpretation.

⁴⁸ Bamidbar (Numbers) 12:3

⁴⁹ HaGaon HaRav Shlomo Zalman Auerbach zt"l. Shlomo Zalman Auerbach (Hebrew: שלמה זלמן אורבך; July 20, 1910 - February 20, 1995) was a renowned Orthodox Jewish rabbi, posek, and rosh yeshiva of the Kol Torah yeshiva in Jerusalem, Israel.

⁵⁰ Shemot (Exodus) 16:7

⁵¹ Vayikra (Leviticus) 10:3

⁵² Debarim (Deuteronomy) 33:8 - Moshe is the one who hit the rock and as a result Moshe and Aharon do not enter the land of Israel

silent, he does not complain.

Mashiach – The Anointed One

Jewish kings are inaugurated by having the prophet pour a large quantity of oil on their head. Jewish kings are anointed with oil to indicate their connection with the higher world. The oil is poured on the King's head, the highest part of a man, and the place of the crown. Oil is always a symbol of connection, of Torah and mitzvot.

Shemot (Exodus) 29:4-7 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

And Mashiach is one who has oil poured on his head. We learn this from the very name *Mashiach*. This word means *The Anointed One*. He will be the one who makes the connection between us and the higher world. That is why He is anointed with oil.

1 Shmuel (Samuel) 15:1 Samuel also said unto Saul, HaShem sent me to anoint thee [to be] king over his people, over Israel: now therefore hearken thou unto the voice of the words of HaShem.

1 Shmuel (Samuel) 16:1 And HaShem said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

1 Melachim (Kings) 1:39 And Tzadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, G-d save King Solomon.

Why do Jews, alone, make their kings by pouring oil on them?

Shemen, oil, is always the symbol of connection to a higher being. When a man reaches an exalted status relative to other men, the prophet pours oil on the head, which is a symbol of the higher world. The head is also a symbol of connection. This oil is the Jewish crown!

The ultimate king has the title of *Anointed One*; He is called *The One who has oil poured on his head* - Mashiach. The Mashiach is the ultimate connection between us and the higher world. Now we can understand why oil is associated with The Living Torah.

We are reading these portions in the three weeks between Tammuz 17 and Ab 9. These three weeks are called "between the straights" because they were such difficult times. Ultimately the Temple will be destroyed and we will be sent into exile, primarily because of sins between men and because of baseless hatred.⁵³ What an appropriate time to read about oil and dwelling together in unity!

Tehillim (Psalms) 133:1-3 A Song of Ascents; of David. Behold, how good and how pleasant it is for brethren to dwell together in unity! 2 It is like the precious oil upon the head, coming down upon the beard; even Aaron's beard, that cometh down upon the collar of his garments; 3 Like the dew of Hermon, that cometh

⁵³ The First Temple was destroyed because of the idol worship, prohibited sexual relations, and bloodshed that took place within it; and the Second Temple was destroyed "because they love money and each one hates his neighbor".

down upon the mountains of Zion; for there HaShem commanded the blessing, even life forever.

Ashlamatah: Yeshayahu (Isaiah) 1:16-26

RASHI	TARGUM
10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah!	10. Listen to the word of the LORD, you rulers whose deeds are [as] evil as [those] of the rulers of Sodom! Give ear to the Law of our God, you people whose deeds resemble [those of] the people of Gomorrah!
11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want.	11. There is no pleasure before Me in the multitude of your holy sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there is no pleasure before Me.
12. When you come to appear before Me, who requested this of you, to trample My courts?	12. When you come to be seen before Me, who requires this from your hand, that you should come? Do not trample my courts!
13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly.	13. Do not continue to bring an offering which is stolen; it is a despised oblation before Me. At new moons and Sabbaths you gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies.
14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them].	14. Your new moons and your appointed feasts My Memra despises; they are before Me as something despicable; I have forgiven much.
15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood.	15. And when the priests spread forth their hands to pray for you, I take up the face of my Shekhinah from you; even though you pray much.
16. Wash , cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil.	16. Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.
17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. {S}	17. Learn to do good; seek judgment, acquit him that is robbed, judge the case .of the fatherless, act on the complaint of the widow.
18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool.	18. Then, when you return to the Law, you will beseech before Me, and I will carry out your request, says the LORD: though your sins are scarlet like dyed cloth, they will be white like snow: though they are red like crimson, they will become like pure wool.
19. If you be willing and obey, you shall eat the best of the land.	19. If you are willing and attend to My Memra, you will eat of the good of the land;
20. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord spoke. {P}	20. but if you refuse and do not attend to My Memra, by the adversary's sword you will be killed; for by the Memra of the LORD it has been so decreed.
21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but	21. How the faithful city's deeds have turned to become as [those of] a harlot, she that was full of

RASHI	TARGUM
now murderers.	those who perform judgment! Truth was done in her, and now they are killers of souls.
22. Your silver has become dross; your wine is diluted with water.	22. Your silver has become dross, your wine mixed with water.
23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. {S}	23. Your princes are rebellious and companions of thieves. All of them love to accept a bribe, saying-a man to his neighbor - assist me in my case, so that I will repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them.
24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes.	24. Therefore the LORD of the world says, the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary.
25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin.	25. And I will turn the stroke of my might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners.
26. And I will restore your judges as at first and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City.	26. And I will appoint in you true judges, steadfast as at the first, and your counselors as at the beginning. Afterward you will be called the city of truth, the faithful city.
27. Zion shall be redeemed through justice and her penitent through righteousness.	27. Zion will be redeemed when judgment is performed in her, and the ones who have performed the Law will return to her in righteousness/generosity.
28. And destruction shall come over rebels and sinners together, and those who forsake the Lord shall perish.	28. But rebels and sinners will be shattered together, and those who have forsaken the Law of the LORD will be consumed.
29. For they shall be ashamed of the elms that you desired, and you shall be humiliated because of the gardens that you chose.	29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens of the idols in which you assemble.
30. For you shall be like an elm whose leaves are wilting, and like a garden that has no water.	30. For you will be like a terebinth when its leaves fall, and like a channeled garden without water.
31. And the[ir] strength shall become as tow, and its perpetrator as a spark, and both of them shall burn together, with no one to extinguish [the fire]. {P}	31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when they are brought near to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for them.

Rashi's Commentary on Yeshayahu (Isaiah) 1:16-26

16 Wash, cleanse yourselves Voweled with a 'patach,' the imperative form, since it is derived from רָחַץ, but רָחַצוּ, [in the past tense, is voweled with a 'kamatz' because it is derived from רָחַץ].

Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].

cease to do evil Desist from your evil deeds.

to do evil Heb. הרע, like להרע, to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מהרע, desist from doing evil, for so does the Biblical language treat the expression of תדלה, stopping, [e.g.,] "and he failed to make (לעשות) the Pesach" (Num. 9: 13); "until he stopped counting (לספור) " (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

17 Learn It is punctuated 'raphe,' weak, without a dagesh. This is from the form למד, learn to do good. One who teaches himself is of the 'kal' form. Therefore, its imperative plural is voweled with a 'chirik' like אָמְרוּ, שְׁמְעוּ, but one who teaches others is of the form of the 'heavy conjugation' (pi'el) with a 'dagesh,' and if one comes to command a number of people, the word is voweled לְמַדּוּ. And so, דַּרְשׁוּ, from the form דָּרַשׁ, but אָשְׁרוּ in which the 'shin' has a 'dagesh,' is from the 'heavy conjugation,' and from the form אָשַׁר; therefore, the imperative plural is voweled with a 'patach' like בִּשְׂרוּ, סִפְרוּ, דַּבְּרוּ.

strengthen the robbed Heb. אָשְׁרוּ חֲמוּץ. This is a Mishnaic term, אָשְׁרֵנוּהִי, "we have verified it" (Ketuboth 21a); "if I had strength (אִישׁר) " (Gittin 30b); "May your strength be strengthened (וַיִּשְׁר) " (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) "My foot held its path (בַּאֲשׁוּרוֹ) "; (Prov. 23:19) "And go (וַאֲשַׁר) in the way of your heart."

perform justice So-and-so is innocent and so- and-so is guilty.

plead the case of the widow Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.

the robbed Heb. חָמוּץ, similar to (Ps. 71:4) "from the hand of the unrighteous and the robber

18 Come now, let us debate together, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

If your sins prove to be like crimson Stained before Me like crimson red, I will make them as white as snow.

says the Lord [The verb is in the future form to denote that] He always says this to you, like: (Num. 9: 20) "By the word of the Lord they would camp (וַיִּחַנוּ)," also a future form. Another explanation is: Come now, let us debate. What is written above this? "Cease to do evil; learn to do good." And after you return to Me, come now, and let us debate together, to notify Me, "We have done what is incumbent upon us; You do what is incumbent upon You;" and I say, "If your sins prove to be like crimson, they will become white as snow..."

as crimson dye Heb. תוֹלַעַ, lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name

20 for the mouth of the Lord spoke Where did He speak? (Lev. 26:25) "And I will bring upon you a sword."

21 a harlot Astray from her God. **city** which was faithful and full of justice, and righteousness would lodge therein, but now murderers.

full of justice Heb. מְלֹאֲתֵי מִשְׁפָּט [equivalent to מְלֹאֲתֵי מִשְׁפָּט, the 'yud' being superfluous,] as in (Lamentations 1:1) עַם רַבְרֵתִי עֹם, "great in population" [equivalent to עַם רַבְרֵתֵם].

in which righteousness would lodge The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d'Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֹאֲתֵי.

and now murderers They killed Uriah; they killed Zechariah.

22 Your silver has become dross They would make copper coins and plate them with silver, in order to cheat with them.

your wine is diluted with water Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means 'mixed,' although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): "Of laughter I said, it makes one mad (מְהוֹלָל) " to mean that it is confused, or mixed up.

23 rebellious Deviating from the straight path.

and runs after payments This word is similar to the Talmudic תִּשְׁלֹמִין. Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

and the quarrel of the widow does not come to them The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, "the orphan they do not judge, and the quarrel of the widow does not come to them" at all.

24 says the Master Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

the Mighty One of Israel the strength of Israel.

Oh Heb. הוּי. An expression of preparation and announcement, and similar to this is (Zech. 2:10): "הוּי הוּי, הוּי הוּי" flee from the land of the north." And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

25 And I will return My hand upon you One blow after another, until the transgressors have been completely destroyed.

as with lye This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): "and pure (בָּר) of heart," since it cleanses the garment of its stains.

your dross mentioned above, as: "Your silver has become dross"; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

all your tin The tin mixed with silver, that is to say, the wicked among you. בְּדִיל is called estejnn [etaim] in O.F. [tin].

26 as at first I will appoint for you pious judges.

City of Righteousness As in the beginning, righteousness will lodge therein.

In The School of the Prophets Yeshayahu (Isaiah) 1:16-26 By: Hakham Dr. Yosef ben Haggai

The most important verbal tally this week between our Torah Seder and our Ashlamatah is the word Water - מים, - Mayim - Strong's Concordance Number 04325.

Debarim – Deuteronomy 23:12

יב וְהָיָה לַפְּנוֹת-עֶרֶב, יִרְחַץ בַּמַּיִם; וְכָבַא הַשֶּׁמֶשׁ, יָבֵא אֶל-תּוֹךְ הַמַּחֲנֶה.

12 But it shall be, when evening cometh on, he shall bathe himself in **water**; and when the sun is down, he may come within the camp.

Yeshayahu (Isaiah) 1:22

כב פִּסְפֹּף, הָיָה לְסִיגִים; סִבְאָד, מְהוּל בַּמַּיִם.

22 Your silver is become dross, your wine mixed with water.

Here we see the two functions of water. Firstly, water is a cleansing (purification) liquid, and secondly water is used often as a dilution agent – i.e. to dilute wine.

Special Ashlamatah: 1 Sam. 20:18 & 42

Rashi & <i>The Keter Crown Bible - Chorev</i>	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. <i>18. Yonatan said to him, "Tomorrow is the new moon and you will be missed because your seat is empty.</i>	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."

Rashi & <i>The Keter Crown Bible - Chorev</i>	Targum
<p>42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the LORD, saying, 'May the LORD be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.</p> <p>42. Yonatan said to David, "Go in peace. [Remember that] we have sworn in the name of the LORD, saying, The LORD shall be a witness between me and you, between my offspring and your offspring forever."</p>	<p>42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city.</p>

Verbal Tallies

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

Debarim (Deuteronomy) 23:10 – 24:18
Tehillim (Psalms) 133, 134, 135
Yeshayahu (Isaiah) 1:16-26
Mk 15:22-32, Lk 23:33-43, Jam. 3:12-18

The verbal tallies between the Torah and the Psalms are:

Night - לַיְלַיִם, Strong's number 03915.
 Go / bring - יָצָא, Strong's number 03318.
 Within / midst / into - תּוֹךְ, Strong's number 09432.

The verbal tallies between the Torah and the Ashlamatah are:

Come / down - בּוֹא, Strong's number 0935.
 Wash - רָחַץ, Strong's number 07364.
 Water - מַיִם, Strong's number 04325.

Debarim (Deuteronomy) 23:10-11 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by **night <03915>**, then **shall he go <03318> (8804)** abroad out of the camp, he shall not **come <0935> (8799) within <08432>** the camp: 11 But it shall be, when evening cometh on, he shall **wash <07364> (8799) himself with water <04325>**: and when the sun is **down <0935> (8800)**, he shall **come <0935> (8799) into <08432>** the camp again.

Yeshayahu (Isaiah) 1:16 **Wash <07364> (8798)** you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Yeshayahu (Isaiah) 1:22 Thy silver is become dross, thy wine mixed with **water <04325>**:

Yeshayahu (Isaiah) 1:23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow **come <0935> (8799)** unto them.

Tehillim (Psalms) 134:1 « A Song of degrees. » Behold, bless ye the LORD, all ye servants of the LORD, which by

night <03915> stand in the house of the LORD.

Tehillim (Psalms) 135:9 Who sent tokens and wonders into the midst <08432> of thee, O Egypt, upon Pharaoh, and upon all his servants.

Tehillim (Psalms) 135:7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth <03318> (8688) the wind out of his treasures.

Hebrew:

Hebrew	English	Torah Reading Deu 23:10 – 24:18	Psalms 133:1-135:21	Ashlamatah Isa 1:16-26
אָדוֹן	master	Deut. 23:15	Ps. 135:5	Isa. 1:24
אָח	brother	Deut. 23:19 Deut. 23:20 Deut. 24:7 Deut. 24:14	Ps. 133:1	
אַחֲרַי	from you, after	Deut. 23:14 Deut. 24:4		Isa. 1:26
אֹיִבִים	enemies	Deut. 23:14		Isa. 1:24
אָכַל	eat, ate	Deut. 23:24		Isa. 1:19 Isa. 1:20
אֱלֹהִים	God	Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 Deut. 24:18	Ps. 135:2 Ps. 135:5	
אַלְמָנָה	widow	Deut. 24:17		Isa. 1:17 Isa. 1:23
אָרֶץ	ground, land, earth, country	Deut. 23:20 Deut. 24:4 Deut. 24:14	Ps. 134:3 Ps. 135:6 Ps. 135:7 Ps. 135:12	Isa. 1:19
בּוֹא	come, go	Deut. 23:10 Deut. 23:11 Deut. 23:18 Deut. 23:20 Deut. 23:24 Deut. 23:25 Deut. 24:10 Deut. 24:13 Deut. 24:15		Isa. 1:23
בִּיחַר	chooses	Deut. 23:16	Ps. 135:4	
בֵּית	houses	Deut. 23:18 Deut. 24:1 Deut. 24:2 Deut. 24:3 Deut. 24:5 Deut. 24:10	Ps. 134:1 Ps. 135:2 Ps. 135:19 Ps. 135:20	
בֵּרַךְ	bles	Deut. 23:20 Deut. 24:13	Ps. 134:1 Ps. 134:2 Ps. 134:3	

Hebrew	English	Torah Reading Deu 23:10 – 24:18	Psalms 133:1-135:21	Ashlamatah Isa 1:16-26
			Ps. 135:19 Ps. 135:20 Ps. 135:21	
גַּנֵּב	kidnapper, thief	Deut. 24:7		Isa. 1:23
דִּבֵּר	promised, speak, spoke, said	Deut. 23:23	Ps. 135:16	Isa. 1:20
דְּרִשׁ	surely, require	Deut. 23:21		Isa. 1:17
זָנָה	harlot	Deut. 23:18		Isa. 1:21
קָדַל	abstain	Deut. 23:22		Isa. 1:16
חַטָּא	sin	Deut. 23:21 Deut. 23:22 Deut. 24:15 Deut. 24:16		Isa. 1:18
טוֹב	best, good	Deut. 23:16	Ps. 133:1 Ps. 133:2 Ps. 135:3	
יָד	place, hand	Deut. 23:12 Deut. 23:20 Deut. 23:25 Deut. 24:1 Deut. 24:3	Ps. 134:2 Ps. 135:15	Isa. 1:25
יְהוָה	LORD	Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 Deut. 24:15 Deut. 24:18	Ps. 133:3 Ps. 134:1 Ps. 134:2 Ps. 134:3 Ps. 135:1 Ps. 135:2 Ps. 135:3 Ps. 135:5 Ps. 135:6 Ps. 135:13 Ps. 135:14 Ps. 135:19 Ps. 135:20 Ps. 135:21	Isa. 1:18 Isa. 1:20 Isa. 1:24
יָצָא	go, come, forward	Deut. 23:10 Deut. 23:12 Deut. 24:2 Deut. 24:5 Deut. 24:9 Deut. 24:11	Ps. 135:7	
יָשָׁב	sit, stay, remain	Deut. 23:13 Deut. 23:16	Ps. 133:1	
יִשְׂרָאֵל	Israel	Deut. 23:17 Deut. 24:7	Ps. 135:4 Ps. 135:12 Ps. 135:19	Isa. 1:24
יָתוֹם	fatherless, orphan	Deut. 24:17		Isa. 1:17 Isa. 1:23
כֶּסֶף	silver, money	Deut. 23:19	Ps. 135:15	Isa. 1:22
לַיְל	night	Deut. 23:10	Ps. 134:1	
מַיִם	water	Deut. 23:11		Isa. 1:22
מִצְרַיִם	Egypt	Deut. 24:9 Deut. 24:18	Ps. 135:8 Ps. 135:9	
מִשְׁפָּט	justice, judgment	Deut. 24:17		Isa. 1:17 Isa. 1:21

Hebrew	English	Torah Reading Deu 23:10 – 24:18	Psalms 133:1-135:21	Ashlamatah Is 1:16-26
נַחֲלָה	inheritance	Deut. 24:4		Ps. 135:12
נַחֲמִים	compassion		Ps. 135:14	Isa. 1:24
נָשָׂא	set, lift	Deut. 24:15	Ps. 134:2	
נָתַן	give, gave, given	Deut. 23:14 Deut. 23:24 Deut. 24:1 Deut. 24:3 Deut. 24:4 Deut. 24:15	Ps. 135:12	
עֶבֶד	servant, slave	Deut. 23:15 Deut. 24:18	Ps. 134:1 Ps. 135:1 Ps. 135:9 Ps. 135:14	
עֵין	eye	Deut. 24:1	Ps. 135:16	Isa. 1:16
עָמַד	stand, stood	Deut. 24:11	Ps. 134:1 Ps. 135:2	
עָשָׂה	do, did, done, make, made	Deut. 23:23 Deut. 24:8 Deut. 24:9 Deut. 24:18	Ps. 134:3 Ps. 135:6 Ps. 135:7 Ps. 135:18	
פֶּה	mouth	Deut. 23:23	Ps. 133:2 Ps. 135:16 Ps. 135:17	Isa. 1:20
צָבָא	goes to war	Deut. 24:5		Isa. 1:24
צִוָּה	command	Deut. 24:8 Deut. 24:18	Ps. 133:3	
קָרָא	call, cry out	Deut. 24:15		Isa. 1:26
רָאָה	see	Deut. 23:14	Ps. 135:16	
רִאשׁוֹן	former, first	Deut. 24:4		Isa. 1:26
רָחַץ	wash	Deut. 23:11		Isa. 1:16
שׁוּב	turn, return	Deut. 23:13 Deut. 23:14 Deut. 24:4 Deut. 24:13		Isa. 1:25 Isa. 1:26
שָׁלַח	sends, sent	Deut. 24:1 Deut. 24:3 Deut. 24:4	Ps. 135:9	
תּוֹךְ	midst	Deut. 23:10 Deut. 23:11	Ps. 135:9	

Greek:

GREEK	ENGLISH	Torah Reading Deu 23:10 – 24:18	Psalms 133:1-135:21	Ashlamatah Is 1:16-26	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:29-39	Tosefta of Luke Lu 23:35-48	Remes/Gemara of Acts/Romans and James Ja 3:13-4:6
ἀγαθός	best, good	Deut. 23:16	Ps. 133:1 Ps. 133:2 Ps. 135:3				Jas. 3:17
άνθρωπος	man, men	Deu 23:10 Deu 24:7 Deu 24:11 Deu 24:12	Psa 135:15		Mk. 15:39	Lk. 23:47	

GREEK	ENGLISH	Torah Reading Deu 23:10 – 24:18	Psalms 133:1-135:21	Ashlamatah Is 1:16-26	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:29-39	Tosefta of Luke Lu 23:35-48	Remes/Gemara of Acts/Romans and James Ja 3:13-4:6
ἄρχων	rulers			Isa 1:23		Lk. 23:35	
βασιλεία	kingdom		Psa 135:11			Lk. 23:42	
βασιλεύς	kings		Psa 135:10		Mk. 15:32	Lk. 23:37 Lk. 23:38	
γῆ	ground, land, earth, country	Deut. 23:20 Deut. 24:4 Deut. 24:14	Ps. 134:3 Ps. 135:6 Ps. 135:7 Ps. 135:12	Isa. 1:19	Mk. 15:33	Lk. 23:44	
γράφω	written, write	Deu 24:1 Deu 24:3				Lk. 23:38	
δίδωμι	give, gave, given	Deut. 23:14 Deut. 23:24 Deut. 24:1 Deut. 24:3 Deut. 24:4 Deut. 24:15	Ps. 135:12				Jas. 4:6
δικαιοσύνη	righteousness			Isa 1:2 Isa 1:26			Jas. 3:18
δύναμαι	able	Deu 24:4			Mk. 15:31		Jas. 4:2
εἷς	one	Deu 24:5			Mk. 15:36	Lk. 23:39	
ἔργον	works	Deu 23:20	Psa 135:15				Jas. 3:13
ἕτερος	another, other	Deu 24:2				Lk. 23:40	
ἐχθρός	enemies	Deut. 23:14		Isa. 1:24			Jas. 4:4
ἥλιος	sun	Deu 23:11 Deu 24:13 Deu 24:15				Lk. 23:45	
θεός	God	Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 Deut. 24:18	Ps. 135:2 Ps. 135:5		Mk. 15:34 Mk. 15:39	Lk. 23:35 Lk. 23:40 Lk. 23:47	Jas. 4:4 Jas. 4:6
ἰδοῦ	behold		Psa 133:1 Psa 134:1		Mk. 15:35		
ἵστημι	standing, stood	Deu 24:11	Psa 134:1			Lk. 23:35	
καλός	best, good		Ps. 133:1 Ps. 135:3	Isa 1:17			Jas. 3:13
καταβαίνω	going down		Psa 133:2 Psa 133:3		Mk. 15:30 Mk. 15:32		
κατοικέω	dwelling, dwell	Deu 23:16	Psa 133:1 Psa 135:21				Jas. 4:5
κεφαλή	head		Psa 133:2		Mk. 15:29		
κύριος	LORD	Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 Deut. 24:15 Deut. 24:18	Ps. 133:3 Ps. 134:1 Ps. 134:2 Ps. 134:3 Ps. 135:1 Ps. 135:2 Ps. 135:3 Ps. 135:5 Ps. 135:6 Ps. 135:13 Ps. 135:14 Ps. 135:19	Isa. 1:18 Isa. 1:20 Isa. 1:24		Lk. 23:42	

GREEK	ENGLISH	Torah Reading Deu 23:10 – 24:18	Psalms 133:1-135:21	Ashlamatah Is 1:16-26	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:29-39	Tosefta of Luke Lu 23:35-48	Remes/Gemara of Acts/Romans and James Ja 3:13-4:6
			Ps. 135:20 Ps. 135:21				
λαμβάνω	took, take	Deu 24:1 Deu 24:3 Deu 24:4 Deu 24:5					Jas. 4:3
λαός	people		Psa 135:12 Psa 135:14			Lk. 23:35	
λέγω	say, said			Isa 1:18 Isa 1:24	Mk. 15:29 Mk. 15:31 Mk. 15:34 Mk. 15:35 Mk. 15:36	Lk. 23:35 Lk. 23:37 Lk. 23:39 Lk. 23:40 Lk. 23:42 Lk. 23:43 Lk. 23:47	Jas. 4:5 Jas. 4:6
μέγας	great		Psa 131:1 Psa 135:5		Mk. 15:34 Mk. 15:37	Lk. 23:46	
μέσος	midst		Psa 135:9			Lk. 23:45	
ὁράω	see, saw	Deu 23:14	Psa 135:16				
πειθω	yielding		Psa 135:18				
πνεῦμα	breath		Psa 135:17			Lk. 23:46	Jas. 4:5
ποιεω	do, did, done, make, made	Deut. 23:23 Deut. 24:8 Deut. 24:9 Deut. 24:18	Ps. 134:3 Ps. 135:6 Ps. 135:7 Ps. 135:18				Jas. 3:18
πολεμος	war	Deu 24:5					Jas. 4:1
πράγμα	thing	Deu 23:14 Deu 23:19 Deu 24:1 Deu 24:5					Jas. 3:16
υἱός	sons	Deu 23:17 Deu 24:7 Deu 24:16			Mk. 15:39		
ὑπερήφανος	proud			Isa 1:26			Jas. 4:6
φοβέω	fearing		Psa 135:20			Lk. 23:40	
χειρ	place, hand	Deut. 23:12 Deut. 23:20 Deut. 23:25 Deut. 24:1 Deut. 24:3	Ps. 134:2 Ps. 135:15	Isa. 1:25		Lk. 23:46	

NAZAREAN TALMUD

SIDRA OF "DEBARIM (DEUT.) 23:10 – 24:18"

"Khi Tetse Machaneh" - "When you go out as an Army"

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 the Tz'dukim⁵⁴ and their sympathizers stood there watching, but the rulers (of the Tz'dukim) also ridiculed him, saying, "He delivered others; let him deliver himself, if this man is the Chosen Messiah of God." And the soldiers also mocked him, coming up to him offering him sour wine and saying, "If you are the king of the Yehudim (Jews), deliver yourself!" And there was also an inscription over him, "This is the king of the Yehudim (Jews)."

¶And one of the criminals who were hanged there reviled him, saying, "Are you not the Messiah? Deliver yourself—and us!" But the other answered and rebuked him, saying, "Do you not even fear God, because you are undergoing the same condemnation? And we indeed justly, for we are receiving what we deserve for what we have done. But this man has done nothing wrong!" And he said, "Yeshua, remember me when you come into your kingdom!" And

¶⁵⁵ Those passing by⁵⁶ were insulting⁵⁷ him (Yeshua), shaking their heads⁵⁸ bowing the head in a mocking manor⁵⁹ and saying, "Ah you who were going to, destroy the temple and rebuild⁶⁰ it in three days. Deliver yourself by coming down from the cross."⁶¹ Likewise, the Kohen Gadol (of the Tz'dukim – Sadducees), mocking (Yeshua) with the Soferim (scribes of the Tz'dukim - Sadducees), ridiculed⁶² (him) saying, "He delivered⁶³ others. He is not able to deliver himself. (Let) Messiah, the King of Israel,⁶⁴ now come down from the cross so (we might) see and become faithfully obedient." (And) those

⁵⁴ Here the text clearly says *λαός laos* meaning "people" We have narrowed the "people" to the Tz'dukim who would have been present. There were most certainly other present. However, all present possessed pro-Tzdukian ideology or sympathies.

⁵⁵ Scholars suggest a Pre-Markan narrative. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 750 I attribute this to the Oral transmission of the Peterine materials and school. These materials, though scholars of the critical school cannot account for them are a part of the materials taught by Hakham Tsefet in his School of Mishnaic Import.

⁵⁶ That there are "passersby" demonstrates the close proximity to the road for public viewing.

⁵⁷ ἐβλασφήμουν blasphemy, meaning insult, jeer, reproach etc. Here Hakham Tsefet brings the sentence placed on Yeshua full circle. In other words the Kohen Gadol, which accused Yeshua of "Blasphemy," now use "blasphemy" against Yeshua G-d's Messiah and agent. We must not think of the use of ἐβλασφήμουν as a technical term as the "blasphemy" of G-d's Divine name. Here the idea of is ἐβλασφήμουν the use of offensive speech. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 443 However, Edwards wants to deify Yeshua through the use of the Greek word, taking it out of context and attributing to it a false notion of diety. Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p.4 73 See also Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 986

⁵⁸ Verbal connection to D'barim 21:6

This may be an inference of Psa. 22:7–8

⁵⁹ We suggest that the passersby, like the Roman cohort also bowed mockingly before Yeshua because of the sign above his head.

⁶⁰ Verbal connection to Deut. 20:20, Ps. 127:1

⁶¹ These words are reminiscent of the adversary's temptation of Yeshua. Cf. Luke 4:1–13 Herein lays an inference that the generation of the crucifixion may have believed that Messiah would perform miracles that undeniable demonstrated Messiahship. v.32 History has proved that Messiah is not interested in the making "miracles" as a proof of His Messiahship. The miracles performed in the Nazarean Codicil are demonstrations of chesed, NOT proof of Messiah.

⁶² Moloney suggests that the language here indicates that the Kohen Gadolim stationed at a distance from Yeshua yet mocking his inability to "save" himself. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. p. 323 note 246

⁶³ Verbal connection to Isa 66:14

⁶⁴ Here Hakham Tsefet make a more fitting title for Messiah, the "King of Yisrael"

he said to him, "Truly I say to you, today you will be with me in paradise." crucified with him were insulting him as well.

And by this time it was about the sixth hour, and darkness came over the whole land until the ninth hour because the light of the sun failed. And the curtain of the temple was torn apart down the middle. And Yeshua, calling out with a loud voice, said, "Father, into your hands I entrust my spirit!" And after he said this, he expired. Now when the centurion saw what had happened, he began to praise God, saying, "Certainly this man⁶⁵ was a Tsaddiq!"⁶⁶ And

And, when the sixth hour (mid-day) came, darkness came over the whole land⁶⁷ until the ninth hour (mid-afternoon – about 3:00 PM).⁶⁸ And at the ninth hour⁶⁹ Yeshua cried out with a loud voice, "Eli Eli, Lemana Shabaqthani?" (which is translated, "for this reason I was spared" or possibly "for this moment I was spared")⁷⁰ And when some of the bystanders heard⁷¹ him, (they) said, "Behold (hear - listen), he is calling (for) Eliyahu!"⁷² And someone ran and filled a sponge with sour wine, put it on a reed, and gave it to him to drink,⁷³ saying, "Leave him alone!"⁷⁴ Others said Let us see if Eliyahu will come to take him down." And Yeshua breathed (out his last breath) reciting the Shema with a loud (voice).⁷⁵ And the curtain⁷⁶ of the temple was torn in

⁶⁵ Verbal connection to D'barim (Deut.) 22:13

⁶⁶ Righteous generous man

⁶⁷ Varied authors have tried to explain this "darkness" in terms of a "black sirocco." Cf. Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. p. 593 and Cranfield, C. E. (1959). *The Cambridge Greek Testament commentary, The Gospel according to Mark*. (C. F. Moule, Ed.) New York, New York, US: Cambridge University Press. p. 457 and still others see it as an eclipse which it not possible. See i.e. Taylor 593

⁶⁸ Cf. Amos 8:9

⁶⁹ The "ninth hour" is the hour of the Ma'arib evening prayer. Consequently, we see Yeshua in prayer while in the final moments of his life.

⁷⁰ Possible ref. to Psa. 22:1. Scholars have argued back and forth between Matthew and Mark as to the specific language, some suggesting Aramaic and other Hebrew. The confusion is resolved, in my opinion, when we look at the text as originating in **Mishnaic Hebrew**. See e.g. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. pp. 325-327 and Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. pp. 1043-1058. Taylor more close to the truth, refers to the language as Hebrew-Aramaic (593). Conversely, George M. Lamsa, (1957) *The Holy Bible From Ancient Eastern Manuscripts*, Philadelphia; A.J. Holman Co., p. 1010, My God, My God, for this I was spared!" to the effect that Yeshua was saying that this was his role in being chosen as the Messiah and without any reference to Psa 22:1. Errico, R.A. & Lamsa G.M. (2001), *Aramaic Light On The Gospels of Mark & Luke: A Commentary On The Teachings of Jesus From the Aramaic And Unchanged Near Eastern Customs*, Smyrna, Georgia: Noohra Foundation, pp. 93-96.

The Master's true voice can also be heard in Psalm 129:1-8

¹A song of ascents. Since my youth they have often assailed me, let Israel now declare,

²**since my youth they have often assailed me, but they have never overcome me.**

³Plowmen plowed across my back; they made long furrows.

⁴The LORD, the righteous/generous one, has snapped the cords of the wicked.

⁵Let all who hate Zion fall back in disgrace.

⁶Let them be like grass on roofs that fades before it can be pulled up,

⁷that affords no handful for the reaper, no armful for the gatherer of sheaves,

⁸no exchange with passersby: "The blessing of the LORD be upon you." "We bless you by the name of the LORD."

⁷¹ Verbal connection to Psa 132:6

⁷² Elijah the Prophet

⁷³ Possible ref. to Psa. 69:21(22)

⁷⁴ The text here is ambiguous and in need of explication

⁷⁵ Concurring with Taylor, here the text implies that Yeshua, after reciting the Shema (my interpretation) willingly yields himself over to death, "gives up the ghost."

⁷⁶ This "curtain" is not the "paroket" "veil" to the Holy of Holies. Josephus describes this "curtain" in *BJ* 5:211-213 and also Josephus writes: ²¹¹ Now the Temple had two chambers, the inner chamber appeared humbler than the outer, the exterior had golden doors fifty-five cubits in height and sixteen cubits in breadth. ²¹² In front of these doors hung a veil of equal length and size, it was of Babylonian embroidery woven of fine linen of blended hyacinth, scarlet and purple, the workmanship was astonishing in appearance, this method of blending of colors was a mystical likeness of the whole created universe. ²¹³The

the whole group that had come together for this spectacle, when they saw the things that had happened, returned home beating their breasts. two from top to bottom. And when the centurion who was standing facing him (Yeshua) saw that he expired, he said, "Truly this man⁷⁷ was god's son! (A King of Yisrael - a Tsaddiq)"

SCHOOL OF HAKHAM YA'AQOB'S REMES

Who is there among you who possesses wisdom⁷⁸ and is endued with understanding?⁷⁹ Then let him by his noble⁸⁰ conduct⁸¹ show forth his good works with the modest humility [which is a fatherly attribute] and compassionate⁸² wisdom. 14 But if you have bitter⁸³ jealousy⁸⁴ and contention (rivalry, selfish⁸⁵) self-ambition⁸⁶ in your hearts, do not be arrogant⁸⁷ and in defiance, lying against the Truth. 15 This is not wisdom⁸⁸ that comes down from above, but is earthly, sensual,⁸⁹ devilish.⁹⁰ 16 For where there is envy and strife, there is confusion

scarlet caused one to imagine fire and the fine linen caused one to think of the earth but the hyacinth indicated the air and the purple the sea, their colors forming the contrast by which they were imagined, likewise, their origin formed their imagery the linen from the earth and the purple from the sea." (My translation of BJ 5:211-213)

⁷⁷ Verbal connection to D'barim (Deut.) 22:13

⁷⁸ *Hokhmah* (חֵכְמָה, "wisdom" or "insight"): the second of the ten *sefirot*.

⁷⁹ *Binah* בִּינָה "understanding" Inner experience – *joy* בְּיָוֶשׁ "joy," the third of the ten *sefirot*. Repentance, 50th, Jubilee, Palace, Cranium, spring. See Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 30

A verb meaning to discern, to perceive, to observe, to pay attention to, to be intelligent, to be discreet, to understand; in the causative sense, to give understanding, to teach; in the reflexive sense, to consider diligently. People can perceive by means of their senses: eyes (Prov. 7:7); ears (Prov. 29:19); touch (Ps. 58:9[10]); taste (Job 6:30). But actual discerning is not assured. Those who hear do not always understand (Dan. 12:8). In the final analysis, only God gives and conceals understanding (Isa. 29:14). Baker, W. (2003). *The complete word study concordance: Old Testament*. Chattanooga, TN: AMG Publishers. p. 130

⁸⁰ Zondervan. *Amplified Reading Bible*. Grand Rapids, MI: Zondervan, 2018. James 3:13-4.5

⁸¹ Here the insinuation is like "repentance" one is to turn up, to move about. A turning about. In the N.C., (Nazarean Codicil) mode of life, conduct, behavior, deportment (Gal. 1:13; Eph. 4:22; 1 Tim. 4:12; James 3:13; 1 Pet. 2:7; 3:11); life, as made up of actions (Heb. 13:7; 1 Pet. 1:15). Cf. Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

⁸² Cf. TDNT *πραῦς*. (Strong's Greek #4239) This phrase (word) captures the true character of *Hokhmah* (wisdom, Grk. *Sophia*). TWOT (1652d) Also associate with the idea of the "door." Thus, meaning that *Hokhmah* is to door to compassionate teaching and development. In the context of *πραῦς* we find regal and royal heroic activity and associations. This calling for men to become royal *anishim* (royal men). Here the concept is to conduct yourselves as men of royalty even though we may be poor Torah Scholars. This trait of "mildness" is seen in G-d and Moshe Rabbenu.

In Ya'aqob (James) *πραῦτης* is contrasted with *ὀργή* and it refers to a meek and humble readiness to be taught by the Word of God without flaring up against the teacher. Gentleness is a mark of the true Tsaddiq (righteous) who are inspired by divine wisdom (3:13: ἐν πραῖτητι σοφίας; v. 17: εἰρηνική, ἐπιεικής). It is demonstrated in the whole walk of the righteous and stands in pleasing contrast to bitter zeal and contentiousness, 3:14; cf. Sir. 3:17; also 1 Pt. 3:4

⁸³ Metaphorically it means bitter, cruel, malignant (James 3:14, indicating bitter, harsh, cruel feelings). Zodhiates, S. (2000). *The complete word study dictionary: N.C.* Chattanooga, TN: AMG Publishers.

⁸⁴ Jealous envy. As we will see in v. 16 this is the source of EVERY EVIL work, all evil activity. It should be noted that this does not have any relationship to the "devil," demons and or evil spirits. here the notion is the evil of man against man. And in the worst case it relates to "brother against brother." *πικρός* has the connotation of sharp pointed arrows that are aimed at brethren. Compare to Heb. נָקַד

⁸⁵ Zondervan. *Amplified Reading Bible*. Grand Rapids, MI: Zondervan, 2018. James 3:13-4.5

⁸⁶ Cf. *The Holy Bible: New Revised Standard Version*. (1989). (James 3:14). Nashville: Thomas Nelson Publishers.

⁸⁷ Related to self-ambition, i.e. being "arrogant" self-aggrandizement.

⁸⁸ Thus, Hakham Ya'aqob is showing the difference between "secular Gentile wisdom" which is not G-dly.

⁸⁹ G5591 *Ψυχικός* - *psuchikos* From G5590; sensitive that is, animate (in distinction on the one hand from G4152, which is the higher or renovated nature; and on the other from G5446, which is the lower or bestial nature): - natural, sensual.

⁹⁰ Not from a demon or evil spirit but similar in result as practiced by evil men.

and every evil work (deed).⁹¹

17 But the wisdom from above⁹² is first of all pure;⁹³ then it is peaceful,⁹⁴ courteous⁹⁵ obedient,⁹⁶ full⁹⁷ of mercy and good fruits, without a trace of partiality⁹⁸ or hypocrisy. 18 And the fruit of righteousness (of conformity to God's will in thought and deed)⁹⁹ is sown in peace for those who make peace.

4:1 From where do wars¹⁰⁰ and fighting's among you come? Is it not from this, from your lusts¹⁰¹ which war in your members?¹⁰² 2 You desire,¹⁰³ and do not have. You murder,¹⁰⁴ and are jealous, and cannot obtain.¹⁰⁵ **You fight and war,**¹⁰⁶ yet you have not because you ask not.¹⁰⁷ 3 You ask and receive not, because you ask for your

⁹¹ The evil discussed here is not demonic. It is the work of an individual not as a demonic spirit. This activity is like the "workings" (activities) of evil spirits but rather perpetrated by human beings, permeated by self-ambitious activities. This is compared to the idea of men acting like demons.

⁹² "From above" is allegorical language for that which comes from or "descends" from G-d. While G-d is not "up" or "down" the concept is that G-d is "higher" than His creation. Psa 61.2 Lead me to the rock that is **higher than I**.

⁹³ "that which awakens religious awe." Hauck, F. (1964-). *ἀγνός, ἀγνίζω, ἀγνεία, ἀγνότης, ἀγνισμός*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (Vol. 1, p. 122). Grand Rapids, MI: Eerdmans.

⁹⁴ pertaining to freedom from anxiety and inner turmoil — 'peaceful, free from worry.'

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (the 2nd edition., Vol. 1, p. 314). New York: United Bible Societies

⁹⁵ "That which is the general conception of life," and therefore "what is fitting, right, or equitable" Preisker, H. (1964-). *ἐπιείκεια ἐπιεικής*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (Vol. 2, p. 588). Grand Rapids, MI: Eerdmans. not to speak evil of anyone, nor to be quarrelsome, but to be forbearing' Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* the 2nd edition., Vol. 1, p. 748). New York: United Bible Societies.

⁹⁶ Torah observant, *easily obeying, compliant*. Thayer, J. H. (1889). *A Greek-English lexicon of the New Testament: being Grimm's Wilke's Clavis Novi Testamenti* (p. 261). New York: Harper & Brothers.

⁹⁷ *μεστός*, -ή, -όν, fr. Hom. [i.e. Epigr.] down, Sept. for *ἄληθ*, full; w. gen. of the thing: prop., Jn. 19:29; 21:11; Jas. 3:8; trop. in **reference to persons, whose minds are as it were filled with thoughts and emotions, either good** or bad, Mt. 23:28; Ro. 1:29; 15:14; 2 Pet. 2:14; Jas. 3:17, (Prov. 6:34).* Thayer, J. H. (1889). *A Greek-English lexicon of the New Testament: being Grimm's Wilke's Clavis Novi Testamenti* (p. 402). New York: Harper & Brothers.

⁹⁸ Impartial, nonjudgmental

⁹⁹ Zondervan. *Amplified Reading Bible*. Large Print edition. Grand Rapids, MI: Zondervan, 2018. James 3.13-4.5

¹⁰⁰ *מלחמה* *milchāmāh* from *מלח* (in the sense of fighting); a battle (that is, the engagement); generally, war (that is, warfare): - battle, fight, (-ing), war ([-rior]).

Thus, the text could be read, "what is the source for wars among you." Or, brawlings. Gk. as 2 Tim. 2:23. Tit. 3:9.

¹⁰¹ *ἡδονή* *hēdonē* in the NT *ἡδονή* represents one of the many forces which belong to the world of unsanctified carnality, which strive against the work of God ... and which drag man back again into the kingdom of evil. The concept of *ἡδονή*, like many others, is first set in the light of the relationship to God by the NT. But it has an important previous history which shows it to be a vital Issue in discussions both by Gk. philosophers and Hellenistic Jewish authors. *ἡδονή* suggests lustful activities designed to please the "gods" and living a life of hedonistic pleasure. It also relates to feasting to gods and most often strife because of this drunkenness.

¹⁰² **which war in your members:** This shows that the hedonistic passions he is discussing are related to things that are forbidden among the Nazarean Communities. Thus, the passions a secular and forbidden unethical practices. These practices bring a mental disturbance that will not let the mind rest, firstly by desiring them and secondly for being involved or practicing evil acts of conduct. Here we need not allow the mind to think that these practices are strictly sexual in nature.

¹⁰³ *ἐπιθυμέω*, "you lust and your lusts are not fulfilled." Also covet, thus "you covet and do not have what you covet." "of those who seek things forbidden." Thayer, J. H. (1889). *A Greek-English lexicon of the New Testament: being Grimm's Wilke's Clavis Novi Testamenti* (p. 238). New York: Harper & Brothers.

¹⁰⁴ *φονεύω*; *φόνος* can also be translated as being recklessly "violent." Murder is also associated with "kidnapping" Cf. D'barim 24.7

¹⁰⁵ The thought being conveyed is that you are jealous, meaning you want what someone else has. But you feel like you deserve it and they do not. Thus, the idea of hatred and violence enters the equation.

¹⁰⁶ *πολεμέω* *polemēō*; "meaning He makes war upon those whom He has condemned"

wicked desires, that you may spend¹⁰⁸ it upon your lusts. 4 Adulterers and adulteresses!¹⁰⁹ Do you not know that the friendship of the secular Gentile world is enmity with God? Therefore, whoever desires to be a friend of the secular Gentile world is the enemy of God. 5 Do you think that the Tanakh says in vain, the spirit that dwells in us yearns to envy?¹¹⁰ 6 But He gives more grace.¹¹¹ Therefore, He says, God resists the proud, but He gives grace to the humble.¹¹²¹¹³

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

Deut. 23:10 – 24:4	Psa 133:1 - 134:3	Is 1:16-26	Mk 15:29-32	Lk 23:35-43	Jam. 3:13-18
Deut. 23:22 – 24:18	Psa 135:1-21	Is 19:21-25 + 21:6-10	Mk 15:33-39	Lk 23:44-48	Jam. 4:1-6

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

INTRODUCTION

Isaiah 66:1 Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest? ² "For My hand made all these things, Thus all these things came into being," declares the LORD. "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word.

The words of the Prophet Yesha'yahu (Isaiah) echo in the ears of those who would rebuild the Temple after the Babylonian exile. Conversely, the LORD tells us that the Heavens are the place of His abode. Can a "House" built by human's hands contain G-d? For that matter, can the "heavens" contain Him?

Furthermore, how can we take the materials, which G-d created, and make an abode for the Almighty? After citing, the Prophet above, Stephen gave the following discourse...

Act 7:51-52 "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Ruach HaKodesh (Holy Spirit); you are doing just as your fathers did. ⁵² "Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One,¹¹⁴ whose betrayers and murderers you have now become;

¹⁰⁷ You do not have because you do not ask. Th connotation here is that you cannot ask because you have evil desires and would fill your heart with the evil of the secular Gentile world. The Jewish people of the first Century C.E were inundated with the idolatrous practices of the Gentile world. These things are absolutely forbidden for the Jewish people. Thus, the inordinate sexual desires are not desiring for normal sexual relations. They were filled with desires for Gentile pagan Temple prostitutes, possibly for both women and men. Consequently, these things are things that Jewish people cannot have and cannot ask for.

¹⁰⁸ Hakham Ya'aqob uses the analogy of spending money as a reference to evil lusts and practices. See D'barim 23.19

¹⁰⁹ Now Hakham Ya'aqob uses the idea of idolatry to show his disdain for the practices of seeking Secular Gentile practices, "evil works." The idea of idolatry is that of replacing one's wife for a Temple prostitute. This allegorically puts the imagery of exchanging our love and awe for G-d into the worship of pagan Gentile idols and idolatry. Cf. D'barim Ch. 24

¹¹⁰ Subtle reference to B'resheet (Gen) 6:3-6

¹¹¹ The "more Grace" should be understood in the past tense. G-d granted unmerited grace to the generation of the flood. This is evidenced in the name of Noach's Grandfather Methuselah lived longer than any other person on record. This is said to show the grace and chesed of G-d towards humanity. That the death of Methuselah brought the flood is also a symbol of grace. G-d patiently waited for man to repent. Hakham Ya'aqob shows the same patience of G-d towards the Gentiles.

¹¹² Paraphrase of Mishlei (Proverbs) 3.34

¹¹³ Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

¹¹⁴ Here Stephen refers to Yochanan hamitvil (John the Baptist) who announced the coming of Yeshua the Messiah.

While there are those who would use these texts against the Jewish People of the First century as a whole, Stephen is addressing an audience with “uncircumcised hearts.”¹¹⁵ Furthermore, Stephen is addressing those who are primarily Sadducean. Stephen’s allegation is against those who have preconceived ideas of what G-d must do to engender the redemption of the B’ne Yisrael, which they expected in the treacherous times of Roman occupation. However, there were those who were of a contradictory mindset. They embraced Rome and found solace in the regime of “Pax Romana.”¹¹⁶ It was never the plan of G-d for the B’ne Yisrael to be subject to foreign powers while living in Eretz Yisrael (the land of Israel). When G-d permitted these circumstances, it was to **awaken** repentance. By “repentance”, we refer to a change of ways as well as a change of heart and most emphatically, a “return to G-d.” However, sin is never without consequence and we must, in essence do more than repent. However, when addressing the Gentiles, the language should be understood in a different manner. The Jew must “return” to G-d while the Gentile must “turn towards G-d.”

m. Abot 4:2 Ben Azzai says, “Run after the most minor religious duty as after the most important and flee from transgression. “For doing one religious duty draws in its wake doing yet another and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”¹¹⁷

How are we to understand this Mishnah?

The Torah, as a normative order, a *nomos*, is the plan of the cosmos. Therefore, Torah study is not simply the study of a peculiar positive *nomos*-cum-narrative, but in the inner truth of the world as such. A premise such as this informs Abot as well. Torah is more than story and law; **it is the inner pulse of reality.**¹¹⁸

Therefore, we inhabit a “*nomos* – a normative universe.” Torah is not only a “system of rules” but rather becomes the structure of the world in which we live. The Torah is the fabric and infrastructure of all life. As such, the present world is structured by the *nomos* of the Torah; G-d’s law is maintained by dynamic active Torah observance. If we violate that structure and order, we damage the fabric of the universe. When we conform to the dynamic normative *nomos* of Torah, we build the universe or repair the damage caused by sin. If we are to understand the world in which we live, we must study its *nomos*, Torah. Of course, this develops into a bifurcate approach to Torah, static and dynamic. Herein, legal hermeneutics becomes the fundamental contrivance for life’s directive. As such, each mitzvah is an opportunity to build or destroy the world. The positive mitzvot (commandments) demonstrate our devotion to G-d along with our determination to collaborate with Him in the creative and reparative process. “The performance of a mitzvah transforms the overall character of one’s life.”¹¹⁹ As such, the transformation of a single life is the reparation of the world, Torah – *nomos*. The static practice of mitzvot sustains the universe. While we may often think in terms of our individual practices, we must realize that the practice of Torah is a universal singularity. As Yeshua was “one” with G-d and Torah, we must abandon our individuality for the sake of the one G-d and Torah. The acceptance of the Yoke of the Kingdom in the Kiriath

¹¹⁵ In the time of the Prophets, the term “uncircumcised” was applied allegorically to the rebellious heart or to the obdurate ear (Ezek. 44:1, 9; Jer. 6:10). Jeremiah declared that all the nations were uncircumcised in the flesh, but the whole house of Israel were of uncircumcised heart (Jer. 9:25). It has been suggested that the Hebrew word for uncircumcised עָרֵל (*arel*) means properly “obstructed,” as is indeed explicitly stated by Rashi (to Lev. 9:23) and the fact that the same word and the related *orlah* (“foreskin”) are also used to describe a certain kind of taboo (*ibid.*) has resulted in the infelicitous translation of many biblical passages. The word describes the lips of a person whose speech is not fluent (Ex. 6:12, 30) or the **heart and ear of a person who will not listen to reason** (Jer. 6:10; 9:25; for alternative translations see the JPS translation of the Torah (1962) to Leviticus 19:23 and Deuteronomy 10:16 and 30:6). Thomson Gale. (n.d.). *Encyclopedia Judaica*, (2 ed., Vol. 14). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. pp. 731-732

¹¹⁶ While I understand with great clarity the idea of “Pax Romana” I am suggesting here that “Pax Romana” was also a system which “forced” through brutality the Roman agenda on all those who lived in Roman occupied territories.

¹¹⁷ Neusner, J. (1988). *The Mishnah: A new translation* (682). New Haven, CT: Yale University Press.

¹¹⁸ Mittleman, A. L. (2011). *A Short History of Jewish Ethics: Conduct and Character in the Context of Covenant*. John Wiley & Sons. p. 65

¹¹⁹ *Ibid*

Shema (recital of the Shema Deut. 6:4) is not only for the sake of G-d's unity, it is also to forge our existence into that unity. The fragmentation of the world, Gen 1:6ff is repaired through our unification of G-d and His Torah. If the "mitzvot are vehicles for enlivening and refining the consciousness of the Divine"¹²⁰ we must be engaged in this practice on a universal level. Or, we might opine that the practice of the Torah – *nomos* has cosmic effects. Practice of the Torah – *nomos* by a society is not only the realization and healing of the world; it is becoming one with G-d. It is for this reason that the Kariat Shema (recital of the Shema) has precedence as a Halakhic norm in Jewish life.

In defining *nomos* as a "plan for the universe," we can see why G-d gave the Torah – *nomos* in the wilderness. By exhibition of the Torah – *nomos* in the wilderness G-d demonstrated that the Torah – *nomos* is, universal and eternal. Therefore, we can see how Hakham Shaul understood *nomos* as a "law," for the Gentiles and Torah for the Jewish people. The *nomos* of the Gentile is NOT the Torah of the Jew. Through acceptance of the Torah, the Gentile embraces Judaism and comes under the canopy of righteousness/generosity as presented in Torah. The *nomos* of the Gentile is the "law" of subservience to the varied intermediaries, which govern their territories under the authority of G-d. Each "intermediary is matched to the disposition of the nation and peoples it governs. Furthermore, the disposition of the intermediary may change to match the changing disposition of the subordinate nation. However, when the Gentile embraces Torah in the same manner as the Jew (i.e. through conversion to Judaism), he no longer lives under the *nomos* of the universe and intermediary in the way other Gentiles do.

HEARING THE VOICE OF G-D THROUGH HIS AGENTS

Hearing the voice of G-d was an overwhelming problem for the Gentile nations, ruled by G-d through intermediaries. However, the B'ne Yisrael are not governed in this fashion. G-d and His direct intermediaries (Prophets, Priests and Kings)¹²¹ govern the B'ne Yisrael.

Mic 6:2 "Listen, you mountains, to the indictment of the LORD, And you enduring foundations¹²² of the earth...

The problem of interpreting G-d's voice for the Gentile is that of clarity. We, the Jewish people have heard the voice of G-d from Moshe Rabbenu, who received it from the mouth of the Divine, blessed be He. Because we have a Torah from the mouth of G-d, we can clearly determine our path and assignment. The words of our Prophets, who saw through nine *IspaqIarya*, when weighed against the Torah are readily discerned. Hakham Shaul's "dark glass"¹²³ describes the "Gentile Predicament."¹²⁴ Gentile approach to the Torah is usually that of narrative rather than Torah – *nomos* (law). Consequently, Gentile hermeneutics do not include a halakhic hermeneutic and therefore the rabbinical system of hermeneutic is foreign to them. There is no desire to develop such a hermeneutic since the Gentile worldview is primarily antinomian.¹²⁵ Gentile courts, as we discussed in the previous parsha are to be Torah based. Therefore, any system which is void of Torah – *nomos* is not a "just legal system" or court and thereby antinomian. As we saw in the previous pericope, the court, which condemned Yeshua, was unjust. This is because the court did not recognize the authority of the Torah as a *nomos* applicable

¹²⁰ Ibid

¹²¹ G-d uses varied types of messengers to convey His message to the B'ne Yisrael. This is because the B'ne Yisrael, after hearing the first two mitzvot (commandments) decided to hear the words of G-d through the Moshe Rabbenu rather than directly from G-d.

¹²² The mountains are the Gentile governments of the world. The enduring foundations מוסד *mosad*, are the elemental powers or intermediaries Hakham Shaul speaks of in his Letter to the Ephesians. Cf. Eph. 6:12ff

¹²³ Cf. 1 Cor. 13:12 Moshe saw G-d face to face and the Prophets saw through "nine Mirrors." However, when the message of the Prophets is weighed against the Torah the message is as if we received it directly from Moshe. (Lev. R. i)

¹²⁴ Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

¹²⁵ The word "antinomian" may be understood in a bifurcate manner. Firstly, it may mean that the Gentile has no desire to relate to the Torah as a *nomos*. Secondly, the lack of desire to study or apply Torah as a *nomos* develops into an Anti-Torah campaign.

to the Gentile. Pilate functioned as a solitary judge condemning Yeshua without appropriate witness or following appropriate debriefing of the witnesses who testified against Yeshua. Furthermore, as a solitary judge, rather than a Bet Din, Pilate demonstrated his antinomian contempt for the Torah. His condemnation of a Hakham/Rabbi is further demonstration of his contempt for Torah – *nomos*. Only Jewish Hakhamim can enact Jewish halakhah. Consequently, Yeshua a representative of Jewish Hakhamim in their mind must be destroyed in order to allow the antinomian courts of the Gentile injustice to continue. The Rome – Christianity antinomian system still permeates the Gentile world. Pilate’s antinomian system set the tone for the coming Rome – Christianity system. Yeshua’s abandonment by his talmidim illustrates the Jewish abandonment of Messiah when portrayed as a Gentile “King of the Jews.” Three groups demonstrate contempt for the Torah – *nomos* system in the present pericope.

The table below shows the three groups and their claims against Yeshua.

TABLE 1¹²⁶

	Group	Accusation	Comments
1	The passersby (Tz’dukim – Sadducees)	Destroy Temple	Save yourself
2	Kohen Gadol (of the Tz’dukim – Sadducees)	King of Yisrael (Israel)	Save others but not self
3	(And) those crucified with him (Yeshua)	Co-crucified	Insulting remarks

Scholars have looked at the fierce nature of the mocking on the cross and their dramatic character.¹²⁷ While it may seem difficult for some to determine the identity of these “passersby,” we have deduced that the passersby were the Tz’dukim – Sadducees because of the time of the crucifixion. The P’rushim – Pharisees would have been preparing their Pesach – Passover Seder at that time leaving the Tz’dukim to wander the highways etc. Donahue¹²⁸ suggests that the passersby knew little of Yeshua and that they mocked Him because of the accusation written above his head, “the King of the Jews.” This may be a further attestation that the passersby were Tz’dukim – Sadducees.

Furthermore, three reactions to the Jewish Tz’dukim (Sadducees) are present in this pericope.

- Shaking (bowing in a mocking manner)¹²⁹
- Insults
- Mocking¹³⁰

So long as Yeshua, a Jewish Hakham remains on the cross, he is powerless to enact Jewish Halakhah. Note the reaction of the Prophet Micah.

¹²⁶ Hakham Tsefet (Peter) through his Sofer (scribe) Mordechai (Mark) loves to group things in groups of three. i.e. the Temptation etc. These groups form messages within the “Mesorah” (Oral Tradition) that possess materials, which interrelate. See Death Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 984ff

¹²⁷ Ibid. p. 986

¹²⁸ Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 443

¹²⁹ I would suggest that the passersby, like the Roman cohort also bowed mockingly before Yeshua because of the sign above his head. Furthermore, the “wagging” of the head as noted above may have been the way the Psalmist attributes the activities of the wicked against the just. See Death Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 987

¹³⁰ Butler, J. G. (2008). *Analytical Bible Expositor, Matthew to Mark* (Vol. 10). Clinton, Iowa: LBC Publications. pp. 748-760

Mic 5:15 "And I will execute vengeance in anger and wrath on the nations (Gentiles) which have not obeyed."

PROPHET LIKE MOSHE

Continuing the thought of our previous Torah Seder, we see that Messiah must be a Prophet "like Moshe" – who Moshe presented the "Torah" along with the Oral Torah. Yeshua's Oral Torah (Mesorah) is the presentation of the Torah through Messianic eyes. Any figure that does not fit the Mosaic prototypical pattern cannot be Messiah. In other words, Messiah must be...

- Jewish D'barim 18:15,18
- Prophet D'barim 18:14, 18 – 22
- Pro-Torah D'barim 18:18
- Pro-Oral Torah

Moshe brought the B'ne Yisrael out of Egypt to worship and serve G-d through Torah. Moshe prepared the Jewish people for entrance into the Holy land of Eretz Yisrael (The Land of Israel). Yeshua prepared the Jewish People for exile.¹³¹ Therefore, we must conclude that Yeshua was equally concerned about the Jewish People. Many scholars have never fully addressed what Yeshua has done for the Jewish People. Because the antinomian scholars have used Yeshua as a Roman – Christian god, and therefore it is impossible to see what Yeshua has really done on behalf of the Jewish people. Only in the recent past, has his "Jewishness" been researched and taught by Jewish and Christian scholars alike.

MOCKERY

The subliminal message of the mockery presents an undertow in our present pericope. This undertow is not fully developed by Hakham Tsefet. However, this undertow aligns itself with the Torah Seder. The words of that Torah Seder echo and we can see their relevance in the present context.

Deu 18:22 "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

In other words, the veracity of the "Prophet's words are the mark of a true Prophet, not signs and miracles.

Mar 15:30 Save yourself by coming down from the cross."

These words are reminiscent of the adversary's temptation of Yeshua. Cf. Luke 4:1–13 Herein lays an inference that the generation of the crucifixion may have believed that Messiah would perform miracles that undeniable demonstrated his "Messiahship" (v.32). History has proved that Messiah is not interested in the making of "miracles" as a proof of his Messiahship. Likewise, the so-called "Messianic secret"¹³² demonstrates that Yeshua was not preoccupied with the fame attributed to being Messiah. Yeshua never told his talmidim to go and preach "Messiah" or "Yeshua." His message was to proclaim the "Mesorah" and talmudize the nations (Gentiles). The miracles performed by Yeshua in the Nazarean Codicil are demonstrations of chesed (loving-kindness), NOT proof of being Messiah. Furthermore, while the mockers jeer at Yeshua making accusations concerning the Temple, in rehearsing these accusations they do not realize what they are saying. The Temple will be destroyed in the very near future and rather than the rebuilding of a physical Temple. Yeshua builds, through his talmidim (disciples) a living temple, made out of living stones.

¹³¹ Yeshua's Mesorah was first dictated by Hakham Tsefet. The Mesorah of our Master served as a prototype for the Writing of the Oral Torah, giving the Jewish people the normative life of Torah – *nomos*.

¹³² Cf. Mark 8:27-30, See my comments on the "The Messianic Secret"

PERORATION

One core principle established by our present Torah Seder, is that of the "Prophet like Moshe." However, we have also introduced the relationship of Moshe to the Torah and the Torah's place as the fabric of the cosmos. Herein Moshe taught the Jewish people how to relate to G-d and the world in which we live. Yeshua's "Mesorah" not only benefited the Jewish world by being a prototype for the didactic Oral Torah, it gave the Gentile an avenue of connection, which did not exist before. Yeshua and his talmidim changed the interface between G-d and the Gentile. So long as the Gentile remains without the agent, Yeshua HaMashiach he is governed by G-d's intermediaries as noted above. In turning to Yeshua, the Gentile has a more direct path to the Torah. If the Gentile does not embrace Torah through conversion to Judaism or the path to conversion through Yeshua, he remains governed by the intermediaries and the *nomos* – Torah. Life in Yeshua awakens the Gentile to the Torah and Torah observance. Therefore, "acceptance" of the master is to initiate the path towards faithful obedience of the Torah and Oral Torah.

Rom 13:11-14 And you know it is already time to wake up, from sleep because the awakening hour has arrived. For our redemption is nearer now than when we thought. The night is nearly gone, and the light (day) has drawn near. Therefore, let us lay aside the works of darkness and **put on the weapons suited for the light**. Let us respectably follow the halakhot of our Torah Teachers, as in the light (day), do participate in drunken pagan festivals, do not be impregnated with excessive wants, nor contentiously or jealousy rivalry. But **put on the Master Yeshua the Messiah** as if a garment and do not make plans for a life of luxurious living.

Why did Yeshua have to die? So the Gentile seeking G-d could hear the "Word of G-d" (Torah) through an agent "like" Moshe rather than the intermediaries which govern the nations (Gentiles) without G-d or Torah observance.

HAKHAM YA'AQOB'S REMES COMMENTARY

Caution Allegorical commentary

Firstly, we make no apology for the excessive number of footnotes to this portion of hakham Ya'aqob" Remes comments. Every word (footnote) of these verses is important and worthy of study!!!

Hakham Ya'aqob makes his connection with the Torah Seder through the idea of war." Below we have inserted Rashi's comments to D'barim 23:10 and Sifrei D'barim Piska 254 which corresponds to the opening of our Torah Seder.

D'barim 23.10 When a camp goes out against your enemies, you shall beware of everything evil.

Rashi D'barim 23.10 When a camp goes forth [against your enemies], you shall beware: for the adversary accuses in time of danger [thus extra care must be taken in time of **war**, when danger prevails]. — [Yerushalmi Shab. 2:6; Tanchuma, Vayiggash 1]

PISKA 254

When you go to war in camp against thine enemies—when you go forth, go forth in a camp¹³³—**against thine enemies**—when you are about to **wage war** against your enemies—**then thou shalt keep thee from every evil thing** (23:10): I might take this as indicating that Scripture is speaking here of cleanness, uncleanness, and

¹³³ In mass formation (R.H.).

tithes; however, Scripture further on uses the term **unseemly thing Cerivah** (23:15).¹³⁴ conclude that this refers only to sexual matters. **Whence do we learn that this includes also idolatry, bloodshed, and blasphemy? From what the verse goes on to say, *Then thou shalt keep thee from every evil thing.* Or one might think that *then thou shalt keep thee* refers only to cleanness, uncleanness, and tithes; therefore the verse further on uses the term **unseemly thing**: just as **unseemly thing** is characterized as any action for which the Canaanites were exiled and which causes the Shekinah to depart (from this world),¹³⁵ so is any other action for which the Canaanites were exiled and which causes the Shekinah to depart. When Scripture says **thing (da bar)**,¹³⁶ it refers also to (verbal) slander.**

Another interpretation: **Then thou shalt keep thee**:¹³⁷ Take care not to think about lecherous matters which will cause you a seminal discharge at night.

Hakham Ya'aqob's use of **πόλεμος pólemos** "war" corresponds to two Hebrew words ...

מלחמה milchâmâh from **לחם** (in the sense of fighting); a battle (that is, the engagement); generally, war (that is, warfare): - battle, fight, (-ing), war ([-rior]).

לחם lâcham A primitive root; to feed on; figuratively to consume; by implication to battle (as destruction): - devour, eat, X ever, fight (-ing), overcome, prevail, (make) war (-ring).

THE EVIL OF MAN

Sifre D'barim Paragraph 254 "against your enemies": **(Keep it in mind that you are going out)** against your enemies, (and **act accordingly**).

The war that Hakham Ya'aqob is speaking of here is an internal war. The war fought in the mind. Thus, we have given the portion of text a contextual heading, "a Virtuous Mind."¹³⁸ However, there is a contextual idea regarding the evil of men. Not from a demon or evil spirit but similar in result as practiced by evil men. The evil discussed here is not demonic. It is the work of an individual not a demonic spirit. This activity is like the "workings" (activities) of evil spirits but rather perpetrated by human beings, permeated by self-ambitious activities. This is compared to the idea of men acting like demons. When men are filled with **envy and strife, there is confusion and every evil work, every evil work!** When we are filled with envy, we want what someone else has. But this is usually seen in the context of wishing an evil thing to happen, so we can get what they have. In one sense this is an act or form of witchcraft.

One of the greatest examples of evil for the Jewish people is in the evil perpetrated by Hitler. The evil of this man was not necessarily traced to some demonic possession.¹³⁹ I realize that this may be a point of contention. But these schemes were dreamed up from a single maniacal mind. This mind infected a hoard of men teaching them to operate without any positive mores and throw off all restraint. As these men threw off any moral limitations their mind was given over to reprobation. While we may think that they were vehemently opposed to the Jewish people we really need to understand what happened. With the destruction of the Temple in 70 C.E. there was no

¹³⁴ The term usually refers to sexual misconduct.

¹³⁵ On the exile of the Shekinah, see Gen. Rabbah 19:7, Num. Rabbah 12:6. See also R. Hammer, "The God of Suffering," Conservative Judaism (Fall-Winter, 1976-77), P- 34-

¹³⁶ Literally "word."

¹³⁷ You will guard yourself

¹³⁸ For a more in-depth understanding of this idea see "the Virtuous Mind, Intellectual Character Development" Dow, Phil. Virtuous Minds: Intellectual Character Development for Students, Educators, & Parents. Downers Grove, Illinois: InterVarsity Press, 2013.

¹³⁹ While some may argue this position there is nothing to suggest that Hitler was under the absolute control of any demonic spirit, shadé, i.e. foreign god.

altar to make atonement through the Temple cult system. While there are those who believe that the death of Yeshua was the sacrifice that atoned for the sin of all humanity this is not the Jewish belief. But the question at hand is how G-d could rid the earth of this maniacal man and his band of despots.

When we look at the situation from a global (cosmic) view, we can see that it took a combined effort of all the allied forces to stop one man. Regarding Japan and the war fought against them we see a weapon that still threatens all humanity today.

So, what did it take to stop the lunacy of Hitler and his cohorts?

How can death on the cross atone for sin? Yeshua was a Jewish Sage, Hakham or Torah Scholar. It is generally believed that the death of a righteous man, according to the Babylonian Talmud, atones for death.

b. Moed Katan 28a **Rabbi Ami said: Why was the Torah portion that describes the death of Miriam juxtaposed to the portion dealing with the red heifer? To tell you: Just as the red heifer atones for sin, so too, the death of the righteous atones for sin.** **Rabbi Elazar said: Why was the Torah portion that describes the death of Aaron juxtaposed to the portion discussing the priestly garments? This teaches that just as the priestly garments atone for sin, so too, the death of the righteous atones for sin.**

Rashi on Numbers 20:1:2 **שם מרים ותמת AND MIRIAM DIED THERE** — Why is the section narrating the death of Miriam placed immediately after the section treating of the red cow? To suggest to you the following comparison: What is the purpose of the sacrifices? They effect atonement! **So, too, does the death of the righteous effect atonement!** (Moed Katan 28a).

Because of the neglect of Torah at the close of the Second Temple Period, God sent a Tzaddik - a righteous one - whose perfect life would be an atonement for the nation.

The Soncino Zohar, Shemoth, Section 2, Page 212a, says:

"For, indeed, beyond number are the chastisements awaiting every man daily for the neglect of the Torah, all of which descended into the world at the time when the Torah was given. **As long as Israel were in the Holy Land, by means of the Temple service and sacrifices they averted all evil diseases and afflictions from the world.**

Now it is the Messiah who is the means of averting them from mankind until the time when a man quits this world and receives his punishment, as already said." And again: **"When God desires to give healing to the world, He smites one righteous man among them with disease and suffering, and through him gives healing to all,** as it is written, "But he was wounded for our transgressions, he was bruised for our iniquities... and with his stripes we are healed" (Isaiah 53:5).¹⁴⁰

In the days of Hitler, the criminal activity of the world had reached a point of self-destruction. What did it take, how many righteous Jewish souls did it take to atone for the sins of the world in that day?

The sin of Hitler could not be atoned for through the sacrificial cult. And there would not have been enough lambs, bulls and goats to atone for the tragedy and bloodshed being carried out on the land. So, what was the cost for atonement? What was the price of restoration? What was the price of redemption? In short, the price for Jewish freedom came at the cost of six million Jewish souls. Each one was its own sacrifice and affected a measure of atonement until the price had been exacted.

¹⁴⁰ Soncino Zohar, Bemidbar, Section 3, Page 218a

What will it take to end the exile?

Who is Messiah but the "son of G-d," i.e. the Jewish people ...

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. How can death on the cross atone for sin?
 3. In your opinion what is the prophetic statement for this week?
-

Blessing After Torah Study

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

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

Next Sabbath:

“**Shabbat “Khi Tiq’tsor” - “When you reap”**”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי תִקְצֹר		Saturday Afternoon
“Khi Tiq’tsor”	Reader 1 – D’barim 24:19-22	Reader 1 – D’barim 26:1-3
“When you reap”	Reader 2 – D’barim 25:1-4	Reader 2- D’barim 26:4-11
“Cuando siegues”	Reader 3 – D’barim 25:5-7	Reader 3- D’barim 26:1-11
D’barim (Deut.) 24:19 – 25:19	Reader 4 – D’barim 25:8-10	
	Reader 5 – D’barim 25:10-12	Monday & Thursday Mornings
Psalm 136:1-26	Reader 6 – D’barim 25:13-16	Reader 1 – D’barim 26:1-3
Ashlam.: Hos 10:12 – 11:4 + 10-11	Reader 7 – D’barim 25:27-19	Reader 2- D’barim 26:4-11
	Maftir – D’barim 25:17-19	Reader 3- D’barim 26:1-11
N.C.: Mark 15:40-41; Lk. 23:49; James 4:7-10	Hos 10:12 – 11:4 + 10-11	

Shalom Shabbat!

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