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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Ab 02, 5775 – July 17/18, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jul 17 2015 – Candles at 8:43 PM  Sat. Jul 18 2015 – Habdalah 9:44 PM | **Austin & Conroe, TX, U.S.**  Fri. Jul 17 2015 – Candles at 8:16 PM  Sat. Jul 18 2015 – Habdalah 9:13 PM | **Brisbane, Australia**  Fri. Jul 17 2015 – Candles at 4:53 PM  Sat. Jul 18 2015 – Habdalah 5:49 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jul 17 2015 – Candles at 8:37 PM  Sat. Jul 18 2015 – Habdalah 9:37 PM | **Manila & Cebu, Philippines**  Fri. Jul 17 2015 – Candles at 6:11 PM  Sat. Jul 18 2015 – Habdalah 7:03 PM | **Miami, FL, U.S.**  Fri. Jul 17 2015 – Candles at 7:56 PM  Sat. Jul 18 2015 – Habdalah 8:52 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Jul 17 2015 – Candles at 7:55 PM  Sat. Jul 18 2015 – Habdalah 8:57 PM | **Olympia, WA, U.S.**  Fri. Jul 17 2015 – Candles at 8:43 PM  Sat. Jul 18 2015 – Habdalah 9:58 PM | **Port Orange, FL, U.S.**  Fri. Jul 17 2015 – Candles at 8:06 PM  Sat. Jul 18 2015 – Habdalah 9:03 PM |
| **San Antonio, TX, U.S.**  Fri. Jul 17 2015 – Candles at 8:17 PM  Sat. Jul 18 2015 – Habdalah 9:14 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jul 17 2015 – Candles at 8:11 PM  Sat. Jul 18 2015 – Habdalah 9:21 PM | **Singapore, Singapore**  Fri. Jul 17 2015 – Candles at 6:58 PM  Sat. Jul 18 2015 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**  Fri. Jul 17 2015 – Candles at 8:06 PM  Sat. Jul 18 2015 – Habdalah 9:10 PM | **Tacoma, WA, U.S.**  Fri. Jul 17 2015 – Candles at 8:42 PM  Sat. Jul 18 2015 – Habdalah 9:57 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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 Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel 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 Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

His Excellency Adon Robert Dick & beloved wife Her Excellency Giberet Cobena Dick

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**We dedicate this Torah Seder Commentary to Her Honor HaRabanit Zahavah bat Sarah and Her Excellency Giberet Cheslee Hunnicutt on occasion of their birthdays. We wish them a very happy Yom Huledet Sameach in the company of loved ones. May they be blessed with long and productive lives, good health, and many opportunities to perform great deeds of loving-kindness to all, and we say, amen ve amen!**

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 G-d, 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 favor 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 performing 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 “Shim’u” – “Hear you”**

**(Second of Three Sabbaths of Penitence)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שִׁמְעוּ** |  | **Saturday Afternoon** |
| **“Shim’u”** | Reader 1 – D’barim 23:10-12 | Reader 1 – D’barim 24:14-16 |
| **“Hear you”** | Reader 2 – D’barim 23:13-15 | Reader 2 – D’barim 24:17-19 |
| **“Oíd”** | Reader 3 – D’barim 23:16-19 | Reader 3 – D’barim 24:14-19 |
|  | Reader 4 – D’barim 23:20-24 |  |
| D’barim (Deut.) 23:10 – 24:13 | Reader 5 – D’barim 23:25- 24:4 | **Monday & Thursday**  **Mornings** |
| Psalm 133-135 | Reader 6 – D’barim 24:5-9 | Reader 1 – D’barim 24:14-16 |
| Ashlam.: Is 1:16-26  **Special:** Jer. 2:4-28 + 4:1-2 | Reader 7 – D’barim 24:10-13 | Reader 2 – D’barim 24:17-19 |
| P. Abot 4:21-22 | Maftir – D’barim 24:10-13 | Reader 3 – D’barim 24:14-19 |
| N.C.: Mark 15:40-41;  Lk 23:49; Rm 14:10-23 | Jer. 2:4-28 + 4:1-2 |  |

**Summary of the Torah Seder – ‎ D’barim (Deut.) 23:10 – 24:13**

* Holiness In The Camp – Deut. 23:10-15
* Fugitive Slaves – Deut. 23:16-17
* Immorality – Deut. 23:18-19
* Interest – Deut. 23:20-21
* Vows – Deut. 23:22-24
* In a Neighbor’s Field and Vineyard – Deut. 23:25-26
* Divorce – Deut. 24:1-4
* Exemption From War – Deut. 24:5
* Millstone Not To Be Taken In Pledge – Deut. 24:6
* Man Stealing – Deut. 24:7
* Leprosy – Deut. 24:8-9
* Taking And Restoring A Pledge – Deut. 24:10-13

**Reading Assignment:**

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

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

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

Vol. 17 – “Deuteronomy – IV – Laws & Warnings,” pp. 57-80.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎23:10 – 24:183**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 10. When a camp goes out against your enemies, you shall beware of everything evil. | 10. When you go forth in hosts against your enemies, beware of every evil thing, of strange worship, the, exposure of the shame, and the shedding of innocent blood. |
| 11. If there is among you a man who is unclean because of a nocturnal emission, he shall go outside the camp. He shall not come within the camp. | 11. Should there be a man among you who is unclean from accidents of the night, let him go without the camp, and come not among the tents. But at evening time let him wash with water, and on the going down of the sun he may come within the camp. |
| 12. And it shall be, towards evening, he shall bathe in water, and when the sun sets, he may come within the camp. | 12. ----  JERUSALEM: And at evening let him bathe with water. |
| 13. And you shall have a designated place outside the camp, so that you can go out there [to use it as a privy]. | 13. Let a place be prepared for you without the camp where you may shed the water of your feet, |
| 14. And you shall keep a stake in addition to your weapons; and it shall be, when you sit down outside [to relieve yourself], you shall dig with it, and you shall return and cover your excrement. | 14. and insert a spade with your weapon in the place oil which you bind your swords, and in your sitting without you will dig with it, and do what you need there, and turn and cover it. |
| 15. **For the Lord, your God, goes along in the midst of your camp, to rescue you and to deliver your enemies before you. [Therefore,] your camp shall be holy, so that He should not see anything unseemly among you and would turn away from you.** | 15. **For the Shekinah of the LORD your God walks in the midst of your camp to save you, and to deliver your enemies into your hands; therefore will the place of your camps be holy, and nothing impure be seen in it, that His Shekinah go not up from you.** |
| 16. You shall not deliver a slave to his master if he seeks refuge with you from his master. | 16. You will not deliver up a stranger into the hand of the worshipper of idols; (the sojourner) who has escaped to be among you will be under the protection of My Shekinah; for therefore he has fled from his idolatry. |
| 17. [Rather,] he shall [be allowed to] reside among you, wherever he chooses within any of your cities, where it is good for him. You shall not oppress him. | 17. Let him dwell with you, and observe the commandments among you; teach him the Law, and put him in a school in the place that he chooses in one of your cities: employ (or, have business with) him, that he may do well, and trouble him not by words. |
| 18. There shall not be a prostitute of the daughters of Israel, and there shall not be a male prostitute of the sons of Israel. | 18. You will not profane your daughters to make them harlots; nor will any man of Israel debase himself by fornication. |
| 19. You shall not bring a prostitute's fee or the price of a dog, to the House of the Lord, your God, for any vow, because both of them are an abomination to the Lord, your God. | 19. You will not bring a gift of the hire of an harlot, nor the price of a dog to offer it in the sanctuary of the LORD your God for any vow, much less as any of the oblations; for they are abominable, both of them, before the LORD your God.  JERUSALEM: There will not be a harlot among the daughters of the house of Israel, nor a whoremonger among the sons of Israel. You will not bring the hire of an harlot, nor the price of a dog. |
| 20. You shall not give interest to your brother, [whether it be] interest on money, interest on food or interest on any [other] item for which interest is [normally] taken. | 20. You will not make usury of that which is yours from your neighbor upon the loan which you lend, either of money, or food, or anything by which you may make usury. |
| 21. You may [however,] give interest to a gentile, but to your brother you shall not give interest, in order that the Lord, your God, shall bless you in every one of your endeavors on the land to which you are coming to possess. | 21. To a son of the Gentiles you may lend for usury, but to your brother you will not lend for usury; that the LORD your God may bless you in all that you put your hand unto, in the land into which you are entering to possess it. |
| 22. When you make a vow to the Lord, your God, you shall not delay in paying it, for the Lord, your God, will demand it of you, and it will be [counted as] a sin for you. | 22. When you vow a vow before the LORD your God, delay not to fulfill it in (one of) the three festivals; for the LORD your God requiring will require it. And in the oblation there will not be any fault or blemish, for in the prescription of the LORD of the world it is so ordained. And you will not be guilty of keeping back (delaying) your vow: |
| 23. But if you shall refrain from making vows, you will have no sin. | 23. though, if you refrain from vowing, it will not be sin in you, |
| 24. Observe and do what is emitted from your lips just as you have pledged to the Lord, your God, as a donation, which you have spoken with your mouth. | 24. the oath which goes from your lips you will confirm. The precepts of integrity you will verily perform, but that which is not right to do you will not do; and according as you have vowed will you fulfill; sin offerings, trespass offerings, burnt sacrifices, and consecrated victims will you present before the LORD your God, and bring the libations and the gifts of the sanctuary of which you have spoken (in promises), and alms for the poor which your lips have declared. |
| 25. When you enter your neighbor's vineyard, you may eat as many grapes as you desire, until you are sated, but you shall not put [any] into your vessel. | 25. When you have come for hire into your neighbour's vineyard, you may eat there as you wilt, till you are satisfied; but you may not put any into your basket. |
| 26. When you enter your neighbor's standing grain, you may pick the ears with your hand, but you shall not lift a sickle upon your neighbor's standing grain. | 26. When you go to work for hire in the field of your neighbour, you may gather with your hands, but you are not to put forth the sickle upon your neighbour's grain (for yourself). |
|  |  |
| 1. When a man takes a wife and is intimate with her, and it happens that she does not find favor in his eyes because he discovers in her an unseemly [moral] matter, and he writes for her a bill of divorce and places it into her hand, and sends her away from his house, | 1. When a man has taken a wife and gone unto her, if she has not favour in his eyes because he finds the thing that is wrong in her, then he may write her a bill of divorce before the court of justice, and put it into her power, and send her away from his house. |
| 2. and she leaves his house and goes and marries another man, | 2. And departing from his house she may go and marry another man. |
| 3. if the latter husband hates her and writes her a bill of divorce, and places it into her hand and sends her away from his house, or if the latter husband who took her as a wife, dies | 3. But should they proclaim from the heavens about her that the latter husband will dislike her, and write her a bill of divorce, and put it into her power to go from his house; or should they proclaim about him that lie the latter husband will die: |
| 4. her first husband, who had sent her away, may not take her again to be his wife, since she was defiled [to him], for that is an abomination before the Lord, and you shall not bring sin to the land the Lord, your God, gives you for an inheritance. | 4. it will not be in the power of the first husband who dismissed her at the beginning to return and take her to be with him as his wife, after that she has been defiled; for that is an abomination before the LORD: for the children whom she might bear should not be made abominable, or the land which the LORD your God gives you to inherit become obnoxious to the plague. |
| 5. When a man takes a new wife, he shall not go out in the army, nor shall he be subjected to anything associated with it. He shall remain free for his home for one year and delight his wife, whom he has taken. | 5. When a man has taken a new wife a virgin he will not go forth with the army, lest anything evil befall him; he will be at leisure in his house one year, and rejoice with his wife whom he has taken. |
| 6. One shall not take the lower or the upper millstone as security [for a loan], because he is taking a life as security. | 6. A man will not take the millstones, lower or upper, as a pledge; for they are necessary in making food for everyone. Neither will a man join bridegrooms and brides by magical incantations; for what would be born of such would perish.  JERUSALEM: You will not take the upper and lower millstones for a pledge; for the pledge is a necessity of life. Nor will there be unlawful conjoinments of bridegrooms and brides; for what such produce is denied the life of the world to come. |
| 7. If a man is discovered kidnapping any person from among his brothers, of the children of Israel, and treats him as a slave and sells him that thief shall die, so that you shall clear out the evil from among you. | 7. When a man is found stealing a person of his brethren of the sons of Israel, making merchandise of him, and selling him, that man will die by strangulation with the napkin; and you will put away the evil doer from among you. |
| 8. Be cautious regarding the lesion of tzara'ath, to observe meticulously and you shall according to all that the Levite priests instruct you; as I have commanded them, [so shall you] observe to do. | 8. Take heed that you cut not into flesh in which there is an ulcer; but make careful distinction between the plague of leprosy and ulceration; between the unclean and clean, according to all that the priests of the tribe of Levi will teach you: whatever, they prescribe to you be observant to perform. |
| 9. **Remember what the Lord, your God, did to Miriam on the way, when you went out of Egypt.** | 9. **Be mindful that no one contemn his neighbour, lest he be smitten: remember that which the LORD your God did to Miriam, who contemned Mosheh for that which was not in him, when she was smitten with leprosy, and you were delayed in the way when coming out of Mizraim.** |
| 10. When you lend your fellow [Jew] any item, you shall not enter his home to take his security. | 10. When a man has lent anything to his neighbour upon a pledge, he will not enter into his house to take his pledge; |
| 11. You shall stand outside, and the man to whom you are extending the loan shall bring the security to you outside. | 11. he will stand in the street, and the man to whom you have made the loan will bring out the pledge to you into the street. |
| 12. And if he is a poor man, you shall not lie down [to sleep] with his security. | 12. If the man be poor, you will not have his pledge all night with you; |
| 13. You shall return the security to him by sunset, so that he may lie down [to sleep] in his garment, and he will bless you, and it will be counted for you as merit before the Lord, your God. | 13. as the sun goes down, you will return the pledge, that he may lie in his garment and may bless you; and to you it will be righteousness/ generosity, for the sun will bear the witness of you before the LORD your God.  JERUSALEM: You will certainly return the pledge to him as the sun goes down, that he may sleep in his garment, and may bless you and to you it will be righteousness/generosity before the LORD your God. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary on D’barim (Deut.) ‎‎23:10 – 24:13‎**

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

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

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

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

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

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

**outside the camp** [I.e.,] outside the cloud [which surrounded the camp].

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

**your weapons** Heb. אֲזֵנֶךָ , like כְּלֵי זַיְנְךָ , your weapons.

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

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

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

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

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

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

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

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

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

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

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

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

**as you desire** As many as you wish.

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

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

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

**Chapter 24**

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

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

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

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

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

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

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

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

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

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

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

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

**the lower millstone** Heb. רֵחַיִם . This is the lower [millstone].

**the upper millstone** Heb. וָרָכֶב . This is the upper [millstone].

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

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

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

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

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

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

**any item** Heb. מַשַּׁאת מְאוּמָה , lit., a debt involving anything.

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

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

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

**Ketubim: Tehillim (Psalms) ‎‎133:1-3, 134:1-3, & 135‎:1-21**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. A song of ascents of David. **Behold how good and how pleasant it is for brothers also to dwell together!** | 1. A song that was uttered on the ascents of the abyss. **Behold, how good and how pleasant is the dwelling of Zion and Jerusalem, together indeed like two brothers.** |
| 2. As the good oil on the head runs down upon the beard, the beard of Aaron, which runs down on the mouth of his garments. | 2. Like the fine oil that is poured on the head, coming down on the beard, the beard of Aaron, that comes down to the hem of his garments. |
| 3. As the dew of Hermon which runs down on the mountains of Zion, **for there the Lord commanded the blessing, life forever.** | 3. Like the dew of Hermon that comes down on the mountains of Zion; **for there the LORD has commanded the blessing, life forevermore.** |
|  |  |
| 1. A song of ascents. Behold, bless the Lord, all servants of the Lord who stand in the house of the Lord at night. | 1. A song that was uttered on the ascents of the abyss. Behold, bless the LORD, all servants of the LORD who stand on watch in the sanctuary of the LORD and sing praise at night. |
| 2. Lift your hands in the holy place and bless the Lord. | 2. Lift up your hands, O priests, on the holy dais, and bless the LORD. |
| 3. **May the Lord bless you from Zion, He Who made heaven and earth.** | 3. **The LORD will bless you from Zion, He who made heaven and earth.** |
|  |  |
| 1. Hallelujah, praise the name of the Lord, praise, you servants of the Lord, | 1. Hallelujah! Praise the name of the LORD, praise, O servants of the LORD! |
| 2. Who stand in the house of the Lord, in the courts of the house of our God. | 2. Who stand in the sanctuary of the LORD, in the courts of the house of our God. |
| 3. Praise God for the Lord is good; sing to His name because it is pleasant. | 3. Hallelujah! For the LORD is good; sing to his name, for it is pleasant. |
| 4. **For God chose Jacob for Himself, Israel for His treasure.** | 4. **For the house of Jacob the LORD chose for Himself, Israel, for His beloved.** |
| 5. **For I know that God is great, and our Lord is more than all powers.** | 5. **For I know, for great is the LORD, and our Master over all gods.** |
| 6. All that the Lord wished, He did in the heavens and on the earth, in the seas and all the depths. | 6. All that the LORD desires, He has done in heaven and on earth, in the seas and all the deeps. |
| 7. He raises the clouds from the edge of the earth; He made lightning for the rain; He finds wind [to send] out of His treasuries. | 7. Who brings up clouds from the ends of the earth; He made lightning for the fall of rain, He who brings forth the storm from His storehouses. |
| 8. He struck down the firstborn of Egypt, from man to beast. | 8. Who slew the firstborn of Egypt, from man to beast. |
| 9. He sent signs and wonders in the midst of Egypt, upon Pharaoh and upon all his servants. | 9. He sent signs and wonders into your midst, O Egypt, against Pharaoh and all his servants. |
| 10. He struck down great nations and slew mighty kings. | 10. Who smote many Gentiles and slew mighty kings. |
| 11. Sihon the king of the Amorites and Og the king of the Bashan, and all the kingdoms of Canaan. | 11. Namely, Sihon the Amorite king, and Og, the king of Mathnan, and all the kingdoms of Canaan. |
| 12. And He gave their land as an inheritance, an inheritance to Israel His people. | 12. And gave their land as an inheritance, an inheritance for Israel His people. |
| 13. O Lord, Your name is eternal; O Lord, Your remembrance is throughout all generations. | 13. O LORD, Your name is forever; O LORD, Your memorial is for all generations. |
| 14. For the Lord will judge His people and relent for His servants. | 14. For the LORD by His Word will judge the case of His people, and will turn in His compassion to all His righteous/generous servants. |
| 15. The idols of the nations are silver and gold, the handiwork of man. | 15. The idols of the Gentiles are silver and gold, the work of the hands of a son of man. |
| 16. They have a mouth but do not speak; they have eyes but do not see. | 16. They have a mouth, but do not speak; eyes they have, but do not see. |
| 17. They have ears but do not listen; neither is there any breath in their mouth. | 17. They have ears, but do not hear; nostrils, but there is no breath of life in their mouth. |
| 18. Like them will be those who make them, all who trust in them. | 18. Their makers will be like them, all who put their trust in them. |
| 19. The house of Israel, bless the Lord; the house of Aaron, bless the Lord. | 19. House of Israel, bless the LORD! House of Aaron, bless the LORD! |
| 20. **The house of the Levites, bless the Lord; those who fear the Lord, bless the Lord.** | 20. **House of Levites, bless the LORD! You who fear the LORD, bless the LORD!** |
| 21. **Blessed is the Lord from Zion, He Who dwells in Jerusalem. Hallelujah!** | 21. **Blessed is the LORD from Zion, who has made His presence abide in Jerusalem. Hallelujah!** |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 133:1-3, 134:1-3, & 135‎:1-21**

**Chapter 133**

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

**Soncino Books of the Bible – The Psalms**

By Dr. A. Cohen

Soncino Press, London, 1965, p. 439.

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

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

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

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

**Soncino Books of the Bible – The Psalms**

By Dr. A. Cohen

Soncino Press, London, 1965, p. 439.

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

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

**Verse 3**

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

**Chapter 135**

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

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

**9 in the midst** Heb. בתוככי , like בתוךְ in the midst.

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

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

**and relent** He will have another thought.

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

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

**Meditation from the Psalms**

**Psalms 133:1-3, 134:1-3, & 135‎:1-21**

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

Our chapters of the Psalms were all written by David. The final lines of Psalms chapter 132 read:

***Tehillim (Psalms) 132:17-18*** *There I shall cause pride to sprout for David; I have prepared a lamp for My anointed[[1]](#footnote-1) ... his crown will shine*.

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

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

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

This psalm clearly expresses the effect of following our Torah portion which contains a number of mitzvot whose violation will bring much friction to the individuals of a community. On the other hand, if we follow the Torah’s good advice, then it will be like oil[[4]](#footnote-4) that negates the friction that occurs when brothers dwell together. This suggests that when King David penned this psalm that he had gotten past his exile and the problems he had with King Shaul. After all those years of strife, clearly he was enjoying the unity of dwelling in shalom.

*Radak* explains that both the king and the High Priest are anointed with oil, which is a symbol of the smooth and pleasant.[[5]](#footnote-5) In the future, the King Messiah will live in total harmony with the High Priest of His day. The prophet Zechariah stated that such a relationship existed between the king and the High Priest who reigned in the beginning of the era of the Second Temple, saying: *And the counsel of peace shall be between them both*.[[6]](#footnote-6)

**Psalms chapter 134** concludes the series of fifteen Songs of Ascents, which describe how Israel rises higher and closer to HaShem. HaShem responds with an abundance of blessing emanating from Zion, as we read in the final verse of Psalms chapter 133: *Zion, from there HaShem has commanded the blessing*.[[7]](#footnote-7)

In addition, the Psalmist now declares that the priests who serve the Temple in Zion must spread the blessings throughout Israel. It is the priests who *stand in the House of HaShem in the nights*,[[8]](#footnote-8) i.e., even after the Temple is destroyed and the Jews suffer in the dark night of exile; the priests will inspire them with a message of Divine encouragement.

Shiltei Gibborim[[9]](#footnote-9) observes that some communities have the custom of reciting this psalm before the nighttime prayer of Arbit because this psalm praises the servants of HaShem who stand in the House of HaShem in the nights.[[10]](#footnote-10)

Psalms chapter 134 contains our verbal tally: Night - .[[11]](#footnote-11) In the psalm we see those who stand in the court yard every night or during the hours of the night.[[12]](#footnote-12) This stands as the tikkun, correction, to the problem outlined in our Torah portion for the one who experiences a nocturnal emission.

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

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

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

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

***Yeshayahu (Isaiah) 12:25*** *Behold, God is my help, I shall trust and not fear, for the strength and praise of God, HaShem, has been my salvation. Now you can draw water in joy from the springs of salvation. And you shall say on that day: ‘Praise HaShem, call upon His Name, declare among the people His deeds, make mention that His Name is exalted. Sing to HaShem, for He has done excellent things, this is known throughout the earth’.*

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

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

***Berachoth 4b*** *R. Eleazar b. Abina says: Whoever recites [the psalm] Praise of David[[20]](#footnote-20) three times daily, is sure to inherit[[21]](#footnote-21) the world to come. What is the reason? Shall I say it is because it has an alphabetical arrangement? Then let him recite, Happy are they that are upright in the way,[[22]](#footnote-22) which has an eightfold alphabetical arrangement. Again, is it because it contains [the verse], Thou openest Thy hand [and satisfiest every living thing with favor]?[[23]](#footnote-23) Then let him recite the great Hallel,[[24]](#footnote-24) where it is written: Who giveth food to all flesh![[25]](#footnote-25) — Rather, [the reason is] because it contains both.[[26]](#footnote-26)*

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

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

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

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

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

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

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

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

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

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

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

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

These meanings can now be further analyzed by looking at the letters and their rearrangements.

*HaShemen* השמן is Hebrew word for “the oil”. If you rearrange the letters it spells *neshama* (soul) נשמה. The neshama is the body’s connection to the higher world. If you rearrange these letters again, they spell *Mishna[[40]](#footnote-40)* משנה, the essence of the Torah Shebalpeh, the Oral Torah. The Mishna is the connection between this world and the higher world. If we rearrange the letters they spell *Shemone* שמנה, the number eight.[[41]](#footnote-41) Eight is the connection between the natural world of seven[[42]](#footnote-42) 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. That is why the Chanukah miracle relates to the oil. This is the feast that transcends this world. If you rearrange the letters again, they spell *Menashe* מנשה, Yosef HaTzadik’s son who provided the light of Torah in Egypt. Now let’s look at these in a table:

|  |  |  |
| --- | --- | --- |
| *HaShemen* (the oil) | השמן | A lubricant – the Torah and good deeds (mitzvot). |
| *Neshama* (soul) | נשמה | The neshama is the body’s connection to the higher world. |
| *Mishna* (repetition) | משנה | The essence of the Torah Shebalpeh, the Oral Torah. |
| *Shemone* (eight) | שמנה | Eight is the connection between the natural world of seven[[43]](#footnote-43) and the higher mystical worlds of eight. |
| *Menashe* (causing to forget)[[44]](#footnote-44) | מנשה | Yosef HaTzadik’s son who provided the light of Torah in Egypt. |

HaShem told Moses that He wants people to understand that in His eyes people are fire. The word nefesh - נֶפֶש, “soul”, stands for:

**נ** for נר *ner* - flame,

**פ** for פתילה *p’tilah* - wick, and

**ש** for שמן *Shemen* – oil.

Each person’s soul is a repository for the Divine flame that originates in HaShem’s throne. A lamp is only a vehicle to hold the flame; the humblest lamp is more worthy than the most expensive one if it gives off a brighter flame. All Jews are lamps; they each carry the Divine flame. The social unity is the addition of all the individual flames into a tremendously bright light that can dispel the darkness of the world. The oil, HaShemen, is the fuel that powers the flame.

These three elements, the flame, the wick, and the oil are indicative of a connection. Three is always indicative of a connection. These three stand for a higher part, a lower part, and a connection.

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

Another explanation. You gave to the earliest generations only the fragrance of the commandments. To Adam you gave one commandment,[[45]](#footnote-45) and to Noah and his sons, six commandments,[[46]](#footnote-46) are collectively designated the Noachide laws), but when we reached Sinai, You poured upon us all the commandments, as men pour ointment from a barrel.[[47]](#footnote-47) *Your name is an ointment* (shemen) *poured forth.* R. Berechiah said: Oil (shemen) is a light to the one who occupies himself with the oil of the Torah.[[48]](#footnote-48) *Therefore do the maidens love you* - alludes to the people of the world who come and convert. Who was one of these? It was Jethro. After he heard of the many miracles that had been performed for Israel, he came to them and converted. *Now Jethro heard.* What is written before this? It is the chapter describing the destruction of Amalek, and that is followed by *Now Jethro heard.* Scripture says elsewhere in allusion to this: *When you smite a scorner the simple will become prudent*.[[49]](#footnote-49) *When you smite a scorner* refers to Amalek, and *the simple will become prudent* alludes to Jethro.

The brothers who were truly “brethren to dwell together in unity” were Moshe and Aharon. The continuation of the pasuk is “Like the precious oil upon the head running down upon the beard, the beard of Aharon”. Why the repetition of the term “beard”, first it is written “hazakan” and then “zakan Aharon”.[[50]](#footnote-50) Chazal say that Aharon actually had two “zekanim”, beards. Moshe’s elation over Aharon’s being appointed the Kohen Gadol, the high priest, made the anointment oil, flowing down Aharon’s beard appear to Moshe as if it were flowing down his own beard. Moshe is the “more humble than any person”,[[51]](#footnote-51) and therefore wishes for only what is good for Aharon. If HaShem wishes that Aharon become the Kohen Gadol, then Moshe is automatically happy with that choice.

Moshe does not wish to receive any honor but only to bestow honor on the one that HaShem feels is deserving of this honor. The Rav[[52]](#footnote-52) said that man must realize that honor is “futility of futilities” when it comes to one’s own honor. When it comes to the other person one must bestow them with as much honor as possible. We see that Moshe does not wish any honor for himself, what about Aharon, does he wish honor for himself? Aharon also does not wish to be the recipient of any honor; Moshe and Aharon together said “for what are we?”[[53]](#footnote-53) Moshe and Aharon both feel themselves as being nothing; Aharon is only agreeing to be anointed as the Kohen Gadol because that is the wish of HaShem.

Chazal say based on the pasuk:

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

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

Moshe and Aharon are equal, both are searching for ways not to benefit from and thus not profane something holy; neither is looking for honor, neither harbor any form of jealousy. Aharon did not complain when his sons died “and Aharon was silent”,[[54]](#footnote-54) he did not utter a sound. Chazal tell us that Aharon had every right to say something, yet he did not. When the decree was issued that Moshe Rabbeinu not enter the land of Israel, Moshe said “whom You tested at Masah, and whom You challenged at the waters of Meribah”.[[55]](#footnote-55) Moshe is claiming that his sinning should not render Aharon punishable as well by barring him entry into the land of Israel. Aharon is silent, he does not complain.

Mashiach – The Anointed One

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

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

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

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

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

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

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

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

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

We are reading these portions in the three weeks between Tammuz 17 and Ab 9. These three weeks are called “between the straights” because they were such difficult times. Ultimately the Temple will be destroyed and we will be sent into exile, primarily because of sins between men and because of baseless hatred.[[56]](#footnote-56) What an appropriate time to read about oil and dwelling together in unity!

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

**Aslamatah: ‎‎** **Isaiah ‎1:16-26‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah! | 10. Listen to the word of the LORD, you rulers whose deeds are [as] evil as [those] of the rulers of Sodom! Give ear to the Law of our God, you people whose deeds resemble [those of] the people of Gomorrah! |
| 11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want. | 11. There is no pleasure before Me in the multitude of your holy sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there is no pleasure before Me. |
| 12. When you come to appear before Me, who requested this of you, to trample My courts? | 12. When you come to be seen before Me, who requires this from your hand, that you should come? Do not trample my courts! |
| 13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly. | 13. Do not continue to bring an offering which is stolen; it is a despised oblation before Me. At new moons and Sabbaths you gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies. |
| 14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them]. | 14. Your new moons and your appointed feasts My Memra despises; they are before Me as something despicable; I have forgiven much. |
| 15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood. | 15. And when the priests spread forth their hands to pray for you, I take up the face of my Shekhinah from you; even though you pray much. |
| 16. **Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil.** | 16. **Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.** |
| 17. **Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. {S}** | 17. **Learn to do good; seek judgment, acquit him that is robbed, judge the case .of the fatherless, act on the complaint of the widow.** |
| 18. **Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool.** | 18. **Then, when you return to the Law, you will beseech before Me, and I will carry out your request, says the LORD: though your sins are scarlet like dyed cloth, they will be white like snow: though they are red like crimson, they will become like pure wool.** |
| 19. If you be willing and obey, you shall eat the best of the land. | 19. If you are willing and attend to My Memra, you will eat of the good of the land; |
| 20. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord spoke. **{P}** | 20. but if you refuse and do not attend to My Memra, by the adversary's sword you will be killed; for by the Memra of the LORD it has been so decreed. |
| 21. ¶ **How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers.** | 21. **How the faithful city's deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth was done in her, and now they are killers of souls.** |
| 22. Your silver has become dross; your wine is diluted with water. | 22. Your silver has become dross, your wine mixed with water. |
| 23. **Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them.** **{S}** | 23. **Your princes are rebellious and companions of thieves. All of them love to accept a bribe, saying-a man to his neighbor - assist me in my case, so that I will repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them.** |
| 24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes. | 24. Therefore the LORD of the world says, the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary. |
| 25. **And I will return My hand upon you and purge away your dross as with lye, and remove all your tin.** | 25. **And I will turn the stroke of my might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners.** |
| 26. **And I will restore your judges as at first and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City.** | 26. **And I will appoint in you true judges, steadfast as at the first, and your counselors as at the beginning. Afterward you will be called the city of truth, the faithful city.** |
| 27. Zion shall be redeemed through justice and her penitent through righteousness. | 27. Zion will be redeemed when judgment is performed in her, and the ones who have performed the Law will return to her in righteousness/generosity. |
| 28. **And destruction shall come over rebels and sinners together, and those who forsake the Lord shall perish.** | 28. **But rebels and sinners will be shattered together, and those who have forsaken the Law of the LORD will be consumed.** |
| 29. For they shall be ashamed of the elms that you desired, and you shall be humiliated because of the gardens that you chose. | 29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens of the idols in which you assemble. |
| 30. For you shall be like an elm whose leaves are wilting, and like a garden that has no water. | 30. For you will be like a terebinth when its leaves fall, and like a channeled garden without water. |
| 31. And the[ir] strength shall become as tow, and its perpetrator as a spark, and both of them shall burn together, with no one to extinguish [the fire]. **{P}** | 31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when they are brought near to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for them. |
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**Special Ashlamatah Jeremiah 2:4-28 + 4:1-2**

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ **Hearken** to the word of the Lord, O house of Jacob, and all the families of the house of Israel. | 4. ¶ **Listen** to the word of the LORD, O house of Jacob, and every descendant of the house of Israel. |
| 5. So says the Lord: What wrong did your forefathers find in Me, that **they distanced themselves from Me, and they went after futility and themselves became futile?** | 5. Thus says the LORD: "What did your fathers ‎find in My Memra (that was) false that they removed themselves from the fear of Me, and went astray after the idols and became worthless? |
| 6. And they did not say, "Where is the Lord, Who brought us up from the land of Egypt, Who led us in the desert, in a land of plains and pits, in a land of waste and darkness, in a land where no man had passed and where no man had dwelt. | 6. And they did not say: ‘Let us fear from before the LORD, who brought us up from the land of Egypt, who led us in the wilderness, in a ‎land level and waste, in a land desolate, and of the shadow of death; in the land in which no man passes by, and no man dwells there.' |
| 7. And I brought you to a forest land to eat of its produce and its goodness, and you came and contaminated My land, and made My heritage an abomination. | 7. And I brought you into the land of Israel which was planted like Carmel, to eat its fruit and its goodness; but you went up and defiled the ‎land of the house of My Shekhina and you made my inheritance into the worship of idols. |
| 8. The priests did not say, "Where is the Lord?" And those who hold onto the Torah did not know Me and the rulers rebelled against Me, and the prophets prophesied by Baal and followed what does not avail. | 8. The priests did not say: 'Let us fear before the ‎LORD'; nor did the teachers of the Law study to know the fear of Me. But the king/ rebelled against My Memra, and the prophets of falsehood ‎prophesied in the name of the idols, and went after what would not profit them. |
| 9. Therefore, I will still contend with you, says the Lord, and with your children's children will I contend. | 9. Therefore I am going to exact punishment from you, ‎says the LORD, ‎and from the children of your sons whom I am going to punish, if they act according to your deeds. |
| 10. For pass over [to] the isles of the Kittites and see, and send to Kedar and consider diligently, and see whether there was any such thing, | 10. For cross over to the coast lands of the ‎Kittim, and see; and send to the province of the Arabs and observe carefully; and see the nations who go into exile from district to district ‎and from province to province transporting their idols and carrying them with them: And in the place where they settle, they spread their ‎tents, and set up their idols and worship them. Where now is a nation and language which has acted like you, O house of 'Israel? |
| 11. Whether a nation exchanged a god although they are not gods. Yet My nation exchanged their glory for what does not avail. | 11. Behold, the nations have not forsaken the service of the idols, and they are idols in which there is no profit, But My people have forsaken ‎My service, for the sake of which I bring glory upon them, and they have gone after what will not profit them. |
| 12. Oh heavens, be astonished about this, and storm, become very desolate, says the Lord. | 12. Mourn, O heavens, because ‎of this, because of the land of Israel which is to be wasted, and because of the Sanctuary which is to be made desolate, and because My ‎people have done evil deeds to excess, says the LORD. |
| 13. **For My people have committed two evils; they have forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water.** | **13. For My people have committed two evils: they have forsaken My service, for the ‎sake of which I bring goodness upon them like a fountain of water which does not cease; and they have strayed after the idols which are ‎like broken pits for them, which cannot guarantee water.** |
| 14. Is Israel a slave? Is he a home-born slave? Why has he become a prey? | 14. Was Israel like a slave? Is he the son of a slave? Why is he handed over to ‎plunderers? |
| 15. Young lions roar over him: they have raised their voice, and they have made his land a desolation; his cities were burnt without an inhabitant. | 15. Kings will shout against him; they will lift up their voice and make' his land a desolation; his cities will be desolate ‎without inhabitant. |
| 16. Also the children of Noph and Tahpanhes will break your crown. | 16. Moreover the children of Memphis and Tahpanhes will kill your mighty men and plunder your herds. |
| 17. Is not this caused to you by your forsaking the Lord your God at the time He leads you by the way? | 17. Will not ‎this punishment be exacted from you because you have forsaken the worship of the LORD your God, who showed you the way which was ‎right but you did not walk in it? |
| 18. And now, what have you to do in the way of Egypt to drink the water of the Shihor and what have you to do in the way of Assyria to drink the water of the river? | 18. And now what profit was it for you to associate with Pharaoh the king of Egypt to cast your males ‎into the river? And what profit was it for you to make a covenant with the Assyrians (that they should) banish you yonder beyond the ‎Euphrates? |
| 19. Your evil will chastise you, and your backslidings will reprove you, and you shall know and see that your forsaking the Lord your God is evil and bitter, and fear of Me was not upon you, says the Lord God of Hosts. | 19. I have brought sufferings upon you. but you have not refrained from your wickednesses; and **because you have not ‎returned to the Law** punishment will be exacted from you. And know and see that I will bring evil and bitterness upon you, O Jerusalem, **because you have forsaken the worship of the LORD your God,** **and have not set my fear before your eyes,** says the ‎LORD God of Hosts. |
| 20. For of old I broke your yoke, I tore open your yoke-bands, and you said, "I will not transgress," but on every lofty hill and under every leafy tree, you recline as a harlot. | 20. For from of old I have broken the yoke of the nations from your neck. I have severed your chains; and you said; ‎‎'We will not again transgress against Your Memra. But on every exalted height and under every leafy tree you worship the idols. |
| 21. Yet I planted you a noble vine stock, throughout of right seed; now how have you turned yourself into a degenerate wild vine to Me? | 21. And ‎ I Myself established you before Me like the plant of the choice vine. **All of you were doers of the truth**; and how then are you changed ‎before Me in your corrupted works? You have turned aside from My worship: you have been like a vine in which there is no profit. |
| 22. For if you wash with natron and use much soap, your iniquity is stained before Me, says the Lord God. | 22. Even ‎if you think to be cleansed of your sins, just as they cleanse (things) with natron and make white with soap, behold, like the mark of a ‎blood-stain which is unclean, so are your sins many before Me, says the LORD God. |
| 23. How do you say, "I have not been defiled; I have not gone after the Baalim"? See your way in the valley, know what you have done, [like] a swift young she-camel, clinging to her ways. | 23. How do you say: 'I am not defiled, I have not walked ‎after the idols of the nations'? Lift up your eves upon your ways and see when you were dwelling in the ‎valley in front of Beth Peor, know what you did; you were like a swift young camel who corrupts her ways. |
| 24. A wild donkey accustomed to the desert, that snuffs up the wind in her desire, her tendency like the sea creatures, who can hinder her? **All who seek her will not weary; in her month they will find her.** | 24. Like a wild ass who dwells in the wilderness, walking in the pleasure of her soul, drinking the wind like a wild ass, ‎thus the assembly of Israel has rebelled and strayed from the Law, and does not wish to return. Say to her, O prophet,**’All those who seek ‎My Law will not be forgotten: in its time they will find it.‎'** |
| 25. **Withhold your foot from going barefoot** and your throat from thirst; but you said, "I despair. No, for I love strangers, and I will follow them." | 25. **Restrain your foot from associating with the nations.** and your mouth from worshipping the idols. But you said: 'I have turned away from ‎your worship. No; because I have loved to associate with the nations, so will I follow the worship of their idols.' |
| 26. As the shame of a thief when he is found out, **so have the house of Israel been ashamed; they, their kings, their princes, their priests, and their prophets.** | 26. Like the shame of ‎a man who is considered trustworthy and is found to be a thief, **so is the house of Israel ashamed, they, their kings, their princes, and their ‎priests, and their prophets of falsehood.** |
| 27. They say to the wood, "You are my father," and to the stone, "You bore us," for they turned to Me their nape and not their face, and at the time of their misfortune they say, "Arise and save us." | 27. saying to an image of wood; 'You are our father’; and saying to something which is made of ‎stone: ‘You created us.' For they have turned their back on My worship, and have not set the fear of Me before their faces. But when ‎misfortune comes upon them, they renounce their idols, confessing before Me and saying: 'Have mercy on us and redeem us'. |
| 28. Now where are your gods that you have made for yourself; let them get up if they will save you at the time of your misfortune, for as many as your cities were your gods, O Judea. **{S}** | 28. But where ‎are your deities which you made for yourselves? Let them ‎ arise, if they can, to redeem you in the time of your misfortune: for the number of your towns is (the same) as (the number of) your deities, ‎‎O men of the house of Judah.‎ **{S}** |
|  |  |
| 1. **If you return, O Israel, says the Lord, to Me**, you shall return, and **if you remove your detestable things from My Presence, you shall not wander.** | 1. **‎"If you return, O Israel, to My worship**, says the LORD, your repentance will be received before your decree is sealed; and **if you remove your abominations from before Me, then you will not be exiled.** |
| 2. **And you will swear, "As the Lord lives," in truth and in justice and in righteousness, nations will bless themselves with him and boast about him.** | 2. **And if you swear in My ‎Name, The LORD is He who Exists; in truth, in justice, and in righteousness/ generosity, then will the nations be blessed through ‎Israel, and will glorify themselves through him.‎ {S}** |
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**Rashi’s Commentary for: Yirm’yahu (Jeremiah) 2:4-28 + 4:1-2**

**6 And they did not say,** Where is the Lord that we should follow other gods?

**plains** Heb. ערבה (planure in O.F.), related to pianoro in Old Italian, meaning ‘a plateau.’

**and pits** Heb. ושוחה (enfosses in O.F.), pitted.

**waste** Heb. ציה (degat in French).

**and darkness** Heb. וצלמות . An expression of darkness.

**7 to a forest land** To the land of Israel which is planted like כרמל , meaning: planted like a forest.

**8 and those who hold onto the Torah** The Sanhedrin.

**and the rulers** the kings.

**prophesied by Baal** In the name of Baal.

**9 Therefore, I will still contend** Before I bring misfortune upon you, I will still contend with you through My prophets, although I have already contended with you many days.

**10 the isles of the Kittites** To the isles of the Kittites. איי is (isles in French).

**and send to Kedar** And send to Kedar to see their custom.

**and consider diligently** And put your heart to it to consider the matter diligently.

**whether** Heb. הן , like אם , if. Whether either of those nations exchanged its god although they are no gods, yet My nation exchanged their glory, with which they were honored. The Kittites and the Kedarites were tent dwellers and cattle herders, who would travel, go, and wander from pasture to pasture and from desert to desert, and they carry their gods with them to the place where they encamp. But I carried you until I established you, yet you forsook Me. This is how Jonathan paraphrased it. Our Sages said however: The Kittites worshipped water and the Kedarites worshipped fire. And although they know that water quenches fire, they did not forsake their god.

**11 for what does not avail** For an idol that does not avail.

**12 O heavens, be astonished** Heb. שמו , an expression of astonishment, like השתוממוּ . It is the imperative form, with the same vowel points as (I Sam. 14:9): “If they say thus to us, “Wait (דּמּוּ) .” and storm Heb. ושערו , an expression of סער , a storm.

**become very desolate** As though you are becoming desolate because of the Temple that is destined to be destroyed.

**13 two evils** **Had they exchanged their Deity [lit. their fear] for one His equal, it would be one evil, and now that they have forsaken Me, that I am a spring of living waters, to follow idols, which are like cisterns of stored up water, and they are broken and cracked, and their water is absorbed in their cracks, these are two evils.**

**to dig** Heb. לחצב , lit. to hew.

**that do not hold** (Tendront in O.F.) their water, for the water will make their edge and their walls muddy, and they cave in.

**14 Is he a home born slave?** The son of a maidservant.

**15 roar** roar, a present tense.

**young lions** Symbolic of kings.

**were burnt** were burnt with fire.

**16 Also the children of Noph and Tahpanhes** They are the Egyptians upon whom you trust for aid.

**will break your crown** They will break your skull. ירעוּך is an expression of breaking (רציצה) , as we translate ורצוץ , “and crushed” (Deut. 28:33), וּרעיע .

**17 Is not this caused to you** Is not this misfortune and this retribution caused to you by the guilt and the iniquity that you have forsaken the Lord your God?

at the time He leads you by the way For He would teach you the good and the straight way.

**18 what have you to do in the way of Egypt** Why do you leave Me and trust in Egypt?

**to drink the water of the Shihor** For they drowned your male children in the Nile. Shihor is the Nile, as it is said: “From the Shihor which is before Egypt,” in the Book of Joshua (13:3).

**and what have you to do to rebel against Me** so that you should be exiled to the way of Assyria, to the other side of the Euphrates River?

**19 Your evil will chastise you** Eventually, your evil will bring suffering upon you.

**and your backslidings,** Heb. ומשבותיך , an expression related to “backsliding children (שובבים) ” (infra 3:22).

**will reprove you** Heb. תוכחך , an expression of reproof.

**and the fear of Me was not** **My fear was not in your heart that you should fear Me.**

**20 I broke your yoke** To the wooden yoke an expression of breaking applies, and to the yoke-bands which are of leather an expression of tearing open applies.

**yoke-bands** [ מוסרותיך are the] ropes used to shackle the yoke [to the animal].

**and you said, “I will not transgress.”** your words.

**but on every lofty hill** But you did not keep your promise, for on every lofty hill you recline (צעה) . This is an expression of a bed and a sheet (מצע) . [The word] כי serves as an expression of ‘but.’

**21 I planted you a noble vine stock** Heb. שורק is the branches of a good vine, that is to say the children of pious and righteous fathers. **Its midrashic interpretation is: I planted you שורק . I added for you to the seven commandments of the children of Noah, six hundred and six, as is the numerical value of שורק .**

**degenerate** Heb. סוּרי (Destoultours in O.F).

**wild vine** that grows in the forests.

**22 with natron** A type of earth with which garments are cleansed and rubbed.

**soap** Heb. בּֽרִית , cleanliness. Comp. “And pure (וּבַר) of heart” (Ps. 24:4). Some explain בּֽרִית as savon in French, soap.

**your iniquity is stained** Jon. renders: Like the mark of a stain that is unclean, so have your sins increased before Me. כתם is tka in O.F.

**your iniquity** This is said concerning the iniquity of the ‘Golden Calf,’ which remains in existence forever, as it is stated: “And on the day of My visitation, I will visit upon them their sin” (Exodus 32:34). **All visitations that come upon Israel have part of the iniquity of the Golden Calf in them.**

**23 See your way in the valley** See what you have done opposite Beth-Peor, and until now you adhere to that way like a swift she camel clinging to her ways.

**young she-camel** Heb. בכרה , a young female camel, **that loves to wander.** “The young camels (בכרי) of Midian” (Isa. 60:6) is translated “and they are young camels,” as we find in Sanhedrin 52a: There are many old camels laden with the skins of young camels (הוגני) .

**clinging** Adhering to the ways of her youth, an expression similar to: “it would have clung (מסריך סריך) ” (Chullin 51a). This may be associated with “a shoe thong (שרוך נעל) ” (Gen. 14:23). She binds the ways of her youth in her heart.

**24 A wild donkey** (salvatico in O.F.) wild, and some interpret it as poulain in O.F., a foal.

**accustomed to the desert** Accustomed to be in the deserts, s**o she loves to wander.**

**that snuffs up the wind** She opens her mouth and snuffs up the wind, and he always returns to his place.

**her tendency like the sea creatures, who can hinder her?** That trait of the sea creatures that she has, for also the sea creature snuffs up the wind, as it is said: “They snuff up the wind like sea creatures” (infra 14:6). Who can hinder her from that trait? So it is with you who can return you from your evil way?

**her tendency like a sea creature** Son dagronemant in O.F., **dragon nature**. Jonathan rendered it in this manner, כערודה . Another explanation: It is an expression of wailing, comp. “moaning and wailing”

**all who seek her will not weary** For they will weary needlessly, for they will be unable to overtake her. What will her end be? In her month, they will find her. There is one month in the year that she sleeps for the whole month, and then she is captured. You, too, - **one month (viz. Ab) was already prepared for you from the days of the spies, when your forefathers established it as a time of vain weeping, therein**, you will be captured. (תּאניה ואניה) (Lam. 2:5). Another explanation: (sa contree in French,) her country, comp. Taanath Shiloh (Josh. 16:6).

**25 Withhold your foot from going barefoot** This your habit, like the wild donkey that loves to wander. My prophets say to you, “Withhold your foot from idolatry lest you go barefoot into exile and withhold your throat from dying of thirst.”

**but you said** concerning the words of the prophets.

**I despair It is of no concern.** I despair of your words. נואש is (nonkalajjr in O. F.) nonchalair in modern French.

**26 when he is found out** At the beginning, when he is found to be a thief, and he was presumed to be faithful. In this manner, Jonathan rendered it.

**27 and at the time of their misfortune they say** i. e., they say to Me, “Arise and save us.” Jonathan, too, translates in this manner: And at the time that misfortune befalls them, they deny their idols and confess before Me, and say. “Have mercy upon us and save us.”

**28 as many as your cities were your gods** In every city was another god.

**Chapter 4**

**1 If you return,** O Israel with this repentance, to Me, you will return to your original glory and greatness.

**and if you remove your detestable things from My Presence** Then you shall not wander to go out in exile.

**2 And you will swear, “As the Lord lives,” in truth** When you swear by My name, you will swear in truth, not as now, that it is written concerning you, “And if they say, ‘As the Lord lives,’ surely they swear falsely” (5:2).

**nations will bless themselves with him** **If you do so, then nations will bless themselves with Israel. Every non-Jew will say to his son, “You shall be like So-and-so the Jew.”**

* **Hakham’s Interpretation –** The “Him” here is speaking about G-d or an special agent of G-d as it is written: “in which G-d’s Name is in him” (cf. Exodus 23:21). Further, The word translated as “will bless themselves” is ***“Hit’barku”*** which can also mean ***“Graft themselves,”*** so that the verse could be translated as: ***“And you will swear as Ha-Shem lives, in truth, in justice, and in righteousness/generosity***, ***then the Goyim*** (Gentiles) ***will be grafted into Him*** (G-d) ***and in Him*** (G-d) ***will they glory.”*** [Cf. Romans 11:17 ff. and Gen. 18:18; and 22:18.]

**boast** Heb. יתהללו , they will recite your praise. Another explanation of is יתהללו : Whoever is able to cleave to Israel will boast about the matter (porvanter in French).

**Verbal Tallies**

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

**& H.H. Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy) 23:10-24:13**

**Tehillim (Psalms) 133-135**

**Yeshayahu (Isaiah) 1:16-26**

**Mk 15:40-41, Lk 23:49, Rm 14:10-23**

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

Night - , Strong’s number 03915.

Go / bring - יצא, Strong’s number 03318.

Within / midst / into - תוך, Strong’s number 09432.

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

Come / down - בוא, Strong’s number 0935.

Wash - רחץ, Strong’s number 07364.

Water - מים, Strong’s number 04325.

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

**Tehillim (Psalms) 134:1** « A Song of degrees. » Behold, bless ye the LORD, all ye servants of the LORD, which by **night <03915>** stand in the house of the LORD.

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

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

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

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

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 23:10– 24:13** | **Psalms**  **Ps 133 – 135** | **Ashlamatah**  **Is 1:16-26** |
| --- | --- | --- | --- | --- |
| **yn"doa]** | Lord |  | Ps. 135:5 | Isa. 1:24 |
| **xa'** | countrymen,  brother | Deut. 23:19 Deut. 23:20 Deut. 24:7 | Ps. 133:1 |  |
| **rx;a;** | since, after | Deut. 24:4 |  | Isa. 1:26 |
| **by"a'** | enemies | Deut. 23:14 |  | Isa. 1:24 |
| **lk;a'** | eat | Deut. 23:24 |  | Isa. 1:19 Isa. 1:20 |
| **la,** | outside, before | Deut. 23:10 |  | Isa. 1:23 |
| **~yhil{a/** | GOD | Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 | Ps. 135:2 Ps. 135:5 |  |
| **~ai** | if | Deut. 24:12 |  | Isa. 1:18 Isa. 1:19 Isa. 1:20 |
| **#r,a,** | land,  earth,  ground | Deut. 23:20 Deut. 24:4 | Ps. 134:3 Ps. 135:6 Ps. 135:7 Ps. 135:12 | Isa. 1:19 |
| **rv,a]** | who,  which | Deut. 23:10 Deut. 23:15 Deut. 23:16 Deut. 23:20 Deut. 23:23 Deut. 24:3 Deut. 24:4 Deut. 24:5 Deut. 24:9 Deut. 24:11 | Ps. 135:6 Ps. 135:18 |  |
| **aAB** | bring,  go,  come | Deut. 23:10 Deut. 23:11 Deut. 23:18 Deut. 23:20 Deut. 23:24 Deut. 23:25 Deut. 24:10 Deut. 24:13 |  | Isa. 1:23 |
| **rx;B'** | choose | Deut. 23:16 | Ps. 135:4 |  |
| **tyIB;** | house | Deut. 23:18 Deut. 24:1 Deut. 24:2 Deut. 24:3 Deut. 24:5 Deut. 24:10 | Ps. 134:1 Ps. 135:2 Ps. 135:19 Ps. 135:20 |  |
| **%r'B'** | bless | Deut. 23:20 Deut. 24:13 | Ps. 134:1 Ps. 134:2 Ps. 134:3 Ps. 135:19 Ps. 135:20 Ps. 135:21 |  |
| **bN"G"** | thief | Deut. 24:7 |  | Isa. 1:23 |
| **rb;D'** | promise, speak,  spoken | Deut. 23:23 | Ps. 135:16 | Isa. 1:20 |
| **vr'D'** | surely, seek | Deut. 23:21 |  | Isa. 1:17 |
| **hy"h'** | how,  have,  happens,  become | Deut. 23:12 Deut. 23:13 Deut. 24:1 Deut. 24:2 |  | Isa. 1:21 Isa. 1:22 |
| **%l;h'** | walks, goes,  come | Deut. 23:14 Deut. 24:2 |  | Isa. 1:18 |
| **hn"z"** | harlot | Deut. 23:18 |  | Isa. 1:21 |
| **ld'x'** | refrain, cease | Deut. 23:22 |  | Isa. 1:16 |
| **aj.xe** | sin | Deut. 23:21 Deut. 23:22 |  | Isa. 1:18 |
| **dy"** | place, hand | Deut. 23:12 Deut. 23:20 Deut. 23:25 Deut. 24:1 Deut. 24:3 | Ps. 134:2 Ps. 135:15 | Isa. 1:25 |
| **hwhy** | LORD | Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 | Ps. 133:3 Ps. 134:1 Ps. 134:2 Ps. 134:3 Ps. 135:1 Ps. 135:2 Ps. 135:3 Ps. 135:5 Ps. 135:6 Ps. 135:13 Ps. 135:14 Ps. 135:19 Ps. 135:20 Ps. 135:21 | Isa. 1:18 Isa. 1:20 Isa. 1:24 |
| **ac'y"** | must go,  must come | Deut. 23:10 Deut. 23:12 Deut. 24:2 Deut. 24:5 Deut. 24:9 Deut. 24:11 | Ps. 135:7 |  |
| **bv;y"** | among,  live | Deut. 23:13 Deut. 23:16 | Ps. 133:1 |  |
| **laer'f.yI** | Israel | Deut. 23:17 Deut. 24:7 | Ps. 135:4 Ps. 135:12 Ps. 135:19 | Isa. 1:24 |
| **yKi** | that,  for,  when | Deut. 23:10 Deut. 23:14 Deut. 23:21 Deut. 23:22 Deut. 23:24 Deut. 23:25 Deut. 24:1 Deut. 24:3 Deut. 24:5 Deut. 24:7 Deut. 24:10 |  | Isa. 1:20 |
| **lKo** | any,  all,  whole,  every,  entire | Deut. 23:18 Deut. 23:19 Deut. 23:20 Deut. 24:5 Deut. 24:8 | Ps. 134:1 Ps. 135:5 Ps. 135:6 Ps. 135:9 Ps. 135:11 Ps. 135:18 | Isa. 1:23 Isa. 1:25 |
| **@s,K,** | money | Deut. 23:19 | Ps. 135:15 | Isa. 1:22 |
| **aol** | unclean,  none, no | Deut. 23:10 Deut. 23:17 Deut. 24:1 Deut. 24:5 Deut. 24:6 |  | Isa. 1:23 |
| **lyIl;** | nocturnal, night | Deut. 23:10 | Ps. 134:1 |  |
| **~yIm;** | water | Deut. 23:11 |  | Isa. 1:22 |
| **!mi** | because,  outside,  any | Deut. 23:10 Deut. 23:12 Deut. 23:17 | Ps. 135:5 Ps. 135:8 |  |
| **~yIr'c.mi** | Egypt | Deut. 24:9 | Ps. 135:8 Ps. 135:9 |  |
| **hl'x]n"** | inheritance | Deut. 24:4 | Ps. 135:12 |  |
| **~x;n"** | compassion,  relieved |  | Ps. 135:14 | Isa. 1:24 |
| **!t;n"** | defeat,  give, put | Deut. 23:14 Deut. 23:24 Deut. 24:1 Deut. 24:3 Deut. 24:4 | Ps. 135:12 |  |
| **db,[,** | slave,  servant | Deut. 23:15 | Ps. 134:1 Ps. 135:1 Ps. 135:9 Ps. 135:14 |  |
| **!yI[;** | eyes | Deut. 24:1 | Ps. 135:16 | Isa. 1:16 |
| **l[;** | among, against | Deut. 23:13 |  | Isa. 1:25 |
| **dm;['** | remain, stand | Deut. 24:11 | Ps. 134:1 Ps. 135:2 |  |
| **hP,** | edge, mouths |  | Ps. 133:2 Ps. 135:16 Ps. 135:17 | Isa. 1:20 |
| **ab'c'** | army, hosts | Deut. 24:5 |  | Isa. 1:24 |
| **hw"c'** | commanded | Deut. 24:8 | Ps. 133:3 |  |
| **ha'r'** | see, saw | Deut. 23:14 | Ps. 135:16 |  |
| **!AvarI** | former, first | Deut. 24:4 |  | Isa. 1:26 |
| **#x;r'** | bathe, wash | Deut. 23:11 |  | Isa. 1:16 |
| **bWv** | turn, return | Deut. 23:13 Deut. 23:14 Deut. 24:4 Deut. 24:13 |  | Isa. 1:25 Isa. 1:26 |
| **xl;v'** | sends, sent | Deut. 24:1 Deut. 24:3 Deut. 24:4 | Ps. 135:9 |  |
| **~v'** | there | Deut. 23:12 | Ps. 133:3 |  |
| **%w<T'** | reenter, mist | Deut. 23:10 Deut. 23:11 | Ps. 135:9 |  |
| **bAj** | pleases,  good,  pleasant | Deut. 23:16 | Ps. 133:1 Ps. 133:2 Ps. 135:3 |  |
| **hf'['** | preform,  make,  do, did,  done | Deut. 23:23 Deut. 24:8 Deut. 24:9 | Ps. 134:3 Ps. 135:6 Ps. 135:7 Ps. 135:18 |  |
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**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 23:10 – 24:13** | **Psalms**  **133 – 135** | **Ashlamatah**  **Is 1:16-26** | **Peshat**  **Mk/Jude/Pet**  **Mk 15:40-41** | **Remes 1**  **Luke**  **Lk 23:49** | **Remes 2**  **Acts/Romans**  **Rm 14:10-23** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαθός | pleases, good, pleasant | Deut. 23:16 | Ps. 133:1 Ps. 133:2 Ps. 135:3 |  |  |  |  |
| ἀδελφός | countrymen, brother | Deut. 23:19 Deut. 23:20 Deut. 24:7 | Ps. 133:1 |  |  |  |  |
| ἁμαρτία | sin | Deut. 23:21 Deut. 23:22 |  | Isa. 1:18 |  |  | Rom. 14:23 |
| ἄνθρωπος | man, men | Deu 23:10  Deu 24:7  Deu 24:11 Deu 24:12 | Psa 135:8  Psa 135:15 |  |  |  | Rom. 14:18 Rom. 14:20 |
| ἀποθνήσκω | die | Deu 24:3 Deu 24:7 |  |  |  |  | Rom. 14:15 |
| ἀπόλλυμι | destroyed |  |  | Isa 1:25 |  |  | Rom. 14:15 |
| βασιλεία | kingdom |  | Psa 135:11 |  |  |  | Rom. 14:17 |
| βρῶμα | food | Deu 23:19 |  |  |  |  | Rom. 14:15 Rom. 14:20 |
| Γαλιλαία | Galilee |  |  |  | Mk. 15:41 | Lk. 23:49 |  |
| γράφω | wrote, write | Deu 24:1 Deu 24:3 |  |  |  |  | Rom. 14:11 |
| γυνή | woman, wife | Deu 24:1 Deu 24:3 Deu 24:4  Deu 24:5 |  |  | Mk. 15:40 | Lk. 23:49 |  |
| δίδωμι | defeat, give, put | Deut. 23:14 Deut. 23:24 Deut. 24:1 Deut. 24:3 Deut. 24:4 | Ps. 135:12 |  |  |  | Rom. 14:12 |
| δικαιοσύνη | righteousness |  |  | Isa 1:21 Isa 1:26 |  |  | Rom. 14:17 |
| διώκω | prusuing |  |  | Isa 1:23 |  |  | Rom. 14:19 |
| ἔργον | works | Deu 23:20 | Psa 135:15 |  |  |  | Rom. 14:20 |
| ἐσθίω | eat | Deut. 23:24 |  | Isa. 1:19 Isa. 1:20 |  |  | Rom. 14:20 Rom. 14:21 Rom. 14:23 |
| θεός | GOD | Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 | Ps. 135:2 Ps. 135:5 |  |  |  | Rom. 14:10 Rom. 14:11 Rom. 14:12 Rom. 14:17 Rom. 14:18 Rom. 14:20 Rom. 14:22 |
| ἵστημι | stand, stood | Deut. 24:11 | Ps. 134:1 Ps. 135:2 |  |  | Lk. 23:49 |  |
| καθαρός | clean | Deu 23:10 |  | Isa 1:16 Isa 1:25 |  |  | Rom. 14:20 |
| καλός | good |  | Psa 133:1 Psa 135:3 | Isa 1:17 |  |  |  |
| κρίνω | judge |  | Psa 135:14 | Isa 1:17 Isa 1:23 |  |  | Rom. 14:10 Rom. 14:13 Rom. 14:22 |
| κύριος | LORD | Deut. 23:14 Deut. 23:18 Deut. 23:20 Deut. 23:21 Deut. 23:23 Deut. 24:4 Deut. 24:9 Deut. 24:13 | Ps. 133:3 Ps. 134:1 Ps. 134:2 Ps. 134:3 Ps. 135:1 Ps. 135:2 Ps. 135:3 Ps. 135:5 Ps. 135:6 Ps. 135:13 Ps. 135:14 Ps. 135:19 Ps. 135:20 Ps. 135:21 | Isa. 1:18 Isa. 1:20 Isa. 1:24 |  |  |  |
| λέγω | say, said |  |  | Isa 1:18 Isa 1:24 |  |  | Rom. 14:11 |
| μακρόθεν | far off, from a distance |  |  |  | Mk. 15:40 | Lk. 23:49 |  |
| οἶνος | wine |  |  | Isa 1:22 |  |  | Rom. 14:21 |
| ὅς, ἥ, ὅ | who, which | Deut. 23:10 Deut. 23:15 Deut. 23:16 Deut. 23:20 Deut. 23:23 Deut. 24:3 Deut. 24:4 Deut. 24:5 Deut. 24:9 Deut. 24:11 | Ps. 135:6 Ps. 135:18 |  | Mk. 15:40 |  | Rom. 14:15 Rom. 14:21 Rom. 14:22 Rom. 14:23 |
| οὐδείς | anyone, nothing, one | Deu 24:5 |  |  |  |  | Rom. 14:14 |
| πᾶς | any, all, whole, every, entire | Deut. 23:18 Deut. 23:19 Deut. 23:20 Deut. 24:5 Deut. 24:8 | Ps. 134:1 Ps. 135:5 Ps. 135:6 Ps. 135:9 Ps. 135:11 Ps. 135:18 | Isa. 1:23 Isa. 1:25 |  |  |  |
| πείθω | yielding |  | Psa 135:18 |  |  |  | Rom. 14:14 |
| πολύς, πολλός | many, much |  | Psa 135:10 |  | Mk. 15:41 |  |  |
| ὕδωρ, ὕδατος | water | Deut. 23:11 |  | Isa. 1:22 |  |  |  |
| χείρ | place, hand | Deut. 23:12 Deut. 23:20 Deut. 23:25 Deut. 24:1 Deut. 24:3 | Ps. 134:2 Ps. 135:15 | Isa. 1:25 |  |  |  |
|  |  |  |  |  |  |  |  |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:21-22**

**By: Hakham Yitschaq ben Moshe Magriso**

**4:21 - Rabbi Yaaqob said: This world is like an antechamber before the World to Come. Prepare yourself in the antechamber so as to enter the banquet hall.**

**4:22 - He used to say: Better one hour in repentance and good deeds in this world than all the life in the World to Come. And better one hour of tranquility of spirit in the World to Come than all the life of this world.**

The master now comes to amplify upon Rabbi Yannai's earlier statement, "In our hands we do not have [the reason for] the prosperity of the wicked, and also not the suffering of the righteous" (4:19). It is very disturbing in this world to see the wicked with much peace of mind, while the righteous/generous undergo much suffering.

Now Rabbi Yaaqob comes to tell us that we should not be disturbed by this situation, since this world is like nothing compared to the World to Come. If anything, this world is merely like the portal at the entrance to the King's palace.

This is true in two ways. First, the portal is of negligible importance compared to the palace. Similarly, this world is negligible in relation to the World to Come.

Second, when a man is standing in the portal, he prepares himself and attempts to attain his composure, so when he meets the lord of the palace he will be at his best. Similarly, a person should try to prepare himself in this world, mending his ways, repenting, keeping the commandments and doing good deeds. Then he will be able to enter the Palace, the World to Come, before the King of Kings, the blessed Holy One.

The preparation can only be in this world, not in the World to Come. It is thus taught, ׳/He who prepares on Friday, will eat on the Sabbath."

The master also said, "Better one hour of repentance and good deeds in this world than all the life of the World to Come." This world is where we must repent if we have sinned. It is also the place were we observe the commandments and do good deeds. The World to Come, on the other hand, is where we reap the fruits of our good. This situation cannot be reversed. In the World to Come, there is no way for a person to do good or to repent. Similarly, in this world, there is no true reward for one's good.

Therefore, an hour spent in doing good or repenting in this world is worth more than one's entire lifetime in the World to Come. Even if a person devoted his entire life in the World to Come to trying to repent or do good deeds, his effort would be in vain. Therefore, a single hour of repentance and good deeds here in this world is worth more than an entire lifetime in the World to Come.

Conversely, however, one hour of serenity and self-satisfaction in the World to Come is better than all the lives of this world. In this world there is no reward for one's good, save as the merest shadow of one's reward in the World to Come.

There are some authorities who interpret the master's words to read, "One hour of repentance and good deeds in this world is good from all the life of the World to Come." How good and beautiful it is for a person to keep the commandments and do good deeds, and, if he has sinned, to try to repent. If he does so even for one hour in this world, he will earn life in the World to Come, which is long, endless life.

Moreover, "One hour of tranquility in the World to Come is good from all the life in this world." It is worthwhile for a person to spend his entire life working for the merit to attain even one hour in the World to Come. Whatever one has in the World to Come is priceless.

**Nazarean Talmud**

**Sidra of “Debarim (Deut.) 23:10 —24:13”**

**“Shabbat “Shim’u” – “Hear you”**

**By: H. Em Rabbi Dr. Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| ¶ **And all** of those who **he made to stand[[57]](#footnote-57) and those knew of him, and the women[[58]](#footnote-58) who had accompanied him from Galilee who saw these** things, **stood** and watched from **a distance.** | **¶ Now there were also** (some)**women[[59]](#footnote-59) watching from a distance, among whom** were**Miriam[[60]](#footnote-60) Migdalah, and Miriam the mother of Ya’aqov the younger and Yosi, and Shlomit. When he was in Galil, they used to follow him** (Yeshua) **and minister to him served** as the deaconesses for Yeshua**;[[61]](#footnote-61) and** there were **many other** (women) **who came up to Yerushalayim with him.** |

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| --- |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **¶ But why do you pass judgment** (on) **your** Jewish **brother[[62]](#footnote-62)** without first hearing the judgments of the Jewish Bet Din? **Or, why do you despise your** Jewish **brother? For** **all of us will stand before the judgment seat of God. For it is written,[[63]](#footnote-63) "*By Myself have I sworn, the word is gone forth from My mouth in righteousness/generosity, and will not come back, that unto Me every knee will bow, every tongue will swear.*”** (Isa 45:23)  **¶ So then each one of us will give an account of himself to God.** **Therefore let us no longer** pass **judgment** on **another brother** because this is the occupation of the Jewish Bet Din, **but rather determine this -- not to put a hindrance or obstacle in a brother's way** by eating that which is forbidden. **I know and** am **convinced in the Master Yeshua that no one is intrinsically unclean**;[[64]](#footnote-64) **but to him who knows what is unclean, to him, it is unclean.** **If you, eating that which is unfit** (because you are a novice/new convert[[65]](#footnote-65)) and you **upset your brother, you are no longer walking together in love** (unity). **Do not ruin that for which Messiah died** by eating that, which is unfit. **Therefore, do not let what is a good thing for you** (the life you received in Messiah, becoming partakers of the covenants of promise (Eph. 2:12) **be spoken of as evil** by not following the dietary laws; **for the kingdom** (governance) **of God is not eating and drinking, but righteousness/generosity** conduct according to the Torah and acts of generosity **and shalom** (peace) **and glad acceptance of the Ruach HaKodesh** i.e. Oral Torah. **For the servant of Messiah is acceptable to God** because he follows the Written and Oral Torah **and is approved by** Jewish **men** of nobility - Royal Anashim. **So then, we pursue the things, which make for shalom** (wholeness - unity) **and the building up of one another. Do not tear down the work[[66]](#footnote-66) of God for the sake of** (unfit) **food**. **Everything clean,[[67]](#footnote-67)** (kosher) is acceptable **but** it is **evil for the man[[68]](#footnote-68) who eats** unfit things **and** things, which **give offense**. **It is good not to eat** forbidden **meat or to drink** forbidden **wine, or** (to do anything)**by which your brother stumbles. The faithful obedience, which you have, as your** own conviction **before God. Happy is he who does not condemn himself in what he examines** (to determine if it is fit). **But he who through judgment is condemned if he eats** that which is unfit, **because** his is **not** eating **from faithful obedience; and whatever is not from faithful obedience is sin.[[69]](#footnote-69)** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 23:10 – 24:13 | Ps 133 – 135 | Is 1:16-26 | Mordechai 15:40-41 | 1 Luqas 23:49 | Romans 14:10-23 |

**Commentary to Hakham Tsefet’s School of Peshat**

**Adam, where are you?**

Gen 3:7-10 **And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles** (to camouflage themselves in the Garden). **And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the Adam and his wife** (Hava) **hid themselves amongst the trees of the garden** from the presence of the LORD God. **And the LORD God called unto the man, and said unto him: “Where are uou?” And he said: “I heard Your voice in the garden, and I was afraid, because I was naked; and I hid myself.”**

This question is neither ambiguous nor cursory. This question strikes at the very core of our Torah reading and associated materials including the Nazarean Codicil. Adam and Hava, having eaten from the tree of knowledge of good and evil, used the leaves of the trees to try to camouflage themselves from the Presence of G-d while hiding among the trees of the Garden.

Hakham Tsefet’s shift in topic from the last pericope is expeditious and highly noticeable. This sandwich mechanism is designed to capture attention. While Bultmann[[70]](#footnote-70) and others would suggest that, this piece was added later, is a section of “isolated tradition.” We must affirm that this piece of text is vital to the continuous flow of materials related to the Torah Seder, as we will here now show. Mordechai’s (Mark) present pericope is staged with five characters.

* Miriam Migdalah
* Miriam the Mother of Ya’aqov and Yosi
* Ya’aqov the small
* Yosi (little Yoseph)
* Shlomit

While the mention of the men, Ya’akov and Yosi are undoubtedly important to the materials at hand, however, Hakham Tsefet, through his Sofer (scribe) Mordechai (Mark) makes the focal point of the present pericope the women. Of course, the million-dollar question is why?

Butler[[71]](#footnote-71) points out three characteristics from the present materials

1. loyalty
2. labor
3. leaders

We will add that they were also “followers” of Yeshua. The Greek word **ἠκολούθουν** (**ἀκολουθέω** *akoloutheo*) in present context means to follow the halakhic norms taught by Yeshua and the House of Hillel.[[72]](#footnote-72) Donahue notes that the more formal use of this word is “disciple” (talmid).[[73]](#footnote-73) Therefore, the ‘women” are not just “women.” These women are a part of Yeshua’s talmidim, be it perhaps, less “formal” for a woman to be considered a talmid. Nevertheless, this would make sense because halakhic teachings affect the whole household.

**Names Places and Titles**

Contemporary scholars fumble over the materials suggesting addition and manipulation.[[74]](#footnote-74) Furthermore, they are perplexed as to why the text mentions ONLY specific women. This approach to Markan text is so amazing that I am puzzled.

When a piece of text, such as our present pericope is stripped of appropriate hermeneutic the next best hermeneutic is conjecture. While I am certain that a “conjectured hermeneutic” is not a legitimate hermeneutic, when reading these “scholars,” we end with more conjecture than fact. Simple context and logic serves to tell these “scholars” that they should be trying to locate the “missing link.” So long as the “missing link” (Triennial Torah Reading Lectionary and four levels of Rabbinic hermeneutics) remains hidden to them, they will NEVER see the real Yeshua.

Mordechai (Mark) makes a double mention of the name “Miriam” (Mary).[[75]](#footnote-75)

**Mar 15:**40 **Now there were also** (some)**women watching from a distance, among whom *were* Miriam Migdalah, and Miriam the mother of…**

This red flag tells me that when we read the Torah Seder and related materials that we should be looking for Miriam (Mary). And, low-and-behold here she is:

**D’barim 24:8 Be cautious regarding the lesion of tzara'ath, to observe meticulously and you shall according to all that the Levite priests instruct you; as I have commanded them,** [so shall you] **observe to do. 9 Remember what the Lord, your God, did to Miriam on the way, when you went out of Egypt.**

This solves the question of “later additions” and “isolated traditions.” Furthermore, the present little pericope of Mordechai (Mark) demands connection with the present Torah Seder. Or, should we say that this little parenthetical pericope teaches us that the materials of the Nazarean Codicil MUST be read within the framework of the Triennial Torah Lectionary.[[76]](#footnote-76) The confused scholars relegate these women to a role that they cannot occupy during Biblical times. They make the women “witnesses” to the events, which took place at various stages of Yeshua’s life. Unfortunately, this type of scholarship has its root in replacement or displacement theology. Women were never “witnesses” within Jewish circles. This is not to misplace trust or say that women were not trustworthy. G-d forbid, that anyone should believe that such a thing were the case! Rather, women served in other aspects of “ministry” without risking to be exposed as an inaccurate witness and its consequent shame and possible punishment. This is one of the greatest acts of betrayal committed against the women of our present era.

If the women are not diminished to the role of witnesses, why does Mark mention these women? Again, the answer lays in the mention of **Miriam**.

**Miriam**

Mordechai’s (Mark) mention of Miriam is rooted in the fact that she is mentioned parenthetically in the present Torah Portion as noted above. However, we must ask the question, what relationship do the two women named Miriam in our present pericope have in common with Miriam the sister of Moshe Rabbenu?

The above-cited passage from D’barim 24:8-9 tells us, “be cautious regarding the lesion of tzara'ath.” In the next sentence we are told, “Remember what the Lord, your God, did to **Miriam** on the way, when you went out of Egypt.” What is it that we are to remember about Miriam when we went out of Egypt?

**Numbers 12:1-2** And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman. 2 And they said: 'Has the LORD indeed spoken only with Moses? Has He not spoken also with us?' And the LORD heard it. JPS

We will not rehearse the entire story here for the sake of time and space. “Miriam spoke against Moses.” The Sages have reviewed these materials and determined that Miriam technically did not speak Lashon Hara. Her crime is in elevating herself to the same level of prophecy with Moshe her brother. Miriam failed to recognize that her brother Moshe had ascended to the highest level of prophecy. Miriam also being a prophetess, failed to realize that her level could never match the level of Moshe Rabbenu. Consequently, we see a form of negative speech resulting in G-d’s punishment of Miriam with the skin disease of “tzara'ath.”

Moshe prayed for the healing of his sister Miriam as recorded…

**Num 12:13-15** And Moses cried unto the LORD, saying: “Heal her now, O God, I beseech You.” 14 And the LORD said unto Moses: “If her father had but spit in her face, should she not hide in shame seven days? Let her be shut up without the camp seven days, and after that she will be brought in again.” 15 And Miriam was shut up without the camp seven days; and the people journeyed not until Miriam was brought in again.

Miriam paralyzed the B’ne Yisrael until she served her penance. However, in similar fashion the “spies” sent to spy out Eretz Yisrael brought back an evil report. Again, this “evil report,” a form of lashon hara paralyzed the B’ne Yisrael. The B’ne Yisrael were doomed to wander in the wilderness for 40 years. The Sages tell us that the report of the spies occurred on the 9th of Av.[[77]](#footnote-77) These events set in motion the subsequent chain of events that has plagued the B’ne Yisrael to this day.

However, we are told that the B’ne Yisrael waited for Miriam. Why were the B’ne Yisrael subjected to this period of immobility?

**Exodus 2:1-4** And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months. 3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. 4 **And his sister (Miriam) stood afar off**, to know what would be done to him.

Even though G-d punished Miriam for her speech against Moshe, she merited the delay of the B’ne Yisrael. This is because she waited and watched to make sure that her infant brother Moshe would be safe when he was placed in the river Nile. She, like Adam, camouflaged herself in the reeds of the river to assure the safety of her brother Moshe Rabbenu. While Adam hides because of sin, Miriam hides for the sake of Heaven. Herein we have the parallels between the Torah Seder and Mordechai (Mark).

**Mar 15:**40 **Now there were also** (some)**women watching from a distance, among whom *were* Miriam Migdalah, and Miriam the mother of…**

**Exodus 2:4** **And his sister (Miriam) stood afar off**, to know what would be done to him.

﻿**Midrash Rabbah Shemot I:22** AND HIS SISTER **STOOD AFAR OFF** (II. 4). **Why did Miriam stand afar off?** R. Amram in the name of Rab said: Because **Miriam prophesied**, “My mother is destined to give birth to a son who will save Israel;”

**Peroration**

Therefore, the present pericope is NOT about women witnesses or any such silliness. It is about remembering Miriam, the sister of Moshe. Likewise, we draw the context for Mordechai (Mark) from the Torah Seder. In the previous pericope, Hakham Tsefet through his Sofer (scribe) Mordechai (Mark) teaches us to speak positively when speaking about a Tsaddiq.[[78]](#footnote-78) The statement is reinforced here with the reflection of Miriam. The Ramban sees this “remembrance” as a positive mitzvah.[[79]](#footnote-79) By making this mitzvah a positive Mitzvah (commandment) we are forced to “remember Miriam” in a way that teaches us the extreme importance of NOT speaking Lashon Hara (evil, slanderous speech) especially against a Tsaddiq (Hakham).

Without delving in to Remes, we can easily see the connection of Hakham Shaul’s Letter to the Congregation at Rome and its connections to Mordechai (Mark) and the Torah Seder.

**Commentary to Hakham Shaul’s School of Remes**

**Mishnah. Now there were also** (some)**women watching from a distance, among whom *were* Miriam Migdalah…**

Hakham Shaul notes the connection to the Torah Seder through the Mishnah of Mordechai (Mark). Therefore, Hakham Shaul reads this Mishnah as a reference to Miriam, the sister of Moshe Rabbenu[[80]](#footnote-80) who watched “**from afar**” as a guarantee that Moshe Rabbenu would be safe after being placed in the river Nile.

**Shemot (Exodus) 2:4** **And his sister (Miriam) stood afar off**, to know what would be done to him.

Miriam’s hiding among the reeds of the river Nile can be seen as the initiation of a tikun for the sin of Adam. Adam’s hiding in the trees of the Garden revealed his sin of eating the forbidden fruit (food). Miriam’s hiding revealed her care for the redeemer of the B’ne Yisrael.

**…and Miriam the mother of Ya’aqov the younger and Yosi**

The mention of Miriam again alerts Hakham Shaul to the deeper mention of Miriam. Perhaps Hakham Shaul plays on the same idea forwarded by the Ramban.

The Ramban sees this “remembrance” as a positive mitzvah (commandment).[[81]](#footnote-81) By making this mitzvah a positive Mitzvah we are forced to “remember Miriam” in a way that teaches us the extreme importance of NOT speaking Lashon Hara (evil, slanderous speech) especially against a Tsaddiq (Hakham).

Remembering Miriam requires recital of the story of her **“lashon hara”** against her brother Moshe.

**B’Midbar** (Num.)12:1-2 And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman. 2 And they said: 'Has the LORD indeed spoken only with Moses? Has He not spoken also with us?' And the LORD heard it. JPS

How does Hakham Shaul read the incident of Miriam? Hakham Shaul derived the halakhah that we may not speak evil against a Hakham and further extends the mitzvah (commandment) to include our brothers.

**Romans 14:**10-13 **¶ But why do you pass judgment** (on) **your** Jewish **brother[[82]](#footnote-82)** without first hearing the judgments of the Jewish Bet Din? **Or, why do you despise your** Jewish **brother? For** **all of us will stand before the judgment seat of God. For it is written,[[83]](#footnote-83) "*By Myself have I sworn, the word is gone forth from My mouth in righteousness/generosity, and will not come back, that unto Me every knee will bow, every tongue will swear.*”** (Isa 45:23)

**¶ So then each one of us will give an account of himself to God.** **Therefore let us no longer** pass **judgment** on **another brother** because this is the occupation of the Jewish Bet Din, **but rather determine this -- not to put a hindrance or obstacle in a brother's way** by eating that which is forbidden.

Hakham Shaul correctly makes a connection between judgment and Miriam as noted above. However, Hakham Shaul is drawing on a wealth of information connected to the present materials. Hakham Shaul’s allegory is seated in the passage from B’Midbar (Numbers) cited above. However, Miriam’s crime of “lashon hara” was rooted in the sense of perception. Therefore, her level of prophecy could not measure up to that of Moshe Rabbenu who superseded this level of prophecy. Consequently, Hakham Shaul is addressing those (in the Roman congregation) who do not have their senses trained to discern between good and evil.

**Heb 5:14 But solid food** (meat) **is for the mature, who because of** (habitual) **practice have their senses trained to discern good and evil.**

It is true enough that we will be judged by G-d for the deeds we have done. However, the true message of Hakham Shaul is for each talmid (disciple) to master his sense perception and judge himself.

**And Miriam and Aaron spoke against Moses because of the Kushite woman whom he had married;**

The second mention of Miriam alerts Hakham Shaul to the statement in B’Midbar cited above. The mention of the “Kushite Woman” (“Black Woman”) interpreted allegorically means that the senses have been tried with fire.[[84]](#footnote-84)

**Philo Leg. All. 2:67** For the external sense, being really shameless and impudent, though considered as nothing by God the father, in comparison of him who was faithful in all his house, to whom God himself united the Ethiopian woman, that is to say, unchangeable and well-satisfied opinion, dared to speak against Moses and to accuse him, for the very actions for which he deserved to be praised; for this is his greatest praise, that he received the Ethiopian woman, **the unchangeable nature**, **tried in the fire and found honest**; for as in the eye, the part which sees is black, so also the part of the soul which sees is what is meant by the Ethiopian woman.

Moshe Rabbenu married the Kushite (Black) woman demonstrating that he had mastered the sensual nature of his soul. Here the halakhic message of Hakham Shaul is to follow that example. Hakham Shaul’s hermeneutic shows us Yeshua a man who like Moshe had mastered his senses of perception. By way of two witnesses, Hakham Shaul teaches us that our part is to master the senses of perception. The message deepens when we see that the imagery of the Kushite (Black) woman is allegory for being “tried by fire.”

However, being “tried by fire” is also allegory for the reception of the Torah.

**Shemot (Exodus) 19:18-19** Now mount Sinai was altogether on smoke, because the LORD **descended upon it in fire**; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the **voice** of the horn waxed louder and louder, Moses spoke, and God answered him by a **voice**.

**Rom. 14:17** **for the kingdom** (governance) **of God is not eating and drinking, but righteousness/generosity** conduct according to the Torah and acts of generosity **and shalom** (peace) **and glad acceptance of the Ruach HaKodesh** i.e. Oral Torah.

The governance of G-d is allegory for the understanding of the Oral Torah as pictured in Miriam. While Moshe Rabbenu is the Torah itself, the Oral Torah is pictured in the compassionate person of Miriam. The present story of Miriam demonstrates what happens when men and women become legalistic. When the Torah is not balanced by the Oral Torah, people become legalistic. Furthermore, when the Oral Torah is not rooted in the Torah we have a breakdown of the balanced Torah of G-d.

**Peroration**

**Now there were also** (some) **women watching from a distance, among whom *were* Miriam Migdalah…**

**Shemot (Exodus) 2:4** **And his sister (Miriam) stood afar off**, to know what would be done to him.

The accumulated materials teach us a powerful lesson. The lesson of “remembering” Miriam as taught by the Ramban is a positive mitzvah (commandment). Positive mitzvoth are the tools for repairing this broken world. We have discussed the reparation of the world through acts of tikun over the past several pericopes. The resounding message of the “governance of G-d” and Miriam as allegory for the Oral Torah has one resounding implication. That message is found in the words “**afar off**” or **“from a distance**.” Hakham Tsefet’s message is that, the Jewish people of the first century needed to fully prepare themselves for the coming Diaspora, pictured in Miriam’s actions and mirrored in the report of the Spies. Miriam “from a distance” is Diaspora. Hakham Shaul furthers the Mishnah of Hakham Tsefet by teaching the vital importance of the Oral Torah as the tool, which would be the guiding light to carry the Jewish people through the night of the Diaspora alluded to in the prayer of the evening Shema in the previous pericope. In this age of darkness we must, in the words of Hakham Shaul be men of nobility, Royal Anashim.[[85]](#footnote-85)

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat: “Chazon” – Sabbath: “The Vision”**

**(Third of Three Sabbaths of Penitence)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲזוֹן** |  | **Saturday Afternoon** |
| **“Chazon”** | Reader 1 – D’barim 24:14-18 | Reader 1 – D’barim 26:1-3 |
| **“The Vision”** | Reader 2 – D’barim 24:19-22 | Reader 2 – D’barim 26:4-7 |
| **“La Visión”** | Reader 3 – D’barim 25:1-4 | Reader 3 – D’barim 26:8-11 |
|  | Reader 4 – D’barim 25:5-7 |  |
| D’barim (Deut.) 24:14- 25:19 | Reader 5 – D’barim 25:8-10 | **Monday & Thursday**  **Mornings** |
| Psalm 136-137 | Reader 6 – D’barim 25:11-16 | Reader 1 – D’barim 26:1-3 |
| Ashlam.: Zechariah 7:8 – 8:3  **Special:** Isaiah 1:1-27 | Reader 7 – D’barim 25:17-19 | Reader 2 – D’barim 26:4-7 |
| P. Abot 4:23 | Maftir – D’barim 25:17-19 | Reader 3 – D’barim 26:8-11 |
| N.C.: Mark 15:42-47;  Lk 23:50-56; Rm 15:1-13 | Isaiah 1:1-27 |  |

**Coming Fast:**

**Fast of the 9th of Ab**

**Saturday Evening 25th of July – Sunday Evening 26th of July**

**For further information see:** [**http://www.betemunah.org/tishabav.html**](http://www.betemunah.org/tishabav.html)

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The King was anointed with oil. [↑](#footnote-ref-1)
2. Ibn Ezra [↑](#footnote-ref-2)
3. Tehillim (Psalms) 133:1. [↑](#footnote-ref-3)
4. Oil is a remez to Mashiach who is *The Anointed One*. Oil is also a remez to Torah wisdom as we see in: GEMARA. And Joab sent to Tekoa and fetched thence a wise woman. ***Menachoth 85b*** *Why to Tekoa? — R. Johanan said, Because they were accustomed to olive oil, wisdom could be found among them.* [↑](#footnote-ref-4)
5. Oil is a lubricant that prevents friction. [↑](#footnote-ref-5)
6. The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman, on verse 119:73. Zechariah6:13 [↑](#footnote-ref-6)
7. Tehillim (Psalms) 133:3. [↑](#footnote-ref-7)
8. Tehillim (Psalms) 134:1 [↑](#footnote-ref-8)
9. Commentary to Berachot chapter one. Joshua Boaz ben Simon Baruch (died 1557), also known as the Shiltei Giborim after a work he authored, was a prominent Talmudist who lived at Sabbioneta, and later at Savigliano. He was a descendant of an old Judæo-Spanish family, and probably settled in Italy after the banishment of the Jews from Spain. When he was twenty-three years old, he began to publish useful works on the Talmud, in which he displayed vast erudition. [↑](#footnote-ref-9)
10. Tehillim (Psalms) 134:1. See Besomim Rosh in Siddur Otzar HaTefillos, Maariv service. [↑](#footnote-ref-10)
11. Night - , Strong’s number 03915. [↑](#footnote-ref-11)
12. Ibid. 6 - Rabbi Yochanan remarked, “Those who study Torah at night are considered as if they were engaged in the Temple service”. (Menachoth 110a) [↑](#footnote-ref-12)
13. Psalms 113-118 [↑](#footnote-ref-13)
14. Jerusalem Talmud Pesachim5:7, Ta’anit3:11 [↑](#footnote-ref-14)
15. Ta’anit3:9 and Pesachim *118a*. [↑](#footnote-ref-15)
16. Tehillim (Psalms) 137:1 [↑](#footnote-ref-16)
17. Tehillim (Psalms) 120-134 all bear the superscription ‘A song of ascents.’ Hence he probably means Psalms 120-136. [↑](#footnote-ref-17)
18. Tehillim (Psalms) 135:4 [↑](#footnote-ref-18)
19. The subject matter of Psalm 136:25-26. Which is a great thing indeed, and for that He is praised by the reciting of the great Hallel. [↑](#footnote-ref-19)
20. Tehillim (Psalms) 145 [↑](#footnote-ref-20)
21. Lit., ‘that he is a son of’. [↑](#footnote-ref-21)
22. Tehillim (Psalms) 119 [↑](#footnote-ref-22)
23. Tehillim (Psalms) 145:16 [↑](#footnote-ref-23)
24. Tehillim (Psalms) 136. [↑](#footnote-ref-24)
25. Tehillim (Psalms) 136:25 [↑](#footnote-ref-25)
26. The alphabetical arrangement and the sixteenth verse, dealing with God’s merciful provision for all living things. [↑](#footnote-ref-26)
27. Shir HaShirim (Song of Songs) 1:3 [↑](#footnote-ref-27)
28. Debarim Rabbah 7:3 [↑](#footnote-ref-28)
29. Students of the Wise Ones. [↑](#footnote-ref-29)
30. Shoftim (Judges) 9:9 [↑](#footnote-ref-30)
31. Tehillim (Psalms) 45:8 [↑](#footnote-ref-31)
32. Debarim (Deuteronomy) 33:24; Tehillim (Psalms) 23:5 [↑](#footnote-ref-32)
33. II Shmuel (Samuel) 12:20; Daniel. 10:3 [↑](#footnote-ref-33)
34. Bamidbar (Numbers) 5:15 [↑](#footnote-ref-34)
35. Vayikra (Leviticus) 5:11 [↑](#footnote-ref-35)
36. Vayikra (Leviticus) 13:45 [↑](#footnote-ref-36)
37. Tehillim (Psalms) 36:9 [↑](#footnote-ref-37)
38. Yeshayahu (Isaiah) 5:1 [↑](#footnote-ref-38)
39. Nedarim 64b. This section is an edited excerpt from the Encyclopedia Judaica. [↑](#footnote-ref-39)
40. Mishna = Torah study by repetition. [↑](#footnote-ref-40)
41. If you’ve ever wondered why it is that the English word “eight” is spelled with a silent “gh”, the answer lies in Hebrew. In Hebrew, the language in which God spoke to Adam, each letter of the Hebrew alphabet has an attached, intrinsic numerical value. In Hebrew, the letter with the numerical value of eight, Chet, is pronounced gutturally, like ‘ch’ in Bach. This guttural sound in the word for eight has been kept in many languages, such as German (acht), although it is no longer pronounced in English. [↑](#footnote-ref-41)
42. Seven colors in the rainbow and notes in music spectrum. [↑](#footnote-ref-42)
43. Seven colors in the rainbow and notes in music spectrum. [↑](#footnote-ref-43)
44. Bereshit (Genesis) 41:51 [↑](#footnote-ref-44)
45. Not to eat of the tree of knowledge. [↑](#footnote-ref-45)
46. In fact seven laws were given to Noah. These laws, regarded as obligatory upon all mankind (justice, idolatry, etc.). [↑](#footnote-ref-46)
47. The 613 laws imposed upon Israel at Sinai. [↑](#footnote-ref-47)
48. The word oil is frequently applied to the Torah. Both are sources of light. R. Berechiah points out that the physical light provided by oil is of no avail without the light of Torah. [↑](#footnote-ref-48)
49. Mishlei (Proverbs) 19:25 [↑](#footnote-ref-49)
50. Rashi does point out that very often words written in song form seem to have repetition, nevertheless Chazal have their own interpretation. [↑](#footnote-ref-50)
51. Bamidbar (Numbers) 12:3 [↑](#footnote-ref-51)
52. HaGaon HaRav Shlomo Zalman Auerbach zt”l. Shlomo Zalman Auerbach (Hebrew: שלמה זלמן אוירבך‎; July 20, 1910 - February 20, 1995) was a renowned Orthodox Jewish rabbi, posek, and rosh yeshiva of the Kol Torah yeshiva in Jerusalem, Israel. [↑](#footnote-ref-52)
53. Shemot (Exodus) 16:7 [↑](#footnote-ref-53)
54. Vayikra (Leviticus) 10:3 [↑](#footnote-ref-54)
55. Debarim (Deuteronomy) 33:8 - Moshe is the one who hit the rock and as a result Moshe and Aharon do not enter the land of Israel [↑](#footnote-ref-55)
56. The First Temple was destroyed because of the idol worship, prohibited sexual relations, and bloodshed that took place within it; and the Second Temple was destroyed “because they love money and each one hates his neighbor”. [↑](#footnote-ref-56)
57. **εἱστήκεισαν –** made to stand cf. m. Aboth 1:1 [↑](#footnote-ref-57)
58. Verbal connection to D’barim 24:1 [↑](#footnote-ref-58)
59. Verbal connection to D’barim 24:1 [↑](#footnote-ref-59)
60. Verbal connection to D’barim 24:8 [↑](#footnote-ref-60)
61. Yesod (Foundation) – Violet Virtue: Emet (Truth/Honesty) Ministry: Parnas [Pastor] (Female – hidden). Here we have the women who serve in the Pastoral office of the Ten men of the Congregation. These women were not simple table waiters. They served to carry out the administrative duties associated with the woman’s role in the Esnoga (Synagogue). [↑](#footnote-ref-61)
62. Here Hakham Shaul is speaking to Converts who are judging their Torah observant brothers. This “judgment” is most likely by those who, in their zeal of fresh conversion to Judaism became so zealous for the Torah that they bordered “legalism.” I am most certain that in some cases they were in fact legalistic. This problem in the Synagogue created considerable near insurmountable barriers.

    Furthermore, many scholars make these issues the difference between the “strong” and the “weak.” I find here no such case. My findings we cannot concur with the teachings of these “legalists” who are judging other by extreme standards, which were neither reasonable nor applicable. [↑](#footnote-ref-62)
63. Verbal connection to D’barim 24:1 [↑](#footnote-ref-63)
64. The phrase and term “unclean” does not indicate sinfulness. When used with regard to foods the food that is “unclean” refers to that which is unfit to eat because it lacks those criteria for being “kosher.” However, in many other uses the term unclean means ritual impurity. As our Torah Seder, points out this may be from various reasons. Therefore, the appropriate measure must be taken to keep holiness (the Shekinah – D’barim 23:10) within the camp. [↑](#footnote-ref-64)
65. Here it is more likely that the person being addressed is someone who is a candidate for conversion. [↑](#footnote-ref-65)
66. Verbal connection to D’barim 23:20 [↑](#footnote-ref-66)
67. Verbal connection to D’barim 23:10 [↑](#footnote-ref-67)
68. Verbal connection to D’barim 23:18 [↑](#footnote-ref-68)
69. Verbal connection to D’barim 23:19; Psa 133:1 [↑](#footnote-ref-69)
70. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 773 [↑](#footnote-ref-70)
71. Butler, J. G. (2008). *Analytical Bible Expositor, Matthew to Mark* (Vol. 10). Clinton, Iowa: LBC Publications. p. 763 [↑](#footnote-ref-71)
72. We must maintain that Yeshua followed and contributed to the teachings of the House (School) of Hillel. Therefore, we assert that Yeshua’s followers (talmidim, talmidot in this case) conducted themselves according to the halakhic norms of Hillel. And, we must acknowledge the fact that these practices are located in the Nazarean Codicil and the Oral teachings of the Mishnah and Gemarah. [↑](#footnote-ref-72)
73. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 449 [↑](#footnote-ref-73)
74. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 773 [↑](#footnote-ref-74)
75. While there are those scholars that do not believe that the title Mary should be translated into the Hebrew, “Miriam” the Greek New Testament uses the transliteration **Μαριάμ** *Mariam* for Mary. Cf. Luk. 1:30 [↑](#footnote-ref-75)
76. We have stated “Triennial Torah Lectionary” because even if the reading cycle was only annual, we would still have this piece of Mark connected with this piece of the Torah reading cycle. However, we believe that the present pericope is one of those pericopes that offers strong evidence for the Triennial Torah reading cycle. [↑](#footnote-ref-76)
77. m. Taanit 4:6 [↑](#footnote-ref-77)
78. Cf. Mark 15:39 [↑](#footnote-ref-78)
79. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol.5 Sefer D’barim). Artscroll Series, Mesorah Publications ltd. p. 613 [↑](#footnote-ref-79)
80. Cf. Shemot (Exodus) 2:4 [↑](#footnote-ref-80)
81. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol.5 Sefer D’barim). Artscroll Series, Mesorah Publications ltd. p. 613 [↑](#footnote-ref-81)
82. Here Hakham Shaul is speaking to Converts who are judging their Torah observant brothers. This “judgment” is most likely by those who, in their zeal of fresh conversion to Judaism became so zealous for the Torah that they bordered “legalism.” I am most certain that in some cases they were in fact legalistic. This problem in the Synagogue created considerable near insurmountable barriers.

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83. Verbal connection to D’barim 24:1 [↑](#footnote-ref-83)
84. Philo Leg. All. 2:42 It is also worthwhile to consider why Adam added the word "now," for he says, "This now is bone of my bone." The explanation is, external sensation exists now, having its existence solely with reference to the present moment. For the mind touches three separate points of time; for it perceives present circumstances, and it remembers past events, and it anticipates the future. [↑](#footnote-ref-84)
85. Cf. Romans 14:18 cited above [↑](#footnote-ref-85)