

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings Tishri 05, 5778 – Sept 14/15, 2018	Third Year of the Triennial Reading Cycle Third Year of the Shmita Cycle
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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!

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!

We pray for HE Giberet Leah bat Sarah who is in much pain due to her excessive working hours. We pray that her boss agrees to reduce her working hours per week as was the original understanding, 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: "Shuva" – Sabbath "of Returning/Repentance"

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָיָה עִקְבֹּ		Saturday Afternoon
"V'Hayah Egev"	Reader 1 – D'barim 7:12-16	Reader 1 – D'barim 9:1-3
"It will come about, because"	Reader 2 – D'barim 7:17-21	Reader 2 – D'barim 9:4-6
"Y será que, por haber"	Reader 3 – D'barim 7:22-26	Reader 3 – D'barim 9:1-6
D'barim (Deut.) 7:12 – 8:20	Reader 4 – D'barim 8:1-3	
Ashlamatah: Is 54:10-11 + 55:6-13	Reader 5 – D'barim 8:4-6	Monday and Thursday Mornings
Special: Hosea 14:2-10; & Micah 7:18-20	Reader 6 – D'barim 8:7-10	Reader 1 – D'barim 9:1-3
Psalms: 116:1- 117:2	Reader 7 – D'barim 8:11-20	Reader 2 – D'barim 9:4-6
	Maftir: D'barim 8:16-20	Reader 3 – D'barim 9:1-6
Mk 14:10-11: Luke 22:3-6 James 1:19-22	Hosea 14:2-10; Micah 7:18-20	

Contents of the Torah Seder

- The Blessings of Obedience – Deut. 7:12-16
- Israel's Struggle with the Canaanite Nations – Deut. 7:17-26

- Fatherly Discipline of G-d – The Lessons of the Wilderness – Deut. 8:1-6
- This Fatherly Discipline of G-d it is necessary to keep vividly in mind; lest, in the plenty of the Land, G-d be forgotten – Deut. 8:7-20

Reading Assignment:

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

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 1-59.

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 7:12 - 8:20

RASHI	TARGUM PSEUDO-JONATHAN
12. And it will be, because you will heed these ordinances and keep them and perform, that the Lord, your God, will keep for you the covenant and the kindness that He swore to your forefathers.	12. If you receive these judgments, and observe and perform them, then will the LORD your God keep you the covenant and the loving-kindness which He swore to your fathers.
13. And He will love you and bless you and multiply you; He will bless the fruit of your womb and the fruit of your soil, your grain, your wine, and your oil, the offspring of your cattle and the choice of your flocks, in the land which He swore to your forefathers to give you.	13. And He will love, bless, and multiply you, and will bless the children of your wombs, the fruit of your ground, your corn, wine, and oil, the herds of your oxen, and the flocks of your sheep, on the land which He swore to your fathers to give you.
14. You shall be blessed above all peoples: There will be no sterile male or barren female among you or among your livestock.	14. More blessed will you be than all peoples; there will not be among you barren men or women, nor your cattle (be wanting) in wool, or milk, or offspring.
15. And the Lord will remove from you all illness, and all of the evil diseases of Egypt which you knew, He will not set upon you, but He will lay them upon all your enemies.	15. And the LORD will put away from you all the diseases and evil plagues that He sent upon Mizraim which you have known; He will not put them upon you, but will send them forth upon all your enemies.
16. And you shall consume all the peoples which the Lord your God gives you; you shall not spare them, nor shall you worship their gods, for that will be a snare for you.	16. And you will consume all the nations which the LORD your God gives up to you; your eye will not spare them nor their idols, because they would be a stumbling block to you.
17. Will you say to yourself, "These nations are more numerous than I; how will I be able to drive them out"?	17. Neither say in your heart, These nations are greater and stronger than I am: how will I be able to drive them out?
18. You shall not fear them. You shall surely remember what the Lord, your God, did to Pharaoh and to all of Egypt:	18. Be not afraid of them; remember the work of power which the LORD your God wrought upon Pharaoh and all the Mizraee;
19. The great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm with which the Lord, your God, brought you out. So will the Lord, Your God, do to all the peoples you fear.	19. the great miracles which you did see with your eyes, the signs and wonders, the strength of the mighty hand, and the victory of the uplifted arm, when the LORD your God led you out free: so will the LORD your

RASHI	TARGUM PSEUDO-JONATHAN
	God do unto all the peoples before whom you are afraid.
20. And also the tzir'ah, the Lord, your God, will incite against them, until the survivors and those who hide from you perish.	20. Moreover, the LORD your God will send the plague of biting hornets among you, until they who have remained will perish and disappear before you.
21. You shall not be terrified of them, for the Lord, your God, Who is in your midst, is a great and awesome God.	21. Therefore be not down-broken before them, for the Shekinah of the LORD your God is among you, the Great and Fearful God.
22. And the Lord, your God, will drive out those nations from before you, little by little. You will not be able to destroy them quickly, lest the beasts of the field outnumber you.	22. But the LORD your God will make these nations depart from before you by little and little. You may not destroy them at once, lest the beasts of the field multiply against you, when they have come to devour their carcasses.
23. But the Lord, your God, will deliver them to you, and He will confound them with great confusion, until they are destroyed.	23. But the LORD your God will give them up before you, and will trouble them with great trouble, until they will be consumed.
24. And He will deliver their kings into your hand, and you will destroy their name from beneath the heavens; no man will be able to stand up before you, until you have destroyed them.	24. And He will deliver their kings into your hands, and you will destroy their names from remembrance under the whole heavens: not a man will stand before you until you have destroyed them.
25. The graven images of their gods you will burn with fire; you shall not covet the silver or gold that is upon them and take it for yourself, lest you be ensnared by it, for it is an abomination to the Lord, your God.	25. You will burn their images with fire, nor desire the silver and gold that may be upon them, nor take them, lest through them you offend, for they are an abomination before the LORD your God.
26. Nor should you bring an abomination into your house, lest you be are to be destroyed like it, but you shall utterly detest it, and you shall utterly abhor it; for it is to be destroyed.	26. Neither may you bring their abominable idols or their service vessels into your houses, that you be not accursed as they but you will utterly loathe them as a loathsome reptile, and abhor them altogether, because they are accursed.
1. Every commandment that I command you this day you shall keep to do, that you may live and multiply, and come and possess the land that the Lord swore to your forefathers.	1. Every commandment which I command you this day, observe to do, that you may live, and multiply, and go in and inherit the land which the LORD swore to your fathers.
2. And you shall remember the entire way on which the Lord, your God, led you these forty years in the desert, in order to afflict you to test you, to know what is in your heart, whether you would keep His commandments or not.	2. And remember all the way by which the LORD your God has led you these forty years in the wilderness, to humble and try you, to know whether you will keep His commandments or not.
3. And He afflicted you and let you go hungry, and then fed you with manna, which you did not know, nor did your forefathers know, so that He would make you know that man does not live by bread alone, but rather by, whatever comes forth from the mouth of the Lord does man live.	3. And He humbled you and let you hunger, and fed you with the manna which you knew not, nor your fathers had known, that He might make you to know that man lives not by bread only, but by all that is created by the Word of the LORD does man live.
4. Your clothing did not wear out upon you, nor did your foot swell these forty years.	4. Your raiment has not waxen old upon your bodies, and your feet have not gone without covering these

RASHI	TARGUM PSEUDO-JONATHAN
	forty years.
5. You shall know in your heart, that just as a man chastises his son, so does the Lord, your God, chastise you.	5. But you know with the thoughts of your hearts, that as a man regards his child, so the LORD your God has regarded you.
6. And you shall keep the commandments of the Lord your God, to go in His ways, and to fear Him.	6. Keep, therefore, the commandments of the LORD your God, to walk in the ways that are right before Him, and to fear Him.
7. For the Lord your God is bringing you to a good land, a land with brooks of water, fountains and depths, that emerge in valleys and mountains,	7. For the LORD your God brings you into a land whose fruits are celebrated, a land whose streams flow in clear waters, from sweet fountain springs, and depths that dry not up, issuing forth among the vales and mountains;
8. a land of wheat and barley, vines and figs and pomegranates, a land of oil producing olives and honey,	8. a land producing wheat and barley, and growing vines from which comes out wine sweet and ripe, and a land which yields figs and pomegranates, a land whose olive trees make oil, and whose palms give honey;
9. a land in which you will eat bread without scarcity, you will lack nothing in it, a land whose stones are iron, and out of whose mountains you will hew copper.	9. a land where, without poverty, you may eat bread and lack nothing; a land whose Sages will enact decrees unalloyed as iron, and whose disciples will propound questions weighty as brass.
10. And you will eat and be sated, and you shall bless the Lord, your God, for the good land He has given you.	10. Be mindful, therefore, in the time when you will have eaten and are satisfied, that you render thanksgiving and blessing before the LORD your God for all the fruit of the goodly land which He has given you,
11. Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day,	11. lest you forget the fear of the LORD your God, and keep not His commandments, His judgments, and His statutes, which I command you this day;
12. lest you eat and be sated, and build good houses and dwell therein,	12. lest, when you shall have eaten and are satisfied, and you have builded pleasant houses to dwell in,
13. and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases,	13. and your oxen and sheep are multiplied, and silver and gold are increased to you, and all things you have are multiplied,
14. and your heart grows haughty, and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage,	14. your heart be lifted up, and you forget the fear of the LORD your God, who brought you out free from the land of Mizraim, from the house of the affliction of slaves;
15. Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock,	15. who led you in mercy through that great and fearful desert, a place abounding in burning serpents and scorpions with stings, a place where there is thirst but no water; but (where) He brought you forth water out of the hard rock,
16. Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end,	16. and fed you in the desert with manna which your fathers knew not, to humble you and to prove you, that He may do you good in your end.
17. and you will say to yourself, "My strength and the might of my hand that has accumulated this wealth for me."	17. Beware that you say not in your heart, Our strength and the might of our hands have obtained us all these riches;

RASHI	TARGUM PSEUDO-JONATHAN
18. But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day.	18. but remember the LORD your God ; for He it is who gives you counsel whereby to get wealth; that He may confirm the covenant which He swore to your fathers at the time of this day.
19. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish.	19. For it will be that if you forget the fear of the LORD your God, and go after the idols of the Gentiles, to serve and worship them, I testify against you this day, you will surely perish;
20. As the nations that the Lord destroys before you, so will you perish; since you will not obey the Lord your God.	20. as the peoples which the LORD your God disperses before you, so will you perish, because you were not obedient to the Word of the LORD your God.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

- 1. Kal va-homer:** "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 ehad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoze bo mi-maḳom aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Comments on D'barim 7:12 – 8:20:

12 And it will be, because you will heed Heb. עֵקֶב, lit. heel. If you will heed the minor commandments which one [usually] tramples with his heels [i.e., which a person treats as being of minor importance].

That the Lord, your God, will keep He will keep His promise to you.

13 The offspring of your cattle Heb. שִׁגְרֵי אֶלְפִיךָ, [meaning] the offspring born of your herd, which the female casts out תִּשְׁגֵּרָתּוֹ from her womb.

and the choice of your flocks Heb. אֲבִירֵי בָשָׂן, Menachem [ben Saruk] explains this expression as:

"the strong rams of Bashan" (Ps. 22:13), [meaning] the choicest of the flock, similar to "Ashteroth-Karnaim" (Gen. 14:5), [עֲשֵׂתְךָ being] an expression for "strength." Onkelos translates it: "and the flocks of your sheep." Our Rabbis said: Why are they עֲשֵׂתְךָ? Because they enrich (מְעִשִׂירוֹת) their owners (Chul. 84b).

14 sterile male Heb. עֲקָר, [meaning] that does not beget children.

17 Will you say to yourself Heb. תֹּאמַר בְּלִבְךָ כִּי. [here] must mean "perhaps." [i.e.,] will you perhaps say to yourself, "Because they are many, I will be unable to drive them out"? Do not say this [but rather,] do not fear them. It is, however, impossible to explain this with one of the other [three] meanings of כִּי that the statement "You shall not fear them," (verse 18) will appropriately follow it. [See Rashi on Gen. 18:15.]

19 the trials - הַמִּסֵּת, [meaning] the trials.

the signs For example, "and it became a serpent" (Exod. 4:3), [and] "will become blood on the dry land" (Exod. 4:9).

the wonders The wondrous plagues.
the mighty hand This is the pestilence.

and the outstretched arm This refers to the sword in the plague of the firstborn.

20 The tzir'ah Heb. הַצִּרְעָה, a species of flying insect which injected poison into them [the Canaanites], making them impotent and blinding their eyes wherever they hid.-[Sotah 36a]

22 lest the beasts of the field outnumber you But is it not so that if [the Israelites] obey the will of the Omnipresent, they need not fear the beasts? As it is said, "And the beasts of the field made peace with you" (Job 5:23). It was, however, revealed before him [Moses] that they would sin in the future.

23 And He will confound them All of this [word] is vocalized with a "kamatz" because the last "mem" is not part of the root, [but it is a suffix,] and it is equivalent to וְהָם אוֹתָם, "And He will confound them." But in "and the wheel of his wagon shall break וְהִמָּם" (Isa. 28:28), the [word] is all root [letters], therefore, half of it [one syllable] has a "kamatz" and half of it has a "pattach," just like any other verb of three letters.

1 Every commandment [This is to be understood] according to its simple meaning. A midrashic explanation is ["the whole of the commandment... you shall keep"]: If you have started a mitzvah, finish it, because it is attributed only to the one who completes it, as it is said, "And the bones of Joseph, which the children of Israel had brought up from Egypt, they buried in Shechem" (Josh. 24:32). But did not Moses alone occupy himself with them to bring them up? [See Exod. 13:19.] However, since he did not complete the mitzvah [of burying the bones], and [the children of] Israel did, [this mitzvah] is accredited to their name.-[Tanchuma 6]

2 whether you would keep His commandments that you would not test Him or suspect Him [i. e., doubt His ways].

4 Your clothing did not wear out The clouds of glory would rub their [the Israelites'] clothes and clean them so that they looked like freshly laundered clothes. And also their children, as they grew, their clothes grew along with them, like a snail's shell, which grows along with it-[Pesikta d'Rav Kahana p. 92a]

nor did [your foot] swell Heb. לֹא בִצְקָה [This means:] Neither [did your foot] swell like dough בִּצְקָה, as [usually happens] with those who walk barefoot, that their feet swell.

8 oil-producing olives Heb. זית שמן, lit. olives of oil, [i.e.] olives that produce oil.

Ketubim: Tehillim (Psalms) 116:1- 117:2

Rashi	Targum
1. I wished that the Lord would hear my voice [in] my supplications.	1. I love, for the LORD will hear my voice, my prayer.
2. For He extended His ear to me, and I shall call out in my days.	2. For He has inclined His ear to me, and I call to Him throughout my days.
3. [When] bands of death surrounded me and the boundaries of the grave befell me, and I found trouble and grief,	3. The sicknesses of death surrounded me, and the pains of Sheol found me; pain and sorrow I will find.
4. And I called out in the name of the Lord, "Please, O Lord, save my soul!	4. And in the name of the LORD I will call out: Please, O LORD, save my soul.
5. The Lord is gracious and righteous, and our God is merciful.	5. The LORD is gracious and righteous/generous, and our God is merciful.
6. The Lord protects the simple; when I was poor, He saved me.	6. The LORD observes enticements; I became poor, and it was meet to redeem me.
7. Return, my soul, to your rest, for the Lord has dealt bountifully with you.	7. Return, O my soul, to your place of rest, for the word of the LORD has repaid you with good.
8. For You have rescued my soul from death, my eye from tears, and my foot from stumbling.	8. For You have delivered my soul from being killed, my eyes from tears, my feet from stumbling.
9. I shall walk before the Lord in the lands of the living.	9. I will walk before the LORD in the land of the living.
10. I believed so that I spoke; I humble myself exceedingly.	10. I have believed, therefore I will speak; in the assembly of the righteous/generous I have sung much praise.
11. I said in my haste, "All men are liars."	11. I said when I fled, "All the sons of men are liars."
12. How can I repay the Lord for all His favors upon me?	12. How will I repay in the presence of the LORD all His kind favors that are shown to me?
13. I shall lift up a cup of salvations , and I shall call out in the name of the Lord.	13. The cup of redemption I will carry in the age to come, and I will call on the name of the LORD.
14. I shall pay my vows to the Lord now in the presence of all His people.	14. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people.
15. Difficult in the eyes of the Lord is the death of His pious ones.	15. Honorable in the presence of the LORD is the death that is sent to His pious ones.
16. Please, O Lord, for I am Your servant; I am Your servant the son of Your maidservant; You have loosed my thongs.	16. Please, O LORD; for I am Your servant; I am Your servant, the son of Your handmaiden, You have loosened my bonds.
17. To You I shall slaughter a thanksgiving offering, and I shall call out in the name of the Lord.	17. To You I will sacrifice the sacrifice of slaughter, and call out in the name of the LORD.
18. I shall pay my vows to the Lord now in the presence of all His people,	18. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people.
19. In the courtyards of the house of the Lord, in your midst, O Jerusalem. Hallelujah!	19. In the courts of the sanctuary of our God, in your midst, O Jerusalem. Hallelujah!

Rashi	Targum
1. Praise the Lord, all nations, laud Him, all peoples.	1. Praise the LORD, all you Gentiles; praise Him, all you nations.
2. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah!	2. For He has increased His goodness towards us; and the truth of the LORD is forever. Hallelujah!

Rashi's Commentary on Psalm 116:1 – 117:2

I wished that the Lord would hear my voice So did David say after Saul's demise, when he became king, "Return, my soul, to your resting place, for the Lord has bestowed kindness upon you." And to You, my Master, I pine, for You extricated my soul from death.

I wished that the Lord would hear Heb. **אהבתי**, I wished (**תאבתי**) that God would hear my voice.

2 and I shall call out in my days In the days of my distress I shall call Him, and in the days of my redemption I shall praise Him.

3 bands of death Heb. **חבלי**, bands of enemies who sought to kill me. [The expressions] **חבלי מות**, **חבלי שאול**, are all an expression of bands, like (I Sam. 10:5): "a band of (**חבל**) prophets."

9 in the lands of the living The land of Israel, for my enemies and my pursuers chased me out of it in the days of Saul, and against their will, I returned.

10 I believed so that I spoke I believed the words of Ziba which he spoke about Mephibosheth, so that I should say (II Sam. 16:4), "Behold, all that belongs to Mephibosheth is yours." Then I humbled myself exceedingly. I had spoken harshly, and I submitted myself to you [Mephibosheth].

11 I said in my haste to flee from before Absalom.

"All men are liars" Heb. **כזב**, [meaning that one] betrays his friend, for I saw my son betray me and seek my life, and [I saw] all Israel repay me with evil for good; therefore, I believed Ziba and said that Mephibosheth also lies and betrays me. Every expression of **כִּזְב** is purely an expression of lack of trust that they trusted in him; falenze in Old French, betrayal, deceit, like (Isa. 58:11): "whose water does not fail (**יכזבו**)."
Others interpret it:

I said in my haste at the Rock of the Divisions, when Saul and his men were encircling me and my men, to seize me, and there it says (I Sam. 23:26): "and David was hastening to get away."

"All men are liars" Even the prophet Samuel, who is faithful as a prophet, even he is a deceiver, for he anointed me king.

13 I shall lift up a cup of salvations I shall bring the libations for the thanksgiving offerings that I vowed, as he says, "To You I shall slaughter a thanksgiving offering," and on that cup I shall call out about this salvation, for the Levite does not recite a song unless over the wine [libations].

14 in the presence of all His people Heb. **נגדה**, in the presence of (**נגד**) all His people.

15 Difficult in the eyes of the Lord The Holy One, blessed be He, showed me that it is a difficult thing and heavy in His eyes to kill His pious ones.

the death המותה, the death (המות), [the final "hey" being superfluous] like (Gen. 39:11, 12): "into the house (הביתה)...outside (החוצה)."

16 Your servant the son of Your maidservant There is no comparison between the training of a slave who was bought in the market and one who was born to a maidservant in the house.

You loosed my thongs You untied from my neck the bars and the thongs.

17 thanksgiving Sacrifices of thanksgiving for the miracles that You performed for me.

18 my vows The sacrifices that I vowed.

19 in your midst Heb. בתוכי, like בְּתוֹכָךְ.

Chapter 117

2 For His kindness has overwhelmed us That is to say: and surely we [must praise Him], for His kindness has overwhelmed us.

and the truth of the Lord is eternal For He kept His promise that He promised the Patriarchs.

Meditation on Psalms 116:1 – 117:2

By HEm Rabbi Dr. Hillel ben David

When David was fleeing from Saul, he felt forlorn and abandoned. Forsaken by family and friends, David proclaimed, I love Him, for HaShem hears¹ my voice, my supplications.² Despite the constant harassment he suffered at Saul's hands, David was sincerely disturbed by the news of Saul's death. When the bearer of these tidings proudly boasted of having slain David's 'enemy', Saul, David ordered the man executed for having dared to send his hand to destroy the anointed of HaShem.³ Yet, since Saul's death brought a measure of relief to David, he composed this hymn, Psalms chapter 116, of praise to G-d.⁴

The Psalmist foresaw that Israel would also feel completely alone in exile. The nations taunt them, "Your prayers and pleas are worthless, because G-d has turned a deaf ear to you". Therefore, this psalm was composed to encourage the downcast exiles with the assurance that indeed, HaShem hears my voice, my supplications.

The Talmud⁵ explains that this psalm describes the day of Final Judgment at the time of Tachiat HaMetim - תחיית המתים, the Resurrection of the Dead. The בנינוים, the average people, who are neither completely righteous nor completely wicked, will be saved from hell because G-d will hear their cries, and He will forgive them. In gratitude, they will sing, "I love Him, for HaShem hears my voice, my supplications."

Psalms chapter 117 is composed of only two verses, is the shortest chapter in all of Scripture. Radak explains that

¹ This is our verbal tally with the Torah seder: Hear / Heard - שָׁמַע, Strong's number 08085.

² Verse 1

³ II Shmuel (Samuel) 1:14

⁴ Rashi

⁵ Rosh HaShanah 16b-17a

its brevity symbolizes the simplicity of the world order which will prevail after the advent of the Messiah.

Today the world is composed of countless groups which are divided by differences in religion, politics, economics, race and nationality. In the future, however, there will be but two groups: The Children of Israel who will scrupulously follow all six hundred and thirteen precepts of the Torah and the remainder of mankind who will faithfully fulfill the Torah's seven Noachide laws. The first verse of psalm 117 speaks of the gentiles, who will eventually recognize G-d; the second verse describes Israel, who has always recognized Him.⁶

Ibn Ezra ascribes authorship of this psalm to David.

As we learned in our last commentary on the Psalms, these two chapters of Psalms are sung at the Seder **after the meal**. This teaches us that this chapter relates to the messianic redemption. It is during the days of Mashiach⁷ that Techiyat HaMetim takes place.

Since our chapter of Psalms speak of the last judgment, we should spend a bit of time examining this subject.

After we die, there will be a judgment. In this court, there will be all the components we find in an earthly court. In fact, the earthly court is modeled after the heavenly court.

In the heavenly court you will be the defendant. As a defendant, you will stand at the end of your life with all of your sins and all of your mitzvot, your good deeds. Your sins will be weighed against your mitzvot to see if, in the end, you accomplished the mission that HaShem gave you. Additionally, HaShem will also take into account corrections, the troubles you experience in this world that you have already experienced because of your transgressions. These corrections typically take the form of misfortunes and infirmities.

The defense attorney will be a malak, an angel, who looks and acts like you did when you defended others in this world. In effect, you will also be the defense attorney.⁸

The prosecuting attorney will be a malak who looks and acts like you did when you prosecuted others in this world. In effect, you will also be the prosecuting attorney.

The judge will be a malak who looks and acts like you did when you judged others in this world. In effect, you will also be the judge.

In the heavenly court you will be confronted with who you really are. There will be no doubt in your mind that the proceedings were entirely fair and just, because they will be conducted exactly as you would have conducted them. The only difference is that their effects will be on you instead of on someone else.

If you stand in the judgment of the heavenly court, you are already in an unfavorable position. In other words, if you could avoid being arrested and charged with a crime, then your chances of escaping an unfavorable judgment

⁶ These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nossan Scherman.

⁷ Yemot HaMashiach - Malachi 3:19

⁸ This section is based on Pirke Avot 4:11 - The simple meaning of this teaching is that the fulfillment of a *mitzva* creates an angel that will act as an advocate for the person in his final judgment. Nevertheless, the fact that the Mishnah uses the expression "acquires" rather than "creates" implies something deeper. In addition to the angel created by each mitzva he performs, a person acquires One advocate; the One -the Holy One, Blessed Be He-- becomes an advocate for him. For every *mitzva* a person performs, regardless of his intent, connects him to G-d.

are much better than if you have already been arrested and taken to court.

Obviously if you have committed a sin, there is an expectation that you will be arrested and taken to the court for judgment. The question is: How does one avoid arrest and trial if he has in fact committed a transgression?

HaShem has a provision in his court system for a transgressor to avoid being arrested and standing in the judgment. That provision is called teshuva, repentance. Teshuva is the ability that HaShem has given a person to change who he really is. If one performs teshuva properly, then one has actually changed who he is. Thus, when the malak with the arrest warrant is sent to arrest you; he will be unable to find you because you no longer exist. The one who committed the sin has been transformed into one who would never have committed that sin. This is the power of Teshuva.

Bear in mind that Teshuva is a two-way street, as is everything in HaShem's world. If one can repent for a misdeed, then one can also repent for a mitzva, a good deed. For example, if after performing some meritorious act like giving food to a hungry man, you find out that the food was exchanged for strong drink, and you regret giving the food, then you will also wipe out that mitzva by transforming yourself into one who would never have given the food. Thus, this mitzva would be removed from your slate in the judgment. One must be very careful to repent only for misdeeds, never for mitzvot, good deeds.

One should keep this courtroom scene in his mind as he goes about his life in this world. When he is called upon to defend others, he should put his heart and soul into the defense in exactly the same way as he would if he were the one accused of the crime. This means that we should do everything we can to expose the mitigating factors that lead others into sin. We do not want to defend sin, but rather we want to defend good people who occasionally sin. We must constantly be on the lookout for the good that comes from others.

We should also be careful how we judge others. No matter how bad the circumstances may appear, we need to construct, in our minds, a scenario that accounts for all the actions, in a favorable way. This is contrary to human nature. Usually, we seek to convict others rather than acquit them. If we keep in mind that we will one day be in the heavenly court, then we can begin to realize how important it is to judge others as favorably as we possibly can. Thus, when we stand in the heavenly court, we will be judged fairly.

Finally, we should keep the courtroom scene firmly in the forefront of our minds when we prosecute others in this world. Whenever we find ourselves accusing others of a sin, we should bear in mind that the enthusiasm with which we accuse others, will be used against us in the heavenly court. We should accuse only when there is no other way to correct an injustice. Our accusations should be factual and should seek to also mention any mitigating factors. Our accusation should lack enthusiasm, as we truly should not want others to be prosecuted for their sins. In short, we should accuse others in the same way that we would want ourselves to be accused.

Judging the living and the dead.

On Rosh HaShana, we read in the Machzor, the prayer book for the festival, that HaShem will judge the living and the dead, on Rosh HaShana. Let me repeat myself: HaShem will judge the living and the dead *every year* on Rosh HaShana.

1 Tsefet (Peter) 4:5 *Who shall give account to him that is ready to judge the quick and the dead.*

Zohar Chadash, fol. 19, 1 *"In the first day of the new year the holy blessed G-d sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened."*

Revelation 20:12 *And I saw the dead, small and great, stand before G-d; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

It is easy to understand how the living will be judged. Their deeds of the previous year will stand before them in the judgment. The judgment of the dead is a little more difficult to understand. How can the dead be judged every year? What is the point of rehashing the same things that were hashed out last year?

The judgment of the living and the dead follows the same pattern.

The living are judged not only for the deeds that they have performed in the last year, but they are also judged for the good deeds that others performed **because of their actions**. For example, a parent who teaches his children to love HaShem and to keep His commands will receive reward every time that child performs the deeds that his parents taught him. In the same way, a man will receive reward for the deeds of his Talmidim, his students, when they do the deeds that their teacher taught them. Those who wrote books that influenced others to perform mitzvot will also be judged every year on Rosh HaShana.

The wicked are judged in exactly the same way. The wickedness that they put into the world will be judged every year on Rosh HaShana. If they taught their children to perform deeds of wickedness, then they will receive a part of the punishment for the sins that were committed by those children, during the year. If those children taught their children the deeds they learned from their father, then those sins will also have a punishment that will be earned on Rosh HaShana.

If the living are judged every year on Rosh HaShana in this way, then we can begin to understand how the dead can be judged every year. Whatever good or evil they put into the world by their words or deeds, will be judged on Rosh HaShana. So, even though they themselves are no longer doing deeds in this world, their descendants, Talmidim, friends, acquaintances, and every one they have touched, have been doing the deeds that we put into the world. These are the deeds that bring judgment to the dead, every year.

We must, therefore, be very careful about what we put into the world. Our mistakes and transgression can be amplified and reverberate down through time, and the corresponding punishments can be incurred year by year. Correspondingly, we must do everything in our power to put righteousness into the world. Because these deeds will also reverberate through time and accumulate merit for us in the Olam HaBa.⁹

Redemption Before Judgment

The Mosaic covenant and the "new" covenant¹⁰ are both linked to the Egyptian and final redemptions:

Bereans (Hebrews) 8:7-13 *For if there had been nothing wrong with that first covenant, no place would have been sought for another. But G-d found fault with the people and said: "The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their G-d, and they will be my people. No longer will a man*

⁹ Olam HaBa = the world to come.

¹⁰ The new covenant's description is found in two places: Yirmiyahu (Jeremiah) 31:31ff and Hebrews 8:8ff.

teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more." By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

In this last passage, notice what the Prophet says will be the differences between the Egyptian redemption and the Messianic redemption:

Yeshayahu (Isaiah) 52:1-15 *Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor, O Jerusalem, the holy city. The uncircumcised and defiled will not enter you again. Shake off your dust; rise up, sit enthroned, O Jerusalem. Free yourself from the chains on your neck, O captive Daughter of Zion. For this is what HaShem says: "You were sold for nothing, and without money you will be redeemed." For this is what the Sovereign HaShem says: "At first my people went down to Egypt to live; lately, Assyria has oppressed them. "And now what do I have here?" declares HaShem. "For my people have been taken away for nothing, and those who rule them mock," declares HaShem. "And all day long my name is constantly blasphemed. Therefore my people will know my name; therefore in that day they will know that it is I who foretold it. Yes, it is I." How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your G-d reigns!" Listen! Your watchmen lift up their voices; together they shout for joy. When HaShem returns to Zion, they will see it with their own eyes. Burst into songs of joy together, you ruins of Jerusalem, for HaShem has comforted his people, he has redeemed Jerusalem. HaShem will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our G-d. Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of HaShem. But you will not leave in haste or go in flight; for HaShem will go before you, the G-d of Israel will be your rear guard. See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--So will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.*

Two things will not happen again, says the Prophet Yeshayahu (Isaiah) in chapter 52:

1. In the final redemption they will go out without hurry.
2. They, and their Messiah, will not be so liked by their former masters.

In fact, says the Prophet, the Mashiach will be despised, even down trotted, by the Nations. Israel, too, will have the same fortune¹¹.

So, let us remember and be aware – There is no hurry. Even if we live at the beginning of redemption, who knows how long it will take for him to reveal himself in full?

Our sages teach that just as the first redemption was in Nisan so will the final redemption be in Nisan. This is the opinion of Rabbi Yehoshua.

Rabbi Eliezer, however, taught that although the initial redemption was in Nissan, the final redemption will be in Tishrei.

¹¹ Ralbag, there

Both of these opinions are correct. When Moshe first came to Pharaoh, his words only served to anger Pharaoh and to cause him to make the servitude all the harsher, refusing to give the Israelites straw for their bricks. Moshe then returned to his father-in-law, Yitro, in Midian and remained there six months. He then returned to Egypt and began to bring the ten plagues on the Egyptians.

There is a tradition that the ten plagues lasted a full year during which time the Israelites were free from their harsh tasks. From all this, we see that when Moshe appeared before Pharaoh the first time, it was Tishrei. Since he then spent six months in Midian, the ten plagues began in Nissan.

This is the significance of Rabbi Eliezer's teaching. He maintains that in the final redemption the redeemer will also appear in Tishrei. This will be the beginning of the redemption. The redeemer will then disappear, only to reveal himself again in Nisan. This will be the time of the complete redemption.

Regarding this, it is written:

Micah 7:15 *As in the days when you left Egypt, I will show wondrous things.*

The redemption from Egypt took place on two days, first when Moshe initially appeared before Pharaoh and second, when he led the Israelites out of Egypt. The final redemption will also be like this.

What *month* will bring our redemption?

Rosh Hashanah 11a *It has been taught: R. Eliezer says: In Tishri the world was created; in Tishri the Patriarchs¹² were born; in Tishri the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited;¹³ on New Year Yosef went forth from prison; on New Year the bondage of our ancestors in Egypt ceased;¹⁴ in Nisan they were redeemed and in Nisan they will be redeemed in the time to come. R. Joshua says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited; on New Year Yosef went forth from prison; on New Year the bondage of our ancestors ceased in Egypt; and in Nisan they will be redeemed in time to come.*

In Nisan, Mashiach redeemed us with outstretched arms. In Tishri, the final redemption will be wrought:

Rosh Hashanah 11b *On New Year the bondage of our ancestors ceased in Egypt'. It is written in one place, and I will bring you out from under the burdens of the Egyptians,¹⁵ and it is written in another place, I removed his shoulder from the burden.¹⁶ 'In Nisan they were delivered', as Scripture recounts. 'In Tishri they will be delivered in time to come'. This is learnt from the two occurrences of the word 'horn'. It is written in one place, Blow the horn on the new moon,¹⁷ and it is written in another place, In that day a great horn shall be blown.¹⁸ 'R. Joshua says, In Nisan they were delivered, in Nisan they will be delivered in the time to come'. Whence do we know this? — Scripture calls [the Passover] 'a night of watchings',¹⁹ [which means], a night, which has been continuously watched for from the six days of the creation. What says the other to*

¹² Abraham and Yaaqov.

¹³ I.e., remembered on high.

¹⁴ Six months before the redemption.

¹⁵ Shemot (Exodus) 6:6.

¹⁶ Tehillim (Psalms) 81:7 in reference to Yosef.

¹⁷ Ibid. 4.

¹⁸ Yeshayahu (Isaiah) 27:13.

¹⁹ Shemot (Exodus) 12:42.

this? — [He says it means], a night which is under constant protection against evil spirits.²⁰

Yom Teruah, also called Rosh Hashanah, begins on the first day of the seventh month. This is the day that our final redemption will begin. Our Redemption did not occur in limbo, without a mental change. Just before the redemption, the scripture says:

Shemot (Exodus) 12:21-28 *Then Moshe summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. When HaShem goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down. "Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that HaShem will give you as he promised, observe this ceremony. And when your children ask you, 'What does this ceremony mean to you?' Then tell them, 'It is the Passover sacrifice to HaShem, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.'" Then the people bowed down and worshiped. Then the Children of Israel went and did {so;} just as HaShem had commanded Moshe and Aaron, so they did.*

"And the Children of Israel went and did **AS** HaShem has commanded Moshe and Aaron, so did they do" (12, 28)
– Say our sages: Here they repented from their idols completely. Teshuva, hence, had brought redemption.

And that is not incidental, says Rabbi Eliezer. Repentance should always precede Redemption. One cannot come without the other. And when do we repent? On Rosh HaShana. Therefore: "In Nisan was their first redemption, but in Tishri will the final redemption be".

On the other hand, the fact that HaShem split the time shows that He controls the time that He knows when the right time has arrived. Says Rabbi Yehoshua: The redemption will come not by repentance but when the time is ripe". In Nisan they have been redeemed, and in Nisan they will be redeemed again. There is an exact analogy between the two 'redemptions'. Both are time- dependent.

What hour will bring our redemption? Well, our redemption from Egypt took place at midnight:

Shemot (Exodus) 12:29-33 *At midnight HaShem struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moshe and Aaron and said, "Up! Leave my people, you and the Israelites! Go, worship HaShem as you have requested. Take your flocks and herds, as you have said, and go. And also bless me." The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!"*

Now our Sages have said that the *night* speaks of an exile. So, *midnight* suggests the middle of a long exile.

B'Midbar – In the Wilderness

The Torah teaches us that in the days when Moshe led us out of Mitzrayim, HaShem did not take us on a direct path to the Promised Land:

²⁰ I.e., on this night they are not allowed to roam as on other nights.

Shemot (Exodus) 13:17 *And it came to pass, when Pharaoh had let the people go, that G-d led them not [through] the way of the land of the Philistines, although that [was] near; for G-d said, Lest peradventure the people repent when they see war, and they return to Egypt:*

Thus, we see that we traveled through the wilderness in order to reach The Promised Land.

What makes this interesting is that the Jews who fled Europe during the shoah,²¹ generally fled to America. Now America, at this time, did not have the great Yeshivot that were common in Eastern Europe. All of the Sages of the Jewish people were, in general, in Europe. America was called, by many Jews, "The Wilderness" because it lacked Torah Sages and Torah institutions. As I see it, HaShem sent His Sages to the American wilderness to plant Torah, on their way to The Promised Land.

Now, I would like to look at the timing for the Messianic redemption. It seems fascinating that we have so much information related to the timing, yet very few spell it out. I would like to present the material without trying to say that the redemption will occur on such and such and date in such and such a year. My goal is merely to examine the evidence and let every man draw his own conclusion.

The Redemption of Israel will take place at the end of the sixth millennium just as the fall of Adam took place at the end of the sixth day. It is well known that the days of creation have an exact correlation with the millenniums of man's time in this world:

Tehillim (Psalms) 90:4 *For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.*

2 Tsefet (Peter) 3:8 *But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.*

The Vilna Gaon echoed this understanding:

Know that each day of creation alludes to a thousand years of our existence, and every little detail that occurred on these days will have its corresponding event happen at the proportionate time during its millennium.²²

In Judaism, the day of judgment happens every year on Rosh HaShana;²³ therefore, the belief in a last day of judgment for all mankind is disputed. Some rabbis hold that there will be such a day following the resurrection of the dead. Others hold that there is no need for that because of Rosh HaShana. Yet others hold that this accounting and judgment happens when one dies. Other rabbis hold that the last judgment only applies to the gentile nations and not the Jewish people.

Rosh HaShana 16a MISHNAH. AT FOUR SEASONS [DIVINE] JUDGMENT IS PASSED ON THE WORLD;²⁴ AT PASSOVER IN RESPECT OF PRODUCE; AT PENTECOST IN RESPECT OF FRUIT; **AT NEW YEAR ALL CREATURES**

²¹ The Holocaust, also referred to as the Shoah, was a genocide during World War II in which Nazi Germany, aided by its collaborators, systematically murdered approximately 6 million European Jews, around two-thirds of the Jewish population of Europe, between 1941 and 1945.

²² Biur HaGra, Safra D'Tzniusa, Chapter Five

²³ Rosh HaShana (lit. head of the year) AKA Yom Teruah (the day of the teruah sound from the shofar).

²⁴ In accordance with its actions during the preceding year. By the 'world' here is probably meant only the people of Israel

PASS BEFORE HIM [G-D] LIKE CHILDREN OF MARON,²⁵ AS IT SAYS, 'HE THAT FASHIONETH THE HEART OF THEM ALL, THAT CONSIDERETH ALL THEIR DOINGS';²⁶ AND ON TABERNACLES JUDGMENT IS PASSED IN RESPECT OF RAIN.

The Musaf prayer on Rosh HaShana contains three special sections:

- a) **Malchuyot** (Verses of Kingship): attesting to G-d's past, present and future and ultimate Kingship;
- b) **Zichronot** (Verses of Remembrance): **dealing with G-d's attribute of remembering all the deeds of mankind, good and bad, and his examination of them all on this Day of Judgment;**
- c) **Shofarot** (Verses of Shofar): discussing G-d's Revelation through the shofar blasts at Mount Sinai, and His future Revelation through the shofar that heralds the advent of the Messianic King.

Let us make our actions, every day, the actions worthy of a favorable judgment.

Ashlamatah: Is 54:10-11 + 55:6-13

Rashi	Targum
1. 1 ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. ¶ Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.	2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.
3. For right and left shall you prevail, and your seed shall inherit nations and re-people desolate cities.	3. For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.	5. For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called.
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with great mercy will I gather you.	7. "In a little anger I forsook you, but with great compassion I will bring your exiles near.

²⁵ The general sense of this obscure expression is 'one by one', 'in single file'. Its precise meaning is discussed in the Gemara infra p. 18a q.v.

²⁶ Tehillim (Psalms) 33:15.

8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. {S}	8. In a brief hour, for a time, I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. {S}
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.	9. This is like the days of Noah before me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that my anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. {S}	10. For the mountains may pass and the hills be split, but My goodness will not pass from you, Jerusalem, and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. {S}
11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires.	11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold I am setting your pavement stones in antimony, and I will lay your foundations with good stones.
12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones.	12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones.
13. And all your children shall be disciples of the Lord, and your children's peace shall increase.	13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons.
14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you.	14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.
15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you.	15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.
16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it].	16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth. I have also created the destroyer to destroy;
17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. {S}	17. no weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before me, says the LORD." {S}
1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.	1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk.
2. Why should you weigh out money without bread and your toil without satiety? Harken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good,

	and your soul will delight itself in that which is fat.
3. Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.	3. Incline your ear, and attend to my Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.
4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations.	4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.
5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. {S}	5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. {S}
6. Seek the Lord when He is found, call Him when He is near.	6. Seek the fear o/the LORD while you live, beseech before him while you live;
7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon.	7. let the wicked forsake his wicked way and a man who robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for he will abundantly pardon.
8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.	8. For not as My thoughts are your thoughts, neither are your ways correct as the ways of My goodness, says the LORD.
9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.	9. For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.
10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,	10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,
11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.	11. so is the word of My goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it.
12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.	12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.
13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." {P}	13. Instead of the wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." {P}

Rashi's Commentary on Isaiah 54:10-11 + 55:6-13

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

you who have not experienced birth pangs Heb. הָלָה, an expression of childbirth, for the woman in confinement

gives birth with pains and writhing.

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

2 and let them stretch forth far off.

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

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

4 your youth Heb. עֲלֹמֶיךָ, your youth.

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

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

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

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

11 tempestuous one whose heart storms with many troubles.

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

12 jasper Heb. יָסָפִיר, a kind of precious stone.

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

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

of precious stones Desirable stones [from Jonathan].

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

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

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

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

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

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

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

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

whetted Heb. יוֹצֵר, an expression similar to (Jos. 5:2) "sharp knives (חַרְבוֹת־צִיּוּרִים) ," also (Ps. 89:44) "You have also turned the edge of his sword (צוּר חַרְבּוֹ) ."

Chapter 55

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

go to water to Torah.

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

wine and milk Teaching better than wine and milk.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Special Ashlamatah: Hosea 14:2-10 & Micah 7:18-20

2. ¶ Return , O Israel, to the Lord your God, for you have stumbled in your iniquity.	2. ¶ Return , O Israel, to the fear of the LORD your God, for you have fallen because of your sin.
3. Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.	3. Bring' with you words of confession' and return to the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as good. Let the words of our lips be accepted before You with favour like bullocks on Your altar!"
4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of	4. The kings of Assyria will not save us. We will not put our trust in horsemen, and no more will we say "Our

our hands, for in You, by Whom the orphan is granted mercy."	god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were like orphans in Egypt.
5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.	5. I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they freely repent, for My anger has turned away from them.
6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon.	6. My Memra will be like dew to Israel; they will bloom like the lily, and they will dwell in their fortified land like the tree of Lebanon which puts forth its branches.
7. Its branches shall go forth, and its beauty shall be like the olive tree , and its fragrance like the Lebanon.	7. Sons and daughters will multiply, and their light will be like the light of the holy candelabrum and their fragrance like the fragrance of incense.
8. Those who dwelt in its shade shall return ; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon.	8. They will be gathered from among their exiles, they will dwell in the shade of their anointed One. The dead will be resurrected and goodness will increase in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary.
9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found.	9. The house of Israel will say. "Why should we worship idols any more?" I. by My Memra, will hear the prayer of Israel and have compassion on them, I. by My Memra, will make them like a beautiful cypress tree, because forgiveness for their waywardness is found before Me.
10. Who is wise and will understand these, discerning and will know them; for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them. {P}	10. Who is wise" and will consider these things? Who is prudent and will take note of them? For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them, but the wicked will be delivered to Gehinnam" because they have not walked in them. {P}
18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness.	18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who does not extend His anger forever, because He delights in doing good.
19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins.	19. His Memra will again have mercy on us, He will tread upon our transgressions in His love and He will cast all the sins of Israel into the depths of the sea.
20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore. {P}	20. You will show (Your) faithfulness to Jacob to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore to our fathers in days of old. {P}

Rashi's Commentary for: Hos 14:2-10 + Mic. 7:18-20

Return, O Israel You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, "Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies." Therefore it says, "Samaria shall be accounted guilty," and then Scripture says: "Return, O Israel." As is found in Sifrei in the section commencing. (Num. 25:1), "And Israel abode in Shittim."

to the Lord your God One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה, with the Divine Attribute of Mercy; otherwise, He is יהוה with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d'Rav Kahana, p. 164a]

for you have stumbled in your iniquity Obstacles have come to you because of your iniquity.

3 You shall forgive all iniquity Heb. עָוֹן כָּל-תְּשִׁיחַ. Forgive all our iniquities.

and teach [us the] good [way] Heb. וְיָרַח-טוֹב. And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): "Let my sentence come forth from before You, may Your eyes behold the right." Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): "It is good to confess to the Lord."

and let us render [for] bulls that we should have sacrificed before you, let us render them with the placation of the words of our lips.

4 Assyria shall not save us Say this also before Him, "We no longer seek the aid of man, neither from Assyria nor from Egypt."

we will not ride on horses This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), "No, but on horses will we flee... And on swift steeds will we ride."

nor will we say any longer to the work of our hands that they are our gods.

for in You alone shall our hope be, You Who grant mercy to the orphans.

5 I will remedy their backsliding Said the prophet: So has the Holy Spirit said to me. **After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.**

6 and it shall strike I. e. the dew shall strike its roots and cause them to prosper.

like the Lebanon like the roots of the trees of the Lebanon, which are large.

7 Its branches shall go forth Sons and daughters shall increase.

and it shall be Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

like the Lebanon Like the Temple.

8 Those who dwelt in its shade shall return Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

its fragrance shall be like the wine of Lebanon Jonathan renders: **Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple.** For they would blow the trumpets over the libations when the Levites would recite the song.

9 Ephraim will say, "What more do I need to follow the images?" And they will turn away from idolatry.

I will answer him I will answer him from his trouble.

and I will look upon him I will look upon his affliction.

I am like a leafy cypress tree I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; **i.e., I will be accessible to him.**

from Me your fruit is found Am I not He? For all your good emanates from Me.

10 Who is wise and will understand these Who among you is wise and will ponder to put his heart to all these and return to Me?

and the rebellious shall stumble on them i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

20 You shall give the truth of Jacob - Jonathan paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him 'between the parts.' You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): "For I will not forsake you."

the loving-kindness of Abraham **The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, "And the loving-kindness," but "the loving-kindness." The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham's loving-kindness. which you swore -at the binding of Isaac, (Gen 22:16) "I swore by Myself, says the Lord, that because you did this thing, etc."**

Verbal Tallies

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

Debarim (Deuteronomy) 7:12 - 8:20
Tehillim (Psalms) 116:1- 117:2
Yeshayahu (Isaiah) 54:10-11 + 55:6-13
Mk 14:10-11, Lk 22:3-6, Jam. 1:19-21

The verbal tallies between the Torah and the Psalm are:

Hearken / Heard - שמע, Strong's number 08085.

LORD - יהוה, Strong's number 03068.

Keep / Preserveth - שמר, Strong's number 08104.
God - אלהים, Strong's number 0430.
Mercy / Merciful / Kindness - רחם, Strong's number 02617.

The verbal tallies between the Torah and the Ashlamata are:

Do / Accomplish - עשה, Strong's number 06213.
LORD - יהוה, Strong's number 03068.
God - אלהים, Strong's number 0430.
Covenant - ברית, Strong's number 01285.
Mercy / Merciful / Kindness - רחם, Strong's number 02617.

Debarim (Deuteronomy) 7:12 Wherefore it shall come to pass, if ye **hearken <08085> (8799)** to these judgments, and **keep <08104> (8804)**, and **do <06213> (8804)** them, that the **LORD <03068>** thy **God <0430>** shall **keep <08104> (8804)** unto thee the **covenant <01285>** and the **mercy <02617>** which he sware unto thy fathers:

Tehillim (Psalms) 116:1 I love the **LORD <03068>**, because he hath **heard <08085> (8799)** my voice and my supplications.

Tehillim (Psalms) 116:5 Gracious is the **LORD <03068>**, and righteous; yea, our **God <0430>** is merciful.

Tehillim (Psalms) 116:6 The **LORD <03068>** **preserveth <08104> (8802)** the simple: I was brought low, and he helped me.

Tehillim (Psalms) 117:2 For his **merciful <02617> kindness <02617>** is great toward us: and the truth of the **LORD <03068>** endureth for ever. Praise ye the LORD.

Yeshayahu (Isaiah) 54:10 For the mountains shall depart, and the hills be removed; but my **kindness <02617>** shall not depart from thee, neither shall the **covenant <01285>** of my peace be removed, saith the **LORD <03068>** that hath mercy on thee.

Yeshayahu (Isaiah) 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the **LORD <03068>**, and he will have mercy upon him; and to our **God <0430>**, for he will abundantly pardon.

Yeshayahu (Isaiah) 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall **accomplish <06213> (8804)** that which I please, and it shall prosper in the thing whereto I sent it.

Hebrew:

Hebrew	English	Torah Reading Deu 7:12 – 8:20	Psalms 116:1- 117:2	Ashlamatah Is 54:10-11 + 55:6-13
אֶבֶן	stone	Deut. 8:9		Isa. 54:11
אָדָם	man	Deut. 8:3	Ps. 116:11	
אַהֲבָה	love	Deut. 7:13	Ps. 116:1	
אוֹת	signs	Deut. 7:19		Isa. 55:13
אִישׁ	no one, man	Deut. 7:24 Deut. 8:5		Isa. 55:7
אָכַל	destroy, eat, fed	Deut. 7:16 Deut. 8:3 Deut. 8:9 Deut. 8:10 Deut. 8:12 Deut. 8:16		Isa. 55:10
אֱלֹהִים	God	Deut. 7:12 Deut. 7:16 Deut. 7:18	Ps. 116:5	Isa. 55:7

Hebrew	English	Torah Reading Deu 7:12 – 8:20	Psalms 116:1- 117:2	Ashlamatah Isa 54:10-11 + 55:6-13
		Deut. 7:19 Deut. 7:20 Deut. 7:21 Deut. 7:22 Deut. 7:23 Deut. 7:25 Deut. 8:2 Deut. 8:5 Deut. 8:6 Deut. 8:7 Deut. 8:10 Deut. 8:11 Deut. 8:14 Deut. 8:18 Deut. 8:19 Deut. 8:20		
אָמַר	say, saying	Deut. 7:17 Deut. 8:17	Ps. 116:11	Isa. 54:10
אָרֶץ	land, earth, ground, country	Deut. 8:1 Deut. 8:7 Deut. 8:8 Deut. 8:9 Deut. 8:10 Deut. 8:14	Ps. 116:9	Isa. 55:9 Isa. 55:10
בַּיִת	house	Deut. 7:26 Deut. 8:12 Deut. 8:14	Ps. 116:19	
בָּנִים	children, son	Deut. 8:5	Ps. 116:16	
בְּרִית	covenant	Deut. 7:12 Deut. 8:18		Isa. 54:10
גּוֹיִם	nations	Deut. 7:17 Deut. 7:22 Deut. 8:20	Ps. 117:1	
הַדֶּרֶךְ	way, journey	Deut. 8:2 Deut. 8:6		Isa. 55:7 Isa. 55:8 Isa. 55:9
הֲלֹךְ	follow, go	Deut. 8:19	Ps. 116:9	
הַר	hills, mountain, mount	Deut. 8:7		Isa. 54:10 Isa. 55:12
חַי	beasts	Deut. 7:22	Ps. 116:9	
חַסֵּד	mercy	Deut. 7:12	Ps. 117:2	Isa. 54:10
יְהוָה	LORD	Deut. 7:12 Deut. 7:15 Deut. 7:16 Deut. 7:18 Deut. 7:19 Deut. 7:20 Deut. 7:21 Deut. 7:22 Deut. 7:23 Deut. 7:25 Deut. 8:1 Deut. 8:2 Deut. 8:3 Deut. 8:5	Ps. 116:1 Ps. 116:4 Ps. 116:5 Ps. 116:6 Ps. 116:7 Ps. 116:9 Ps. 116:12 Ps. 116:13 Ps. 116:14 Ps. 116:15 Ps. 116:16 Ps. 116:17 Ps. 116:18 Ps. 116:19	Isa. 54:10 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 55:13

Hebrew	English	Torah Reading Deu 7:12 – 8:20	Psalms 116:1- 117:2	Ashlamatah Is 54:10-11 + 55:6-13
		Deut. 8:6 Deut. 8:7 Deut. 8:10 Deut. 8:11 Deut. 8:14 Deut. 8:18 Deut. 8:19 Deut. 8:20	Ps. 117:1 Ps. 117:2	
יום	today, day	Deut. 8:1 Deut. 8:11 Deut. 8:18 Deut. 8:19	Ps. 116:2	
יצא	brought you out, go out	Deut. 7:19 Deut. 8:7 Deut. 8:14 Deut. 8:15		Isa. 55:11 Isa. 55:12
לחם	bread	Deut. 8:3 Deut. 8:9		Isa. 55:10
מצא	found, find		Ps. 116:3	Isa. 55:6
נמתה	outstretched	Deut. 7:19	Ps. 116:2	
נתן	give, gave, given	Deut. 7:13 Deut. 7:15 Deut. 7:16 Deut. 7:23 Deut. 7:24 Deut. 8:10 Deut. 8:18		Isa. 55:10
עבד	bondage, servant	Deut. 8:14	Ps. 116:16	
עולם	forever		Ps. 117:2	Isa. 55:13
עין	eye	Deut. 7:16 Deut. 7:19 Deut. 8:7	Ps. 116:8 Ps. 116:15	
עם	people	Deut. 7:14 Deut. 7:16 Deut. 7:19	Ps. 116:14 Ps. 116:18	
ענה	humble, afflicted	Deut. 8:2 Deut. 8:3 Deut. 8:16	Ps. 116:10	
עשה	do, did, done, make, made	Deut. 7:12 Deut. 7:18 Deut. 7:19 Deut. 8:1 Deut. 8:17 Deut. 8:18		Isa. 55:11
פה	mouth	Deut. 8:3		Isa. 55:11
פניו	face, before, whom you are afraid	Deut. 7:19 Deut. 7:20 Deut. 7:21 Deut. 7:22 Deut. 7:23 Deut. 7:24 Deut. 8:20	Ps. 116:9	Isa. 55:12
קול	voice	Deut. 8:20	Ps. 116:1	
קרא	call		Ps. 116:2	Isa. 55:6

Hebrew	English	Torah Reading Deu 7:12 – 8:20	Psalms 116:1- 117:2	Ashlamatah Is 54:10-11 + 55:6-13
			Ps. 116:4 Ps. 116:13 Ps. 116:17	
רָבָה	multiply, numerous	Deut. 7:13 Deut. 7:22 Deut. 8:1 Deut. 8:13		Isa. 55:7
רֶגֶל	foot, feet	Deut. 8:4	Ps. 116:8	
רַחֵם	merciful		Ps. 116:5	Isa. 54:10 Isa. 55:7
שָׂדֵה	field	Deut. 7:22		Isa. 55:12
שׁוּב	turn. Return		Ps. 116:7 Ps. 116:12	Isa. 55:7 Isa. 55:10 Isa. 55:11
שָׁלַח	sent, send	Deut. 7:20		Isa. 55:11
שֵׁם	name	Deut. 7:24	Ps. 116:4 Ps. 116:13 Ps. 116:17	Isa. 55:13
שָׁמַיִם	heaven	Deut. 7:24		Isa. 55:9 Isa. 55:10
שָׁמַע	listen, hear, heard	Deut. 7:12 Deut. 8:20	Ps. 116:1	
שָׁמַר	keep	Deut. 7:12 Deut. 8:1 Deut. 8:2 Deut. 8:6 Deut. 8:11	Ps. 116:6	

Greek:

GREEK	ENGLISH	Torah Reading Deu 7:12 – 8:20	Psalms 116:1- 117:2	Ashlamatah Is 54:10-11 + 55:6-13	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:10-11	Tosefta of Luke Lk 22:3-6	Remes/Gemara of Acts/Romans and James Jam. 1:19-21
ἀκούω	listen, hear, heard	Deut. 7:12 Deut. 8:20			Mk. 14:11		Jas. 1:19
άνήρ	man, men			Isa 55:7			Jas. 1:20
άνθρωπος	man	Deut. 8:3	Ps. 116:11				Jas. 1:19
άπερχομαι	go forth				Mk. 14:10	Lk. 22:4	
άργυριον	silver	Deu 7:25 Deu 8:13			Mk. 14:11	Lk. 22:5	
άρχιερεύς	priests				Mk. 14:10	Lk. 22:4	
δίδωμι	give, gave, given	Deut. 7:13 Deut. 7:15 Deut. 7:16 Deut. 7:23 Deut. 7:24 Deut. 8:10 Deut. 8:18		Isa. 55:10	Mk. 14:11	Lk. 22:5	
δύναμαι	able	Deu 7:17 Deu 7:22					Jas. 1:21
δώδεκα	twelve				Mk. 14:10	Lk. 22:3	
είσερχομαι	entered	Deu 8:1				Lk. 22:3	
έπικαλέομαι	call		Ps. 116:2	Isa. 55:6		Lk. 22:3	

GREEK	ENGLISH	Torah Reading Deu 7:12 – 8:20	Psalms 116:1- 117:2	Ashlamatah Is 54:10-11 + 55:6-13	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:10-11	Tosefta of Luke Lk 22:3-6	Remes/Gemara of Acts/Romans and James Jam. 1:19-21
			Ps. 116:4 Ps. 116:13 Ps. 116:17				
ἔπω	said	Deu 8:17	Psa 116:11	Isa 54:10			
ζητέω	seek, sought			Isa 55:6	Mk. 14:11	Lk. 22:6	
θεός	God	Deut. 7:12 Deut. 7:16 Deut. 7:18 Deut. 7:19 Deut. 7:20 Deut. 7:21 Deut. 7:22 Deut. 7:23 Deut. 7:25 Deut. 8:2 Deut. 8:5 Deut. 8:6 Deut. 8:7 Deut. 8:10 Deut. 8:11 Deut. 8:14 Deut. 8:18 Deut. 8:19 Deut. 8:20	Ps. 116:5	Isa. 55:7			Jas. 1:20
Ἰουδᾶς	Judah				Mk. 14:10	Lk. 22:3	
Ἰσκαριώτης	Iscaiot				Mk. 14:10	Lk. 22:3	
λαλέω	spoke, speak		Psa 116:10				Jas. 1:19
λέγω	say, saying	Deut. 7:17 Deut. 8:17	Ps. 116:11	Isa. 54:10			
παραδίωμι	delivered	Deu 7:23 Deu 7:24			Mk. 14:10 Mk. 14:11	Lk. 22:4 Lk. 22:6	
πολύς / πολλός	great, abundant, much	Deu 7:17 Deu 8:7		Isa 54:13			
σώζω	delivered		Psa 116:6				Jas. 1:21
φωνή	voice	Deut. 8:20	Ps. 116:1				
χαίρω	glad, rejoice				Mk. 14:11	Lk. 22:5	
ψυχή	soul		Psa 116:4 Psa 116:7 Psa 116:8				Jas. 1:21

NAZAREAN TALMUD
SIDRA OF "D'BARIM?" (DEUT.) "7:12 – 8:20"
"SHABBAT SHUBA" – "SABBATH OF RETURN/REPENTANCE"
BY: H. EM RABBI DR. ELIAHU BEN ABRAHAM &

SCHOOL OF HAKHAM SHAUL'S TOSEFTA
LUQAS (LK)
Mishnah א:א

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)
Mishnah א:א

And the adversary **arose** in Yehudah, the one called Ish Keriyoth, who was of the number of the twelve talmidim. And he went away and conferred with the Principal Kohanim and officers of the temple guards how he could **betray** him (Yeshua) to them. And they were **delighted**, and came to an agreement with him to give him money. And he agreed, and began looking for a favorable opportunity to **betray** him to them apart from the congregation.

And Yehudah Ish Keriyoth, one of the twelve talmidim went out to the Kohen Gadol in order to **hand** (betray) **him** (Yeshua) to them. And they (the Kohen Gadol and his soferim) were **delighted** (greatly) and promised to give him money. Then he (Yehudah Ish Keriyoth) sought how he might find a convenient opportunity to **deliver** (betray) him (Yeshua) to them.

YA'AQOB 1.19-21

Understand this, my beloved brethren. Let every man be quick to hear, slow to speak, slow to take offense and to get angry. For man's anger²⁷ cannot work (do) the just requirements God wishes and requires.²⁸ So put off²⁹ all shameful, obscene behavior,³⁰ the overabundance of wickedness and depravity, receive the ingrafted Word (Torah) which is able to restore the soul.³¹

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

De. 7:12 – 8:20	Ps. 116:1- 117:2	Is 54:10-11 + 55:6-13	Mordechai 14:10-11	Luqas 22:3-6	Ya'aqob 1.19-22
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

²⁷ ὀργή, (A) ἦ, *natural impulse or propensity.*

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). A Greek-English lexicon (p. 1246). Oxford: Clarendon Press.

²⁸ for the anger of man is not working~ the righteousness of God.

ἐργάζομαι *ergázomai* - to cause to be, to make to be, to make, to result in, to bring upon, to bring about. Thus, we achieve the desire (work) that G-d requires.

²⁹ Cease a course of action *Incrustamentum immunditiei* – incrustation of filth. I.e. manage the Yestser HaRa by means of the Torah.

³⁰ Cf. Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers. Strong's G4507

³¹ to rescue from danger and to **restore to a former state** of safety and wellbeing. Cf. Psalm 19.7 7 The **Torah of the LORD is perfect, restoring the soul**; The testimony of the LORD is sure, making wise the simple.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 240). New York: United Bible Societies.

ONE OF THE TWELVE TALMIDIM

That **Yehudah Ish Keriyoth** is “one of the twelve” is troubling for scholars. Even in the selection of the “twelve,”³² we have the troubling statement that **Yehudah Ish Keriyoth** will be a “betrayer.”³³ This incorporation of **Yehudah Ish Keriyoth** demonstrates Yeshua’s prophetic skills from before the selection of the twelve. This is not to limit his prophetic insights to the years of his ministry only. This is another matter to be discussed elsewhere.

MOTIVE

When we search Mordechai for a motive to explain **Yehudah Ish Keriyoth** actions, superficially, we draw a blank. Scholars suggest avarice, mutiny and disappointment. For whatever reason, Hakham Tsefet does not feel like we need this information at present. We may be able to draw some inferences, however, these would be more in line with speculation, rather than honest hermeneutic. The text merely reads **And Yehudah Ish Keriyoth, one of the twelve talmidim went out to the Kohen Gadol in order to hand (betray) him (Yeshua) to them. And they (the Kohen Gadol and his soferim) were delighted (greatly) and promised to give him money.**

Note that the text does not tell us that he “asked for money.” It ONLY tells us that they “**promised to give him money.**” This is not to say that Yehudah did or did not ask for money. The text simply does not tell us that. If this is the motive, we must draw on other Peshat materials to derive this conclusion.

Here we would suggest that it is plausible to believe that there was some other motive. However, this does not rule out avarice as a potential motive.

Others suggest that Yehudah may have been disenchanted about Yeshua as Messiah. They suggest the possibility that Yehudah lost his confidence in Yeshua as the promised Davidic Messiah. Again, we reiterate all of this is conjecture drawing from other “Gospels” circumventing Peshat.

BETRAYAL/HAND OVER

The in the present context is the real meaning of the Greek phrase, “**παραδίδωμι** – *paradidomi* means, “to hand over.” However, we will look into this word in the Remes commentary with greater diligence. Here, betrayal is by inference rather than direct definition. We must admit that we want to call Yehudah the “barking dog.”³⁴ However, in the present pericope there does not seem to be any real “barking.” Mordechai will illustrate in the future just how Yehudah accomplishes his “handing over,” but he does not yet disclose this information.

It appears that Hakham Tsefet plays down the role of Yehudah in his Mesorah. Exactly why is a mystery. To conjecture would be pure supposition. There is nothing wrong with conjecture so long as there is some sufficient hint to make a possible thesis.

THE MAN FROM KERIYOTH

Yehudah’s identity is been clouded in mystery for most readers. In the list of commentaries, only two make note the possible identity of Yehudah.

³² Cf. Mar 3:19

³³ Literally, meaning the one who handed (**παραδίδωμι** Yeshua) over. We will discuss this idea further in the Remes commentary below.

³⁴ Here we intend to imply that Yehudah was a Gentile who betrayed the Master and his talmidim like some spy bought by the defunct Kohanim.

France³⁵ notes that Yehudah is not a “Galilean.” Here France wants us to know that Yehudah was not a “hometown” boy from Galilee, and therefore suspicious.³⁶ France correctly translates Ἰσκαριώτης *Iskariotes* as “Man from Keriyoth.”³⁷ However, France misses that fact the Yehudah was from Moab rather than Eretz Yisrael.³⁸

Taylor³⁹ in her article, “*The Name “Iskarioth” (Iscariot)*” notes the complexity of trying to translate this name.

Overall, this appears to indicate that “Judas” was designated by a Hebrew or Aramaic name transliterated as Ἰσκαριώθ and rendered in Greek form as Ἰσκαριώτης. There is more of a tendency to standardize the epithet in Greek form rather than to retrieve or preserve the Hebrew or Aramaic form.

The leading theory is...

The epithet translates Hebrew, אִישׁ קְרִיּוֹ - ish kerioth, meaning “a man from Qarioth”, this place being attested in Eusebius, *Onom.* 120.1; cf. Jer 48:24, 41; Amos 2:2. The interpretation has been supported by Paul Billerbeck, Julius Wellhausen, Donatus Haugg, and Gustaf Dalman.⁴⁰ As a variant of this proposal, the epithet is taken to mean “a man of towns,” a town-dweller—the town in question being Jerusalem (Günther Schwartz).⁴¹

Taylor also cites another possible translation based on the work of Jewish scholar Yoel Abreitman...

The epithet is derived from an Aramaic word for “red color,” on the basis of the root rqs, so that it means a “redhead” or “ruddy-colored,” as in Arabic, where *šūqra* can mean “a ruddy complexion” (Harald Ingholt),⁴² or “red dyer,” supposedly *saqqara*, as Albert Ehrman suggests.⁴³ The most careful argument has been provided by Yoel Arbeitman.⁴⁴ The reference is then simply to Judas’s employment or appearance.⁴⁵

Cane in his work labeled “*The place of Judas Iscariot in Christology*” notes another possible interpretation of “Iscariot.”

The relevant critical discussion involves understanding that in the New Testament Judas' name takes two forms, either having a Semitic ending (three times) or a Greek ending (nine times, in Matthew, Luke and John). Scholars differ as to which is the original, but the Greek ending seems to have the more convincing arguments in favor. C.C. Torrey (*The Name "Iscariot"* in *Harvard Theological Review* 36, 1943. p56) argues that a scribe would hardly likely to alter a good Hebrew ending for a Greek, whilst the converse move might be understood as an 'improvement'. Yoel Arbeitman (*'The suffix of Iscariot'* in *Journal Biblical Literature* 99, 1980, p. 123) argues that the name Iscariot was the product of authors familiar both with Aramaic and Greek putting

³⁵ France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* (p. 556) Grand Rapids MI: Wm. B. Eerdmans Publishing Co.

³⁶ My interpretation of France’s intention

³⁷ *Ibid* p. 163

³⁸ *Ibid*

³⁹ Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature.

⁴⁰ Str-B 1:536–37; Wellhausen, *Das Evangelium Marci* (Berlin: Georg Reimer, 1903); Haugg, *Judas Iskarioth in den neutestamentlichen Berichten* (Freiburg: Herder, 1930); and Dalman, *Jesus-Jeshua: Studies in the Gospels* (trans. Paul Levertoff; London: SPCK, 1929; German orig., 1922).

⁴¹ *Ibid*

⁴² Ingholt, “The Surname of Judas Iscariot,” in *Studia Orientalia Ioanni Pedersen Septuagenario* (Copenhagen: Munksgaard, 1953), 152–62.

⁴³ A. Ehrman, “Judas Iscariot and Abba Saqqara,” JBL 97 (1978): 572–73.

⁴⁴ Yoel Arbeitman, “The Suffix of Iscariot,” JBL 99 (1980): 122–24

⁴⁵ Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature.

an Aramaic actor noun for '(red) dyer' into Greek form. This suggestion from a Jewish scholar, is striking in its prosaic plausibility, especially when compared with the wide range of other proposals.⁴⁶

Thus, the apparent possible suggestions for Yehudah Ish Keriyoth are numerous. The whole list includes the idea of a robber and a liar and dagger man etc.

In favor of the leading opinion, Taylor⁴⁷ remarks...

In favor of this suggestion is the fact that it may possibly be related to an early Western text manuscript tradition relating to the Gospel of John, which might satisfy the final criterion. So, for example, in John 6:71a the f13 family of manuscripts along with the uncorrected \aleph^* (Sinaiticus, fourth century) and Θ (Koridethi, ninth century) have ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος ἀπὸ Καρυώτου. This occurs also in a Greek marginal reading of the Harclean Syriac version. In John 12:4, for Ἰούδας ὁ Ἰσκαριώτης εἷς ἐκ τῶν μαθητῶν αὐτοῦ, D (followed by its Latin part) has εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας ἀπὸ Καρυώτου. For John 13:2, D has Ἰούδα Σίμωνος ἀπὸ Καρυώτου; for John 3:26, Ἰούδα Σίμωνος ἀπὸ Καρυώτου; and likewise, for John 14:22, Ἰούδας οὐχ ὁ ἀπὸ Καρυώτου. With the original hand of Sinaiticus attesting this interpretation, it must be traced as far back as the fourth century, and this opens up at least the possibility that some ancient tradition is reflected in the copyist's choice, which would have Judas's epithet relating to his provenance. A possible reflection of the same interpretation appears to be found in a couple of Latin manuscripts of the Synoptic Gospels so that the name "Cariotha" appears in Mark 3:19 (italic e: Palatinus, fifth century), and "Carioth" in Matt 10:4 (italic aur: Aureus, seventh century), though here there is no preposition and an upsilon would be rendered as Latin i.⁴⁸

Miller,⁴⁹ playing on the possibility of the "red man" suggests that the "red man" or "red headed man" is an association with Esau, the "red man" or redheaded brother of Yaakov.

In concluding that Yehudah Ish Keriyoth is the man from Keriyoth located in Moab this makes him a full convert to Judaism and a talmid of the Master. This speaks volumes to those who will hear. As for the reasoning behind his betrayal of the Master, this is a matter for deeper research on a higher plane of hermeneutic.

COMMENTARY TO HAKHAM YA'AQOB'S REMES

REMNANTS OF THE SHEMA

Understand this, my beloved brethren. Let every man be quick to hear, slow to speak, slow to take offense and to get angry.

Here we see that we have the subtle reference to the echo of the Shema from the previous pericope. We may also say that here we have a definition of the idea of "Shema." The word and idea of Shem in D'barim 6.4 is translated as listen, understand and many other ways. Here Ya'aqob shows us what we are to focus on when we recite the Shema.

First, Be quick to hear. Disengage all mental preconceptions and listen!

Second, Be slow to speak, i.e. answer

⁴⁶ Cane, A. (2005). *The place of Judas Iscariot in Christology*. (pp. 16-17) Ashgate Publishing, Ltd.

⁴⁷ The title can be misleading. Joan Taylor actually has another proposal, which she presents at the end of her paper.

⁴⁸ Joan Taylor, *The Name "Iskarioth" (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature.

⁴⁹ Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Literature* (p. 129) (Vol. 21). Lewiston, New York: The Edwin Mellen Press.

Third, Be slow to take offence

These things teach us how to approach the Shema. Thus, we should be ready to say the Shema by checking these attitudes. Are we ready to "hear"? Are we ready to be silent and contemplate what we have heard? Are we slow in our hearing so that we will not be offended? This checklist will guarantee success in the Congregation.

PUTTING OFF OR ASIDE

So put off⁵⁰ all shameful, obscene behavior,⁵¹ the overabundance of wickedness and depravity, ...

"Putting off" ἀποτίθημι – *apotíthēmi*, requires a renouncing of previous activities. Or we might say "Making Teshuba." The language is that of someone who is "possessed" by a demon or spirit. Thus, we are to get rid of the moral depravity. This is especially true of those Jews who have been rescued from the Nations from the early dispersion. Their return from the Nations is filled with the plague of negativity. Hear this, The LORD is One! They must therefore be liberated from the previous thought patterns. However, the antonym τίθημι – *títhēmi* means restoration. Thus, this fits the analogy well. The Jewish returnees must throw off old patterns and restore themselves to the proper conduct. This is the only method that can bring cleansing from the Yetser HaRa.

HUMILITY, AND THE INGRAFTED WORD

Receive the ingrafted Word ...

Receive with humility the ingrafted Torah. The Greek conveys the status of being between to states of being. It is a struggle between outward behavior and inward control and peace. This can only happen if we follow and maintain the above outline of hearing in relation to action. The "ingrafted Word" can only be the Torah, specifically the Oral Torah. This relates to G-d use of the Torah to create the Cosmos. As we are a part of the "Host" of the Heavens and earth we have the Oral Torah infused into our being as if we were a "seed" scattered through out the "Diaspora." The infused, ingrafted Torah will deliberately change us until we fit the image we were created in.

THE ANGER OF MAN – ALLEGORY FOR THE YETSER HARA

For man's anger⁵² cannot work (do) the just requirements God wishes and requires.⁵³

Shortly before ending, Ecclesiastes tells us of a small city that was besieged by a great king. The city was saved by the wisdom of a "poor wise man," who, however, was forgotten a short while later. Ecclesiastes dryly comments: "So I observed wisdom is better than valor, but a poor man's wisdom is scorned, and his words are not heeded" (9:16). This critique of urban warfare and politics did not seem to interest the rabbis. Although they still understood these verses as reflecting on the themes of power, wisdom, and military tactics, for them the narrative was referring to an entirely different kind of warfare; not one of siege engines and adjutants but rather a form of combat completely private and internal.⁵⁴

⁵⁰ Cease a course of action *Incrustamentum immunditiei* – incrustation of filth. I.e. manage the Yetser HaRa by means of the Torah.

⁵¹ Cf. Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers. Strong's G4507

⁵² ὀργή, (A) ἡ, *natural impulse or propensity*

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). *A Greek-English lexicon* (p. 1246). Oxford: Clarendon Press.

⁵³ for the anger of man is not working~ the righteousness of God.

⁵⁴ Rosen-Zvi, Ishay. *Demonic Desires: Yetzer Hara and the Problem of Evil in Late Antiquity*. 1st ed. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2011. p. 2

R. Ammi bar Abba said: What is the meaning of the passage: *a little city, with few men in it?* (Ecc 9:14)
A little city-is the body;
with few men in it-these are the limbs;
and to it came a great king, who besieged it-this is the evil yetzer;
and built mighty siege works against it-these are sins.
A poor wise man was in the city (v. 15)-this is the good yetzer;
who saved it with his wisdom-this is repentance and good deeds.
But nobody thought of that poor man-for when the evil yetzer
[dominates], **the good yetzer is not remembered.** (b. Ned 32b)

The LSJ Lexicon shows us that the Greek word ὀργή, (*orgé*;) is an out flow of mans "natural impulse" or "propensity." Thus, a reference to the Yetser HaRa. B'reshet's first use of "yetser" is in B'reshet 6:5. Here it is describes as being overtly wicked.⁵⁵

H7961 רַע

1. of bad quality, inferior, ugly
2. disagreeable, unwholesome
3. bad, of no value, contemptible
4. bad-tempered, evil, morally depraved
5. bad in the eyes (judgment) of disagreeable, displeasing, undesirable, annoying, objectionable, disapproved of
6. bad vicious, harmful
7. evil, adverse
8. bad, evil (in the absolute, ethical sense)
9. in a bad mood, cross, discontented:

B'reshet 6:5 The LORD saw that the wickedness of man was great in the earth, and that every **imagination**⁵⁶ (Yetser - HaRa) and **intention** of all human thinking was only evil (HaRa) continually.

Miryam Brand⁵⁷ in her Doctoral Thesis shows that G-d's providence can not be associated with evil. And that it in fact the Yetser HaRa who is responsible for man's sin and rebellion.

When G-d's Providence is said to govern the cosmos, it does not mean that G-d is the cause of everything; **certainly not of evil**, of that which lies outside the course of nature, or of any of those things that are not at all beneficial. He is no more responsible than the councilmen, the rulers, and the judges of a virtuous city said to be governed by law... Violence, rapine and the like are not caused by the law but by the lawlessness of the inhabitants. The same may be said of the governing of the universe by Providence. It is not that G-d is responsible for everything; nay, the attributes of His nature are altogether good and benevolent. *On the contrary, the nature of matter and that of vice is a product of deviation and not caused by God. (Prov. 2.82; emphasis mine.)*⁵⁸

⁵⁵ Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). A Greek-English lexicon (p. 1246). Oxford: Clarendon Press.

⁵⁶ The imagination was consumed with evil thoughts and plans. The imagination is the power of man to emulate G-d. It is the source of creative power. Thus, when it is controlled by the Yetser HaRa it creates pathways and demonic avenues toward death and destruction.

⁵⁷ Brand, Miryam. "At the Entrance Sin Is Crouching": The Source of Sin and Its Nature as Portrayed in Second Temple Literature." New York University, 2011. p. 21

⁵⁸ Ibid.

Romans 8.1-4 For the Orally breathed Torah (Law) is the giver of spiritual (life in the Olam HaBa - i.e. eternal life) life to those who belong to the congregation of Messiah, now being set free from the principle of sin and death. For the flesh is powerless to keep the Torah without the Nefesh Yehudi. Therefore, God sent his son(s)(וּלְלוֹ) in the form⁵⁹ of flesh capable of committing sin, to Judge sin and the Yetser HaRa, (the evil inclination) so that even the ordinances⁶⁰ of the Torah might be fulfilled by (in) us, who do not habitually violate the mitzvot⁶¹ (walk according to the flesh) but follow the halakhah of the Oral Torah.⁶²

In B'reshet 1:26, ("and let them rule") can be translated **ve-iredu** – (וַיִּרְדּוּ) polyvalently.⁶³ This phrase is traditionally translated "rule over" or "have dominion over," based on the Hebrew word *radah* - "rule." But it can also be read "descend among," based on the Hebrew word *yarad* - "descend." This is possible because these words both contain vowel letters, yod and heh, which often disappear when these words are conjugated. Thus, the word "*radah*" (רָדָה) rule can be translated "*yarad*" (יָרַד) "fall." Therefore, the interpretation insinuates that if Adam does not master his Yetser HaRa he will fall rather than rule.⁶⁴

As we have stated in previous commentaries the Yetser HaRa – can be understood as the natural human impulse. Thus, it is a necessary part of our composite and character. Yet when the Yetser HaRa is not managed by the Torah, man will be consumed by its power. Rashi commenting on B'reshet 4.7 shows the power and tenacity of the Yetser HaRa.

The sin [desires you]; this is the **yetzer hara**, which forever desires and yearns to trip you up. If you wish, you may overcome it.⁸

And it came about when they were in the field that Cain talked⁶⁵ with Abel his brother, and Cain revolted against Abel his brother and killed him.⁶⁶

However, the Yetser HaRa is calculating and deceptive. It is always looking for the slightest opening for it to work its evil. The Chafetz Chaim in the preface to the Silverman translation posits and calculates the deceptiveness of the Yetser HaRa through its use of legalism.

And if the **yetzer hara sees that in these ways he cannot prevail over the man, he deceives him in reverse**, (i.e. legalistically) **being so stringent with him in the area of lashon hara until he sees everything as entering into the category of lashon hara, to the extent that he sees it as impossible to live life thus constrained unless he separates entirely from the affairs of the world — as per the device of the [primal] subtle serpent, who said [to Eve] (Genesis 3:1): "Did G-d really say do not eat from all the trees of the garden"? [(when he had interdicted only the Tree of Knowledge)]⁶⁷**

⁵⁹ The "form" - image that Hakham Shaul is speaking of here is the image of Adam HaRishon.

⁶⁰ Righteous requirements

⁶¹ **According to the flesh** - committing/violating the 365 prohibitive mitzvot. Or to act negatively with regard to the 248 mitzvot, i.e. refuse to honor father and mother. And, or who shame their mother and father.

⁶² Translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

⁶³ Having many different functions, forms, or facets the number of grammatical elements with which a word, especially a verb, combines in a sentence.

⁶⁴ Halevi, Shira. *The Life Story of Adam and Havah: A New Targum of Genesis 1:26-5:5*. First Edition. Northvale, N.J: Jason Aronson, Inc., 1997. p. 57

⁶⁵ My interpretation

⁶⁶ My translation

⁶⁷ Kagan, Yisrael Meir. *Sefer Chafetz Chaim*. Translated by Shraga Silverstein. 1 edition. CreateSpace Independent Publishing Platform, 2014. See also [Sefaria](#)

Thus, the Yetser HaRa must be guarded by true Torah education or "exact" Torah knowledge.

Schechter describes it with numerous names ... Other names applied to this Yezer are:

- The **foolish old king** who accompanies man from his earliest youth to his old age, and to whom all the organs of man show obedience;⁶⁸
- The **spoiler** who spares none, bringing man to fall even at the advanced age of seventy or eighty;⁶⁹ and
- The **malady**.⁷⁰
- He is also called **the strange god**, to obey whom is as much as to worship idols, and against whom Scripture warns, "**There will be no strange god in you**" (Ps. 81 10), whilst the words, "Neither will you prostrate yourself before a strange god" (Ps., *ibid.*), are taken to mean "appoint not the strange god to **rule over you**."⁷¹

If we were to take the time we could find a great list of names associated with him in the Nazarean Codicil. Thus, we must constantly be aware that the two opposing powers in this struggle are not symmetrical. The Yetser HaRa is seen as a "Great King." The Positive inclination is like an old poor wise man.⁷² Any man who has faced the Yetser HaRa knows how well this analogy fits his situation. Thus, the name B'ne Ya'aqob aptly fits the "B'ne Yisrael." Ya'aqob is the struggle between two forces and powers that rage within. Yisrael is the Prince who has struggled with G-d and prevailed. The highly metaphorical story of Ya'aqob struggling with a malakh at the river Yabok is very much the case with his internal warfare. It resulted in his "walk" (Halakh – halakhah). As such the B'ne Yisrael struggles in the "halakhah" because it is in constant battle with the Yetser HaRa. The Yetser HaTob must constantly assess its, the Yetser HaRa's motive and action either granting or denying its activities.

We have only touched the surface of the materials available on the Yetser Ha Ra. We must take great care to manage its forces rather than try to destroy its power of desire. Again, we recite Rashi ...

If you intensely desire, you may overcome it.⁸

Some Questions to Ponder:

1. From all the readings for this week, which verse or passage caught your attention and fired your heart and imagination?
 2. In your opinion, and taking into consideration all the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?
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⁶⁸ Eccles Rabbah 4.18, M. Tan. 9.5

⁶⁹ P. K. 80 b, Gen. Rabbah 54.1 M. Tan. 34.2

⁷⁰ Lev. Rabbah 16.7

⁷¹ Jer. Nedarim 41b and Shabbath 105a

⁷² Rosen-Zvi, Ishay. *Demonic Desires: Yetzer Hara and the Problem of Evil in Late Antiquity*. 1st ed. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2011. p. 2

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 Shabbat:

Shabbat: "Atah O'over" – Sabbath "You are Crossing Over"

Shabbat	Torah Reading:	Weekday Torah Reading:
אתה עבר		Saturday Afternoon
"Atah O'over"	Reader 1 – D'barim 9:1-3	Reader 1 – D'barim 10:1-3
"You are crossing over"	Reader 2 – D'barim 9:4-6	Reader 2 – D'barim 10:4-6
"Tú estás hoy para pasar "	Reader 3 – D'barim 9:7-10	Reader 3 – D'barim 10:7-9
D'barim (Deut.) 9:1-29	Reader 4 – D'barim 9:11-17	
Ashlamatah: Josh 1:10-18	Reader 5 – D'barim 9:18-21	Monday and Thursday Mornings
	Reader 6 – D'barim 9:22-25	Reader 1 – D'barim 10:1-3
Psalms: 118:1-29	Reader 7 – D'barim 9:26-29	Reader 2 – D'barim 10:4-6
	Maftir: D'barim 9:26-29	Reader 3 – D'barim 10:7-9
Mk 14:12-16: Luke 22:7-14 James 1:22-25	Josh 1:10-18	

Coming Festivals:

Yom HaKippurim – Day of Atonements (The day of the "Great Fast")

Tuesday Evening the 18th of September – Wednesday the 19th of September

For further information see:

<http://www.betemunah.org/kippur.html> ; <http://www.betemunah.org/kohen.html> ; &
<http://www.betemunah.org/atonemen.html>

Shalom Your Excellencies!

We are in the midst of "the ten days of awe." As I have explained in past seasons, it is customary in Jewish congregations all over the world to pass a special collection addressing special needs of the local congregation.

Since we started, we have come a very long way with our lectionary research. This soon finishing cycle of Torah reading will see the complete translation and commentary of the books of Mark, Luke, Acts, Romans, and James, as well as Ephesians and 1, 2, 3 John. Thanks to your contributions this all has been made possible. We have made many and great discoveries as we labored with much dedication and great joy.

During this new Torah Reading cycle (spring 2019 – fall 2022), we will endeavor, HaShem willing, to work and refine our translation and commentary of Mark, Luke, Acts, Romans, Ephesians, James, 1, 2, 3, John, as well as presenting you with a brand new translation and commentary on the books of 1 & 2 Timothy, Titus, Philippians, Colossians, & Bereans (Hebrews).

We are also at the moment working on a code of Nazarean Halakha which relates the 613 commandments of the Torah and other Jewish Halakic rulings as restated in the Nazarean Codicil. Your prayers are much coveted for the success of this sacred enterprise and one which is much needed.

All of this requires our investment in special books. Therefore we appeal to all of our readers, particularly those who have never contributed to help this research to respond to this appeal before the High Holidays and fulfill in you and your family the blessings that come from the commandment: "Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed." (Deuteronomy 16:16).

So as you appear before G-d, most blessed be He during these fall holy days why not make a generous offering as a gesture of Teshuba (repentance/returning) to G-d which is the one of the major themes of this Biblical month of Ellul? Or as Yochanan the Immerser (aka John the Baptist) taught: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Luke 3:8).

On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, and His Honor Paqid Adon Tsurriel ben Abraham, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during this soon closing year of 5778. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in any way shape or manner we have offended or done wrong to you, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!

May you and your loved ones reach Rosh HaShana having accomplished a good returning/repentance, amen ve amen!

With respect and affection, Shalom UBrakhot!

Hakham Dr. Yoseph ben Haggai

P.S. Offerings should be sent to ravybh@bigpond.com via PayPal unless otherwise instructed. Many thanks!

May your name and the names of your loved ones be inscribed and sealed for a good and very sweet year and in the Book of Eternal Life, amen ve amen!

שבת שלום

Shabbat Shalom!

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