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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** |
| **Adar 16, 5775 – March 06/07, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Mar 06 2015 – Candles at 6:29 PM  Sat. Mar 07 2015 – Habdalah 7:26 PM | **Austin & Conroe, TX, U.S.**  Fri. Mar 06 2015 – Candles at 6:15 PM  Sat. Mar 07 2015 – Habdalah 7:10 PM | **Brisbane, Australia**  Fri. Mar 06 2015 – Candles at 5:57 PM  Sat. Mar 07 2015 – Habdalah 6:49 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Mar 06 2015 – Candles at 6:23 PM  Sat. Mar 07 2015 – Habdalah 7:20 PM |  | **Manila & Cebu, Philippines**  Fri. Mar 06 2015 – Candles at 5:467PM  Sat. Mar 07 2015 – Habdalah 6:37 PM |
| **Miami, FL, U.S.**  Fri. Mar 06 2015 – Candles at 6:07 PM  Sat. Mar 07 2015 – Habdalah 7:00 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Mar 06 2015 – Candles at 5:35 PM  Sat. Mar 07 2015 – Habdalah 6:33 PM | **Olympia, WA, U.S.**  Fri. Mar 06 2015 – Candles at 5:46 PM  Sat. Mar 07 2015 – Habdalah 6:51 PM |
| **San Antonio, TX, U.S.**  Fri. Mar 06 2015 – Candles at 6:19 PM  Sat. Mar 07 2015 – Habdalah 7:13 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Mar 06 2015 – Candles at 5:28 PM  Sat. Mar 07 2015 – Habdalah 6:30 PM | **Singapore, Singapore**  Fri. Mar 06 2015 – Candles at 7:01 PM  Sat. Mar 07 2015 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**  Fri. Mar 06 2015 – Candles at 5:41 PM  Sat. Mar 07 2015 – Habdalah 6:40 PM | **Tacoma, WA, U.S.**  Fri. Mar 06 2015 – Candles at 5:44 PM  Sat. Mar 07 2015 – Habdalah 6:49 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 Prof. Dr. Conny Williams & beloved family

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

**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!**

**Barukh Dayan Emet!**

**This Torah Seder is dedicated in memory of Dr. Merle Killian, the father of His Eminence Rabbi Dr. Hillel ben David. Dr. Merle Killian was a prominent Neuro-Surgeon in California. He worked for many years in his profession “pro bono publico,” and instilled on His Eminence and his children the need to perform many deeds of loving-kindness. We pray that the Master of the universe recompense him for his many and great deeds of loving-kindness to all, we also pray for grace and shalom and comfort as His Eminence and his family sits in Shiva, and may he and his family be comforted with all the mourners of Zion and Jerusalem! - HaMakom yenachem et'chem b'toch shar avay'lay Tzion vi' Yerushalayim - May the Omnipresent comfort you among the mourners of Zion and Jerusalem, amen ve amen!**

**Shabbat: Shabbat “R’eh HaChiloti” - “See, I have begun”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **רְאֵה הַחִלֹּתִי** |  |  |
| **“R’eh HaChiloti”** | Reader 1 – Debarim 2:31-35 | Reader 1 – D’barim 2:23-25 |
| **“See, I have begun”** | Reader 2 – Debarim 2:36-38 | Reader 2 – D’barim 3:26-28 |
| **“Mira, he comenzado”** | Reader 3 – Debarim 3:1-4 | Reader 3 – D’barim 3:23-29 |
| Debarim (Deut.) 2:31 – 3:22 | Reader 4 – Debarim 3:5-7 |  |
| Ashlamatah: Joshua 10:12-21 | Reader 5 – Debarim 3:8-11 |  |
|  | Reader 6 – Debarim 3:12-17 | Reader 1 – D’barim 3:23-25 |
| Psalm 109:1-31 | Reader 7 – Debarim 3:18-22 | Reader 2 – D’barim 3:26-28 |
|  | Maftir – Debarim 3:20-22 | Reader 3 – D’barim 3:23-29 |
| N.C.: Mk. 14:12-16;  Lk 22:7-14; Rm. 9:1-5 | Joshua 10:12-21 |  |

**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!**

**Contents of the Torah Seder**

* Victory Over Sihon – Deuteronomy 2:31-37
* Further Victories – Deuteronomy 3:1-7
* Allotment of the Conquered Land – Deuteronomy 3:8-17
* Mode of Conquest – Deuteronomy 3:18-22

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) 2:31 – 3:22‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 31. And the Lord said to me, Behold I have begun to deliver Sihon and his land before you; begin to drive him out, that you may inherit his land. | 31. And the LORD said to me, See, within the space of a sun and a moon I have begun to deliver Sihon and his country into your hand; begin you to cast him out, to inherit his land. |
| 32. Then Sihon went forth towards us, he and all his people, to war at Jahzah. | 32. And Sihon came out to meet us, he and all his people, to do battle at Jehaz. |
| 33. And the Lord our God delivered him to us; and we smote him and his sons and all his people. | 33. And the LORD our God delivered him up before us, and we smote him, and his children, and all his people. |
| 34. And we conquered all his cities at that time, and utterly destroyed every city, the men, women, and the young children; we left over no survivor. | 34. And we subdued all his cities at that time, and destroyed all the towns, the men, women, and children, we left none to escape; |
| 35. Only the cattle we took for a prey unto ourselves with the spoil of the cities which we had taken. | 35. only the cattle took we for prey and the spoil of the towns which we subdued. |
| 36. From Aroer which is on the edge of the valley of Arnon, and from the city that is in the valley,even unto Gilead, there was not a city too high for us: the Lord our God delivered up all before us. | 36. From Aroer, on the bank of the river Arnona, and the city which is built in the midst of the river, even unto Gilead, there was no city too strong for us, the LORD our God gave all of them up before us. |
| 37. Only to the land of the children of Ammon you came not near; all the side of the river Yabbok and the cities of the hill country, and wherever the Lord our God commanded us. | 37. Only to the land of the children of Ammon we went not near, nor to any place on the river Jobeka, nor to the cities of the mountain, according to all that the LORD our God had commanded us. |
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| 1. Then we turned and went up the way of Bashan, and Og, the king of Bashan, came forth toward us, he and all his people, to war at Edrei | 1. And turning, we went up by the way of Mathnan: and Og the king of Mathnan came out to meet us, he and all his people, to give battle in Edrehath. |
| 2. And the Lord said to me, "Do not fear him, for I have given him, all his people, and his land into your hand, and you shall do to him as you did to Sihon, king of the Amorites, who dwelt in Heshbon. | 2. And the LORD said to me, Fear him not; for into your hand I have delivered him, and all his people, and his land; and you will do to him as you have done to Sihon king of the Amoraah, who dwelt in Heshbon. |
| 3. So the Lord, our God, delivered into our hands also Og, the king of Bashan and all his people, and we smote him until no remnant remained of him. | 3. And the Lord our God gave up into our hands Og the king of Mathnan, and all his people; and we smote him till no remnant remained to him. |
| 4. And we conquered all his cities at that time; there was not a town that we did not take from them sixty cities, all the territory of Argobthe kingdom of Og in Bashan. | 4. And we subdued all his cities at that time, there was no city which we took not from them, sixty cities, the whole boundary of Targona, the kingdom of Og in Mathnan. |
| 5. All these cities were fortified with high walls, double doors, and bolts, in addition to a great many unwalled cities. | 5. All these cities were fortified, surrounded with high walls, shut up with gates and bars; besides open towns very many. |
| 6. And we utterly destroyed them as we did to Sihon, king of Heshbon, utterly destroying every citythe men, the women, and the young children. | 6. And we utterly destroyed their cities: as we did to Sihon king of Heshbon, so destroyed we with every city the men, women, and children. |
| 7. But all the beasts and the spoils of the cities, we took as spoil for ourselves. | 7. But all the cattle, and the prey of the cities, we made a spoil for ourselves. |
| 8. At that time we took the land out of the hands of the two kings of the Amorites who were on that side of the Jordan, from the brook of Arnon to Mount Hermon. | 8. And at that time we took from the power of the two kings of the Amorites the land beyond the Jordan, from the streams of Arnona unto Mount Hermon. |
| 9. The Sidonians call Hermon Sirion; and the Amorites call it Senir. | 9. The Sidonaee call Hermon the fruit-producing Mount, but the Amoraee call it the Snowy Mountain, because the snow never ceases from it either in summer or winter. |
| 10. All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. | 10. All the cities of the plain, and all Gilead, and all Mathnan, unto Selukia and Edrehi, cities of the kingdom of Og in Mathnan. |
| 11. For only Og, king of Bashan, was left from the remnant of the Rephaim. His bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? Nine cubits was its length, and four cubits its breadth, according to the cubit of a man. | 11. For only Og king of Mathnan remained of the remnant of the giants who perished in the deluge. Behold, his bedstead was a bedstead of iron; behold, it is placed in the archive-house in Rabbath, of the Bene Ammon, nine-cubits its length, and four cubits its breadth, in the cubit of his own (stature). |
| 12. And this land, which we possessed at that time; from Aro'er, which is by the brook of Arnon, and half of Mount Gilead and its cities, I gave to the Reubenites and to the Gadites. | 12. And this land which we took in possession at that time, from Aroer unto the border of the river, and half of Mount Gilead, and the cities, I have given to the tribe of Reuben and Gad; |
| 13. And the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh; all the territory of Argob, all of Bashan; that is called the land of Rephaim. | 13. but the remaining part of Gilead, and all Mathnan, the kingdom of Og, I have given to the half tribe of Menasheh; all the limit of the region of Targona, and all Mathnan, which is called the land of the giants. |
| 14. Jair the son of Manasseh took all the territory of Argob to the boundaries of the Geshurites and the MaÕachathites, and he called them, even Bashan, after his own name, villages of Jair, to this day. | 14. And Jair bar Menasheh took the whole limit of the region of Targona, unto the limit of Korze and Antikiros, and called them by his own name Mathnan, the towns of Jair, unto this day. |
| 15. And to Machir I gave Gilead. | 15. But I gave Gilead to Makir. |
| 16. And to the Reubenites and to the Gadites I gave from Gilead to the brook of Arnon, the midst of the brook and the border, until the brook of Jabbok, which is the boundary of the children of Ammon, | 16. To the tribe Reuben and the tribe Gad have I given from Gilead to the river Arnona, half of the valley and its limit, unto the stream of Jubeka on the limit of the children of Ammon, |
| 17. the plain, the Jordan and the border thereof, from Kinnereth to the sea of the plain the Sea of Salt, under the waterfalls of Pisgah, eastward. | 17. the plain also, the Jordan, the boundary from Genesar to the sea of the plain, and the city of Tebaria, which is by the Sea of Salt, the limit of the outflow of waters from the heights of the east. |
| 18. And I commanded you at that time saying, "The Lord, your God, has given you this land to possess it; pass over, armed, before your brothers, the children of Israel, all who are warriors. | 18. And I commanded you, the tribe of Reuben, and of Gad, and the half tribe of Menasheh, at that time, saying: The LORD your God has given this land to you to possess it; but you are to go over armed before your brethren, every one girded for the host. |
| 19. But your wives, your young children, and your cattlefor I know that you have much cattle shall dwell in your cities which I have given you, | 19. Only your wives, your children, and your cattle, (for I know that you have much cattle,) will abide in your cities which I have given you, |
| 20. until the Lord has given rest to your brothers, just as [He did] for you, and until they also possess the land which the Lord, your God, is giving them on the other side of the Jordan, then every man shall return to his possession, which I have given to you." | 20. until the time when the LORD will have given rest to your brethren as to you, that they also may possess that land which the LORD your God has conferred upon you; then will you return everyone to his inheritance which I have given you. |
| 21. And I commanded Joshua at that time, saying, "Your eyes have seen all that the Lord, your God, has done to these two kings. So will the Lord do to all the kingdoms through which you will pass. | 21. And I instructed Jehoshua at that time, saying: Your eyes have seen all that the LORD your God has done to these two kings; so will the LORD do unto all the kingdoms to which you are passing over. |
| 22. Do not fear them, for it is the Lord, your God, Who is fighting for you." | 22. Fear them not, for the Word of the LORD your God fights for you. |
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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 15: Deuteronomy – I – Admonition**

By: Rabbi Yitzchaq Behar Arguiti

Published by: Moznaim Publishing Corp. (New York, 1984)

Vol. 15 – “Deuteronomy – I – Admonition,” pp. 202-229.

**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 for: ‎** **D’barim (Deuteronomy) 2:31 – 3:22‎‎‎**

**31 I have begun to deliver... before you** God forced down the guardian angel of the Amorites from above, beneath Moses’ feet and made him tread upon his neck.

**32 Then Sihon went forth** He did not send for Og to assist him. This teaches us that they did not require each other’s assistance [so powerful was each one of them.]

**33 and his sons** It is written בנו [which can also be read as בְּנוֹ ] “his son” [although traditionally it is read בָָּנָיו “his sons”], for Sihon had a son who was as mighty as he (Midrash Tanchuma, Chukath 28; Num. Rabbah 32; Midrash Chaseroth Vietheroth, p. 279).

**34 the men** Heb. מְתִם , which means “men.” Referring to the spoil taken from Sihon it is stated (verse 35), בָּזַזְנוּ לָנוּ , an expression denoting plunder בִּזָה , because it was precious to them, and every man plundered for himself. When they came to the spoils of Og, however, they were already satisfied and full, and it was contemptible in their eyes. They tore into pieces and threw away cattle and garments, and took only the silver and gold. Therefore, it states (3:7), בָּזוֹנוּ לָנוּ , which is an expression of “contempt.” It is also expounded in Sifrei, in the chapter beginning, “And Israel dwelt in Shittim” (Num. 25).

**37 all the side of the river Yabok** [means,] all the area beside the brook of Yabrok.

**Chapter 3**

**1 Then we turned and went up** The whole northern direction [from the wilderness toward Canaan] is an ascent.

**2 Do not fear him** In the case of Sihon [however] it was not necessary to state, “Do not fear him.” But [in the case of Og,] Moses feared lest the merit that he [Og] had rendered service to Abraham might stand by him, as it says, “And the fugitive came” (Gen. 14:13), and this was Og.

**4 [All] the territory of Argob** This is rendered in the Targum as כָּל בֵּית פֶּלֶךְ טְרָכוֹנָא , “the province of Trachona,” and I saw the Targum Yerushalmi of Megillath Esther, which calls a palace טְרָכוֹנִין . Hence, I derive from this that אַרְגּֽב חֶבֶל means “the province of the royal palace,” denoting that the province is called after its name. [Consequently] I learned that the province אַרְגּוֹב is the province of the king’s palace, i.e. [the province] after which the kingdom was named. Similarly, the אֶת אַרְגּוֹב found in (II) Kings (15:25) means that near the king’s palace, Pekah the son of Remaliah killed Pekahiah the son of Menahem.

**5 [in addition to...] unwalled cities-** Heb. הַפְּרָזִי , unconfined and open, i.e., without a wall. Similarly, “Jerusalem will be inhabited like unwalled towns” (Zech. 2:8).

**6 utterly destroy** Heb. הַחֲרֵם . This is the present tense: [i.e.,] continuously destroying.

**8 out of the hand** [I.e.,] from the possession.

**9 The Sidonians call Hermon, etc.** But in another passage, it states, “Until Mount Sion, which is Hermon” (Deut. 4:48). So we see that it had four names [Hermon, Sirion, Senir, and Sion]. Why was it necessary for all of them to be written [in the Scriptures]? To extol the praise of the land of Israel, that there were four kingdoms priding themselves in it—one saying, “It shall be called by my name,” and another saying, “It shall be called by my name.”

**Senir** This means “snow” in German and Slavish. (See Berliner, p. 427.)

**11 [Only Og... was left] from the remnant of the Rephaim** whom Amraphel and his allies killed in Ashteroth-Karnaim [see Gen. 14:5], and he [Og] escaped from the battle, as it is said, “And the fugitive came” (Gen. 14:13), and this is Og.-[Niddah 61a]

**according to the cubit of a man** I.e., according to the cubit of Og [from the elbow to the end of the middle finger].

**12 And this land, which we possessed at that time** The one mentioned above, “from the brook of Arnon to Mount Hermon” (verse 8).

**from Aro’er, which is by the brook Arnon** This is not to be connected with the beginning of the verse [defining “this land”], but with its conclusion, [namely,] “I gave to the Reubenites and to the Gadites.” Regarding the possession, however, that was “[from the brook of Arnon] to Mount Hermon” (verse 8).

**13 that is called the land of Rephaim** That is what I gave to Abraham.

**16 The midst of the brook and the border** The entire brook and [the land] on its opposite bank. As if to say, עַד , “until” [the brook of Arnon,] including [the brook itself, i.e., the brook itself is included in the words תּוֹךְ הַנַחַל ] and then a bit more [namely, the opposite bank, referred to by the word וּגְבֻל ].

**17 From Kinnereth** This was on the western side of the Jordan, and the inheritance of the children of Gad was on the eastern side of the Jordan; so the width of the Jordan adjoining their territory fell within their lot, and in addition, the land on its opposite bank until the Kinnereth. This is what it says, “And the Jordan and the border” of the Jordan and beyond it.

**18 And I commanded you** He was addressing the sons of Reuben and the sons of Gad.

**[pass over, armed] before your brothers** They would go in front of the [other] Israelites to battle, because they were mighty, and the enemies would fall before them, as it is said [of Gad], “He tears the arm together with the crown” (Deut. 33:20).

**Ketubim: Psalm 109:1-31**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor. Of David, a song. O God of my praise, be not silent. | 1. For praise, composed by David; a psalm. O God, my praise, do not be silent. |
| 2. For the mouth of a wicked man and the mouth of a deceitful man have opened upon me; they spoke with me with a lying tongue. | 2. For the mouth of wickedness and the mouth of deceit are open against me, they have spoken with me with a lying tongue. |
| 3. And with words of hatred they have surrounded me, and they have fought with me without cause. | 3. And those who speak hatred have surrounded me, and fought against me for no cause. |
| 4. Instead of my love, they persecute me, but I am at prayer. | 4. Because I have loved, they opposed me; but I will pray. |
| 5. They have imposed upon me evil instead of good and hatred instead of my love. | 5. And they gave me evil for good, and hatred where I had given love. |
| 6. Set a wicked man over him, and let an adversary stand at his right hand. | 6. Appoint over him a wicked man, and may an adversary stand at his right hand. |
| 7. When he is judged, let him emerge guilty, and let his prayer be accounted as a sin. | 7. When he is judged, let him come out a sinner, and may his prayer become an act of sin. |
| 8. May his days be few, and may someone else take his office of dignity. | 8. May his days be few, may another inherit the number of his years. |
| 9. May his sons be orphans and his wife a widow. | 9. May his sons be orphans, and his wife a widow. |
| 10. May his sons wander, and [people] should ask and search from their ruins. | 10. And may his sons yet wander, and beg, and seek what has become their wasteland. |
| 11. May a creditor search out all he has, and may strangers despoil his labor. | 11. May the creditor gather up all that is his, and may strangers plunder his toil. |
| 12. May he have none who extends kindness, and may no one be gracious to his orphans. | 12. May he have none to extend kindness, and may he have none to pity his orphans. |
| 13. May his end be to be cut off; in another generation may their name be blotted out. | 13. May his end be destruction; may their name be effaced in the next generation. |
| 14. May the iniquity against his forefathers be remembered by the Lord, and may the sin against his mother not be erased. | 14. May the iniquity of his fathers be remembered in the presence of the LORD; and may his mother's guilt not be effaced. |
| 15. May they be before the Lord constantly, and may He cut off their remembrance from the earth. | 15. May they be facing the decree of the LORD always; and may their memory perish from the earth. |
| 16. Because he did not remember to do kindness, and he pursued a poor and needy man, and a broken-hearted one, to kill [him]. | 16. Because he did not remember to do good, and persecutes the poor and needy man, and the lowly of heart, to be slain. |
| 17. And he loved a curse, and it came upon him; and he did not desire a blessing, and it distanced itself from him. | 17. And he loves cursing, and it came to him; and he took no pleasure in blessing, and it was far from him. |
| 18. And he donned a curse like his garment, and it came into his midst like water and into his bones like oil. | 18. And he wore cursing like a garment, and it entered his body like water, and was like oil to his limbs. |
| 19. May it be to him as a garment with which he envelops himself and as a girdle with which he constantly girds himself. | 19. May it be to him like a garment, let him be wrapped in it; may he gird himself with it as a perpetual belt. |
| 20. This is the recompense of my adversaries from the Lord, and those who speak evil upon my soul. | 20. This is the deed of those who oppose me from following the LORD, and of those who speak evil to my soul. |
| 21. But You, O God, my Lord, do with me for Your name's sake, for Your kindness is good; save me. | 21. And You, O God, the LORD, deal with me for Your name's sake; deliver me according to Your goodness and kindness. |
| 22. For I am poor and needy, and my heart has died within me. | 22. For I am poor and needy, and my heart is quiet within me. |
| 23. Like a shadow when it lengthens, I was driven about; I was stirred up like a locust. | 23. I am finished, like a shadow when it lengthens; I have wandered like a locust. |
| 24. My knees stumbled from fasting, and my flesh became emaciated from fat. | 24. My knees stumble from fasting; my flesh is lean, and no longer fat. |
| 25. **And I was a disgrace to them; they would see me, they would shake their head**. | 25. **And I have become a disgrace to them; they will see me, they will shake their heads**. |
| 26. Help me, O Lord, my God; save me according to Your kindness. | 26. Help me, O LORD, my God; redeem me according to Your kindness. |
| 27. And they should know that this is Your hand; You, O Lord, have done it. | 27. And they will know that this plague, You, O LORD, have done it. |
| 28. Let them curse and You will bless; they rose up and were ashamed, but Your servant will rejoice. | 28. They will curse, but You will bless; they will arise and be disappointed, but Your servant will rejoice. |
| 29. **May my adversaries don disgrace and enwrap themselves with their shame like a cloak.** | 29. **Those who oppose me will be clothed in shame, and their infamy will cover them like a cloak**. |
| 30. **I shall thank the Lord exceedingly with my mouth, and among many people I shall praise Him.** | 30. **I will thank the LORD greatly with my mouth, and I will praise Him in the midst of the Sages.** |
| 31. For He will stand to the right of the needy to save [him] from those who judge his soul. | 31. For He will stand at the right hand of the needy, to redeem from the discords of his soul. |
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**Rashi’s Commentary for: Psalm 109:1-31**

**1 O God of my praise, be not silent** This was said regarding all Israel.

**2 For the mouth of a wicked man** Ishmael.

**4 Instead of my love** for You, they hinder me.

**but I am at prayer** But I pray to You constantly. I found:

**5 evil instead of good** I sacrifice seventy bulls every year for the seventy nations, and we request rain, yet they harm us. Shocher Tov (109:4).

**7 When he is judged** before You, may he emerge from Your judgment guilty and wicked.

**8 his office of dignity** Heb. פקדתו , his greatness, provostie or pruvote in Old French, like (Esther 2:3): “And let the king appoint officers (פקידים) .”

**10 and [people] should ask and search from their ruins** Everyone will ask about them, what happened to So-and-so and So- and-so, because of the rumor of ruin that emerged about them. And “search” (וְדָרְשוּ) means from others, because it is vowelized with a short “kamatz,” and וְשִׁאֵלוּ also means from others, that others should ask about them. This can also be interpreted as וְשִׁאֵלוּ , of the intensive conjugation, meaning that they will go around by the doors [to beg for alms].

**11 May a creditor search out all he has** Heb. ינקש . A person who toils and searches, and longs passionately to do something is described by the expression מִתְנַקֵשׁ , i.e., shaken and going from place to place, like (Dan. 5:6): “and his knees knocked (נקשן) against each other.”

**13 in another generation** that will come after his being cut off, his name and his fame will be blotted out so that not even a remembrance will remain of him in the mouth of the generation that is born in the world after his name will be destroyed, sa retremure in Old French, its extirpation.

**14 the iniquity against his forefathers** The iniquity that he sinned against his forebears, to Abraham, whose life he shortened by five years, and to his father he caused blindness.

**and the sin against his mother** that he destroyed her womb, and that he caused the day of her burial to be concealed from the people, lest they curse her for Esau emerged from her womb, as it is said (Gen. 35:8): “Deborah, Rebecca’s nurse, died...the Plain of Weeping.” In Greek, another is called “allon,” for Jacob had another mourning along with that of Deborah, for his mother died and they concealed her death.

**15 May they be** [May] these iniquities [be] before the Lord constantly.

**16 Because he did not remember to do kindness** to engage in the mourning of his father, as Jacob had made a pottage of lentils to console Isaac, for on that day Abraham had died.

**a poor...man** Israel.

**17 And he loved a curse** [Esau loved] the curse of the Holy One, blessed be He, Whose existence he denied.

**18 And he donned a curse** He brought himself into a curse and was satisfied with breaking off the yoke of the sacrifice and the priestly blessing and the curse of the heathens.

**19 May it be to him** [May] the curse [be to him] as an envelopment like a garment. [This] I found.

**and as a girdle...constantly** Heb. ולמזח , a girdle, and so, (Job 12:21): “and loosens the belt (מזיח) of the strong.” He loosens the belt of the strong.

**23 Like a shadow when it lengthens** at eventide.

**I was stirred up** an expression of stirring and mixing and astonishment, like a locust, which wanders to and fro and is stirred up. [This] I found:

**29 and enwrap themselves...like a cloak** which enwraps and envelops the entire body.

**Meditation from the Psalms**

**Psalms ‎‎109:1-31**

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

David composed this psalm as he fled from the wrath of King Saul. Some people had slandered David to Saul and besmirched his name. David was saying: “O G-d of my praise, be not silent” (verse 1), i.e., recognize, dear G-d, how I differ from my foes. They praise themselves for their deftness at slander, but I praise myself only for my closeness to You, my Lord!

Midrash Shocher Tov says that these words describe Israel’s unique relationship to G-d. G-d is Israel’s only praise as Deuteronomy states:

***Debarim (Deuteronomy) 10:21*** *He is your praise, He is your G-d…*

And Israel is G-d’s only source of praise, as Isaiah states:

***Yeshayahu (Isaiah) 43:21*** *This nation I fashioned for Myself, so that they might recite My praise.*

Therefore, David said to HaShem, “Youare my only praise [and the praise of all Israel]. Do not be silent when we suffer and are oppressed”. O G-d, do not hold Yourself silent; be not deaf and be not still, O G-d.[[1]](#footnote-1)

David concludes this work with complete confidence that G-d will respond, For He stands at the right of the destitute, to save him from condemners of his soul.[[2]](#footnote-2)

David places his own life experience and the passions they entailed into his view of our Torah portion. He associated Sichon and Og with his own adversaries. Og, for example, experienced good from both Noach and Abraham, yet he coveted Sarah and sought to have Abraham and Lot killed. David saw Israel’s protagonists as his own protagonists. **By putting the Torah into the context of his own life, he was able to empathize with the congregation of Israel and become one with them.** Thus our psalm directly reflects both the villains of David’s day with the villains of our Torah portion.[[3]](#footnote-3)

David[[4]](#footnote-4) is the author of Tehillim. He is the vehicle through which all of congregation of Israel expresses themselves in prayer to HaShem. David represents prayer to congregation of Israel, as he states in:

***Tehillim (Psalms) 109:4*** *… I am tefillah (I am prayer).*

Let us understand this connection between Torah and tefillah further, and let us see how David is the perfect embodiment for this relationship.

Learning Torah is an act of learning HaShem’s word. As we learn Torah, we discover what HaShem’s will for this world is. The more we learn, the more we uncover and discover HaShem’s existence in the world. While learning, many people wonder about the presence of seemingly mundane cases in the Torah and other sacred texts. One might ask, "Why should we care about two oxen fighting and goring one another"? What could possibly be divine about it? The answer is that the power of the Torah is to teach us that G-dliness does exist in the farthest reaches of the physical world. Even the most mundane subject can receive the aura of HaShem and His will. Therefore, when we learn, we are spreading HaShem’s light throughout the world.

This process of learning that one can perform each time he opens a sefer, is found at the time the Torah is first given to the Jewish people. The Gemara[[5]](#footnote-5) relates the following: “With every word that left HaShem’s mouth, of the Ten Commandments, the entire world filled with the smell of spices”. Previously we identified HaShem’s aura and presence in the world as light. This same idea is conveyed in the Gemara as the scent of sweet spices.[[6]](#footnote-6) Just as HaShem infused His “spirit” into the world at Matan Torah,[[7]](#footnote-7) so too, we infuse His “spirit” further into the world, each time we learn His Torah. David proclaims:

***Tehillim (Psalms) 119:97*** *How much I love Your Torah, all day long it is my conversation.*

David inculcated his entire day with Torah. There was no part of his day without Torah, and there was no part of his world without Torah. The Gemara[[8]](#footnote-8) relates a conversation between David and HaShem. David asked HaShem, “Am I not a saint? Do the other kings not band together and engage in each other’s honor? And myself? My hands are dirtied with blood in order to permit a woman to her husband.”[[9]](#footnote-9) David went to the lowest levels of the physical world, in his Torah learning. If he had to bloody his hands for a halacha, it meant that the light of the Torah was spread to another mundane aspect of the world. **David was a prime example of enlightening the most physical parts of the world with the light of the Torah.**

Prayer is also an opportunity to shed the aura of HaShem on the physical world. When we say a blessing, we are not “blessing” HaShem. We are stating that we truly recognize that HaShem is the source of everything in this world. We take an apple and state that HaShem is the source of this abundance. When we say the blessing in the Amida for sustenance we are stating that that we recognize that HaShem is the source of sustenance. Prayer puts the recognition of HaShem into the physical world. Like Torah, we spread the “light” or “scent” of spirituality into this world.

If David could state, “… and I am prayer”, than he must epitomize all the qualities of prayer. He must live his life as a walking mispallel (one who is engaged in prayer). Prayer permeated David’s entire existence. Through every limb, every time of the day, every situation, every aspect of life, prayer lit up David in his service of HaShem.

Every limb in David’s body sang praise to HaShem, “All my limbs will say, ‘HaShem, who is like you.’” David spent his entire day in prayer. The Gemara says that he barely slept, as he would only sleep sixty breaths at a time. Even with that small amount of sleep, he would rise at midnight to praise HaShem. David prayed from before the time he was born until the day of death.[[10]](#footnote-10) The Midrash relates that David requested to be able to praise HaShem even after death. In Tehillim David asks:

***Tehillim (Psalms) 61:5*** *May I live in Your tent forever?*

The Midrash[[11]](#footnote-11) explains that HaShem granted his request, that “even after your death your name shall never leave My house, that on all the offerings they will sing your songs of praise”. David accomplished praising HaShem throughout all stages of the lifecycle of the soul.

In addition to transcending body and time, David, rose above the boundaries of place through prayer as well. There was no place untouched by David’s prayers. They reached from the sea to the desert.[[12]](#footnote-12) They spanned even the most dangerous places of the world. The Midrash Pesikta says, “There was no place in the world that David went to and held himself back, from prayer (even a dangerous place, a situation that would have absolved from the obligation to pray)”. There was no place in any dimension of the world left untouched by David’s prayer.

Certain mitzvot can even be “owned”. For example, Torah, as the Gemara says:

***Avodah Zarah 19a*** *Raba likewise said: One should always study that part of the Torah which is his heart’s desire, as it is said, But whose desire is in the law of the Lord. Raba also said:* ***At the beginning [of this verse] the Torah is assigned to the Holy One, blessed be He, but at the end it is assigned to him [who studies it],****[[13]](#footnote-13) for it is said, Whose desire is in the Law of the Lord and in his [own] Law doth he meditate day and night.[[14]](#footnote-14)*

Prayer also, if one puts his heart and soul into coming close to HaShem, he himself can “become” prayer, as David wrote:

***Tehillim (Psalms) 109:4*** *… and I am prayer;*

When King David describes himself as “prayer”,[[15]](#footnote-15) he is saying that he is just like this poor person; his entire being reflects how low he is and how much he needs. When a person masters humility, he too can claim to be “prayer”.[[16]](#footnote-16)

The true way of prayeris as David’s entire being, his entire life, from beginning to end, and his whole source of vitality was prayer! That is to say, beyond the three prayers that Chazalhave established to say each day, the proper approach is, “If only a person would pray all day long”.

***Berachoth 21a*** *But what of prayer[[17]](#footnote-17) which is a thing with which the congregation is engaged, and yet we have learnt: If he was standing reciting the prayer and he suddenly remembered that he was a ba’al keri he should not break off, but he should shorten [each blessing]. Now the reason is that he had commenced; but if he had not yet commenced, he should not do so? — Prayer is different because it does not mention the kingdom of heaven.[[18]](#footnote-18) But what of the grace after meals in which there is no mention of the sovereignty of heaven, and yet we have learnt: AT MEALS HE SAYS GRACE AFTER, BUT NOT THE GRACE BEFORE? — [Rather the answer is that] the recital of the Shema’ and grace after food are Scriptural ordinances, whereas prayer is only a Rabbinical ordinance.[[19]](#footnote-19)*

*We have learnt: A BA’AL KERI SAYS MENTALLY, AND SAYS NO BLESSING EITHER BEFORE OR AFTER. AT MEALS HE SAYS THE GRACE AFTER BUT NOT THE GRACE BEFORE. Now if you assume that ‘True and firm’ is a Scriptural regulation, let him say the blessing after the Shema’? — Why should he say [the blessing after]? If it is in order to mention the going forth from Egypt, that is already mentioned in the Shema’! But then let him say the former, and he need not say the latter?[[20]](#footnote-20) — The recital of Shema’ is preferable, because it has two points.[[21]](#footnote-21) R. Eleazar says: If one is in doubt whether he has recited the Shema’ or not, he says the Shema’ again. If he is in doubt whether he has said the Prayer or not, he does not say it again. R. Johanan, however, said: Would that a man would go on praying the whole day!*

A person must recognize HaShem’s precise Providence; for example, a person moves his hand.  He then asks himself, “Who moved it?  With my physical eyes, it seems as if I moved it, but I know, Master of the World, that the One Who is truly moving my hand is You, and no one else!  “No one bangs his finger down here unless there is a proclamation from Above”.

Here, there is the additional aspect of prayer.  A person stands and says to HaShem, “Intellectually, I know that You guide ‘the palace’ that You move my hand, but my feelings tell me that a person controls himself.  I ask of You, HaShem, that my intellectual knowledge should influence my heart so that it, too, will really feel this idea!”

In other words, besides the infusion of the awareness of HaShem’s Providence, one must join the aspect of prayer.  One feels the contradiction between mind and heart, and he wants to instill a real feeling about the matter, so he must add a prayerand entreat HaShem, “Master of the World, if You don’t help me to feel Your Providence, all the effort in the world will not help!  I can only make some ‘lower awakening’, but the main success comes from striving and finding (the gift), meaning that You will help me attain this level in my heart”.

And so, one must speak to HaShem in the second person.  Such words bring one to the state of “And I am prayer”.

So that one’s prayer should be proper, during the daily contemplation, he should consider the basic and simple concept of prayer:  “And the vegetation of the field was not yet on the land, and the grass of the field had not yet sprouted, for HaShem had not yet sent rain, and man was not there to work the land”.[[22]](#footnote-22)  Rashi explains, “Why was there no rain?  Because man was not there to work the land.  There was no one to recognize the value of the rain, but when Adam came and knew that rain was needed for the world, he prayed, and rain fell, and the trees and vegetation sprouted.”  Here we see the well-known principle, that anything one seeks, be it material or spiritual, must be attained with prayer.  Without prayer, one cannot achieve anything!

One must pray to have the emunahthat nothing can be achieved without prayer*.*This itself requires prayer.

As long as one believes that prayer is only needed to grant aid from Above. In other words, he just wants some help, but he feels that essentially, it’s up to him and he can take care of himself and get what he needs, he doesn’t realize the nature of prayer, and he naturally will not feel that prayer is that valuable and important.  If one really wants to attain the level of prayer*,*he must attain the sense in his heart that without prayer, he can achieve nothing!

One must really contemplate this point, and review it again and again.  He must speak to HaShem and say to Him, “I know that if I don’t pray, I won’t achieve anything.  I don’t feel it so much, but it is clear to me in my mind.  I ask You: help me to feel the importance and need for prayer, and to live accordingly.”  He should say this to himself time after time, until he feels in his soul that in fact, without prayer, nothing can be attained.

In summary, to reach the goal of prayer, which is emunahand “attachment to HaShem”, one must fulfill these two conditions:

1) the prayermust exist at all times, each person as much as he can.

2) the prayermust be stated in the second person, so that one is with HaShem at the time.

Certainly, when one is learning Torah, he cannot pray each moment, because then he would not be able to learn.  However, the sacred works write that even when learning, when one cannot understand something, he should pray to HaShem for help in understanding.  Once he has the privilege to understand it, he should say to HaShem, “Thank You for giving me the privilege to understand, and now I ask You for help me to continue to understand”.  In this way, he will give thanks for the past and make a request for the future.

Thus, the learning itself will be saturated with the process of prayer.  If Torah is not joined with prayer, there is a spiritual separation. The Chazon Ish writes that Torah and prayerare to be in perfect unity.  If there is one without the other, one is completely separate from HaShem!  Of course, on some level, there is a connection, but it is not present in one’s inner essence, and there is no real attachment!

While on the surface we “pray” for our needs, we are ultimately seeking a connection with HaShem. Thus, when Mashiach arrives and our troubles disappear, we will retain the essence of prayer, i.e. connecting with HaShem. Similarly, although Sodom was destroyed, Abraham achieved a connection with HaShem as a result of his prayers. We can now better understand the midrash that states that David is found in Sodom.[[23]](#footnote-23) King David, a descendant of Lot’s son Moab, was a positive consequence of Abraham’s prayers on behalf of Sodom. It can thus be said that David, himself the epitome of prayer, was found in Sodom.

The Talmud[[24]](#footnote-24) teaches us that after David, i.e. after the arrival of Mashiach, prayer will come; we will live in a world of prayer. ‘Prayer’ in this sense refers to a unique bond with HaShem.

***Megillah 18a*** *Afterwards shall the children of Israel return and seek the Lord their God, and David their king.[[25]](#footnote-25) And when David comes, prayer[[26]](#footnote-26) will come, as it says. Even then will I bring to my holy mountain, and make them joyful in my house of prayer.[[27]](#footnote-27) And when prayer has come, the Temple service[[28]](#footnote-28) will come, as it says, Their burnt-offerings and their sacrifices shall be acceptable upon mine altar.[[29]](#footnote-29)*

Speaking of bonding, we are reading this portion days after Purim. This suggests that there must be a bond, a connection, between our Torah portion and Purim.

Purim is the celebration of the overcoming of our foes, when HaShem delivers them into our hand. Our Torah portion is very much the same with HaShem delivering Sichon and Og into the hands of the Bne Israel. He did this because they hated us. We had never caused them any harm. This is why David penned the following words:

***Tehillim (Psalms) 109:3****They compassed me about also with words of hatred, and fought against me without a cause.*

The people of Israel requested permission to traverse Sichon’s territory “neither turning off the main road to trample field or vineyard, nor drinking from his wells, but rather remaining on the highway until passing through”.[[30]](#footnote-30)

Sichon, flushed with his recent victory over the Moabites and unconvinced of Israel’s benign intentions, miscalculates terribly and ventures forth to engage them in battle in the wilderness at Yahatz.  Israel vanquished him by the tip of the sword and inherited his territory, from the Arnon to the Yabok, to the land of Amon, for the border of the Ammonites was secure.[[31]](#footnote-31)

Likewise, Og the King of the Bashan sallied forth with all of his people to battle the Bne Israel at Edrei. The people of Israel smote him and his sons and all of his people completely, leaving not a remnant, and they inherited his land…”.[[32]](#footnote-32)

Clearly Sichon and Og hated the Bne Israel and were unwilling to provide passage, preferring to destroy them instead. This is the story of Purim. No wonder these battles are remembered, by Moshe and David, at this time. Purim is the celebration over those who have tried and failed to physically destroy us without cause.

The verbal tally between our psalm and our Torah portion focuses on ’land’[[33]](#footnote-33) and ‘begin’.[[34]](#footnote-34) Our Torah portion speaks of the beginning of the conquering of the land. David, in our psalm, implores HaShem to remove the memory of the wicked from the ‘land’. Clearly conquering the land is the beginning of the removal of the memory of the wicked, from the land. Purim, likewise, is a precursor to the ultimate removal of the memory of the wicked from the land.

**Ashlamatah: Joshua 10:12-21‎**

| **Rashi** | **Targum** |
| --- | --- |
| 12. Then Joshua spoke to the Lord on the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun, stand still upon Gibeon, and Moon in the valley of Ajalon." | 12. Then Joshua sang praise before' the LORD on the day that the LORD gave over the Amorites before the sons of Israel. And he said in the sight of Israel: "Sun, tarry in Gibeon; and moon, in the plain of Aijalon." |
| 13. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is this not written in the book of Jashar? (which is the Torah)? So the sun stood still in the midst of the heaven, and it did not hasten to go down exactly a whole day. | 13. And the sun tarried, and the moon stood still until the people of Israel were rescued from their enemies. Is it not written in the book of the Law? And the sun stood still in the half of the heavens, and it did not push on to set about a whole day. |
| 14. **And there was no day like that before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel**. | 14. **And there was nothing like that day before it and after it, that the prayer of a man was accepted before the LORD, for the LORD by His Memra waged battle for Israel.** |
| 15. And Joshua returned, and all Israel with him, to the camp to Gilgal. | 15. And Joshua and all Israel with him returned to the camp, to Gilgal. |
| 16. And these five kings fled, and hid themselves in a cave at Makkedah. | 16. And these five kings fled and hid themselves in the cave at Makkedah. |
| 17. And Joshua was told, saying, The five kings have been found hidden in a cave at Makkedah. | 17. And it was told to Joshua, saying: "The five kings have been found, hidden in the cave in Makkedah." |
| 18. And Joshua said, "Roll great stones to the mouth of the cave, and appoint men by it to guard them. | 18. And Joshua said: "Bring near great stones to the mouth of the cave, and appoint over it men to guard them. |
| 19. And don't you stay; pursue your enemies, and smite the hindmost of them. Do not let them enter their cities, for the Lord your God has delivered them into your hand." | 19. And you, do not stay there. Pursue after your enemies and overtake them. Do not let them enter their cities, for the LORD your God had given them in your hand. |
| 20. And it was when Joshua and the children of Israel had made an end of slaying them with a very great slaughter until they were consumed, that the rest which remained of them entered the fortified cities. | 20. And when Joshua and the sons of Israel finished striking them a very great blow until they were wiped out, and those of them who escaped had escaped and entered the fortified cities, |
| 21. And all the people returned to the camp to Joshua to Makkedah in peace; none whetted his tongue against any of the children of Israel. | 21. all the people returned to the camp, unto Joshua, to Makkedah in peace. There was no harm for the sons of Israel, for a man to afflict himself |
| 22. And Joshua said, Open the mouth of the cave, and bring out those five kings to me from the cave. | 22. And Joshua said: "Open the mouth of the cave, and bring forth unto me these five kings from the cave." |
| 23. And they did so, and they brought forth those five kings to him from the cave; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. | 23. And they did so and brought forth unto him these five kings from the cave - the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of Eglon. |
| 24. And it was when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war that went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks. | 24. And when they brought forth these kings unto Joshua, Joshua called to all the men of Israel and said to the rulers of the men making war who came with him: "Draw near, set your feet upon the necks of these kings." And they drew near and set their feet upon their necks. |
| 25. And Joshua said to them, **Fear not, nor be dismayed, be strong and of good courage, for thus shall the Lord do to all your enemies against whom you fight**. | 25. **And Joshua said to them: "Do not be afraid and do not be shattered. Be strong and powerful, for thus the LORD will do to all your enemies against whom you are waging battle.** |
| 26. And afterward Joshua smote them, and slew them, and hanged them on five poles; and they were hanging upon the poles until the evening. | 26. And Joshua struck them down afterwards and killed them and hanged them upon five gallows and they were hanged upon the gallows until evening. |
| 27. And it was at the time of the setting of the sun, that Joshua commanded, and they took them down off the poles, and cast them into the cave wherein they had been hidden, and laid great stones on the mouth of the cave until this very day. **{S}** | 27. And at the time of sunset Joshua commanded, and they brought them down from upon the gallows and they cast them into the cave where they hid themselves, and they set great stones upon the mouth of the cave until this very day. |
|  |  |

**Rashi’s Commentary for: Joshua 10:12-21**

**12** **Then Joshua spoke** He recited a song instead of the sun, since he bade the sun, “Be silent,” i. e., be silent [by refraining] from reciting [your] song. And as long as it is silent, it stands still and does not continue on its orbit, for all the time of its revolution it recites [its] song. The simple explanation of the verse is, however, (דּוֹם) is an expression of waiting, like: “if they say thus to us, ‘wait!’” (דּוֹמוּ), and so, “wait (דּוֹם) for the Lord.”

**and moon in the valley of Ajalon** At that time, the moon was standing opposite the valley of Ajalon, which is far from Gibeon, for Gibeon is within the borders of Benjamin [in the south], and Ajalon is within the borders of Dan [in the north].

**13** **Is it not written [already] in the book of Jashar?** This matter is written in the Torah [i.e., the Pentateuch] that Jacob said to Joseph, “His seed [of Ephraim] will fill the nations.” When? On the day that the sun stood still for Joshua, the entire world was filled with Joshua’s fame, and the sun stood still in the midst of the heaven, and it did not hasten to go down exactly a whole day."

**18** **Roll** Heb. גֹּלּוּ, “roll (גַּלְגְּלוּ) great stones onto the mouth of the cave.”

**21** **none whetted his tongue against any of the children of Israel** This is a short verse, [the subject being absent in the original, meaning] no whetter whetted his tongue to any of the children of Israel.

**whetted** Heb. חָרַץ, an expression meaning speech of the tongue, and so: “no dog whetted (יֶחֱרָץ) its tongue.” And so: “Then shall you shout (תֶּחֱרָץ),” stated concerning David, “You shall call out, you shall shout a battle cry.”

**Vocabulary Correlations**

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

**HH Giberet Dr. Elisheba bat Sarah**

**Devarim (Deuteronomy) 2:31 – 3:22**

**Tehillim (Psalms) 109**

**Yehoshua (Joshua) 10:12-21**

**Mk 14:12-16, Lk 22:7-14, Rm 9:1-5**

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

LORD - יהוה, Strong’s number 03068.

Behold / Look - ראה, Strong’s number 07200.

Have begun / Begin / Wounded - חלל, Strong’s number 02490.

Land / Earth - ארץ, Strong’s number 0776.

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

LORD - יהוה, Strong’s number 03068.

Said - אמר, Strong’s number 0559.

Give / Delivered up - נתן, Strong’s number 05414.

Before - פנים, Strong’s number 06440.

**Devarim (Deuteronomy) 2:31** And the **LORD <03068>** **said <0559> (8799)** unto me, **Behold <07200> (8798)**, I **have begun <02490> (8689)** to **give <05414> (8800)** Sihon and his **land <0776>** **before <06440>** thee: **begin <02490> (8685)** to possess, that thou mayest inherit his **land <0776>**.

**Tehillim (Psalms) 109:14** Let the iniquity of his fathers be remembered with the **LORD <03068>**; and let not the sin of his mother be blotted out.

**Tehillim (Psalms) 109:15** Let them be before the **LORD <03068>** continually, that he may cut off the memory of them from the **earth <0776>**.

**Tehillim (Psalms) 109:22** For I am poor and needy, and my heart is wounded within me.

**Tehillim (Psalms) 109:25** I became also a reproach unto them: when they **looked <07200> (8799)** upon me they shaked their heads.

**Yehoshua (Joshua) 10:12** Then spake Joshua to the **LORD <03068>** in the day when the **LORD <03068>** **delivered up <05414> (8800)** the Amorites **before <06440>** the children of Israel, and he **said <0559> (8799)** in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 2:31 – 3:22** | **Psalms**  **Psa 109:1-31** | **Ashlamatah**  **Jos10:12-21** |
| --- | --- | --- | --- | --- |
| vyai | ordinary, man | Deut. 3:11 Deut. 3:20 | Ps. 109:16 | Jos. 10:14 Jos. 10:18 |
| la, | against |  | Ps. 109:14 | Jos. 10:18 |
| hL,ae | these | Deut. 3:5 Deut. 3:21 |  | Jos. 10:16 |
| ~yhil{a/ | GOD | Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 109:1 Ps. 109:26 | Jos. 10:19 |
| rm;a' | said | Deut. 2:31 Deut. 3:2 Deut. 3:18 Deut. 3:21 |  | Jos. 10:12 Jos. 10:17 Jos. 10:18 |
| yrImoa/ | Amorites | Deut. 3:2 Deut. 3:8 Deut. 3:9 |  | Jos. 10:12 |
| #r,a, | land, earth, ground | Deut. 2:31 Deut. 2:37 Deut. 3:2 Deut. 3:8 Deut. 3:12 Deut. 3:13 Deut. 3:18 Deut. 3:20 | Ps. 109:15 |  |
| hV'ai | women, wives | Deut. 2:34 Deut. 3:6 Deut. 3:19 | Ps. 109:9 |  |
| aAB | go, come |  | Ps. 109:17 Ps. 109:18 | Jos. 10:13 Jos. 10:19 Jos. 10:20 |
| zz"B' | booty | Deut. 2:35 Deut. 3:7 | Ps. 109:11 |  |
| !Be | sons | Deut. 2:33 Deut. 2:37 Deut. 3:11 Deut. 3:14 Deut. 3:16 Deut. 3:18 | Ps. 109:9 Ps. 109:10 | Jos. 10:12 Jos. 10:20 Jos. 10:21 |
| rb;D' | spoke, speak |  | Ps. 109:2 Ps. 109:20 | Jos. 10:12 |
| hy"h' | came, come |  | Ps. 109:7 Ps. 109:25 | Jos. 10:20 |
| ycix] | half | Deut. 3:12 Deut. 3:13 |  | Jos. 10:13 |
| dy" | along, hand | Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:8 | Ps. 109:27 | Jos. 10:19 |
| [d'y" | know, known | Deut. 3:19 | Ps. 109:27 |  |
| hwhy | LORD | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 109:14 Ps. 109:15 Ps. 109:20 Ps. 109:21 Ps. 109:26 Ps. 109:27 Ps. 109:30 | Jos. 10:12 Jos. 10:14 Jos. 10:19 |
| [;WvAhy> | Joshua | Deut. 3:21 |  | Jos. 10:12 Jos. 10:15 Jos. 10:17 Jos. 10:18 Jos. 10:20 Jos. 10:21 |
| ~Ay | day | Deut. 3:14 | Ps. 109:8 | Jos. 10:12 Jos. 10:13 Jos. 10:14 |
| ac'y" | came, come, go | Deut. 2:32 Deut. 3:1 | Ps. 109:7 |  |
| *laer'f.yI* | Isreal | Deut. 3:18 |  | Jos. 10:12 Jos. 10:14 Jos. 10:15 Jos. 10:20 Jos. 10:21 |
| lKo | all, every, entire, whole | Deut. 2:32 Deut. 2:33 Deut. 2:34 Deut. 2:36 Deut. 2:37 Deut. 3:1 Deut. 3:2 Deut. 3:3 Deut. 3:4 Deut. 3:5 Deut. 3:6 Deut. 3:7 Deut. 3:10 Deut. 3:13 Deut. 3:14 Deut. 3:18 Deut. 3:21 | Ps. 109:11 | Jos. 10:15 Jos. 10:21 |
| aol | no | Deut. 2:34 Deut. 2:36 |  | Jos. 10:14 Jos. 10:21 |
| bb'le | heart | Deut 2:30 | Ps. 109:16 |  |
| xq;l' | take, took | Deut. 3:4 Deut. 3:8 Deut. 3:14 | Ps. 109:8 |  |
| !Avl' | word, tongue |  | Ps. 109:2 | Jos. 10:21 |
| daom. | great | Deut. 3:5 | Ps. 109:30 | Jos. 10:20 |
| ~yIm; | water | Deu 2:28 | Ps. 109:18 |  |
| %l,m, | king | Deut. 3:1 Deut. 3:2 Deut. 3:3 Deut. 3:6 Deut. 3:8 Deut. 3:11 Deut. 3:21 |  | Jos. 10:16 Jos. 10:17 |
| !mi | too, also | Deut. 2:36 Deut. 3:5 | Ps. 109:24 |  |
| hk'n" | defeated | Deut. 2:33 Deut. 3:3 |  | Jos. 10:20 |
| !t;n" | deliver, give | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:2 Deut. 3:3 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 Deut. 3:18 Deut. 3:19 Deut. 3:20 |  | Jos. 10:12 Jos. 10:19 |
| d[; | until | Deut. 3:3 Deut. 3:10 Deut. 3:14 Deut. 3:16 Deut. 3:17 Deut. 3:20 |  | Jos. 10:13 Jos. 10:20 |
| !yI[; | eyes | Deut. 3:21 |  | Jos. 10:12 |
| l[; | after, upon | Deut. 3:14 | Ps. 109:2 Ps. 109:6 Ps. 109:20 |  |
| dm;[' | stopped |  | Ps. 109:6 Ps. 109:31 | Jos. 10:13 Jos. 10:19 |
| hP, | mouth |  | Ps. 109:2 Ps. 109:30 | Jos. 10:18 |
| ~ynIP' | over, face, before | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:18 |  | Jos. 10:12 Jos. 10:14 |
| dq;P' | asign |  | Ps. 109:6 | Jos. 10:18 |
| ha'r' | see, saw | Deut. 2:31 Deut. 3:21 | Ps. 109:25 |  |
| @d'r' | pursue |  | Ps. 109:16 | Jos. 10:19 |
| bWv | turn, return | Deut. 3:20 |  | Jos. 10:15 Jos. 10:21 |
| ~ve | name | Deut. 3:14 | Ps. 109:13 Ps. 109:21 |  |
| dyrIf' | survivor | Deut. 2:34 Deut. 3:3 |  | Jos. 10:20 |
| %w<T' | middle | Deut. 3:16 | Ps. 109:30 |  |
| tx;T; | foot | Deut. 3:17 | Ps. 109:4 |  |
| ~x;l' | fighting | Deut. 3:22 | Ps. 109:3 | Jos. 10:14 |
| ry[i | city | Deut. 2:34 Deut. 2:35 Deut. 2:36 Deut. 2:37 Deut. 3:4 Deut. 3:5 Deut. 3:6 Deut. 3:7 Deut. 3:10 Deut. 3:12 Deut. 3:19 |  | Jos. 10:19 Jos. 10:20 |
| ~[; | people | Deut. 2:32 Deut. 2:33 Deut. 3:1 Deut. 3:2 Deut. 3:3 |  | Jos. 10:21 |
| hf'[' | do, did, make | Deut. 3:2 Deut. 3:6 Deut. 3:21 | Ps. 109:16 Ps. 109:21 Ps. 109:27 |  |
| br' | much, many, great | Deut. 3:19 | Ps. 109:30 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 2:31 – 3:22** | **Psalms**  **Ps 109:1-31** | **Ashlamatah**  **Jos10:12-21** | **Peshat**  **Mk/Jude/Pet**  **Mk 14:12-16** | **Remes 1**  **Luke**  **Lk 22:7-14** | **Remes 2**  **Acts/Romans**  **Rm 9:1-5** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Deu 3:18  Deu 3:20 |  |  |  |  | Rom. 9:3 |
| **ἄζυμος** | unleaven |  |  |  | Mk. 14:12 | Lk. 22:7 |  |
| **ἀκολουθέω** | follow |  |  |  | Mk. 14:13 | Lk. 22:10 |  |
| **ἄνθρωπος** | man, men |  | Ps. 109:16 | Jos. 10:14 | Mk. 14:13 | Lk. 22:10 |  |
| **ἀπέρχομαι** | go, went |  |  |  | Mk. 14:12 | Lk. 22:13 |  |
| **ἀποστέλλω** | sent, send |  |  |  | Mk. 14:13 | Lk. 22:8 |  |
| **βαστάζω** | carrying |  |  |  | Mk. 14:13 | Lk. 22:10 |  |
| **δεικνύω** | show |  |  |  | Mk. 14:15 | Lk. 22:12 |  |
| **διδάσκαλος** | teacher |  |  |  | Mk. 14:14 | Lk. 22:11 |  |
| **δύο** | two | Deu 3:8 Deu 3:21 |  |  | Mk. 14:13 |  |  |
| **εἷς** | one |  | Psa 109:13 | Jos 10:13 |  |  |  |
| **εἰσέρχομαι** | enter |  | Psa 109:18 | Jos 10:19 | Mk. 14:14 | Lk. 22:10 |  |
| **ἐξέρχομαι** | went | Deu 2:23 Deu 2:32 Deu 3:1 | Psa 109:7 |  | Mk. 14:16 |  |  |
| **ἔρχομαι** | came, come |  |  |  | Mk. 14:16 | Lk. 22:7 |  |
| **ἐσθίω** | eat |  |  |  | Mk. 14:12 Mk. 14:14 | Lk. 22:8 Lk. 22:11 |  |
| **ἑτοιμάζω** | prepared |  |  |  | Mk. 14:12 Mk. 14:15 Mk. 14:16 | Lk. 22:8 Lk. 22:9 Lk. 22:12 Lk. 22:13 |  |
| **εὑρίσκω** | find, found |  |  | Jos 2:22 | Mk. 14:16 | Lk. 22:13 |  |
| **ἡμέρα** | day | Deut. 3:14 | Ps. 109:8 | Jos. 10:12 Jos. 10:13 Jos. 10:14 | Mk. 14:12 | Lk. 22:7 |  |
| **θέλω/ἐθέλω** | want |  | Psa 109:17 |  | Mk. 14:12 | Lk. 22:9 |  |
| **θεός** | GOD | Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 109:1 Ps. 109:26 | Jos. 10:19 |  |  | Rom. 9:5 |
| **θύω** | sacrifice |  |  |  | Mk. 14:12 | Lk. 22:7 |  |
| **ἰδού** | behold | Deu 2:31 Deu 3:11 |  |  |  | Lk. 22:10 |  |
| **καρδία** | heat |  | Psa 109:16 Psa 109:22 |  |  |  | Rom. 9:2 |
| **κατάλυμα** | guest room |  |  |  | Mk. 14:14 | Lk. 22:11 |  |
| **κεράμιον** | pitcher |  |  |  | Mk. 14:13 | Lk. 22:10 |  |
| **λέγω** | say, said | Deut. 2:31 Deut. 3:2 Deut. 3:18 Deut. 3:21 |  | Jos. 10:12 Jos. 10:17 Jos. 10:18 | Mk. 14:12 Mk. 14:13 Mk. 14:14 Mk. 14:16 | Lk. 22:8 Lk. 22:9 Lk. 22:10 Lk. 22:11 Lk. 22:13 | Rom. 9:1 |
| **μαθητής** | disciples |  |  |  | Mk. 14:12 Mk. 14:13 Mk. 14:14 Mk. 14:16 | Lk. 22:11 |  |
| **μέγας** | great |  |  | Jos 10:18 Jos 10:20 | Mk. 14:15 | Lk. 22:12 | Rom. 9:2 |
| **οἰκοδεσπότης** | house |  |  |  | Mk. 14:14 | Lk. 22:11 |  |
| **παραδίδωμι** | deliver | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:2 Deut. 3:3 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 Deut. 3:18 Deut. 3:19 Deut. 3:20 |  | Jos. 10:12 Jos. 10:19 |  |  |  |
| **πᾶς** | all,  whole,  entire, | Deut. 2:32 Deut. 2:33 Deut. 2:34 Deut. 2:36 Deut. 2:37 Deut. 3:1 Deut. 3:2 Deut. 3:3 Deut. 3:4 Deut. 3:5 Deut. 3:6 Deut. 3:7 Deut. 3:10 Deut. 3:13 Deut. 3:14 Deut. 3:18 Deut. 3:21 | Ps. 109:11 | Jos. 10:15 Jos. 10:21 |  |  |  |
| **πάσχα** | Passover |  |  |  | Mk. 14:12 Mk. 14:14 Mk. 14:16 | Lk. 22:7 Lk. 22:8 Lk. 22:11 Lk. 22:13 |  |
| **πατήρ** | father |  | Psa 109:14 |  |  |  | Rom. 9:5 |
| **πόλις** | city | Deut. 2:34 Deut. 2:35 Deut. 2:36 Deut. 2:37 Deut. 3:4 Deut. 3:5 Deut. 3:6 Deut. 3:7 Deut. 3:10 Deut. 3:12 Deut. 3:19 |  | Jos. 10:19 Jos. 10:20 | Mk. 14:13 Mk. 14:16 | Lk. 22:10 |  |
| **σάρξ** | flesh |  | Psa 109:24 |  |  |  | Rom. 9:3 Rom. 9:5 |
| **στρώννυμι** | furnished |  |  |  | Mk. 14:15 | Lk. 22:12 |  |
| **ὕδωρ /ὕδατος** | water |  | Psa 109:18 |  | Mk. 14:13 | Lk. 22:10 |  |
| **** | just |  |  |  | Mk. 14:16 | Lk. 22:13 |  |
| **** | upper room |  |  |  | Mk. 14:15 | Lk. 22:12 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “2:31 — 3:22”**

**“R’eh HaChiloti” “See, I have begun”**

**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 the day of the feast of Hag HaMatzot** (Feast of Unleavened Bread) **came, on which it was necessary** for **the slaughter of the Pesach** (Passover Lamb)**. And he sent Hakham Tsefet and Hakham Yochanan, saying,[[35]](#footnote-35) “Go** and **prepare the Passover for us, so that we may eat** it**. So they said to him, “Where do you want us to prepare** it**?” And he said to them, “Behold,** when **you have entered[[36]](#footnote-36) into the city** (Yerushalayim)**, a man[[37]](#footnote-37) carrying a jar of water will meet you. Follow him into the house which he enters. And you will say to the master of the house, ‘The Rabbi** (Hakham) **says to you, “Where is the guest room where I may eat the Passover with my talmidim** (disciples)**?” ’ And he will show you a large furnished upstairs room. Make preparations there.” So they went** and **found** everything **just as he had told** (prophesied) **them, and they prepared the Passover. And when the hour came, he reclined at the table, and the Sheliachim with him.** | **And two days before Hag HaMatzot** (Feast of Unleavened Bread), **when they** (the Pharisees) **slaughtered the Peasch** (Passover Lamb), **his** (Yeshua’s) **Talmidim said to him, “where do you want us to go to prepare to eat the** Sadducees’ **Pesach?” And he** (Yeshua) **sent two of his Talmidim, and said to them, “Go into[[38]](#footnote-38) the city** (Yerushalayim)**. And you will meet a man [[39]](#footnote-39)carrying a jar of water. Follow him. And wherever he goes in, say[[40]](#footnote-40) to the housemaster, the Rabbi** (Hakham) **says, Where is the guest room where I may eat Pesach with my Talmidim? And he will show you a large upper room, having been spread and made ready. This is where you will prepare for us** (to eat Pesach).” **And his Talmidim went out, came into the city, and found everything as he had said** (or prophesied). **And they prepared the Pesach** (there). |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** | |
| **I am giving[[41]](#footnote-41) you a factual truth concerning Messiah—**I am **not trying to mislead you; my conscience bears witness to me according to the Ruach HaKodesh—that my grief is great and** there is **constant distress in my heart. For I wish I were** not **separated**[[42]](#footnote-42)(away)[[43]](#footnote-43) **from my brethren**[[44]](#footnote-44) **my fellow countrymen** **according to the flesh, who are Israelites, for Messiah’s sake,** to **whom** belong **the son-ship (**the authority to make of sons)**, and the place of honor, and the place of fellowship,[[45]](#footnote-45) and the right of Torah transmission,[[46]](#footnote-46) and the place of worship, and the place of** Torah **judgments, and** to **them belongs the fatherhood** (Patriarchs)**, and from them, according to the flesh, comes the place of Messiah[[47]](#footnote-47) who is over all, God blessed forever! Amen.[[48]](#footnote-48)** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Deu 2:31 – 3:22 | Ps 109 | Josh 10:12-21 | Mordechai 14:12-16 | 1 Luqas 22:7-14 | Romans 9:1-5 |

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

Two weeks ago, we had a problem with Mark 14:1, which we translated as: **“And now Pesach (Passover) the [feast of] Matzot (unleavened bread) was in two days.”** We remarked in our commentary then, *“we also have to confess that we have no perfect understanding of this phrase for the time being.”*

It seems that this week we have good news and we are able to resolve this difficulty. The problem appears to be one of transposition whereby these “two days” should be transported to v.14 rather than being in v.1 – a probable scribal error, since whoever was the scribe failed to understand that there were two Passovers being celebrated at this time – the Sadducee Passover starting the 14th of Nisan and the Pharisee’s Passover on the end of the 14th of Nisan. This would allow the Master to celebrate one and be martyred on another.[[49]](#footnote-49)

Therefore, Mark 14:1 should have read: **“And now Pesach (Passover) the** feast of **Matzot** (unleavened bread) **was near.”** And this phrase “two days” should be read in conjunction with verse 12 to read: **“And two days before Hag HaMatzot** (Feast of Unleavened Bread)**, when they** (the Pharisees) **slaughtered the Pesach** (Passover lamb)**, his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to prepare to eat the** Sadducees’ **Pesach?””**

In order to give a better perspective of what we are proposing we will list the AV version paralleled to our rendition as follows:

| **Authorized Version** | **Our Rendition** |
| --- | --- |
| 1. After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. | 1. **And now Pesach** (Passover) **the** feast of **Matzot** (unleavened bread) **was near. And the Chief Priests and** their **scribes** (Heb. Soferim of the Sadducees – Heb. Tz’dukim) **sought, by cunning how they might take hold** and **kill him** (Yeshua).‎ |
| 12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? | And **two days** **before Hag HaMatzot** (Feast of Unleavened Bread), **when they** (the Pharisees) **slaughtered ‎the Pesach** (Passover lamb), **his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to ‎prepare to eat the** Sadducees’ **Pesach?”‎** |

This correction then, makes for an easy and just account of the events that transpired at that time in a perfect chronological order.

**12. ¶ And two days before Hag HaMatzot** (Feast of Unleavened Bread)**, when they** (the Pharisees) **slaughtered the Pesach** (Passover lamb)**, his** (Yeshua’s) **Talmidim said to him, “Where do you want us to go to prepare to eat the** Sadducees’ **Pesach?”**

**13. And he** (Yeshua) **sent two of his Talmidim, and said to them, “Go into the city** (Yerushalayim)**. And you will meet a man carrying a pitcher of water. Follow him.**

**14. And wherever he goes in, say to the housemaster, the Rabbi** (Hakham) **says, Where is the guest room where I may eat Pesach with my Talmidim?**

**15. And he will show you a large upper room, having been spread and made ready. This is where you will prepare for us** (to eat Pesach)**.”**

**16. And his Talmidim went out and came into the city and found everything as he had said** (or prophesied)**. And they prepared the Pesach** (there)**.**

It is evident from these verses that the Master was a prophet. This being so, we must here indicate that a prophet is not allowed to change the Law or to abolish it permanently, however he can suspend or alter the Law on a rare occasion and **only** for a limited period of time. For example, the Law says that sacrifices can only be made in Jerusalem at the Temple, but Eliyahu made a sacrifice outside the city of Jerusalem only once.

This too, is here the case regarding the Master who chooses once in a lifetime to have the Passover on the day that the Sadducees celebrate it, and die on the day that the Pharisees are killing their Passover offering (i.e. the lambs). This should not be understood as some do, G-d forbid, that the Master changed the correct time for eating the Passover! This temporary change only enabled him to eat a Passover and die in another. Nothing normative should be read into this!

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

**Textual Analysis:**

The strongest verbal connection we have in the Igeret to the Romans with the Torah Seder is found in the Greek words **λέγω** – say, speak said and **ἀδελφός** – brothers, brethren etc. This also shows us where Hakham Shaul got his inspiration for his present comments.

The phrase “**I am giving you a factual truth concerning Messiah”** as we have translated brings continuity to the previous pericope of Hakham Shaul’s Igeret to the Romans. We will justify our translation below, but most scholars miss the continuity to the previous pericope. This is because they fail to see the translation as we have it above. The travesty begins with misinterpretation. The factual truth that Hakham Shaul is referring to, is that fact that we cannot be separated from the “**love of Messiah**.” This phrase helps us to better understand the continuity of the two pericopes. Again, if the translators will take into account the hermeneutic of continuity and contiguity they would have clearly seen the point of connection. We will clarify this below.

**Ἀνάθεμα** – Anathema

The Greek word **ἀνάθεμα** – *anathema* plays a vital role in correctly interpreting our pericope aright and showing the path of continuity mentioned above. The New American Standard Bible renders Romans 1:3 “For I could wish that I myself were accursed, *separated* from Christ.” The word “separated” is in italics because the New American Standard knows that the idea of separation is vital to understanding what Hakham Shaul is saying. However, if we use **ἀνάθεμα** – *anathema* “separated” in the same way that the New American Standard does we will have a direct conflict between the previous pericope’s idea of not being able to be “separated” from Messiah and the present statement where it would seem that Hakham Shaul wishes that he could be “accursed and separated” from Messiah.

Now let us state at the onset of our comments that **ἀνάθεμα** – *anathema*, **must** be translated as “separated.” We will see that **ἀνάθεμα** – *anathema* does have the connotation of a curse in some occurrences. However, we suggest that it has far fewer occurrences as “cursed” than “separated” as we will see. The principle idea of **ἀνάθεμα** – *anathema* is that of dedication or consecration, separation[[50]](#footnote-50) from the mundane to G-d for the sake of an offering, which “is taken out of ordinary human circulation and given up to destruction.”[[51]](#footnote-51) “Destruction” here means offering the votive gift up to G-d and not the sense of “destruction” for the sake of punitive action. Therefore, the truest idea of **ἀνάθεμα** – *anathema* is that of being “set apart” for G-d’s uses. As such, a thing is “consecrated” and separated from mundane and secular use.

In Luqas (Luke) 21:5, we have the following statement, “And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts (**ἀνάθεμα**).” Note that the word **ἀνάθεμα** – *anathema* is a votive gift to G-d. The votive gift is something that is “beautiful” to G-d.

The Greek phrase **ἀνάθεμα** also relates to vows and obligations. This definition would imply that Hakham Shaul had dedicated, obligated himself to the “talmudizing of the Gentiles” being “away” from his brethren. Here we make use of the Greek word **ἀπό** to show separation. Cranfield finds **ηὐχόμην γάρ** as a “vow,” pray or “wish.”[[52]](#footnote-52) Thus, we might find that Hakham Shaul vowed to “separate” himself to the spiritual service of “talmudizing” the Gentiles. This may give light to Hakham Shaul’s words in Galatians[[53]](#footnote-53) where he states that he was “entrusted with the Mesorah to the Gentiles” (uncircumcised) while Hakham Tsefet was dedicated to presenting the Master’s Mesorah to the Jewish people.

The word order of “**ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ”**[[54]](#footnote-54)does not allow the untrained reader to associate **ἀπὸ** with **ἀνάθεμα**. The union of the noun and the preposition when placed side by side per se strengthens the idea of being “separated away from!” Now we must take up the interpretation of “separated away from” in relation to whom Hakham Shaul is speaking about. The above argument concerning being “separated” from Messiah now can be dealt with is some detail. If we follow Hakham Shaul’s continuity of thought we cannot say that Hakham Shaul wished, prayed or vowed that he would separate himself from Messiah! This thought would be self-contradicting. Therefore, we must understand Hakham Shaul’s words to mean that he may have vowed to separate himself from his fellow countrymen (brethren) for the sake of being a courtier of Messiah to the Gentiles.

Neither the idea of being “separated” nor “accursed” from Messiah makes any sense. Therefore, on grounds of and hermeneutic of “logic” (Sevarah) we deduce that Hakham Shaul wishes that he was not “separated from his brethren” having been dedicated to the service of “talmudizing” the Gentiles.

**Ἀνάθεμα** and **חֶרם**

The Hebrew parallel to **ἀνάθεμα** is - **חֶרם** **“cherem.”** **חֶרם** - **“cherem”** bares relevance to our pericope because of its thematic connection to the Torah Seder. **חֶרם** - **“cherem”** is rooted in the word **“Hormah.”**[[55]](#footnote-55)

**HORMAH** (PLACE) [Hebrew *ḥormâ* (**חָרְמָה**)]. A city or cluster of cities in the Negeb region of Judah. Hormah plays a role in the episode of the aborted southern invasion of Canaan by the Israelites. When their invasion was repulsed by the Amorites, the fleeing Israelites were pursued as far as Hormah (Num 14:45; Deut 1:44). Another tradition speaks of a destruction of Arad by the Israelites on their way around the southern part of Canaan (Num 21:1–3).[[56]](#footnote-56)

Note the contiguity to the highlighted verse of D’barim.

**חֶרם** - “cherem” is related to the Jewish idea of excommunication or exclusion as was/is practiced by the Hakhamim. Excommunication has always been rooted in the idea of repentance. When the Bet Din finds grounds for the excommunication of a member of the Jewish community, the first step of **חֶרם** - “cherem” was instituted. The most serious cases of excommunication required a Bet Din of ten Hakhamim. However, if the excommunicated person honestly repented a Bet Din of 3 Hakhamim could lift the ban. This practice was most certainly followed by the Nazarean Hakhamim. When Hakham Shaul says “*I have decided* to deliver such a one to Satan (adversary) for the destruction of his flesh, so that his spirit may be preserved” (1Co 5:5) it is not likely that he made this “decision” alone. Fitzmyer finds a connection to the Hebrew idea of being “cut off”[[57]](#footnote-57) suggesting that **ἀνάθεμα** has the idea of “separation.”

While other passages from the Nazarean Codicil deserve to be addressed, we will leave off here with the comments on **ἀνάθεμα** and **חֶרם.**

**The Place of…**

1. **The place of son-ship**
2. **The place of honor**
3. **The place of fellowship**
4. **The place of Torah transmission**
5. **The place of worship, or the place of priesthood**
6. **The place of judgments,**
7. **The place of fatherhood**
8. **The place of Messiah**

We have taken the liberty of making a contextual translation of these passages showing that “the place,” occupation or office of the Jewish people fits the bulleted list of eight things. What we see here is the allegorical, hint at how Hakham Shaul was able to “talmudize” the Gentiles. Here we have two remarks to make. Firstly, the list of eight things can most certainly be a “pars pro toto” for the ten officers of the Esnoga. Secondly, we note that the list shows the process of development in an Esnoga.

Each office and officer addresses a specific need in the process of Talmudizing the Gentiles. We can readily understand that this process was not as easy as one might think. It is certain that developing Torah Observant Gentiles was not an easy task. This brings us to the place of being able to understand exactly what Hakham Shaul is trying to say.

**II Luqas (Act) 15:10 – 12 Hakham Tsefet continued saying “So now why are you putting God to the test** by **placing on the neck of the talmidim** (**not on the Gentiles**) **a yoke[[58]](#footnote-58) that neither our fathers nor we have strength to bear? But we who have become faithfully obedient** **will have admittance into the Olam HaBa[[59]](#footnote-59) through the chesed** (mercy) of the **Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did,**” **And the whole congregation became silent and listened to BarNechamah and Hakham Shaul describing the marvel of the Gentiles taking up** (putting to practice) **the signs of God.**

Our translation of II Luqas shows the dilemma that Hakham Shaul and the Master’s Talmidim were faced with as they worked among the Gentiles. This truth is still relevant for us today. The Ox bearing the yoke of the donkey weighed on him amidst the Gentile populace seemed unbearable, making Hakham Shaul wish that he was not separated from his fellow countrymen and brethren.

So why was it that Hakham Shaul felt this overwhelming burden at the present juncture? The answer is easy enough if we note that we have just passed the Feast/fast of Purim and, we are fast approaching Pesach. Removal of leaven would be an extremely difficult chore when dealing with the new converts and Gentiles in the process of conversion. Likewise, when we take into account the bi-modality of the Torah, Hakham Shaul would have been approaching the high Holy days where he most certainly would have wished to be among his brethren.

Another way would be to understand that Hakham Shaul is writing this Epistle from the Island of Melita (Malta) and he is witnessing the military preparations and assembly of the Roman armada that would invade the land of Israel. As, he is seeing this he writes: **“For I wish I were** not **separated**[[60]](#footnote-60)(away)[[61]](#footnote-61) **from my brethren**[[62]](#footnote-62) **my fellow countrymen** **according to the flesh, who are Israelites, for Messiah’s sake …”** In other words, he wished that he would be in the land of Israel at this time to help in the war. Now, there is a Christian tradition that the Nazarean Jews fled to Pella as soon as they saw the Roman invading armies. We personally do not believe this to be the case at all! Rather we believe that the Nazarean Jews in the land of Israel at that time joined their Jewish brethren in the fight against the Romans (therefore explaining their decimation), We believe that this escape to Pella is but an anti-Semitic propaganda invented by the so called Gentile Church Fathers.

**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 “Parah Adumah” – “The Red Heiffer”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פָרָה אֲדֻמָּה** |  |  |
| **“Parah Adumah”** | Reader 1 – B’Midbar 19:1-3 | Reader 1 – D’barim 2:23-25 |
| **“A red heifer”** | Reader 2 – B’Midbar 19:4-6 | Reader 2 – D’barim 3:26-28 |
| **“Una vaca bermeja”** | Reader 3 – B’Midbar 19:7-10 | Reader 3 – D’barim 3:23-29 |
| B’midbar (Numbers) 19:1 – 20:13‎ | Reader 4 – B’Midbar 19:11-16 |  |
| Ashlamatah: Ezekiel 36:16-38‎ | Reader 5 – B’Midbar 19:17-22 |  |
|  | Reader 6 – B’Midbar 20:1-6 | Reader 1 – D’barim 2:23-25 |
| Psalm 29:1-11 | Reader 7 – B’Midbar 20:7-13 | Reader 2 – D’barim 3:26-28 |
|  | Maftir – B’Midbar 20:7-13 | Reader 3 – D’barim 3:23-29 |
| N.C.: Bereans (Hebrews) 8:1 – 9:14‎ | Ezekiel 36:16-38 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

P.S.

Congratulations to all of our Talmidim in their final exam for Biblical Greek Part I, all exceeded in good measure our expectations! Thank you for your tremendous dedication, enthusiasm, and hard work! But as the saying goes, “Knowledge is Power.” I hope and pray Your Honors and Excellencies are very happy to be able to read most passages of the Septuagint and of the Nazarean Codicil from a Halakhic perspective. We are all very proud of your achievements! Barukh Ha-Shem!

1. Tehillim (Psalms) 83:2 [↑](#footnote-ref-1)
2. verse 31 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. Sichon and Og [↑](#footnote-ref-3)
4. This section is based on a shiur by Hakham Daniel Kramer. [↑](#footnote-ref-4)
5. Shabbat 88b [↑](#footnote-ref-5)
6. Commentaries refer to this scent as the scent of Gan Eden. This can be understood as a representation of a spiritual aura filling the world. It should also be noted that the Gemara in Berachot 43b learns the obligation to make a blessing on fragrance from the pasuk, “Let the entire soul praise HaShem.” This is another reference to the spiritual being represented by scent. [↑](#footnote-ref-6)
7. Matan Torah = the giving the Torah. [↑](#footnote-ref-7)
8. Berachoth 4a [↑](#footnote-ref-8)
9. This refers to discerning between the menstrual and fetal blood that are pure and those that are impure. [↑](#footnote-ref-9)
10. Berachoth 10a [↑](#footnote-ref-10)
11. Pesikta 2 [↑](#footnote-ref-11)
12. Tehillim (Psalms) 106 [↑](#footnote-ref-12)
13. Kiddushin 32b. [↑](#footnote-ref-13)
14. By diligent study the student makes the subject his own. [↑](#footnote-ref-14)
15. Similarly, a person who stays away from falsehood is called איש אמת - *ish emet* – A royal man of truth. Truth becomes his persona. [↑](#footnote-ref-15)
16. Chelkat Yehoshua (Rabbi Yechiel Yehoshua Rabinowicz Chelkat – the Biala Rebbe); Tehillim [↑](#footnote-ref-16)
17. prayer [↑](#footnote-ref-17)
18. The words ‘King of the Universe’ are not used in the Eighteen Benedictions. [↑](#footnote-ref-18)
19. And therefore he need not say it even mentally. [↑](#footnote-ref-19)
20. I.e., let him say the blessing openly, and not the Shema’ mentally. [↑](#footnote-ref-20)
21. It mentions both the Kingdom of Heaven and the going forth from Egypt. [↑](#footnote-ref-21)
22. Bereshit (Genesis)2:5 [↑](#footnote-ref-22)
23. Midrash Rabbah - Genesis 41:4 [↑](#footnote-ref-23)
24. Megillah 18a [↑](#footnote-ref-24)
25. Hoshea (Hosea) 3:5. [↑](#footnote-ref-25)
26. Mentioned in the blessing, of the Amida, which commences, ‘Hear our voice'. [↑](#footnote-ref-26)
27. Yeshayahu (Isaiah) 56:7. [↑](#footnote-ref-27)
28. The next blessing, of the Amida, contains the words, ‘Restore the service’. [↑](#footnote-ref-28)
29. Ibid. [↑](#footnote-ref-29)
30. Bamidbar (Numbers) 21:22. [↑](#footnote-ref-30)
31. Bamidbar (Numbers) 21:24-29. [↑](#footnote-ref-31)
32. Bamidbar (Numbers) 21:33-35. [↑](#footnote-ref-32)
33. Land / Earth - ארץ, Strong’s number 0776. [↑](#footnote-ref-33)
34. Have begun / Begin / Wounded - חלל, Strong’s number 02490. [↑](#footnote-ref-34)
35. Verbal connection with D’barim 2:31, and Josh 10:12 [↑](#footnote-ref-35)
36. Verbal connection with Psalm 109:18 and Josh 10:19 [↑](#footnote-ref-36)
37. Verbal connection with Psalm 109:16 and Josh 10:14 [↑](#footnote-ref-37)
38. Verbal connection with Psalm 109:18 and Josh 10:19 [↑](#footnote-ref-38)
39. Verbal connection with Psalm 109:16 and Josh 10:14 [↑](#footnote-ref-39)
40. Verbal connection with D’barim 2:31, and Josh 10:12 [↑](#footnote-ref-40)
41. Verbal connection with D’barim 2:31, and Josh 10:12 [↑](#footnote-ref-41)
42. The negative sense of “anathema” (separated) is present in the Greek word **ἀπό** meaning away etc. Therefore, we see Hakham Shaul saying I wish I were **NOT** **away** **from** my brethren. **Ἀπό** meaning **away from** thereby showing a negative position or NOT a part of. The preposition is showing the relationship to his fellow countrymen NOT Messiah. To be “away from” (**ἀπό**) based on contiguity and continuity from the previous pericope. The idea of “separation” will be further worked out in the commentary below. Here we must note that *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 1:353 shows the idea of consecration to specific service of G-d. Furthermore, Kitto, John [Editor]. *The Cyclopedia of Biblical Literature in Two Volumes*. Edition Unstated edition. American Book Exchange, 1881. P. 145 shows that extensive use of **ἀνάθεμα** throughout Scripture and Rabbinic materials. [↑](#footnote-ref-42)
43. **A marker to indicate separation from a place, whether person or thing,** ***from, away from*** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 105 [↑](#footnote-ref-43)
44. Verbal tally to D’barim 3:18 [↑](#footnote-ref-44)
45. The usual rendering of ברית(**διαθήκη** – *diatheke*) is “covenant.” This is not really a translation but a paraphrase. Hence, we must use it with caution if we are to penetrate to the significant part as presented in statements of such widely divergent character. The word ברית may be divided into two main groups. To the one belong those in which the concept is understood as the firmly regulated form of a fellowship between God and man or man and God. To the other belong those in which the covenant is presented as the half-legal and half-sacral form of a fellowship between man and man. By way of supplement, note should also be taken of a number of cases in which the word is obviously used poetically and metaphorically to denote a relationship of either God or man to animals or things. [↑](#footnote-ref-45)
46. **Romans 1:16** ¶ **For I am not ashamed of the** Master’s **Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient,** being proclaimed **by the Jew first and also by the Hellenistic Jews.”** [↑](#footnote-ref-46)
47. From this reference, we can see that the place of being “messiah” is to the Jewish people. Here the meaning can be that the place of Messiah is among the Jewish people and that the Jewish people are the “Messiah” per se. [↑](#footnote-ref-47)
48. To understand the **doxology as separate from Paul's reference to the Messiah** (thus, ". . . the Christ. God who is over all be blessed forever!") is the stylistic consideration that in Jewish usage both biblical and extra-biblical, when *eulogetos* occurs in independent doxologies, it is invariably the first word of the sentence (for example, LXX Gen. 9.26)— Bryan, Christopher (2000): *A preface to Romans*. *Notes on the Epistle in its literary and cultural setting*. Oxford, New York: Oxford University Press pp. 170-1

    Paul's favorite title for Jesus is Lord (*kurios*). In Greek the word *kurios* describes someone who has undisputed possession of a person or a thing. **It means master or owner in the most absolute sense**. The opposite of Lord (kurios) is slave (doulos). Paul thought of himself as the slave of Jesus Christ, his Master and his Lord. Jesus had loved him and given himself for him, and therefore Paul was sure that he no longer belonged to himself, but entirely to Jesus. On the one side slave describes the utter obligation of love. Barclay, William (©1975): *The Letter to the Romans*. Rev. ed. Philadelphia: Westminster Press (Daily study Bible series.--Rev. ed) p. 11

    “A man must say Jesus Christ is Lord.” The word for Lord is *kurios*. This is the key word of early Christianity. It has four stages of meaning. (a) It is the normal title of respect like the English **sir**, the French **monsieur**, the German **herr**. (b) It is the normal title of the Roman Emperors. (c) It is the normal title of the Greek gods, prefaced before the god's name. Kurios Serapis is Lord Serapis. (d) In the Greek translation of the Hebrew Scriptures it is the regular translation of the divine name, Jahveh or Jehovah. So, then, if a man called Jesus *kurios* he was ranking him with the Emperor… To call Jesus *kurios* was to count him unique. First, then, a man to be a Christian must have a sense of the utter uniqueness of Jesus Christ. Barclay 1975 . p. 97 [↑](#footnote-ref-48)
49. Cf. <http://www.betemunah.org/chronology.html> [↑](#footnote-ref-49)
50. Kitto, John [Editor]. *The Cyclopedia of Biblical Literature in Two Volumes*. Edition Unstated edition. American Book Exchange, 1881. p. 145 [↑](#footnote-ref-50)
51. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol.10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol. 1:354 [↑](#footnote-ref-51)
52. Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 454 [↑](#footnote-ref-52)
53. Cf. Gal 2:7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised (Gentiles), just as Hakham Tsefet *had been* to the circumcised, i.e. the Jewish people. [↑](#footnote-ref-53)
54. Swanson, J., Aland, B., Aland, K., Black, M., Martini, C. M., Metzger, B. M., & Wikgren, A. (2003). *The Swanson New Testament Greek morphology: United Bible Societies' Fourth Edition* (4th ed.) (Ro 9:3). Bellingham, WA: Logos Research Systems, Inc. [↑](#footnote-ref-54)
55. Kitto, John [Editor]. *The Cyclopedia of Biblical Literature in Two Volumes*. Edition Unstated edition. American Book Exchange, 1881. P. 145 [↑](#footnote-ref-55)
56. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 3:288 [↑](#footnote-ref-56)
57. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p. 544 [↑](#footnote-ref-57)
58. **m. Berakhot 2:2** “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments**. “[Why does] And it shall come to pass [precede] And G-d said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”

    **m. Abot 3:5** R. Nehunya b. Haqqaneh says, “From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. “And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D’barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor.”

    **m. Shabbat 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules (of Shammai concerning Gentile conversion) did they decree on that very day. **﻿**

    **b. Shabbath 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them.

    We can also associate the “Yoke of the Kingdom” with the Yoke of the (Master) Mesorah. (Mt 11:29-30)

    **Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together when one of them is kosher and the other is not kosher is liable for lashes in all places, as [Deuteronomy 22:10] states: "Do not plow with an ox and a donkey together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them. [↑](#footnote-ref-58)
59. **b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come**. But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master. [↑](#footnote-ref-59)
60. The negative sense of “anathema” (separated) is present in the Greek word **ἀπό** meaning away etc. Therefore, we see Hakham Shaul saying I wish I were **NOT** **away** **from** my brethren. **Ἀπό** meaning **away from** thereby showing a negative position or NOT a part of. The preposition is showing the relationship to his fellow countrymen NOT Messiah. To be “away from” (**ἀπό**) based on contiguity and continuity from the previous pericope. The idea of “separation” will be further worked out in the commentary below. Here we must note that *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 1:353 shows the idea of consecration to specific service of G-d. Furthermore, Kitto, John [Editor]. *The Cyclopedia of Biblical Literature in Two Volumes*. Edition Unstated edition. American Book Exchange, 1881. P. 145 shows that extensive use of **ἀνάθεμα** throughout Scripture and Rabbinic materials. [↑](#footnote-ref-60)
61. **A marker to indicate separation from a place, whether person or thing,** ***from, away from*** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 105 [↑](#footnote-ref-61)
62. Verbal tally to D’barim 3:18 [↑](#footnote-ref-62)