

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Tishri 27, 5779 – Oct 05/06, 2018	Fourth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD's richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!

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 Sarai's bat Sarah son-in-law, HE Adon Michael ben Noach, husband of her eldest daughter, Charlotte (HE Giberet Rivkah), was laid off from his job a few days ago, that he may find a job opening speedily soon together with a;; job seekers of Israel. Amen ve amen!

We pray for HE Giberet Sarai's bat Sarah husband who has been suffering from an illness, **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the husband of HE Giberet Sarai bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for all who have been affected by the storm in the Carolinas that G-d, most blessed be He exten His cover of mercy and protection during this difficult times, together with all affected people of Yisrael, and we say amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

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

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

Blessings Before Torah Study

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

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

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

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

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

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

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

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

Shabbat: "Bae-et Hahi Amar" – Sabbat "At that time (HaShem) said"

Shabbat	Torah Reading:	Weekday Torah Reading:
בְּעֵת הַהוּא אָמַר		Saturday Afternoon
"Bae-et Hahi Amar"	Reader 1 – D'barim 10:1-5	Reader 1 – D'barim 11:10-12
"At that time (HaShem) said"	Reader 2 – D'barim 10:6-8	Reader 2 – D'barim 11:13-15
"En aquel tiempo (Ha-Shem) me dijo: "	Reader 3 – D'barim 10:9-11	Reader 3 – D'barim 10:16-18
D'barim (Deut.) 10:1 – 11:9 B'Midbar (Num.) 28:9-15	Reader 4 – D'barim 10:12-15	
Ashlamatah: I Kings 8:9-18	Reader 5 – D'barim 10: 16-19	Monday and Thursday Mornings
Special: 1 Sam 20:18 & 42	Reader 6 – D'barim 10:20-22	Reader 1 – D'barim 11:10-12
Psalms: 119:1-24	Reader 7 – D'barim 11:1-9	Reader 2 – D'barim 11:13-15
	Maftir: B'Midbar 28:9-15	Reader 3 – D'barim 10:16-18
Mk 14:17-21: Luke 22:21-23 James 1:26=27	I Kings 8:9-18 1 Sam 20:18 & 42	

Contents of the Torah Seder

- Result of Moses' Intercession – Deut. 10:1-11
- The Second Discourse of Moses – Deut 10:12 – 11:32
 - Final review of all the reasons for, and results of, obedience to G-d – Deut 10:12-22
 - Let Personal Experience of G-d's Wondrous Deeds on Behalf of Israel Lead to Love and Obedience – Deut. 11:1-9

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. 70-82.

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 10:1 - 11:9

RASHI	TARGUM PSEUDO-JONATHAN
1. At that time, the Lord said to me, "Hew for yourself two stone tablets like the first ones and come up to Me onto the mountain, and make for yourself a wooden ark,	1. At that time did the Lord say to me: Hew for yourself two tables of marble according to the form of the first; and ascend before Me into the mountain, and make for yourself an ark of wood.
2. And I shall inscribe on the tablets the words that were upon the first tablets which you shattered and you shall place them into the ark.	2. And I will write upon the tables the words which were upon the former ones, which you did break with your entire strength; and you will put them within the

RASHI	TARGUM PSEUDO-JONATHAN
	ark.
3. So I made an ark of acacia wood, and I hewed two stone tablets like the first ones, and I ascended the mountain, with the two tablets in my hand.	3. And I made an ark of sitta wood, and hewed two marble tables according to the form of the first, and went up into the mountain, having the two tables in my hand.
4. And He inscribed on the tablets, like the first writing, the Ten Commandments, which the Lord had spoken to you on the mountain, from the midst of the fire, on the day of the assembly, and the Lord gave them to me.	4. And He wrote upon the tables according to the former writing, the Ten Words which the LORD spoke with you from the mount in the midst of the fire on the day that the congregation was gathered together, and the LORD gave them to me.
5. And I turned and came down from the mountain, and placed the tablets in the ark which I had made, and there they were, as the Lord had commanded me.	5. And I turned and came down from the mountain, and put the tables into the ark which I had made, and there are they laid up (hidden) as the LORD commanded me.
6. The children of Israel journeyed from the wells of B'nei Ya'akan to Moserah; there Aaron died, and there he was buried; and Eleazar his son served as kohen in his stead.	6. And the children of Israel journeyed from the villages of the wells of the Beni Jahakan to Mosera. There Amalek, who reigned in Arad, and who had heard that Aharon was dead, and that the Cloud of Glory had gone up, (came and) fought with them. And those of Israel who were distressed by that war sought to go back into Mizraim, and returned (towards it) six journeys; (but) the sons of Levi followed after them, and slew eight families of them, and the remainder returned. Of the sons of Levi also four families were slain. And they said one to another, What has been the cause of this slaughter? Because we have been remiss in the mourning for Aharon the Saint. Therefore all the children of Israel observed there a mourning for Aharon's death; and there was he buried, and Elazar his son ministered in his stead.
7. From there, they journeyed to Gudgodah, and from Gudgodah to Yotvath, a land with streams of water.	7. Thence they journeyed to Gudgod, and from Gudgod to Jotbath, a land flowing with streams of water. ¹
8. At that time, the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to serve Him, and to bless in His Name, to this day.	8. At that time the LORD distinguished the tribe of Levi, because they had been zealous (even) to slay for His honor; that they should bear the ark of the LORD's covenant, and stand before the LORD to minister unto Him and to bless in His Name until this day.
9. Therefore, Levi has no portion or inheritance with his brothers; the Lord is his inheritance, as the Lord, your God spoke to him.	9. Therefore the tribe of Levi has not a portion or inheritance with his brethren; the gifts which the LORD gives him are his inheritance, as the LORD your God has spoken to him.
10. And I remained on the mountain like the first days forty days and forty nights, and the Lord hearkened to me also at that time; the Lord did not wish to destroy you.	10. But I stood in the mount praying and interceding as in the former days (of the) forty days and nights, and the LORD received my prayer at that time also, and the LORD would not destroy you.
11. And the Lord said to me, "Arise, go to lead the travels before the people, so that they may come and possess the land I promised their forefathers to give	11. And the LORD said to me, Arise, go, lead forth the people, that they be brought in, and possess the land which I promised to their fathers to give them.

RASHI	TARGUM PSEUDO-JONATHAN
them.	
12. <u>And now, O Israel, what does the Lord, your God, demand of you? Only to fear the Lord, your God, to walk in all His ways and to love Him, and to worship the Lord, your God, with all your heart and with all your soul,</u>	12. And now, Israel, what does the Lord your God require of you, but that you fear the LORD your God, to walk in all the ways that are right before Him, and that you love Him, and serve the LORD your God with all your heart and with all your soul,
13. <u>to keep the commandments of the Lord and His statutes, which I command you this day, for your good.</u>	13. to keep the commandments of the LORD and His statutes which I command you this day, that it may be well with you?
14. Behold, to the Lord, your God, belong the heavens and the heavens of the heavens, the earth, and all that is on it.	14. Behold, the heavens, and the heavens of the heavens, are be LORD's your God, and the hosts of angels are in them to minister before Him, and the earth, and whatsoever is therein.
15. Only your forefathers the Lord desired, to love them, and He chose their seed after them you, out of all peoples, as it is this day.	15. Only the LORD had pleasure in your fathers, and because He would love you He has had favor to their children after them, as you, above all the nations upon the face of the earth, at the time of this day.
16. You shall circumcise the foreskin of your heart, therefore, and be no more stiff-necked.	16. Put away folly, therefore, from your heart, and be not stiff-necked anymore;
17. For the Lord, your God, is God of gods and the Lord of the lords, the great mighty and awesome God, Who will show no favor, nor will He take a bribe.	17. for the LORD your God is God, the Judge, and the Monarch of kings, a Great God, mighty and terrible, before whom there is no respect of persons, and who takes no bribe;
18. He executes the judgment of the orphan and widow, and He loves the stranger, to give him bread and clothing.	18. He does judgment for the orphan and widow, and has compassion upon the stranger to give him food and raiment.
19. You shall love the stranger, for you were strangers in the land of Egypt.	19. Have pity then (yourselves) upon the stranger, for you were strangers in the land of Mizraim.
20. You shall fear the Lord, your God, worship Him, and cleave to Him and swear by His Name.	20. Revere the LORD your God, and worship before Him, and cleave closely to His fear, and swear by His Name.
21. He is your praise and He is your God, Who did these great and awesome things for you, which your eyes have seen.	21. He is your praise, and He is your God, who has done for you these great and mighty acts which you have beheld with your eyes.
22. With seventy souls, Your forefathers descended to Egypt, and now the Lord, your God, has made you as the stars of heaven in abundance.	22. With seventy souls your fathers went down into Mizraim, and now has the LORD your God set you as the stars of the heavens for multitude.
1. [Therefore] you shall love the Lord, your God, keep His charge, His statutes, His ordinances, and His commandments, all the days.	1. Therefore will you love the LORD your God, and diligently observe His Word, His statutes, and His judgments always.
2. And you shall know this day; that [I speak] not with your children, who did not know and who did not see the chastisement of the Lord, your God, His greatness, His mighty hand, and His outstretched arm,	2. And know you this day, for (I speak) not with your children who have not known or seen the instruction of the Law of the LORD your God, nor His greatness, nor His mighty hand, nor His uplifted arm,
3. His signs, and His deeds, which He performed in the midst of Egypt, to Pharaoh, king of Egypt and to his	3. or His signs and works which He wrought in Mizraim, on Pharaoh king of Mizraim, and on all the inhabitants of

RASHI	TARGUM PSEUDO-JONATHAN
entire land,	his land;
4. and what He did to the army of Egypt, to its steeds, and to its chariots, that He caused the waters of the Red Sea to inundate them when they pursued you, and the Lord destroyed them, to this day,	4. what He did also to the hosts of Mizraim, to their horses and chariots, when He made the waters of the Red Sea to overwhelm their faces when they followed after you, when the LORD destroyed them unto this day's time;
5. and what He did for you in the desert, until you arrived at this place,	5. and what He has done to you in the wilderness till the time that you came to this place;
6. and what He did to Dathan and Abiram, sons of Eliab, the son of Reuben, that the earth opened its mouth and swallowed them up and their households and their tents, and all the possessions at their feet, in the midst of all Israel.	6. and what He did unto Dathan and Abiram the sons of Eliab bar Reuben, when the earth opened her mouth and swallowed them up with the men of their house, and all their substance, in the midst of all Israel:
7. But your eyes, which have seen all the great work of the Lord, which He did.	7. for with your eyes have you seen all the great work of the LORD which He has wrought.
8. [Therefore] keep all the commandments that I command you this day, in order that you may be strong and come and possess the land to which you are crossing, to possess it,	8. Therefore will you keep all the precepts which I command you this day, that you may be strengthened, and go in, and inherit the land to possess which you go over;
9. and in order that you may prolong your days on the land that the Lord swore to your forefathers to give to them and to their seed a land flowing with milk and honey.	9. and that your days may be multiplied upon the land which the LORD swore to your fathers to give it to them and their children; a land whose fruits are rich as milk, and sweet as honey.

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 28:9-15

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

Rashi	Targum Pseudo Jonathan
Adonai.	
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

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

Rashi's Comments on D'barim 10:1 – 11:9:

1 At that time At the end of forty days [which was the first of Elul], God was reconciled with me and said to me, "Hew for yourself [two tablets]," and afterwards, "make for yourself a [wooden] ark." I, however (see verse 3), made the ark first (Tanchuma 10), because [I considered that] when I would come with the tablets in my hand, where would I put them? This was not the ark that Bezalel made, because the Israelites did not occupy themselves with the Mishkan until after Yom Kippur [which was forty days later], for when Moses descended the mountain, he commanded them regarding the construction of the Mishkan. [Then] Bezalel made the Mishkan first, and only afterwards the ark and the [other] furnishings (Ber. 55a). It follows, therefore, that this was another ark, and that was the one that went out with them to battle, but the one Bezalel made did not go out to battle

except in the days of Eli, and they were punished for it, and it [the ark] was captured [by the Philistines].-
[Yerushalmi Shekalim 6:1]

6 And the children of Israel journeyed from the wells of B'nei Ya'akan to Moserah What is the relevance of this here? Furthermore, did they really journey from the wells of B'nei Ya'akan to Moserah? Was it not from Moserah that they came to the wells of B'nei Ya'akan, as it is said, "And they journeyed from Moseroth [and encamped in B'nei Ya'akan]" (Num. 33:31) ? Moreover, [why does it say:] "there Aaron died"? Did he not die at Mount Hor? If you calculate it, you will find eight stations from Moseroth to Mount Hor! However, [the answer is that] this is also part of the reproof [introduced in Deut. 1:1 and continued through here]: [In effect Moses said,] This, also, you did. When Aaron died on Mount Hor at the end of the forty years and [consequently] the clouds of the Divine Glory departed, you were afraid of the [impending] war with the king of Arad. So you appointed a leader to return to Egypt, and you went back eight stations until B'nei Ya'akan, and from there to Moserah. There, the sons of Levi battled with you. They slew some of you, and you some of them, until they forced you to return by the way you had retreated. From there, you returned to Gudgodah, which is Hor Hagidgad (Num. 33:32).

7 And from Gudgodah [to Yotvath...] And at Moserah, you made a great mourning for the death of Aaron, which was the cause of this [your retreat], and it seemed to you as though he had died there (Yerushalmi Sotah 1: 10, Tanchuma, Chukath 18). Moses juxtaposed this reproof with the breaking of the tablets to indicate **that the death of the righteous is as grievous to the Holy One, blessed is He, as the day the tablets were broken** (Lev. Rabbah 2)], and to inform you that when they said, "Let us appoint a leader [and return to Egypt]" (Num. 14:4)—and divorce ourselves from him [Moses], was as grievous for him as was the day on which they made the golden calf.

8 At that time, the Lord separated [the tribe of Levi] This is connected to the previous context -

At that time During the first year of your departure from Egypt, when you erred [by making] the calf, and the sons of Levi did not thus err, the Omnipresent separated them from you. This verse is juxtaposed to the retreat to B'nei Ya'akan, to tell you that also in this matter, the sons of Levi did not err, but rather remained steadfast in their faith.

to bear the ark [of the covenant] [Referring to] the Levites.

to stand before the Lord, to serve Him, and to bless in His Name [Referring to] the kohanim, and this is the "raising of the hands" [when they bless the people].-[Arachin 11a]

9 Therefore, Levi has no portion since they were separated for the service of the altar, and therefore were not free to plow and sow.

The Lord is his inheritance Levi receives his daily fare, designated for him, from the King's house [i.e., with the gifts due the kohanim, granted them by God].

10 And I remained on the mountain to receive the latter tablets. Since Moses does not state above how long he remained on the mountain at this last ascent, he again begins with it.

as the first days i.e., those of the first tablets. Just as those days were with [God's] good will, so were these with good will. But the intermediate [forty days], when I remained to pray for you, were in anger.

11 And the Lord said to me, [Arise, go, lead before the people] Although you [Israel] had turned away from following Him, and you had erred with the [golden] calf, He [nonetheless] said to me, "Go, lead the people" (Exod. 32:34).

12 And now, O Israel Even though you did all this, His mercy and His affection are still upon you, and with all that you have sinned against Him, He demands nothing of you, except only to fear [the Lord, your God,...]

Only to fear [the Lord your God,...] Our Rabbis derived from this verse ["And now... what does... God demand of you"] that everything is in the hands of Heaven except the fear of Heaven (Ber. 33b).

13 To keep the commandments of the Lord and this too, is not for nothing, but—for your good—that you should receive a reward.

14 Behold, to the Lord your God belong everything, and even so—"Only your forefathers the Lord desired"—out of everything [i.e., the whole universe].

15 [And He chose...] you Just as you see yourselves as the most beloved of all peoples, as it is this day.

16 the foreskin of your heart Heb. עֲרֵלַת לִבְבְּכֶם the blockage and covering of your heart.

17 and Lord of the lords meaning that no lord will be able to deliver you from His hand.

Who will show no favor if you cast off His yoke, Nor will He take a bribe—i.e., to appease Him with money.

18 He executes the judgment of the orphan and widow [previously, in verse 17,] we had a description of God's power. Now alongside His power, we find [a description of] His humility (Meg. 31a).

and He loves the stranger, to give him bread and clothing and this [provision of bread and clothing] is a matter of great importance, for the very essence of our father Jacob prayed for this [as it says], "And if He will give me bread to eat and a garment to wear" (Gen. 28:20). -[Gen. Rabbah 70:5]

19 [You shall love the stranger] for you were strangers Do not reproach others with your own defect.-[B. M. 59b]

20 You shall fear the Lord, your God and worship Him and cleave to Him. After you have all these qualities, then you may swear by His Name.

Hakham ben Haggai: The Hebrew word דָּבַק (**Davaq**) being translated as "**cleave**" is first used in the Torah with regards to marriage in Genesis 2:24 to describe the intense union between husband and wife – "Therefore will a man leave his father and his mother, and will cleave unto his wife, and they will be one flesh." This same word is used in

- Deuteronomy 10:20 – as above in this Torah Seder (Deut. 10:1 – 11:9), and,
- Deuteronomy 11:22 – on the next Torah Seder (Deut. 11:10 – 12:19), and
- Deuteronomy 13:5(4) – on the following Torah Seder (Deut. 12:20-13:19)

That is, for three consecutive Torah Sedarim, this Hebrew word makes its debut. This word is also used with regards to discipleship in Ruth 1:14. The Midrash Sifre states: "**And to cleave unto Him** means that we should cleave to Hakhamim and their disciples."

Chapter 11

2 And you shall know this day Set your attention to know, understand, and accept my reproof.

that not with your children am I now speaking, who would be able to say, "We did not know or see all this."

6 [That the earth opened its mouth, and swallowed them up...] in the midst of all Israel Wherever one of them fled, there the earth split under him and swallowed him up; these are the words of Rabbi Judah. Rabbi Nehemiah said to him: But has it not already been stated, "And the earth opened its mouth" (Num. 16:32), and not, "its mouths" [implying that the earth opened up at only one place]? Rabbi Judah said to him: How, then, do you [Reggio ed.] explain: "in the midst of all Israel" [implying it opened up in many areas]? Rabbi Nehemiah replied to him: The earth began to slope as a funnel, and wherever one of them happened to be, he rolled down until he reached the place where the earth was split (Tanchuma Buber, addendum to Korach 4).

and all the possessions at their feet Heb. אֲשֶׁר בְּרַגְלֵיהֶם וְאֵת כָּל-הַיְקוּם This is a man's money, which sets him on his feet. -[San. 110a]

7 But your eyes, which have seen This is connected to the verse stated above (verse 2), "That [I speak] not with your children, who did not know..., " but rather with you—"your eyes, which have seen..." [i.e. to you, whose eyes have seen...]

Ketubim: Psalm 119:1-24

RASHI	TARGUM
1. ALEPH. Praiseworthy are those whose way is perfect, who walk with the law of the Lord.	1. How happy are the perfect of way, who walk in the Torah of the LORD.
2. Praiseworthy are those who keep His testimonies; who seek Him wholeheartedly.	2. How happy those who keep His testimony; with a whole heart they will seek <i>His instruction</i> .
3. Not only have they committed no injustice, they walked in His ways.	3. Truly they have not acted deceitfully; in His proper ways they have walked.
4. You commanded Your precepts, to keep diligently.	4. You have given Your commandments, to keep very much.
5. My prayers are that my ways should be established, to keep Your statutes.	5. <i>It is good for me</i> that my ways are straight, to keep Your decrees.
6. Then I shall not be ashamed when I look at all Your commandments.	6. Then I will not be disappointed when I look to all Your commandments.
7. I shall thank You with an upright heart when I learn the judgments of Your righteousness.	7. I will give thanks <i>in Your presence</i> with uprightness of heart, when I learn the judgments of Your righteousness/generosity.
8. I shall keep Your statutes; do not forsake me utterly.	8. I will keep Your decrees; do not abandon me utterly.
9. BETH. In what manner should a youth purify his way? To observe according to Your word.	9. In what way will a youth purify his way? To keep <i>it</i> as Your words.
10. With all my heart I searched for You; do not cause me to stray from Your commandments.	10. With all my heart I have sought <i>Your teaching</i> ; do not let me go astray from Your commandments.
11. In my heart I hid Your word, in order that I should not sin against You.	11. In my heart I have hidden Your Word, that I might not sin <i>in Your presence</i> .
12. Blessed are You, O Lord; teach me Your statutes.	12. Blessed are you, O LORD; teach me Your decrees.
13. With my lips I recited all the judgments of Your mouth.	13. With my lips I have recounted all the judgments of Your mouth.
14. With the way of Your testimonies I rejoiced as over all riches.	14. In the way of Your testimonies I have rejoiced, as at a stroke of luck.
15. Concerning Your precepts I shall converse, and I	15. I will speak by Your commandments, and I will

RASHI	TARGUM
shall look at Your ways.	behold Your ways.
16. With Your statutes I shall occupy myself; I shall not forget Your speech.	16. I will find delight in Your decrees, I will not forget Your utterance.
17. GIMEL . Bestow kindness upon Your servant; I shall live and I shall keep Your word.	17. Requite Your servant <i>with good</i> ; I will live, and keep Your words.
18. Uncover my eyes and I shall look at hidden things from Your Torah.	18. Uncover my eyes, and I will behold wonders from Your Torah.
19. I am a stranger in the land; do not hide Your commandments from me.	19. I am a dweller in the land; do not <i>take away</i> Your commandments from me.
20. My soul is crushed from longing for Your judgments at all times.	20. My soul has <i>longed</i> with longing for Your commandments at all times.
21. You shall rebuke cursed wilful sinners who stray from Your commandments.	21. You have rebuked the malicious; cursed are all who stray from Your commandments.
22. Remove from me disgrace and contempt, for I kept Your testimonies.	22. <i>Remove</i> from me humiliation and shame; for I have kept Your testimonies.
23. Although princes sat and talked about me, Your servant conversed about Your statutes.	23. For leaders sit speaking against me; Your servant <i>isengaged in instruction</i> of Your decrees.
24. Also, Your testimonies are my affairs, men of my counsel.	24. Also Your testimonies are my delight, <i>the source</i> of my counsel.

Rashi's Commentary of Psalm 119:1-24

3 Not only have they committed no injustice They are praiseworthy if all this is in them.

they walked in His ways Although they committed no injustice, their reward is incomplete unless they walked in His ways. And so he says (above 43:15): "Shun evil and do good." Even though you shun evil, everything is not complete unless you do good. Midrash Aggadah.

5 My prayers are that my ways should be established Heb. אהלי. The "aleph" is a radical that is sometimes dropped, like the "aleph" in (Job 13:17): "and my speech (ואחותי) in your ears," and the "aleph" of (II Kings 4:2): "a jug (אסוך) of oil."

My prayers These prayers of mine are that my ways should be established Likewise (II Kings 5:3): "The supplications (אהלי) for my master should be that he go before the prophet who is in Samaria, etc." The supplications of those who pray should be that he go before the prophet who is in Samaria, and it is an expression of wishes, souhait in French, as a person says, "If only I were a prophet and a sage."

11 In my heart I hid I did not allow myself to forget it.

16 I shall occupy myself Heb. אשתעשע, I shall engage, like (Isa. 17:7): "man shall turn to his Maker"; (Exod. 5:9) "and let them not engage (שעו) in useless things."

17 Bestow kindness upon Your servant A thing with which I shall be able to live, through the bestowal of your kindness.

18 hidden things from Your Torah Hidden things in it, which are not explained therein.

(from Your Torah) Wonders from the explanations of your Torah which are not explained therein.

19 I am a stranger in the land for a short time.

do not hide Your commandments from me The hidden ones, so that I should be able to fulfill them, for if not now, when?

20 is crushed Heb. גרסה. My soul breaks because of longing, as (Lev. 2:14): “crushed kernels (גרש) of the fresh ears.” Menachem (p. 183), however, associated “from longing” (לתאבה) with (Amos 6:8) “I destroy (מתאב) the pride of Jacob,” and both are an expression of breaking.

22 Remove from me Heb. גל, an expression of rolling, like (Gen. 29:10): “and he rolled (ויגל) the stone.”

23 talked about me Although the kings of the heathens scorn me because I engage in the Torah.

Meditation from the Psalms

Psalm 119:1-24

By: H.Em. Rabbi Dr. Hillel ben David

The life of King David was devoted to the attainment of self-perfection in the service of G-d. Every action and every step in David's life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet - eight verses begin with א, aleph, the next eight with ב, beit, and so on — because this psalm embodies an orderly program for achieving personal perfection. The Talmud¹ refers to this psalm as תמניא אפין, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.²

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy, the Torah. As David followed the guiding light of G-d's Torah, his lips burst forth in these ecstatic verses of praise for G-d's salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: 'I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost sheep; seek out Your servant, I have not forgotten Your commandments'.³

Psalm 119 is the longest chapter in the Tanach. Despite its inspiring content and exquisite form, Psalm 119 is one of the “orphan psalms”; in other words, unlike many other chapters in the Book of Psalms that begin with phrases like “A Song of David”, the author of Psalm 119 did not incorporate his name into the text of the chapter. Never the less, *the Rabbis of the Talmud and Midrash, followed by Rashi and Radak*,⁴ maintain that Psalm 119 was composed by King David.⁵ By contrast, Ibn Ezra⁶ suggests that this Psalm may actually have been written by an

¹ Berachot 4b

² See prefatory remarks to psalm 60.

³ v. 176 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁴ David Kimhi (Hebrew: דוד קמחי, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian.

⁵ The Book of Psalms, volume 3, Mikraoth Gedoloth, translation of text – Rashi and other commentaries by Rabbi A.J. Rosenberg.

unknown individual who lived during the Babylonian Exile. Some even attribute the Psalm to Ezra the Scribe.

Our chapter of Psalms focuses on the Torah and the observance of the mitzvot. One verse, in particular, stands out in our first portion:

Tehillim (Psalms) 119:10 *With my whole heart have I sought Thee; O let me not err from Thy commandments (mitzvoteca - תְּמַצְוֹתֶיךָ).*

This pasuk portrays the Jewish soul's longing to do the will of HaShem, to perform the mitzvot. Along with the various laws that were commanded to the Jewish people, such as the commandment to wear Tefillin and to rest on Shabbat, came an oral explanation that explained exactly what the mitzva entails. This is called the Oral Torah, as it was meant to remain as an "oral tradition" and passed on from parent to child, and teacher to student, throughout the generations. Some 1700 years ago, when the harsh Roman persecutions threatened the transmission, the Oral Torah was written down to form the Talmud.

My goal is to show that the scripture assumes that there is an oral law, and that without the oral law, the scriptures are incomplete.

The Jewish Encyclopedia tells us that Rabbinic authority, the ability to make oral law, was invested in men, and that this authority was validated by Yeshua:

It is known that from the beginning of the third century before the common era, rabbinical authorization by the patriarch consisted in the bestowal of authority and power to teach, to judge, and to grant permission regarding "the forbidden first-born among animals".⁷ But it is obvious that this is no longer the original form of rabbinical authorization. Far more significant and expressive of the idea of Rabbinical Authority are the words used by Yeshua when ordaining Peter as chief apostle, or his disciples as his successors, and undoubtedly taken from pharisaic usage: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven".⁸ This corresponds exactly with what Josephus, or rather his source, tells of the Pharisees in the time of Queen Alexandra: "They were the real administrators of the public affairs; they removed and readmitted whom they pleased; they bound and loosed [things] at their pleasure". The terms "bind" and "loose", employed by the Rabbis in their legal terminology, point indeed to a sort of supernatural power claimed by the Pharisees for their prohibitory or permissory decrees, probably because they could place both men and things under the ban, or "Cherem".⁹

The greatest Torah scholars (Hakhamim) were empowered with the ability to apply the principles of Torah, both oral and written, and utilizing these principles as new cases presented themselves, or where confusion arose regarding existing law. Despite the attributes of the judges who possessed the combination of intellectual prowess with superior personal moral standards, the possibility of an error remained. In such cases the question would arise: Do the sages retain their authority in the event that they are mistaken?

The textual basis for the question revolves around the Torah statement:

Devarim (Deuteronomy) 17:8-12 *If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between plague and plague, being matters of controversy inside your*

⁶ As well as many modern scholars, some of whom are cited in Daat Miqra's commentary to the chapter

⁷ Sanhedrin 5a

⁸ Matityahu (Matthew) 16:19, 18:18

⁹ Jewish Encyclopedia under the subject 'AUTHORITY, RABBINICAL'.

gates, then shall you arise, and get to the place which HaShem your G-d shall choose. And you shall come to the priests the Levites, and to the judge who shall be in those days, and inquire. And they shall declare to you the sentence of judgment. And you shall do according to the sentence, which they of that place which HaShem shall choose shall declare to you. And you shall take care to do according to all that they inform you. According to the sentence of the Torah which they shall teach you, and according to the judgment which they shall tell you, you shall do; you shall not deviate from the sentence which they shall declare to you, to the right hand, nor to the left. And the man who will act presumptuously, and will not listen to the priest who stands to minister there before HaShem your G-d, or to the judge, that man shall die; and you shall put away the evil from Israel.

The same idea is found in the Midrash Shir HaShirim:

Midrash Rabbah - The Song of Songs 1:18 *You shall not turn aside from the sentence which they shall declare to you to the right hand nor to the left. If they tell you that the right hand is right and the left hand left, listen to them, and even if they shall tell you that the right hand is left and the left hand right.*

This concept of absolute authority of the sages is quite disturbing especially in cases where it appears that they are mistaken. The Jerusalem Talmud records a dissenting opinion:

Yerushalmi Horiot 2b *Is it possible that if they told you right is left and left is right you would have to listen to them? The verse teaches we must follow [the sages] "left and right" only when they tell you right is right, and left is left.*

This approach is comforting, for the individual is not obligated to follow the sages astray, yet the normative law follows the approach of Rashi.

Rashi in the name of the Sifri: Even if they tell you that what you think is the right is really the left or visa versa, and it goes without saying that you must listen if they inform you that this is right and this is left [and you do not know otherwise].

Nachmanides¹⁰ elaborates: Even when you are convinced that they are in error, and the matter is as clear to you as the difference between your right hand and your left, do as they tell you. And do not say to yourself, "How can I eat this food when it is clearly fat [a forbidden substance], or how can I execute this clearly innocent person?" Rather say to yourself, **"My Master who commanded me to observe His commandments, instructed me to observe them as the Hakhamim dictate."**

Thus, according to this doctrine, we are commanded to follow what the Hakhamim tell us with blind faith, even if we know that what they are telling us is clearly wrong. But how can the Torah command us to do such a thing?

Nachmanides explains that the injunction to follow the rulings of the Sanhedrin (Hakhamim) even when it is clear to you that they are mistaken has no relation to blind faith. Mistaken or not, what the Sanhedrin (Hakhamim) decides determines the shape that the reality in the Torah adopts.

In passing, Nachmanides refers to a famous argument between two of the leading sages of the era of the Mishna. Rabbi Yehoshua and Rabban Gamliel had arrived at different conclusions regarding the dates of Rosh HaShanah. This argument had serious ramifications including what day would be observed as the Day of Atonement – Yom

¹⁰ AKA Rabbi Moses ben Nachman Girondi, Bonastruc ça (de) Porta and by his acronym Ramban (1194 – 1270), was a leading medieval Jewish scholar, Catalan Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia, Spain.

HaKippurim:

Rosh Hashanah 25a Thereupon Rabban Gamaliel sent for him saying, "I enjoin upon you to appear before me with your staff and your money on the day which according to your reckoning should be the Day of Atonement." ... He [Rabb Yehoshua] then went to Rabbi Dosa ben Harkinas, who said to him: "If we call in question [the decisions of] the House of Rabban Gamaliel, we must call in question the decisions of every House of Judgment which has existed since the days of Moses up to the present time. For it says, then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel. Why were not the names of the elders mentioned? To show that every group of three which has acted as a House of Judgment over Israel is on a level with the House of Moses." He [Rabbi Yehoshua] thereupon took his staff and his money and went to Yavneh to Rabban Gamaliel on the day on which the Day of Atonement fell according to his reckoning. Rabban Gamaliel rose and kissed him on his head and said to him: "Come in peace, my teacher and my disciple — my teacher in wisdom and my disciple because you have accepted my decision."

Nachmanides¹¹ explains the perspective of Rabbi Yehoshua. Even though Rabbi Yehoshua knew that his position was correct, he accepted the court's decision.

One issue that is intriguing about this case is the fact that the Sanhedrin was no longer functioning. The Temple had been destroyed, and as the text had stated, now the court resided in Yavneh. This would explain the hesitation of Rabbi Yehoshua to acquiesce to the position of the court, and why he was not concerned with the label of "rebellious elder", whose punishment is death.

Now we understand the argument put forward by Rabbi Dosa. The rejection of this court in Yavneh is tantamount to the rejection of every court which has ever existed; it will produce the same result, religious anarchy.

I believe that one of the most telling arguments for the requirement of an oral law, other than the command of Torah, is the tradition that gives us the pronunciation of the words of the Torah. The words written in a Torah scroll are written without any vowel markings. This means that any word in the Torah has potentially many meanings, depending on what vowels are applied to the consonants to form the sounds of the word. We have a tradition which teaches us how the words are pronounced. This tradition, found in the oral law, defines the meaning of each word in the Torah! Thus, all the Christian and Jewish translations of the Torah rely on this tradition for their translations. Without this tradition it would be impossible to make a translation of the Torah. Without this tradition there would be anarchy in the translations and in the pronunciation of the words. Without this tradition it would be impossible to know what HaShem is telling us through His Torah.

Each word, in the Torah, can be read and made to mean almost anything, depending on the vowels one introduces. The first verse in chapter two of Genesis reads: "Thus the heavens and the earth were finished." It can also be read as: "Thus the heavens and the earth were destroyed." Thus, we see that without an oral tradition to teach us the vowels and the sounds of the words, it would be impossible for us to understand their meaning.

Our Sages teach us that each Hebrew letter has a particular meaning such that an unfamiliar word can be understood by adding together the meanings of the letters. With this background it is instructive to note that the letters of the *mishna* (vban)¹² can be rearranged to form the word *neshama* - v nab.¹³ Thus we learn that the Mishna is the soul

¹¹ Moses ben Nahman (1194–1270), commonly known as Nachmanides, and also referred to by the acronym Ramban, was a leading medieval Jewish scholar, Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia. He is also considered to be an important figure in the re-establishment of the Jewish community in Jerusalem following its destruction by the Crusaders in 1099.

¹² *Mishna* means "study by repetition", from the verb shanah שנה, or "to study and review", is the first major written redaction of the Jewish oral traditions known as the "Oral Torah".

of the Written Torah. As the soul is intangible, so the Mishna is oral and intangible.

The *neshama*, one of the higher levels of the soul, presents an interesting understanding when we take the Hebrew letters that compose the word ‘neshama’, and rearrange the same letters, as you can see from the following chart. These relationships teach us that there is much more to the neshama than meets the eye. The neshama is connected with the higher world in the same way that *HaShemen*, *Mishna*, *Shemone*, and *Menashe* are all connected to the higher world. All of which have the numerical value of 395, which is that of the 5th word in the Torah, *HaShamayim* (the heavens).

HaShemen	השמן	is Hebrew word for “the oil”. To extract the oil, the olive must be squeezed. The light and heat, found in the oil, remains hidden till it is ignited. Oil is a substance that, when intermingled with other liquids, does not become absorbed. The oil is the energy which powers the flame. If you rearrange the letters it spells:
Neshama	נשמה	which is the body’s connection to the higher world. Oil represents and is associated with wisdom. Tekoa, a city south of Bethlehem, was renowned for its olive oil. The Talmud says that because the residents of Tekoa “were accustomed to olive oil, wisdom was found in them”. ¹⁴ The neshama, like the oil, is hidden within the body, potential light that only shines when “extracted” and “ignited”. Just as oil is a substance that, when intermingled with other liquids, does not become absorbed, the neshama does not lose its identity when joined to the body – it always has a separate identity. In the wisdom of Kabbalah, the soul equals our energy. It’s our energy to do things and to get through things. If you rearrange these letters again, they spell
Mishna	משנה	which is the essence of the Torah Shebalpeh, the Oral Torah. The Mishna, is the Oral Law that is hidden in the Written Law. ¹⁵ To extract the soul and reveal it, the body must be “squeezed” also so-to-speak, which is the role of the Mishna and mitzvot. The Mishna is the connection between this world and the higher world. It is through the Torah that HaShem forged His eternal covenant with the Jewish nation. Studying Mishna has the capacity to cleanse and rectify the soul. Thus, it is Torah study, particularly Mishna, which symbolizes the soul’s connections to the foundations of Jewish history, and the eternal spiritual bond with HaShem. If we rearrange the letters they spell
Shemona	שמנה	which is the number eight. Eight is the connection between the natural world of seven (seven colors in the rainbow and notes in music spectrum) and the higher mystical worlds. The eighth day is always miraculous, that is why a brit takes place on the eighth day as we help the body to transcend this world. That is also why Chanukah is eight days, commemorated with the burning of oil that has concealed within it the Ohr HaGanuz. ¹⁶ That is why the Chanukah miracle relates to the oil. This is the feast that transcends this world. As a prism brings out the hidden colors of the light, so also is eighth hidden in the seventh. That is why we are given a taste of the world to come in our celebration of Shabbat. Shemone is the power, or goal, of the covenant. If you rearrange the letters again, they spell

¹³ *Neshama* means soul. It is the third of the five levels of the soul: Nephesh, Ruach, Neshama, Chaya, and Yachida.

¹⁴ Menachoth 85b

¹⁵ Everything in the Mishna is based on the written Torah. Nothing in the Mishna can stand without the written Torah.

¹⁶ When G-d created the world and said, “Let there be light”, the illumination that resulted was not what we see today. This was a light, say our Sages, which enabled one “to see from one end of the world to another”. This is the Ohr HaGanuz.

Menashe	מנשה	was Yosef HaTzadik's son who provided the light of Torah in Egypt. Yosef's light was hidden in Egypt and was waiting for the pressure of his brothers to reveal it. Just as oil is a substance that, when intermingled with other liquids, does not become absorbed, so also did Menashe become intermingled with the Egyptians, yet he did not become assimilated. Menashe in one of the blessing powers that we bestow on our children every Friday evening.
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Mashiach is the written Torah, with the oral Torah being His soul. That is why it says that:

Yochanan (John) 1:1 *In the beginning was the Word, and the Word was with G-d, and the Word was G-d.*

This is the intangible part, the soul. The tangible part, the body is defined in:

Yochanan (John) 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

The Mishna is divided into six orders (sedarim), each order into tractates (masekhtot), and each tractate into chapters (peraqim). The six orders are: **Zera'im, Mo'ed, Nashim, Neziqin, Qodashim, and Tohorot.**

My teacher has likened the oral law to the decisions rendered by secular courts. These decisions become the precedents upon which future judgments are rendered.

Our halachic incisors who state *new* halachot in response to new situations are not adding to the Torah any more than state legislators are adding to the physical law when they make a law requiring certain safety standards concerning, for example, toxic waste dumps. The laws didn't exist 100 years ago because the situation didn't exist 100 years ago. But the fact that such laws would have to be made would have been known 100 (and more) years ago.

The first oral law was given to Adam and Eve in the Garden of Eden. The oral command was:

Bereshit (Genesis) 2:15-17 *HaShem took the man and put him in the Garden of Eden to work it and take care of it. And HaShem commanded the man, "You are free to eat from any tree in the garden; But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."*

Not only was this an *oral* command, but it also was a *chok*, a command without a reason, and for which we can not even deduce a reason.¹⁷ This first oral command declared all fruit to be kosher except the fruit of the Tree of the Knowledge of Good and Evil.

Consider that ALL of the commands given By HaShem prior to Sinai, were all oral. This includes the command for the first Passover, the command to build Noah's ark, and all of the commands kept by Abraham:

Bereshit (Genesis) 26:5 *Because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws."*

Here we have Abraham keeping all of HaShem's laws, more than four hundred years before the written Torah was given!

To emphasize the requirement that we must have an oral law, I would like to give a few examples to illustrate that the Torah can not stand alone. There can be no *sola scriptura*!

¹⁷ S.R. Hirsch, The Pentateuch

HaShem has forbidden us to work on Shabbat:

Shemot (Exodus) 20:9 Six days shalt thou labor, and do all thy work:10 But the seventh day is the Sabbath of HaShem thy G-d: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:11 For in six days HaShem made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore HaShem blessed the Sabbath day, and hallowed it.

The problem, of course, is that the Torah does NOT define what *work* is. So, without an oral law, we do not know whether we can mow the lawn or tend our garden. Yet, with an oral law, we know that both are forbidden. The labors the Mishna¹⁸ says were used to construct the Mishkan, these are defined as 'work', and these are the thirty-nine labors:

The Thirty-nine Melachot (works) Forbidden on Shabbat	
1. Sowing	21. Tying
2. Plowing	22. Untying
3. Reaping	23. Sewing two stitches
4. Binding sheaves	24. Tearing
5. Threshing	25. Trapping
6. Winnowing	26. Slaughtering
7. Selecting	27. Flaying
8. Grinding	28. Salting meat
9. Sifting	29. Curing hide
10. Kneading	30. Scraping hide
11. Baking	31. Cutting hide up
12. Shearing wool	32. Writing two letters
13. Washing wool	33. Erasing two letters
14. Beating wool	34. Building
15. Dyeing wool	35. Tearing a building down
16. Spinning	36. Extinguishing a fire
17. Weaving	37. Kindling a fire
18. Making two loops	38. Hitting with a hammer
19. Weaving two threads	39. Transferring between domains
20. Separating two threads	

Thus, we see that it is impossible to fulfill the requirements of the Torah, regarding work on the Sabbath, without the oral law.

In the Prophets we see that HaShem acknowledges the oral law and explicitly restates it as a command:

Yirmeyahu (Jeremiah) 17:21 Thus saith HaShem; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers.

To understand this pasuk, please recall that Yirmeyahu was written about 800 years AFTER the Torah was given on Mt. Sinai. This means that HaShem could have included this command in the written Torah. The question is, why did

¹⁸ Shabbath 73a

He give it orally? The answer is found in the understanding that EVERY one of the Torah's 613 commands require the oral law to teach us HOW to obey the written command. Thus, the Torah tells us not to work on Shabbat and the oral law comes to tell us HOW not to work.

The Torah never commands us not to buy or sell on the Sabbath; however, it was obviously a prohibition in:

Ezra-Nehemiah (Nehemiah) 13:15-22 *In those days I saw men in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day. Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the Sabbath to the people of Judah. I rebuked the nobles of Judah and said to them, "What is this wicked thing you are doing--desecrating the Sabbath day? Didn't your forefathers do the same things, so that our HaShem brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath." When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day. Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem. But I warned them and said, "Why do you spend the night by the wall? If you do this again, I will lay hands on you." From that time on they no longer came on the Sabbath. Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy. Remember me for this also, O my G-d, and show mercy to me according to your great love.*

Kosher Slaughter

The existence of the oral tradition is alluded to in the Written Law in numerous places. For example: The Torah says: (Deut. 12:20) "When HaShem expands your borders as He promised you, and your natural desire to eat meat asserts itself, so that you say; 'I wish to eat meat', you may eat as much meat as you wish, you need only slaughter your cattle and small animals, in the manner I have commanded you." Nowhere in the Written Torah is such a manner described. So, what is the manner in which we are supposed to slaughter cattle?

Rashi puts it this way: **you may slaughter... as I have commanded you** We learn [from here] that there is a commandment regarding slaughtering, how one must slaughter. [Since this commandment is not written in the Torah we deduce that] these are the laws of ritual slaughtering given orally to Moses on [Mount] Sinai.¹⁹

Though the laws of slaughtering cattle are not explained in the Written Torah, they are described in detail in the Oral Law. The written law can be understood ONLY in conjunction with the oral law. The Torah says:

Devarim (Deuteronomy) 12:21 *If the place where HaShem your HaShem chooses to put his Name is too far away from you, you may slaughter animals, as I commanded you, from the herds and flocks HaShem has given you, as I have commanded you, and in your own towns you may eat as much of them as you want.*

'You may slaughter <the animal> as I commanded you'. **Nowhere in the Torah do we find HaShem commanding Moshe about the laws of Shechita (slaughter).**

We will be studying Psalms chapter 119 for six weeks. This will help us to appreciate the Torah and the oral Torah.

¹⁹ Sifrei; Chul. 28a

Ashlamatah: 1 Kings 8:9-18

Rashi	Targum
1. ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' (houses) of the children of Israel, unto king Solomon in Jerusalem; to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.	1. ¶ Then Solomon gathered the elders of Israel and all the heads of the tribes, the chiefs of the clans for the sons of Israel, unto King Solomon to Jerusalem to bring up the ark of the covenant of the LORD from the City of David, that is Zion.
2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which (is) the seventh month.	2. And all the men of Israel were gathered unto King Solomon in the month that the ancients called the first month (the festival) and now it is the seventh month.
3. And all the elders of Israel came, and the priests took up the ark.	3. And all the elders of Israel came, and the priests bore the ark.
4. And they brought up the ark of the Lord, and the tabernacle of meeting, and all the holy vessels which (were) in the tabernacle, and the priests and the Levites did bring them up.	4. And they brought up the ark of the Lord and the tent of the appointed time, and all the holy vessels that were in the tent; and the priests and the Levites brought them up.
5. And King Solomon, and all the congregation of Israel, that were assembled unto him, (were) with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.	5. And King Solomon and all the assembly of Israel who were joined with him were standing with him before the ark, sacrificing sheep and oxen which could not be counted and could not be numbered for greatness.
6. And the priests brought in the ark of the covenant of the Lord to its place, into the Sanctuary of the house, to the most holy (place), under the wings of the cherubim.	6. And the priests brought in the ark of the covenant of the LORD to its place, to the house of atonements that was prepared for it, in the midst of the houses to the holy of holies, to beneath the wings of the cherubim.
7. For the cherubim spread forth (their) wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.	7. For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and over its poles from above.
8. And the staves were so long that the ends of the staves were seen from the holy (place) before the Sanctuary, and they were not seen without; and they are there unto this day.	8. And so long were the poles that the ends of the poles were seen from the holy place facing the house of atonements- and were not seen outside; and they are there unto this day.
9. There was nothing in the ark save the two tablets of stone which Moses put there at Horeb, when the Lord made (a covenant) with the children of Israel, when they came out of the land of Egypt.	9. In the ark lay the two tablets of stones that Moses deposited there on Horeb upon which were written the ten words of the covenant that the LORD cut with the sons of Israel in their going forth from the land of Egypt.
10. And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord.	10. And when the priests went forth from the holy place, a dense cloud filled the house of the sanctuary of the LORD.
11. And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord. {P}	11. And the priests were not able to stand to minister from before the cloud, for the glory of the LORD filled the house of the sanctuary of the LORD. {P}
12. ¶ Then Solomon said, "The Lord said that He would dwell in the thick darkness.	12. ¶ Then Solomon said: "The LORD has chosen to make His Shekinah reside in Jerusalem.
13. I have surely built You a house to dwell in; a settled place for You to dwell in forever."	13. Indeed I have built the house of the sanctuary before You, a place prepared for the house of Your Shekinah forever."

14. And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood.	14. And the king turned his face and blessed all the assembly of Israel, and all the assembly of Israel was standing.
15. And he said, "Blessed (be) the Lord, the God of Israel Who spoke with His mouth unto David my father, and has fulfilled it with His hand, saying.	15. And he said: "Blessed be the LORD the God of Israel who decreed by his Memra with David my father and by his good pleasure fulfilled it, saying:
16. 'Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein; but I chose David to be over My people Israel.'	16. 'From the day that I brought forth my people Israel from Egypt I did not choose a city from all the tribes of Israel to build the house to make My Shekinah reside there, and I chose David to be the king over My people Israel.'
17. And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel.	17. And it was in the heart of David my father to build the house to the name of the LORD the God of Israel.
18. And the Lord said to David my father, 'Since it was in your heart to build a house unto My name, you did well that it was in your heart.	18. And the LORD said to David my father: 'Inasmuch as it was with your heart to build the house to My name, you have done well for it was with your heart.
19. Nevertheless, you shall not build the house; but your son that shall come forth out of your loins, he shall build the house for My name.'	19. Only you will not build the house, but a son whom you will beget - he will build the house to My name.'
20. And the Lord has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the Lord spoke, and have built a house for the name of the Lord, the God of Israel.	20. And the LORD fulfilled his words that he spoke, and I rose up in the place of David my father and sat upon the throne of the kingdom of Israel as the LORD spoke, and I built the house to the name of the LORD the God of Israel.
21. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt." {S}	21. And I made a place there prepared for the ark in which lay the two tablets of stone upon which was the covenant of the LORD that he cut with our fathers when he brought them out from the land of Egypt. {S}
22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven.	22. And Solomon stood before the altar of the LORD opposite all the assembly of Israel, and he spread out his hands in prayer toward the heavens.
23. And he said, "Lord God of Israel, (there is) no God like you, in heaven above, or on earth beneath, Who keeps covenant and mercy with Your servants that walk before You with all their heart.	23. And he said: "LORD God of Israel, there is none except You. You are the God whose Shekinah is in the heavens above and You are powerful on the earth below, keeping the covenant and fidelity to Your servants who walk before You in all their heart,
24. Who has kept with Your servant David my father that which You spoke to him, and You spoke with Your mouth, and fulfilled it with Your hand, as (it is) this day.	24. You who have kept for Your servant David my father what You spoke to him and You decreed by Your Memra and by Your good pleasure You have fulfilled it this day.
25. And now, Lord, the God of Israel, keep with Your servant, David my father, that which You spoke to him, saying, 'There shall not fail you a man before Me to sit on the throne of Israel, if only your children take heed to their way, to walk before Me as you have walked before Me.'	25. And now LORD God of Israel, keep for Your servant David my father what You spoke to him, saying: 'There will not be cut off to you a man before me sitting upon the throne of the kingdom of Israel, if only our sons keep their ways to walk before Me as you have walked before Me.'
26. And now, God of Israel, please let Your word come true, which You spoke to Your servant David, my father.	26. And now God of Israel, let Your words that You spoke to David my father be established.

<p>27. But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain You; much less this temple that I have erected.</p>	<p>27. For who hoped and who thought in truth? The LORD has chosen to make His Shekinah reside in the midst of the sons of men who are dwelling upon the earth. Behold the heavens and the heavens of the heavens cannot contain Your glory; so much the less this house that I have built.</p>
<p>28. And You shall turn toward Your servant's prayer and to his supplication, O Lord my God: to hearken to the song and to the prayer that Your servant is praying before You today.</p>	<p>28. And may You attend to the prayer of Your servant and to his petition, LORD my God, to receive the prayer and the petitions that Your servant is praying before You this day,</p>
<p>29. That Your eyes may be open toward this house night and day, toward the place which You said, 'My Name will be there;' to listen to the prayer that Your servant will pray toward this place.</p>	<p>29. that good pleasure he before You to be a guard over this house night and day, to the place that You said: 'Let my name be there,' to receive the prayer that Your servant is praying toward this place.</p>
<p>30. And You shall listen to the supplication of Your servant and of Your people Israel that they will pray toward this place; and You shall hear in heaven, Your abode, and You shall hear and forgive.</p>	<p>30. And may You receive» the petition of Your servant and Your people Israel that they will pray toward this place, and You will receive from the place of the house ot Your Shekinah, from the heavens; and You will receive their prayers and forgive their sins.</p>
<p>31. If a man sins against his neighbor, and an oath be exacted of him to cause him to swear, and he come and swear before Your altar in this house.</p>	<p>31. In case a man sins against his neighbour, and he forces him to swear an oath, and he comes, he swears it before Your altar in this house,</p>
<p>32. And You shall hear in heaven, and do, and judge Your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.</p>	<p>32. may You receive from the heavens and act and judge Your servants, to condemn the guilty, to give his way on his head, and to acquit the righteous/generous, to give to him according to his righteousness/generosity.</p>
<p>33. When Your people Israel are struck down before the enemy, because they sin against You, and shall turn again to You, and praise Your name, and pray and make supplication to You in this house.</p>	<p>33. When your people Israel be struck down before their enemies because they are sinning before You and they return to Your service and confess Your name and pray and make petition from before You in this house,</p>
<p>34. And You shall hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers. {S}</p>	<p>34. may You receive from the heavens and forgive the sins of Your people Israel and bring them back to the land that you gave to their fathers. {S}</p>
<p>35. When heaven is shut up, and there is no rain, because they have sinned against You; and they shall pray toward this place and praise Your name, and repent of their sin, so that You may answer them.</p>	<p>35. When the heavens are closed up and there will not be rain because they will sin before You, and they pray toward this place and confess Your name and turn from their sins because You will receive their prayers</p>
<p>36. And You shall hear in heaven, and forgive the sin of Your servants, and of Your people Israel, when You teach them the good way wherein they should walk; and give rain upon Your land, which You have given to Your people for an inheritance. {S}</p>	<p>36. may You receive from the heavens and forgive the sins of Your servant and Your people Israel, for You will teach them the right way in which they will walk and You will give rain upon Your land that You have given to Your people for an inheritance. {S}</p>
<p>37. If there be famine in the land, if there be pestilence, blasting, yellowing, locust, (or) if there be destroying locusts; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness (there be).</p>	<p>37. If there be famine in the land, if there be pestilence, if there be blight and mildew, locust, caterpillar, if their enemies attack them in the land of their cities, whatever affliction and whatever sickness;</p>

38. Any prayer, any supplication, which will be (made) by any man, (or) by all Your people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house.	38. whatever prayer, whatever petition that there may be to any man, to all Your people Israel, each man knowing the afflictions of his heart, and he will stretch forth his hands in prayer toward this house,
39. And You shall hear in heaven Your dwelling place, and forgive, and do, and give to every man according to his ways, whose heart You know, for You, alone, know the hearts of all the children of men.	39. then may You receive from the heavens from the place of the house of Your Shekinah, and forgive their sins and act on their petitions and give to each according to all his ways, for his heart is revealed before You, for You are the one, there is none besides You, before You only are the hearts of all the sons of men revealed.
40. That they may fear You all the days that they live in the land which You gave to our fathers.	40. in order that they might fear from before You all the days that they are living upon the face of the land that You have given to our fathers.
41. And also to the stranger, who (is) not of Your people Israel, but will come from a far country for the sake of Your Name.	41. And also one from a son of the peoples that are not from Your people Israel and he comes from a far-off land on account of your name,
42. For they shall hear of Your great Name, and of Your mighty hand, and of Your outstretched arm, and he will come and pray toward this house.	42. for they will hear of Your great name and Your mighty hand and Your raised-up arm, and he will come and pray towards this house,
43. You shall hear in heaven Your dwelling place, and do according to all that the stranger calls You for, that all peoples of the earth may know Your Name, to fear You, as (do) Your people Israel, and that they may know that Your Name is called upon this house that I have built.	43. may You receive from the heavens, from the place of the house of your Shekinah and act according to all that the son of the Gentiles will pray before You, in order that all the nations of the earth may know Your name to fear before You like Your people Israel and to know that Your name is called upon this house that I have built.
44. If Your people go out to battle against their enemy, by what way You send them, and pray to the Lord toward the city that You have chosen, and (toward) the house that I have built for Your name.	44. If Your people will go forth to wage battle against their enemies on the way that You will send them and they pray before the LORD toward the way of the city that You have chosen and the house that I built for Your name,
45. And you shall hear in heaven their prayer and supplication, and maintain their cause.	45. may You receive from the heavens their prayers and their petitions, and may You avenge their humiliations
46. If they sin against You, for (there is) no man who does not sin, and You will be angry with them, and deliver them to the enemy, and their captors will carry them away captive to the land of the enemy, far or near.	46. If they sin before You (for there is no man who does not commit sin), and Your anger take effect against them, and You give them before their enemies, and their captors take them captive to the land of their enemies whether far-off or near,
47. And they shall bethink themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captors, saying, 'We have sinned, and have done perversely, we have committed wickedness.'	47. and they turn to their hearts in the land where they have been taken captive, and they turn and ask from before You in the land of their captors, saying: 'We have sinned, and we been stupid, we have offended,'
48. And they shall return to You with all their heart, and with all their soul, in the land of their enemies, who led them away captive, and pray to You toward their land, which You gave to their fathers, the city that You have	48. and they turn to Your service with all their heart and with all their soul in the land of their enemies who captured them, and they pray before You toward the way of their land that You have given to their

chosen, and the house which I have built for Your Name.	fathers, the city that You have chosen, and the house that I built for Your name,
49. And you shall hear their prayer and their supplication in heaven, Your dwelling place, and maintain their cause.	49. may You receive from the heavens, from the place of the house of Your Shekinah, their prayers and their petitions and may You avenge their humiliations.
50. And forgive Your people what they have sinned against You, and all their transgressions that they have transgressed against You, and give mercy before their captors, that they may have mercy on them.	50. And may You forgive Your people who have sinned before You and all their rebellious acts that they rebelled against Your Memra and may You give them mercy before their captors and they have mercy upon them.
51. For they are Your people, and Your inheritance, whom You have taken out of Egypt, from within the smelting furnace of iron.	51. For they are Your people and Your inheritance, whom You brought forth from Egypt from the midst of the furnace of iron,
52. That Your eyes may be open to the supplication of Your servant, and to the supplication of your people Israel, to hearken to them whenever they call to You.	52. that there be good pleasure before You to receive the petitions of Your servant and the petitions of Your people Israel, to receive their prayers in all the times that they are praying before You.
53. For You set them apart from among all the peoples of the earth, Your inheritance, as You spoke through Moses Your servant, when You brought our fathers out of Egypt, O Lord, God." {P}	53. For You have separated them for Yourself for an inheritance from all the peoples of the earth as You spoke by the hand of Moses Your servant when You brought forth our fathers from Egypt, O LORD our God. {P}

Rashi's Commentary on 1 Kings 8:9-18

1 The princes of the fathers' houses of the children of Israel [Literally, to the children of Israel, but translated] of the children of Israel.

Out of the city of David David had placed it there when he brought it [back] from the house of Obed-edom (Samuel II 6:12).

2 In the Month Ethanim Jonathan rendered [these words] הַאֵתָנִים בְּהַגַּג as follows: 'In the month which the ancients called the first month, on the festival, and at present it is the seventh month,' i.e., since the Torah was given, and it is written in reference to the month of תִּשְׁבָּט that it is the first of the months, so הַתְּשַׁבְּרִי will then be called the seventh [month].

4 And the tabernacle of meeting Which Moses made [in the desert, and was in Gibeon until now], And Solomon stored this away as soon as the first temple was built, [in the upper story which was above the temple and the Sanctuary,] as we have learned in the Tosefta of the tractate Sota (13:1).

Which were in the tabernacle which David pitched for the ark.

6 Under the wings of the cherubim Those which Solomon made, which are standing on their feet on the ground [and facing the temple.] And these are not the cherubim of the cover which was on the ark.

7 Over the place of the ark [Their wings were spread] from wall to wall as he said above on this subject (6:27).

8 The ends of the staves were seen In the curtain which was against the entrance [of the sanctuary in the אמה טרקסין. You might think they tore through the curtain and protruded [on the other side]. The text, therefore,

states "and they were not seen without." How is this possible? They were pushing and bulging similar to two breasts of a woman, as it says, "he lies between my breasts" (Song of Songs 1:13).

10 When the priests came out of the holy place When the priests who carried the ark into the Sanctuary were leaving, the Divine presence immediately came to rest there.

12 Then When he saw the cloud, he said, Now I see that the Divine presence is in the house which I built, for thus did He promise to come and dwell in it from the midst of a cloud and thick darkness. And where did he say this promise? "For in the cloud will I appear upon the ark-cover" (Lev. 16:12). Thus is this taught in the Sifrei.

13 For You to dwell in forever And from the time that this [place] was chosen, it would no longer be permissible [to offer sacrifices] on any strange altars, [except those in the temple,] and the Divine presence no longer dwelled in any other place.

15 Who spoke with His mouth [He also told him] that he would grant him a son who would build the temple.

And has fulfilled it with His hand He has fulfilled His word with His good power, lit. with His good hand.

16 ...Since the day, etc. This is what He spoke to my father David.

22 And Solomon stood before the altar of the Lord [He was not always standing upright but kneeling, nor was he on the ground but on the laver, as] it is written in (Chronicles II 6:13): "for Solomon had made a copper laver, [of five cubits long, and five cubits broad,] and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees [in the presence of all the congregation of Israel]."

23 Who keeps covenant He waits and stores away [the reward], to keep the covenant, and [which was based on] mercy, to fulfill His promise.

24 Who has kept שמרת is an expression meaning fulfilling a promise [a reference to the promise that Solomon would built the temple].

27 ...will...indeed...? Heb. האמנם, This is an expression of wonder.

cannot contain You Heb. יכלולך [the root is יכל, to contain].

31 If a man sins against his neighbor One who is intimate with a married woman.

and an oath be exacted of him curse [rather than oath]. Just as the water inspects her, so does the water inspect him.

shall be exacted of him Heb. ונשא בו, an expression of נושא, a creditor.

and he come and swear before your altar As it says, "And the priest shall stand the woman before the Lord" (Num. 5:10).

32 To bring his way upon his head "And her belly shall swell, etc." (ibid. 27).

And justifying the righteous [By rewarding those who deserve it, as it says,] "Then she shall be cleared, and shall conceive seed" (ibid. 28). Thus is this explained in the Tosefta of the Tractate Sota (Chap. 1:3).

33 And praise Your name For our Sages said that a person is obliged to bless God for the bad as well as the good.

35 so that You may answer them The word **כִּי** here is used in the context of **אֲשֶׁר**, “so that.”

37 Heb. **יִרְקֹן**, when the wheat does not grow up on the stalk to make an ear [on top].

43 According to all that the stranger called to you for And by the [request of] the Jew he says (v. 39), “and give to every man according to his ways” [indicating that he may occasionally be refused,] that is because the Jew recognizes and accepts God, the Holy One, may He be blessed, and he knows that He has the ability in His power to respond [favorably to his request, if God so wished;] and if his prayers will not be heard [and fulfilled], he will blame the matter on himself and his sins. But [if] the non-Jew would [experience the same frustrations he would] say, a house whose name and fame reaches to the ends of the world, and I have exhausted myself [traveling] on many roads, and I [finally] came [to this house] and prayed in it and I find no substance [nor significance] in it, just as there is no substance in idol worshipping. Therefore, [I beg You, said Solomon,] “according to all that the stranger called to you for,” but [as for] the Jew, if you see that he uses his wealth to destroy his friend, [then] do not give him [any].

44 Toward the city [while in the land of the enemy, they shall pray] facing towards Jerusalem.

45 And maintain their cause their vengeance against their enemy.

51 The melting furnace of iron An earthenware utensil used to purify gold of its impurities.

In The School of the Prophets 1 Kings 8:9-18

By: Hakham Dr. Yosef ben Haggai

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

Deuteronomy 10:1

בַּעַת הַהוּא אָמַר יְהוָה אֵלַי, פֶּסֶל-לִי שְׁנֵי-לִוְחֹת אֲבָנִים כְּרֵאשֹׁנִים, וְעֵלָה אֵלַי, הִקְרָה; וַעֲשִׂיתָ לִּי, אָרוֹן עֵץ.
At that time the LORD said unto me: 'Hew thee **two tables of stone** like unto the first, and come up unto Me into the mount; and make thee an **ark** of wood.

Deuteronomy 10:3

וַאֲעָשׂוּ אָרוֹן עֵצֵי שִׁטִּים, וְאֶפְסֹל שְׁנֵי-לִוְחֹת אֲבָנִים כְּרֵאשֹׁנִים; וַאֲעַל הִקְרָה, וְשְׁנֵי הִלְחַת בְּיָדֵי.
So I made an **ark** of acacia-wood, and hewed **two tables of stone** like unto the first, and went up into the mount, having the two tables in my hand.

1 Kings 8:9

אֵין, בְּאָרוֹן, רִק שְׁנֵי לִוְחֹת הָאֲבָנִים, אֲשֶׁר הִנֵּחַ שָׁם מֹשֶׁה בְּחֶרֶב--אֲשֶׁר כָּרַת יְהוָה עִם-בְּנֵי יִשְׂרָאֵל, בְּצֵאתָם מֵאֶרֶץ מִצְרָיִם.

There was nothing in the **ark** save the **two tables of stone** which Moses put there at Horeb, when the LORD made a covenant with the children of Israel when they came out of the land of Egypt.

As can be seen there are various points of connection between the Torah, Ashlamatah and the Psalm for this Shabbat. One that is particularly important in our opinion is the use of the term **בָּחַר (Bachar)** and translated as “to choose.” The word appears in Deut. 10:15; Psalm 119:30; and 1 Kings 8:16. In succession, they seem to tell an important story.

- **Deut. 10:15**
Only the LORD had a delight in your fathers to love them, and He **chose** their seed after them, even you, above all peoples, as it is this day.
- **Psalm 119:30**
I **have chosen** the way of faithfulness; Your ordinances have I set [before me].
- **1 Kings 8:16**
Since the day that I brought forth My people Israel out of Egypt, I **chose** no city out of all the tribes of Israel to build a house, that My name might be there; but I **chose** David to be over My people Israel.

In Debarim 10:15 we start with the maxim that it is G-d who chooses and elects who are His, not us. However, once G-d chooses, then we have the prerogative to choose or reject “the way of faithfulness” or “the way of faithful obedience” as Messiah King David describes in Psalm 119:30. But G-d not only chooses people to accomplish His purposes on earth as is the case with the Messiah (cf. 1 Kings 8:16), but He also chooses places that are very special to Him and where His Shekinah becomes manifest.

G-d has most definitely chosen Messiah King “David to be over His people Israel” but G-d, most blessed be He, also promised Messiah King David that a descendant of Him would also rule over Israel in the Diaspora whilst affecting Tikun Olam amongst the Gentiles and in preparation for the return of all Israel to the land Promised to our forefathers as it is said:

“The breath of our nostrils, the anointed (Messiah) of the LORD, Was caught in their pits, of whom we said, ‘Under his shadow we will live among the Gentiles’” (Lam 4:20)

But as always, the unjust, and unlearned will choose any way that seems good to themselves (cf. Jdg 21:25), rather than “the way of faithfulness.” More than ever, it is important in our days that we follow Messiah King David’s example and “set G-d’s ordinances before us” and “cleaving unto Him” with all of our soul and might, amen ve amen!

Special Ashlamatah: I Samuel 20:18, 42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.”
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.	42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city.

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

Debarim (Deuteronomy) 10:1 – 11:9

Tehillim (Psalms) 119:25-48
I Melachim (Kings) 8:9-18
Mk 14:53-65, Lk 22:54-62, Rm 11:11-16

The verbal tallies between the Torah and the Psalm are:

Time - עת, Strong's number 06256.

LORD - יהוה, Strong's number 03068.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Said / Spake - אמר, Strong's number 0559.

Two - שנים, Strong's number 08147.

Tables - לוח, Strong's number 03871.

Stone - אבן, Strong's number 068.

Ark - ארון, Strong's number 0727.

Debarim (Deuteronomy) 10:1 At that **time <06256>** the **LORD <03068>** **said <0559> (8804)** unto me, Hew thee **two <08147>** **tables <03871>** of **stone <068>** like unto the first, and come up unto me into the mount, and make thee an **ark <0727>** of wood.

Tehillim (Psalms) 119:1 ALEPH. Blessed are the undefiled in the way, who walk in the law of the **LORD <03068>**.

Tehillim (Psalms) 119:20 My soul breaketh for the longing that it hath unto thy judgments at all **times <06256>**.

Melachim alef (I Kings) 8:9 There was nothing in the **ark <0727>** save <07535> the **two <08147>** **tables <03871>** of **stone <068>**, which Moses put there at Horeb, when the **LORD <03068>** made a covenant with the children of Israel, when they came out of the land of Egypt.

Melachim alef (I Kings) 8:12 Then **spake <0559> (8804)** Solomon, The **LORD <03068>** **said <0559> (8804)** that he would dwell in the thick darkness.

Hebrew:

Hebrew	English	Torah Seder Deu 10:1 – 11:9	Psalms Ps 119:25-48	Ashlamatah I Kings 8:9-18
אָב	father	Deut. 10:11 Deut. 10:15 Deut. 10:22 Deut. 11:9		1 Ki. 8:15 1 Ki. 8:17 1 Ki. 8:18
אֶבֶן	stone	Deut. 10:1 Deut. 10:3		1 Ki. 8:9
אָהַב	love	Deut. 10:12 Deut. 10:15 Deut. 10:18 Deut. 10:19 Deut. 11:1	Ps. 119:47 Ps. 119:48	
אֱלֹהִים	GOD	Deut. 10:9 Deut. 10:12 Deut. 10:14 Deut. 10:17 Deut. 10:20 Deut. 10:21 Deut. 10:22 Deut. 11:1		1 Ki. 8:15 1 Ki. 8:17

Hebrew	English	Torah Seder Deu 10:1 – 11:9	Psalms Ps 119:25-48	Ashlamatah I Kings 8:9-18
		Deut. 11:2		
אָמַר	said, saying	Deut. 10:1 Deut. 10:11		1 Ki. 8:12 1 Ki. 8:15 1 Ki. 8:18
אָרוֹן	ark	Deut. 10:1 Deut. 10:2 Deut. 10:3 Deut. 10:5 Deut. 10:8		1 Ki. 8:9
אָרֶץ	land, earth, ground	Deut. 10:7 Deut. 10:11 Deut. 10:14 Deut. 10:19 Deut. 11:3 Deut. 11:6 Deut. 11:8 Deut. 11:9		1 Ki. 8:9
בּוֹא	come, go	Deut. 10:11 Deut. 11:5 Deut. 11:8	Ps. 119:41	
בָּחַר	choose, chose	Deut. 10:15	Ps. 119:30	1 Ki. 8:16
בֵּית	household, house	Deut. 11:6		1 Ki. 8:10 1 Ki. 8:11 1 Ki. 8:13 1 Ki. 8:16 1 Ki. 8:17 1 Ki. 8:18
בֵּן	son	Deut. 10:6 Deut. 11:2 Deut. 11:6		1 Ki. 8:9
בֵּרַךְ	bless	Deut. 10:8		1 Ki. 8:14 1 Ki. 8:15
הִבֵּק	cling, cleaves	Deut. 10:20	Ps. 119:25 Ps. 119:31	
הִבֵּר	spoken, spoke	Deut. 10:4 Deut. 10:9	Ps. 119:46	1 Ki. 8:15
הִבֵּר	words	Deut. 10:2 Deut. 10:4	Ps. 119:25 Ps. 119:28 Ps. 119:42 Ps. 119:43	
הִרְבֵּה	ways	Deut. 10:12	Ps. 119:26 Ps. 119:27 Ps. 119:29 Ps. 119:30 Ps. 119:32 Ps. 119:33 Ps. 119:37	
הִיָּה	have, happened	Deut. 10:9		1 Ki. 8:10
הִלְךְ	proceed, walk	Deut. 10:11 Deut. 10:12	Ps. 119:45	
יָד	hand	Deut. 10:3 Deut. 11:2		1 Ki. 8:15
יְהוָה	LORD	Deut. 10:1 Deut. 10:4	Ps. 119:31 Ps. 119:33	1 Ki. 8:9 1 Ki. 8:10

Hebrew	English	Torah Seder Deu 10:1 – 11:9	Psalms Ps 119:25-48	Ashlamatah I Kings 8:9-18
		Deut. 10:5 Deut. 10:8 Deut. 10:9 Deut. 10:10 Deut. 10:11 Deut. 10:12 Deut. 10:13 Deut. 10:14 Deut. 10:15 Deut. 10:17 Deut. 10:20 Deut. 10:22 Deut. 11:1 Deut. 11:2 Deut. 11:4 Deut. 11:7 Deut. 11:9	Ps. 119:41	1 Ki. 8:11 1 Ki. 8:12 1 Ki. 8:15 1 Ki. 8:17 1 Ki. 8:18
יום	day	Deut. 10:4 Deut. 10:8 Deut. 10:10 Deut. 10:13 Deut. 10:15 Deut. 11:1 Deut. 11:2 Deut. 11:4 Deut. 11:8 Deut. 11:9		1 Ki. 8:16
יִשְׂרָאֵל	Israel	Deut. 10:6 Deut. 10:12 Deut. 11:6		1 Ki. 8:9 1 Ki. 8:14 1 Ki. 8:15 1 Ki. 8:16 1 Ki. 8:17
כָּל	all, whole, entire, every	Deut. 10:12 Deut. 10:14 Deut. 10:15 Deut. 11:1 Deut. 11:3 Deut. 11:6 Deut. 11:7 Deut. 11:8	Ps. 119:34	1 Ki. 8:14 1 Ki. 8:16
לֵב	heart	Deut. 10:12 Deut. 10:16		1 Ki. 8:17 1 Ki. 8:18
לוח	tablets	Deut. 10:1 Deut. 10:2 Deut. 10:3 Deut. 10:4 Deut. 10:5		1 Ki. 8:9
מֶלֶךְ	king	Deut. 11:3	Ps. 119:46	1 Ki. 8:14
מִן	above, because,	Deut. 10:15	Ps. 119:28	1 Ki. 8:11 1 Ki. 8:16
מִצְוָה	commandments	Deut. 10:13 Deut. 11:1 Deut. 11:8	Ps. 119:32 Ps. 119:35 Ps. 119:47 Ps. 119:48	
מִצְרַיִם	Egypt	Deut. 10:19		1 Ki. 8:9

Hebrew	English	Torah Seder Deu 10:1 – 11:9	Psalms Ps 119:25-48	Ashlamatah I Kings 8:9-18
		Deut. 10:22 Deut. 11:3 Deut. 11:4		1 Ki. 8:16
מִשְׁפָּט	justice, ordinances	Deut. 10:18 Deut. 11:1	Ps. 119:30 Ps. 119:39 Ps. 119:43	
נָטָה	outstretched, incline	Deut. 11:2	Ps. 119:36	
נֶפֶשׁ	soul	Deut. 10:12 Deut. 10:22	Ps. 119:25 Ps. 119:28	
נָטָא	carry, partiality, lift	Deut. 10:8 Deut. 10:17	Ps. 119:48	
עַד	until, completely, utterly	Deut. 10:8 Deut. 11:4 Deut. 11:5	Ps. 119:43	
עוֹלָם	forever		Ps. 119:44	1 Ki. 8:13
עֵין	eyes	Deut. 10:21 Deut. 11:7	Ps. 119:37	
עַל	therefore, over	Deut. 10:9		1 Ki. 8:16
עָמַד	stand, stayed	Deut. 10:8 Deut. 10:10		1 Ki. 8:11 1 Ki. 8:14
פֶּה	mouth	Deut. 11:6	Ps. 119:43	1 Ki. 8:15
פָּנִים	before, face	Deut. 10:8 Deut. 10:11 Deut. 10:17		1 Ki. 8:11 1 Ki. 8:14
קָהָל	assembly	Deut. 10:4		1 Ki. 8:14
קִים	arise	Deut. 10:11	Ps. 119:28 Ps. 119:38	
רָאָה	seen	Deut. 10:21 Deut. 11:2 Deut. 11:7	Ps. 119:37	
רַק	yet, except	Deut. 10:15		1 Ki. 8:9
שִׁבְט	tribe	Deut. 10:8		1 Ki. 8:16
שָׁם	there	Deut. 10:5 Deut. 10:6 Deut. 10:7		1 Ki. 8:9 1 Ki. 8:16
שֵׁם	name	Deut. 10:8 Deut. 10:20		1 Ki. 8:16 1 Ki. 8:17 1 Ki. 8:18
שָׁמַר	keep	Deut. 10:13 Deut. 11:1 Deut. 11:8	Ps. 119:34 Ps. 119:44	
שְׁנַיִם	two	Deut. 10:1 Deut. 10:3		1 Ki. 8:9
שָׁרַת	serve	Deut. 10:8		1 Ki. 8:11
עָבַר	cross	Deut. 11:8	Ps. 119:37 Ps. 119:39	
עַם	people	Deut. 10:11 Deut. 10:15		1 Ki. 8:16

Greek:

Greek	English	Torah Seder Deu 10:1 – 11:9	Psalms Ps 119:25-48	Ashlamatah I Kings 8:9-18	Peshat Mk/Jude/Pet Mk 14:53-65	Remes 1 Luke Lk 22:54-62	Remes 2 Acts/Romans Rm 11:11-16
ἀκολουθέω	followed				Mk. 14:54	Lk. 22:54	
ἀλήθεια	truth		Psa 119:30 Psa 119:43			Lk. 22:59	
ἄλλος	another				Mk. 14:58	Lk. 22:59	
ἄνθρωπος	man, men				Mk. 14:62	Lk. 22:58 Lk. 22:60	
ἀποκρίνομαι	answer		Psa 119:42		Mk. 14:60 Mk. 14:61		
ἀρχιερεύς	high priest				Mk. 14:53 Mk. 14:54 Mk. 14:55 Mk. 14:60 Mk. 14:61 Mk. 14:63	Lk. 22:54	
αὐλή	courtyard				Mk. 14:54	Lk. 22:55	
δύναμις	force	Deu 11:4			Mk. 14:62		
ἔθνος	nation	Deu 10:15					Rom. 11:11 Rom. 11:12 Rom. 11:13
ἐξέρχομαι	came forth			1Ki 8:10		Lk. 22:62	
ἔτι	longer	Deu 10:16			Mk. 14:63	Lk. 22:60	
εὐλογητός	blessed			1Ki 8:15	Mk. 14:61		
ἡμέρα	day	Deut. 10:4 Deut. 10:8 Deut. 10:10 Deut. 10:13 Deut. 10:15 Deut. 11:1 Deut. 11:2 Deut. 11:4 Deut. 11:8 Deut. 11:9		1 Ki. 8:16	Mk. 14:58		
κάθημαι	sitting				Mk. 14:62	Lk. 22:55 Lk. 22:56	
κύριος	LORD	Deut. 10:1 Deut. 10:4 Deut. 10:5 Deut. 10:8 Deut. 10:9 Deut. 10:10 Deut. 10:11 Deut. 10:12 Deut. 10:13 Deut. 10:14 Deut. 10:15 Deut. 10:17 Deut. 10:20 Deut. 10:22 Deut. 11:1 Deut. 11:2	Ps. 119:31 Ps. 119:33 Ps. 119:41	1 Ki. 8:9 1 Ki. 8:10 1 Ki. 8:11 1 Ki. 8:12 1 Ki. 8:15 1 Ki. 8:17 1 Ki. 8:18		Lk. 22:61	

Greek	English	Torah Seder Deu 10:1 – 11:9	Psalms Ps 119:25-48	Ashlamatah I Kings 8:9-18	Peshat Mk/Jude/Pet Mk 14:53-65	Remes 1 Luke Lk 22:54-62	Remes 2 Acts/Romans Rm 11:11-16
		Deut. 11:4 Deut. 11:7 Deut. 11:9					
λαλέω	spoke	Deut. 10:4 Deut. 10:9	Ps. 119:46	1 Ki. 8:15		Lk. 22:60	
λαμβάνω	took, take	Deu 10:17			Mk. 14:65		
λέγω	saying			1Ki 8:15	Mk. 14:57 Mk. 14:58 Mk. 14:60 Mk. 14:61 Mk. 14:62 Mk. 14:63 Mk. 14:65	Lk. 22:56 Lk. 22:57 Lk. 22:59 Lk. 22:60 Lk. 22:61	Rom. 11:11 Rom. 11:13
λόγος	words	Deut. 10:2 Deut. 10:4	Ps. 119:25 Ps. 119:28 Ps. 119:42 Ps. 119:43			Lk. 22:61	
μακρόθεν	distance				Mk. 14:54	Lk. 22:54	
μέσος	midst forward	Deu 10:4 Deu 11:3 Deu 11:6			Mk. 14:60	Lk. 22:55	
νεφέλη	cloud			1Ki 8:10 1Ki 8:11	Mk. 14:62		
οικοδομέω	build			1Ki 8:13 1Ki 8:16 1Ki 8:17 1Ki 8:18	Mk. 14:58		
ὅλος	entire	Deu 10:12	Psa 119:34		Mk. 14:55		
ὄραω	see, saw	Deu 11:7			Mk. 14:62	Lk. 22:56 Lk. 22:58	
οὐρανός	heaven	Deu 10:14 Deu 10:22			Mk. 14:62		
πᾶς	all, entire, whole, every	Deut. 10:12 Deut. 10:14 Deut. 10:15 Deut. 11:1 Deut. 11:3 Deut. 11:6 Deut. 11:7 Deut. 11:8	Ps. 119:34	1 Ki. 8:14 1 Ki. 8:16			
πατήρ	father	Deut. 10:11 Deut. 10:15 Deut. 10:22 Deut. 11:9		1 Ki. 8:15 1 Ki. 8:17 1 Ki. 8:18			
Πέτρος	Peter				Mk. 14:54	Lk. 22:54 Lk. 22:55 Lk. 22:58 Lk. 22:60 Lk. 22:61	
πῦρ	fire	Deu 10:4				Lk. 22:55	
σήμερον	today	Deu 10:13 Deu 11:2				Lk. 22:61	

Greek	English	Torah Seder Deu 10:1 – 11:9	Psalms Ps 119:25-48	Ashlamatah I Kings 8:9-18	Peshat Mk/Jude/Pet Mk 14:53-65	Remes 1 Luke Lk 22:54-62	Remes 2 Acts/Romans Rm 11:11-16
		Deu 11:4 Deu 11:7 Deu 11:8					
υἱός	sons	Deut. 10:6 Deut. 11:2 Deut. 11:6		1 Ki. 8:9	Mk. 14:61 Mk. 14:62		
φῶς	fire, firelight				Mk. 14:54	Lk. 22:56	

NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) "10.1- 11:9"

"BAE-ET HAH AMAR" – "AT THAT TIME [HA-SHEM] SAID"

BY: H. EM RABBI DR. ELIJAHU BEN ABRAHAM

Next Shabbat:
Shabbat "Ki HaAretz, Asher" - "For the land which"

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי הָאָרֶץ, אֲשֶׁר		Saturday Afternoon
"Ki HaAretz, Asher"	Reader 1 – D'barim 11:10-12	Reader 1 – D'barim 12:20-22
"For the land which"	Reader 2 – D'barim 11:13-21	Reader 2 – D'barim 12:23-25
"Porque la tierra a la cual"	Reader 3 – D'barim 11:22-25	Reader 3 – D'barim 12:26-28
	Reader 4 – D'barim 11:26-29	
D'barim (Deut.) 11:10 – 12:19	Reader 5 – D'barim 11:30-32	Monday & Thursday Mornings
Psalm 119:49-72	Reader 6 – D'barim 12:1-10	Reader 1 – D'barim 12:20-22
Ashlam.: I Kings 21:2-4,7-8,11-13,17-18	Reader 7 – D'barim 12:11-19	Reader 2 – D'barim 12:23-25
P. Abot 4:12	Maftir – D'barim 12:17-19	Reader 3 – D'barim 12:26-28
N.C.: Mark 14:55-65; Lk 22:63-71; Rm 11:17-24	I Kings 21:2-4,7-8,11-13,17-18	