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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** |
| **Shebat 18, 5775 – Feb 06/07, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Feb 06 2015 – Candles at 6:03 PM  Sat. Feb 07 2015 – Habdalah 7:01 PM | **Austin & Conroe, TX, U.S.**  Fri. Feb 06 2015 – Candles at 5:54 PM  Sat. Feb 07 2015 – Habdalah 6:50 PM | **Brisbane, Australia**  Fri. Feb 06 2015 – Candles at 6:21 PM  Sat. Feb 07 2015 – Habdalah 7:16 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 06 2015 – Candles at 5:57 PM  Sat. Feb 07 2015 – Habdalah 6:55 PM | **Everett, WA. U.S.**  Fri. Feb 06 2015 – Candles at 4:59 PM  Sat. Feb 07 2015 – Habdalah 6:07 PM | **Manila & Cebu, Philippines**  Fri. Feb 06 2015 – Candles at 5:39 PM  Sat. Feb 07 2015 – Habdalah 6:30 PM |
| **Miami, FL, U.S.**  Fri. Feb 06 2015 – Candles at 5:50 PM  Sat. Feb 07 2015 – Habdalah 6:44 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 06 2015 – Candles at 5:07 PM  Sat. Feb 07 2015 – Habdalah 6:06 PM | **Olympia, WA, U.S.**  Fri. Feb 06 2015 – Candles at 5:04 PM  Sat. Feb 07 2015 – Habdalah 6:11 PM |
| **San Antonio, TX, U.S.**  Fri. Feb 06 2015 – Candles at 5:58 PM  Sat. Feb 07 2015 – Habdalah 6:53 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Feb 06 2015 – Candles at 4:51 PM  Sat. Feb 07 2015 – Habdalah 5:54 PM | **Singapore, Singapore**  Fri. Feb 06 2015 – Candles at 7:03 PM  Sat. Feb 07 2015 – Habdalah 7:53 PM |
| **St. Louis, MO, U.S.**  Fri. Feb 06 2015 – Candles at 5:11 PM  Sat. Feb 07 2015 – Habdalah 6:11 PM | **Tacoma, WA, U.S.**  Fri. Feb 06 2015 – Candles at 5:02 PM  Sat. Feb 07 2015 – Habdalah 6:09 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!**

**Shabbat “Eleh HaD’barim” – “These *are* the words”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה הַדְּבָרִים** |  |  |
| **“Eleh HaD’barim”** | Reader 1 – D’barim 1:1-5 | Reader 1 – D’barim 2:2-5 |
| **“These *are* the words”** | Reader 2 – D’barim 1:6-10 | Reader 2 – D’barim 2:6-8 |
| **“Estas *son* las palabras”** | Reader 3 – D’barim 1:11-18 | Reader 3 – D’barim 2:9-12 |
| Debarim (Deut.) 1:1 – 2:1 | Reader 4 – D’barim 1:19-21 |  |
|  | Reader 5 – D’barim 1:22-25 |  |
| **Psalm:** 107:1-43 | Reader 6 – D’barim 1:26-38 | Reader 1 – D’barim 2:2-5 |
| **Ashlamatah:** Zech. 8:16-23 + 9:9-10 | Reader 7 – D’barim 1:39 – 2:1 | Reader 2 – D’barim 2:6-8 |
|  | Maftir: D’barim 1:45 – 2:1 | Reader 3 – D’barim 2:9-12 |
| **N.C.:** Mordechai 14:3-9;  Lk 7:36-50; Rom. 8:26-30 | - Zech. 8:16-23 + 9:9-10 |  |

**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**

* Introduction – Deuteronomy 1:1-5
* Command to Start from Horeb – Deuteronomy 1:6-8
* Appointment of Assistants – Deuteronomy 1:9-18
* From Horeb to Kadesh Barnea – Deuteronomy 1:19 – 2:1

**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. xi-158.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) 1:1 – 2:1‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. These are the words which Moses spoke to all Israel on that side of the Jordan in the desert, in the plain opposite the Red Sea, between Paran and Tofel and Lavan and Hazeroth and Di Zahav. | 1. These are the words of admonition which Mosheh spoke with all Israel. He gathered them together to him while they were beyond the Jordan, and answered and said to them: Was it not in the wilderness at the mountain of Sinai that the Law was given to you? And in the plains of Moab you were made to understand how many miracles and signs the Holy One, blessed be He, had wrought for you, from the time that you passed over the border of the Weedy Sea, where He made for you a way for every one of your tribes. But you declined from His word, and wrought provocation before Him, in Pharan, on account of the words of the spies, and put together lying words against Him, and murmured about the manna, which He had made to come down for you, white from the heavens; in Hazeroth you demanded flesh, and made yourselves deserving to perish from the midst of the world, but for the memory, on your behalf, of the merit of your righteous fathers, the tabernacle of ordinance, and the ark of the covenant, and the holy vessels which you had covered with pure gold, and made atonement for you on account of the sin of the golden calf.  [JERUSALEM. These are the words which Mosheh, spoke with all Israel, reproving them, while as yet they were situated beyond the Jordan. Mosheh answering said to them: Was it not in the wilderness at Mount Sinai, that the Law was given to you? and on the plains of Moab was shown you what miracles and mighty acts the Word of the LORD had wrought on your behalf. When you stood by the Weedy Sea, the sea was divided before you, and there were made twelve ways of one way, (a path) for each tribe. Yet you provoked Him at the sea, and rebelled at the Sea of Suph. On account of the matter of the spies who had been sent from the wilderness of Pharan, the decree (came forth) against you, that you should not enter into the land of Israel; and for that of the manna, of which you said, Our soul is afflicted with this bread, whose eating is too light, the serpents were let loose upon you; and in Hazeroth, where your carcasses fell on account of the flesh, and concerning the calf that you had made, He would have spoken in His Word to destroy you, had He not been mindful of the covenant which He sware to your fathers, Abraham, Izhak, and Jakob, and of the tabernacle of ordinance which you had made unto His name, and the ark of the covenant of the Lord, and of your burnt sacrifices in the midst (of the tabernacle and the ark) which you covered with purified gold. A journey of eleven days is it from Mount Horeb by way of Mount Gebal unto Rekem Giah; yet, because you sinned and provoked anger before Him, you have been delayed, and have been journeying for forty years. And it was at the end of forty years.] |
| 2. "It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea." | 2. It is a journey of eleven days (only) from Horeb by the way of Mount Gebal unto Rekem Giah; but because you declined and provoked the LORD to displeasure, you have been retarded forty years. |
| 3. It came to pass in the fortieth year, **in the eleventh month, on the first of the month**, that Moses spoke to the children of Israel according to all that the Lord had commanded him regarding them; | 3. And it was at the end of forty years, **in the eleventh month, the month of Shebat, on the first of the month**, that Mosheh spoke with the sons of Israel according to all that the Lord had given him commandment for them. |
| 4. After he had smitten Sihon, king of the Amorites, who dwelt in Heshbon, and Og, king of the Bashan, who dwelt in Ashtaroth in Edrei. | 4. After He had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og the king of Mathnan, who dwelt at Astarvata in Edrehath, |
| 5. On that side of the Jordan, in the land of Moab, Moses commenced [and] explained this Law, saying, | 5. beyond Jordan, in the land of Moab, began Mosheh to speak the words of this Law, saying: |
| 6. "The Lord our God spoke to us in Horeb, saying, 'You have dwelt long enough at this mountain. | 6. The LORD our God spoke with us (and not I, of my own mind) in Horeb, saying: It is enough for you, and has been profitable for you until this time (during) which you have received the Law, and have made the tabernacle and its vessels, and appointed your princes over you; but now it would be evil for you to tarry longer at this mount. |
| 7. Turn and journey, and come to the mountain of the Amorites and to all its neighboring places, in the plain, on the mountain, and in the lowland, and in the south and by the seashore, the land of the Canaanites, and the Lebanon, until the great river, the Euphrates River. | 7. Turn you, and journey to Arad and Hormah, and go up to the mountain of the Amorites; and to the dwelling-places of Ammon, Moab, and Gebala, in the plains of the forests, in mountain and valley, and by the south on the shore of the sea, Ashkelon and Kiserin, the land of the Kenaanite unto Kaldohi, and Lebanon, the place of the mountain of the sanctuary, to the great river, the River Phrat. |
| 8. See, I have set the land before you; come and possess the land which the Lord swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give them and their descendants after them. | 8. See, I have given up the inhabitants of the land before you; nor will it be needful to carry arms; go in and possess the land, and appoint the allotters, and divide it, even as the LORD swore to your fathers, to Abraham, Izhak, and Jakob, that He would give it unto them and their sons after them. |
| 9. And I said to you at that time, saying, 'I cannot carry you alone. | 9. And I spoke to you at that time, saying: We will not leave you with but one judge, for I am not able to bear you alone. |
| 10. The Lord, your God, has multiplied you, and behold, you are today as the stars of the heavens in abundance. | 10. The Word of the LORD our God has multiplied you; and, behold, you are today as the stars of heaven for multitude. |
| 11. May the Lord God of your forefathers add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you! | 11. The LORD God of your fathers increase you a thousand fold on account of this my benediction, and bless you beyond numbering as He has said unto you. |
| 12. How can I bear your trouble, your burden, and your strife all by myself? | 12. But how can I alone sustain the labour, your sensuality, your evil thoughts, your words of strife, your offering one shekel for two? |
| 13. Prepare for yourselves wise and understanding men, known among your tribes, and I will make them heads over you. | 13. Present, then, from among you wise men, prudent in their thinking, men of wisdom, by your tribes, and I will appoint them to be chiefs over you. |
| 14. And you answered me and said, **'The thing you have spoken is good for us to do.'** | 14. And you answered me and said: **The thing that you have spoken it is right for us to do.** |
| 15. So I took the heads of your tribes, men wise and well known, and I made them heads over you, leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens, and officers, over your tribes. | 15. So I took the chiefs of your tribes, and moved them kindly with words; wise men, masters of knowledge, but prudent in their thoughts, I found not; and I appointed them chiefs over you, rabbans of thousands, of hundreds, of fifties; twelve thousand rabbans of tens, six myriads, officers of your tribes. |
| 16. And I commanded your judges at that time, saying, "Hear [disputes] between your brothers and judge justly between a man and his brother, and between his litigant. | 16. And I charged your judges at that time with the orders of judgments, saying: So hear your brethren that one may not (be permitted to) speak all his words, while another is compelled to cut his words short; and so hearken to their words, as that it may be impossible for you not to judge them, and deliver judgment in truth, and to resolve (a matter) completely between a man and his brother, and between him who hires words of litigation. |
| 17. You shall not favor persons in judgment; [rather] you shall hear the small just as the great; you shall not fear any man, for the judgment is upon the Lord, and the case that is too difficult for you, bring to me, and I will hear it." | 17. You will not have respect to persons in a judgment; you will hear little words as well as great ones, nor be afraid before the rich man and the ruler; for a judgment is from before the LORD, and He sees every secret. But the thing that is too hard for you bring to me, and I will hear it. |
| 18. And I commanded you at that time all the things you should do. | 18. And at that time I taught you all the Ten Words which you are to practice about judgments of money, and judgments of life. |
| 19. And we journeyed from Horeb and went through all that great and fearful desert, which you saw, by the way of the mountain of the Amorites, as the Lord, our God, commanded us; and we came up to Kadesh barnea. | 19. And we journeyed from Horeb, and came through all that great and fearful desert, where you saw serpents like boughs, and loathsome scorpions darting at you like arrows, on the way of the mountain of the Amoraah, as the LORD our God had commanded us, and came to Rekem Giah. |
| 20. And I said to you, "You have come to the mountain of the Amorites, which the Lord, our God, is giving us. | 20. And I said to you, You have come to the mountain of the Amoraah, which the LORD our God will give to us. |
| 21. Behold, the Lord, your God, has set the land before you; go up and possess it, as the Lord, God of your fathers has spoken to you; you shall neither fear nor be dismayed." | 21. Behold, the LORD our God has given you the land; arise and possess it, as the LORD your God has told you; fear not, nor be dismayed (broken). |
| 22. And all of you approached me and said, "Let us send men ahead of us so that they will search out the land for us and bring us back word by which route we shall go up, and to which cities we shall come." | 22. And all of you came to me in a body, and said, We will send men before us to examine the land for us, and bring us back word by what way we will go up to it, and the cities we should enter. |
| 23. And the matter pleased me; so I took twelve men from you, one man for each tribe. | 23. And the thing was proper in my eyes; and I took from you twelve chosen men, one man for a tribe, |
| 24. And they turned and went up to the mountain, and they came to the valley of Eshkol and spied it out. | 24. and they turned and went up into the mountain, and came to the stream of Ethkela, and explored it.  [JERUSALEM. And they prepared and went up into the mountain, and came to the stream of the Grapes, and surveyed it.] |
| 25. And they took some of the fruit of the land in their hand[s] and brought it down to us, brought us back word, and said, "The land the Lord, our God, is giving us is good." | 25. And they took in their hands of the produce of the land and brought to us. And they returned us word; and Kaleb and Jehoshua said, The land which the LORD our God has given us is good. |
| 26. But you did not want to go up, and you **rebelled against the commandment of the Lord, your God**. | 26. But you were not willing to go up, but believed the words **of the ten wicked ones**, and **rebelled against the Word of the LORD your God**. |
| 27. **You murmured in your tents** and said, '"Because the Lord hates us, He took us out of the land of Egypt, to deliver us into the hand[s] of the Amorites to exterminate us. | 27. **And you cried in your tents**, taking your sons and your daughters to your breasts, saying, Woe to you, you stricken ones! Tomorrow ye will be slain. Why has the LORD hated us, to have brought us out of the land of Mizraim, to deliver us into the hand of the Amorites to destroy us? |
| 28. Where shall we go up? Our brothers have discouraged us, saying, "A people greater and taller than we; cities great and fortified up to the heavens, and we have even seen the sons of Anakim there." | 28. How will we go up? Our brethren have dissolved our hearts, saying, The people are greater and mightier than we; their cities are vast, and walled to the height of heaven, and we saw there also the sons of Ephron the giant. |
| 29. And I said to you, "Do not be broken or afraid of them. | 29. And I said to you, Be not broken down, nor be afraid of them: |
| 30. The Lord, your God, Who goes before you He will fight for you, just as He did for you in Egypt before your very eyes, | 30. the Word of the LORD your God who goes before you will Himself fight for you, according to all that He did for you in Mizraim before your eyes. |
| 31. and in the desert, where you have seen how the Lord, your God, has carried you as a man carries his son, all the way that you have gone, until you have come to this place. | 31. And in the desert, where you saw burning serpents full of deadly venom, the LORD your God bare you with the glorious clouds of His Shekinah, as a man carries his child, all the way that you went, until you have come to this place. |
| 32. But regarding this matter, you do not believe the Lord, your God, | 32. But in this thing you believed not in the Word of the LORD your God, |
| 33. Who goes before you on the way, to search out a place for you, in which to encamp, in fire at night, to enable you to see on the way you should go, and in a cloud by day." | 33. who led before you in the way to prepare for you the place of your encampments, in the pillar of fire by night to light you in the way you should go, and in the pillar of the cloud by day. |
| 34. And the Lord heard the sound of your words, and He became angry and swore, saying, | 34. And the voice of your words was heard before the LORD, and He was displeased, and did make oath saying, |
| 35. 'If any of these men of this evil generation sees the good land, which I swore to give your forefathers, | 35. If any one of the men of this evil generation will see the good land which I covenanted to give unto their fathers, |
| 36. except Caleb the son of Jephunneh he will see it, and I will give him the land he trod upon, and to his children, because he has completely followed the Lord." | 36. except Kaleb bar Jephunneh, who will see it, and to whom I will give the good land, the land of Hebron through which he walked, and to his children, because he has followed with integrity the fear of the LORD. |
| 37. The Lord was also angry with me because of you, saying, "Neither will you go there. | 37. Against me also was there displeasure before the LORD on your account, saying, You too are not to go in thither; |
| 38. But Joshua the son of Nun, who stands before you he will go there; strengthen him, for he will cause Israel to inherit it. | 38. Jehoshua bar Nun, who ministers in your house of instruction, he is to go in thither: strengthen him, for he is to make Israel possess it. |
| 39. [Moreover] your little ones, whom you said will be prey, and your children, who on that day did not know good and evil they will go there and I will give it to them, and they will possess it. | 39. But your little ones, of whom you said, They will be for prey, and your children, who as yet know not between good and evil, they will go in thither: I will give it to them, and they will possess it for an inheritance. |
| 40. But as for you, turn yourselves around and journey into the desert by way of the Red Sea." | 40. As for you, turn, and go (back) into the wilderness by the way of the Weedy Sea. |
| 41. Then you answered and said to me, "We have sinned against the Lord; we will go up and fight, according to all that the Lord, our God, has commanded us." So every one of you girded his weapons, and you prepared yourselves to go up to the mountain. | 41. Then answered you, and said to me, We have sinned before the LORD; we will go up and fight according to all that the LORD our God commanded us. And you girded on every man his arms, and began to ascend the mountain. |
| 42. And the Lord said to me, "Say to them, 'Neither go up nor fight, for I am not among you, lest you be struck down before your enemies.' " | 42. But the LORD said to me, Say to them, Go not up, nor prepare for battle, for My Shekinah goes not among you; that you be not crushed before your enemies. |
| 43. So I spoke to you, but you did not listen, and you rebelled against the command of the Lord, and you acted wickedly and went up to the mountain. | 43. And I spoke with you, but you would not obey but were rebellious against the Word of the LORD, and did wickedly, and went up to the mountain. |
| 44. And the Amorites, dwelling in that mountain, came out towards you and pursued you as bees do, and beat you down in Seir, as far as Hormah. | 44. And the Amoraah who dwelt in that mountain came out to meet you, and pursued you, as they drive away and destroy hornets, and smote you from Gebal unto Hormah.  [JERUSALEM. And they chased you as bees are chased, and slew you in Gebal unto destruction.] |
| 45. So you returned and wept before the Lord, but the Lord would not hear your voice, nor would he listen to you. | 45. And you returned, and wept before the LORD: but the LORD would not receive your prayers, nor hearken to your words. |
| 46. And you dwelled in Kadesh many days, as the days that you dwelled. | 46. So you abode in Rekem many days, according to the days that you abode. |
|  |  |
| 1. Then we turned and journeyed into the desert by way of the Red Sea, as the Lord had spoken to me, and we circled Mount Seir for many days. | 1. And turning we journeyed into the wilderness, by the way of the Sea of Suph, as the LORD had bidden me, and we compassed Mount Gebal many days. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **D’barim (Deuteronomy) 1:1 – 2:1‎‎‎**

**1 These are the words** Since these are words of rebuke and he [Moses] enumerates here all the places where they angered the Omnipresent, therefore it makes no explicit mention of the incidents [in which they transgressed], but rather merely alludes to them, [by mentioning the names of the places] out of respect for Israel (cf. Sifrei).

**to all Israel** If he had rebuked only some of them, those who were in the marketplace [i.e., absent] might have said, “You heard from [Moses] the son of Amram, and did not answer a single word regarding this and that; had we been there, we would have answered him!” Therefore, he assembled all of them, and said to them, “See, you are all here; if anyone has an answer, let him answer!” - [from Sifrei]

**in the desert** [At that time]they were not in the desert, but in the plains of Moab. [Accordingly,] what is [the meaning of] בַּמִּדְבָּר , in the desert? It means that he rebuked them for their having angered Him in the desert by saying, “If only we had died [by the hand of God]” (Exod. 16:3).

**in the plain** in the plain [He rebuked them] regarding the plain, for they had sinned with [the worship of] Baal-Peor at Shittim in the plains of Moab (Num. 25:1-9). [from Sifrei]

**opposite the Red Sea** [He rebuked] them regarding their rebellion at the Red Sea. When they arrived at the Red Sea, they said, “Is it because there are no graves in Egypt [that you have taken us to die in the desert?]” (Exod. 14:11) Likewise, [they sinned] when they traveled from the midst of the sea, as it is said, “and they were rebellious by the sea, by the Red Sea” (Ps. 106:7), as is found in Arachin (15a).

**Between Paran and Tofel and Lavan** Rabbi Yochanan said: We have reviewed the entire Bible, but we have found no place named Tofel or Lavan! However, [the explanation is that] he rebuked them because of the foolish things they had said (תָּפְלוּ) about the manna, which was white (לָבָן) , saying “And our soul loathes this light bread” (Num. 21:5), and because of what they had done in the desert of Paran through the spies. [from Eileh Hadevarim Rabbah, Lieberman]

**and Hazeroth** Concerning the insurrection of Korach [which took place in Hazeroth] (Eileh Hadevarim Rabbah, Lieberman). Another explanation: He said to them, “You should have learned from what I did to Miriam at Hazeroth because of slander; [nevertheless,] you spoke against the Omnipresent” (Sifrei).

**and Di-Zahav** -(lit., enough gold). He rebuked them for the calf they had made as a result of their abundance of gold, as it is said: “and I gave her much silver and gold, but they made it for Baal” (Hosea 2:10). (cf. Sifrei ; Ber. 32a, Eileh Hadevarim Rabbah, Lieberman).

**2 It is eleven days journey from Horeb** Moses said to them: “See what you caused! There is no shorter route from Horeb to Kadesh-Barnea than the way through Mount Seir, and even that is a journey of eleven days. But you traversed it in three days!” For they traveled from Horeb on the twentieth of lyar, as it is said, “And it came to pass in the second year, in the second month, on the twentieth of the month [... the children of Israel traveled...]” (Num. 10:11-12). And on the twenty-ninth of Sivan, they sent out the spies from Kadesh Barnea, (an interval of 40 days; cf. Ta’anith 29a). Subtract from them the thirty days they spent at Kivroth Hataavah (Num. 11:34), where they ate the meat a “month of days,” and the seven days they spent at Hazeroth for Miriam to be confined [as a mezora’ath] (Num. 12:15); we find therefore, that this entire journey [from Horeb to Kadesh-Barnea] took [only] three days. And to such an extent did the Shechinah exert itself to hasten your arrival to the land of Canaan, but because you sinned, He made you travel around Mount Seir for forty years. [from Sifrei]

**3 And it came to pass in the fortieth year, in the eleventh month, on the first of the month** [... Moses spoke] This teaches us that he rebuked them only a short while before his death. From whom did he learn [to do] this? From Jacob, who rebuked his sons only a short while before his death. He said, "Reuben, my son, I will tell you why I have not reproved you [for your shortcomings] during all these years: So that you would not leave me and join my brother, Esau." And for four reasons, one should not reprimand a person except shortly before one’s death: So that one should not rebuke and again have to rebuke him, so as not to cause his friend to feel ashamed when he sees him; etc. These appear in Sifrei. And similarly, Joshua rebuked Israel only shortly before his death (cf. Joshua 24:1-29), and so, Samuel, as it is said, “Behold, testify against me” (I Sam. 12:3) and so, also, David rebuked his son Solomon only shortly before his death (see I Kings 2:1-10).

**4 After He had smitten [Sihon]** Moses said: If I rebuke them before they enter [at least] part of the land, they will say, "What [claim] has this [man] on us? What good has he ever done for us? He has come only to vex us and to find some pretext, for he does not have the power to bring us into the land." Therefore he [Moses]waited until he had defeated Sihon and Og before them and had given them possession of their land, and [only] afterwards did he rebuke them. [Sifrei]

**Sihon... who dwelt in Heshbon** -"Even if Sihon himself had not been powerful, but had dwelt in Heshbon, he would have [nevertheless] been powerful because the city was a powerful one; and even had it been another city, and Sihon had dwelt in it, it would have [also] been powerful because the king was powerful. How much more so now, since both the king and the city were powerful!" [Sifrei]

**[And Og...] who dwelt in Ashtaroth** [Here, too,] the king was powerful, and the city was powerful. [Sifrei]

**Ashtaroth** This is an expression denoting sharp cliffs and strength, just as “Ashteroth-karnaim” (Gen. 14:5) [the hard rocks of Karnaim]. And the Ashtaroth [referred to here] is indeed that same Ashteroth-karnaim where the Rephaim [the giants] were, whom Amraphel smote, as it is said, “And they smote the Rephaim in Ashteroth-karnaim ” (Gen. 14:5). And Og escaped from them, and that is the meaning of that which is stated, “And the fugitive came” (Gen. 14:13), and Scripture states (further, 3:11) “For only Og, king of the Bashan, remained from the remnant of the Rephaim.” in Edrei the name of the kingdom. [Sifrei]

**5 commenced,** Heb. הוֹאִיל , he commenced, just as “Behold, now I have commenced (הוֹאַלְתִּי) ” (Gen. 18:27). [based on Sifrei]

**explained this Law** He explained it to them in seventy languages. [from Midrash Tanchuma 2; Gen. Rabbah 49; see Sotah 32a). Hakethav Vehakabbalah explains this to mean that Moses gave them seventy interpretations to every passage.

**6 You have dwelt long enough [at this mountain]** [This is to be interpreted] according to its simple meaning. But there also is an Aggadic explanation: I have given you much greatness and reward for your having dwelt at this mountain: you made the Mishkan, the menorah, and the [other] furnishings; you received the Torah; you appointed a Sanhedrin for yourselves, and captains over thousands and captains over hundreds. [Sifrei]

**7 Turn and journey** This is the way to Arad and Hormah.

**and come to the mountain of the Amorites** This is to be understood literally.

**and to all its neighboring places** Ammon, Moab, and Mount Seir.

**in the plain** This refers to the forested plain. on the mountain This is the king’s mountain.

**and in the lowland** This is the southern lowland.

**and in the south, and by the seashore** [This refers to] Ashkelon, Gaza and Caesarea, etc., as is stated in Sifrei.

**until the great river** [the Euphrates] Since it [the Euphrates] is mentioned [in association] with the Land of Israel it is referred to as “great.” A popular parable says: A king’s servant is a king. Associate yourself with the ruler, and [people] will bow down to you; attach yourself to a person anointed [with oil] and you will become anointed [with oil yourself] (Shevuoth 47b).

**8 Behold! I have set [the land before you]** With your own eyes you can see [this]: I do not tell you this from guessing or hearsay (Sifrei).

**Go in and possess [the land]** No one will contest the matter, and you will not need to go to war. If they [the Israelites] had not sent the spies, [but had trusted God] they would not have needed weapons of war (Sifrei).

**to your forefathers** Why does he [Moses] further mention Abraham, Isaac, and Jacob [when the reference “your forefathers” clearly indicates them]? [Their names are mentioned to show that] Abraham is worthy [of God’s oath] by himself, Isaac is worthy by himself, [and] Jacob is worthy by himself (Sifrei).

**9 And I said to you at that time,** saying Heb. לֵאמֽר . What is the meaning of לֵאמֽר ? Moses said to them, "Not by my own accord do I speak to you [and tell you that I cannot carry you alone] but by the command of the Holy One, blessed is He (Sifrei).

**I cannot alone** Is it possible that Moses could not judge Israel? The man who brought them out of Egypt, split the sea for them, brought down the manna, and caused the quails to fly, could not judge them? Rather, he said to them: "The Lord, your God, has multiplied you"—[i.e.,] He has made you superior and elevated you higher than your judges. He took the punishment away from you and imposed it upon the judges [in cases where they could have prevented your wrongdoing and did not]. Solomon made a similar statement: “For who is able to judge Your great people?” (I Kings 3:9) Is it possible that he [i.e., Solomon] of whom it is said (I Kings 5:11), “He was wiser than all men,” could say, “Who is able to judge?” But this is what Solomon meant: The judges of this people are not like the judges of other peoples, for if [one of the judges of other nations] gives judgment and sentences a person to death, to lashes, or to strangulation, or perverts judgment and robs him, it means nothing; if, however, I cause a person to pay unjustly, I am liable with my life, as it is said (Proverbs 22:23), “And He robs the life of those who rob them” (Sifrei, San. 7a).

**10 And, behold, you are today as the stars of the heavens** But were they [the Israelites] on that day as [many as] the stars of the heavens? Were they not only six hundred thousand? What, then, is [the meaning of] “And, behold, you are today...?” [It means]—Behold, you are compared to the sun, [signifying that you will] exist forever as do the sun, the moon, and the stars (cf. Sifrei).

**11 May... add to you a thousandfold as many as you are** What is [the purpose of] repeating further [in the verse]: “And He will bless you, as He has spoken concerning you?” They [the Israelites] said to him, “Moses, you are limiting our blessings [i.e., our numbers being multiplied only a thousandfold]. The Holy One, blessed is He, already promised to Abraham (Gen. 13:16), 'so that if a man will be able to count [the dust of the earth, so will your seed be counted]!’” [Moses] replied to them: “This [blessing of a thousandfold] is mine, but He will bless you as He spoke concerning you!” (Sifrei)

**12 How can I bear...all by myself?** [Even] if I were to say, “I will do so in order to receive a reward,” I cannot do so. This is what I have already said to you, “Not by my own decision do I tell you [that I am unable to bear your trouble], but by the command of the Holy One, blessed is He.”

**your trouble** This teaches us that the Israelites were troublesome [people]; if one saw his opponent in a lawsuit about to win, he would say, "I have [other] witnesses to bring, [more] evidence to introduce, I [will exercise my right to] add judges to you [in your tribunal]".

**and your burden** This teaches that they [the Israelites] were heretics: If Moses was early leaving his tent they would say, “Why does the son of Amram leave so early? Perhaps he is not at ease inside his house?” If he left late, they would say, "Why does the son of Amram not leave? What do you think? He is [probably] sitting and devising evil schemes against you, and is thinking up plots against you. [Other editions of Rashi have “commandments and reckonings.”]

**and your strife** This teaches that they [the Israelites] were contentious (Sifrei).

**13 prepare for yourselves** Heb. הָבוּ לָכֶם . Prepare yourselves for this matter.

**men-** Would it enter your mind [that] women [could be chosen]? What does [specifying] “men” teach us? [It signifies that they should pick] righteous men. (Sifrei).

**wise [men]** Desirable [men]. [According to the glosses of Rabbi Akiva Eiger on Sifrei, bashful men, men who are ashamed of doing anything wrong.] [According to Heidenheim, the word כְּסוּפִים is the definition of אֲנָשִׁים , not of חֲכָמִים According to him, the next heading reads:

**wise and understanding [men].**] understanding [men] [I.e., men] who understand [and derive] one thing from another. This is what Arius asked Rabbi Yose: “What is the difference between wise men and understanding men?” [Rabbi Yose said] "A wise man is like a rich money changer: When people bring him dinars to examine, he examines them. When they do not bring [money] to him, he sits doing nothing. An understanding man, however, is like a merchant money changer: When they bring him money to examine, he examines it, and when they do not bring it to him, he goes out and brings his own [money—i.e., he does not wait for people to come to him—he goes to them] (Sifrei)

**well- known among your tribes** Men whom you recognize, for if one were to come before me wrapped in his tallith, I would not know who he is and of what tribe he is, and whether he is suitable. But you know him, for you have raised him. Therefore, it says, “well-known among your tribes.” (Sifrei)

**and I will make them heads over you** As chiefs and respected persons over you, i.e., you should act towards them with respect and reverence.[The word] וַאֲשִׂמֵם lacks a י [after the שׂ ; our editions, however, have it]: This teaches us that Israel’s transgressions (אָשָׁם) are hung over the heads of their judges, since they [the judges] should have prevented them [from sinning], and directed them along the right path (Sifrei).

**14 And you answered me** You decided the matter for your benefit. You should have replied, "Our teacher, Moses! From whom is it proper to learn, from you or from your disciple? Is it not [better to learn] from you, who have taken such pains about them?" However, I knew your thoughts; you were saying [to yourselves], “Many judges will now be appointed over us; if one does not know us, we shall bring him a gift, and he will show us favor.” (Sifrei)

**to do** If I was sluggish, you said, “Act quickly.” (Sifrei)

**15 So I took the heads of your tribes** I attracted them through [fine] words: "How fortunate you are! Over whom are you to be appointed? Over the children of Abraham, Isaac and Jacob—over the children of people who are called brothers and friends, [God’s] portion and inheritance, and every term of endearment." (Sifrei)

**[So I took...] men wise and well-known** But understanding men I could not find (Ned. 20b.). This is one of the seven qualities which Jethro described to Moses (Exod.18:21), but Moses found only three [of them]—righteous, wise, and well-known [men]. (Sifrei).

**[And I made them] heads over you** You should respect them—[think of them as] chiefs in buying, chiefs in selling, chiefs in all business matters, last to enter(the synagogue from his home) and first to leave [so that everyone should stand up out of respect] (Sifrei).

**leaders over thousands** one who is appointed over one thousand.

**leaders over hundreds** one who is appointed over one hundred.

**and officers** I appointed [court officers] over you, for your tribe. These are the ones who bind and lash with a whip at the judges’ order (Sifrei).

**16 And I commanded your judges** I said to them: "Be patient in passing judgment. If a case comes before you once, twice, three times, do not say, ‘This [case] has already appeared before me several times,’ but debate it over again.’" (Sifrei)

**[And I commanded your judges] at that time** When I appointed them, I said to them, "Now is not like the past. Previously, you were your own masters, now you are subservient to the community."-[Sifrei]

**Hear** Heb. שָׁמֽעַ Present tense: odant in Old French, [always be] hearing, as in זָכוֹר , remembering, and שָׁמוֹר , keeping.

**and between his litigant** Heb. גֵּרוֹ . This (גֵּרוֹ) is his opponent in the lawsuit who accumulates (אוֹגֵר) arguments against him. Another explanation: (וּבֵין גֵּרוֹ) : Even in undertakings concerning a residence [ גּוּר meaning to dwell], in the division of [property between inheriting] brothers, even if it is a dispute about [such minor things as] an oven and a stove (Sifrei ; San. 7b).

**17 You shall not favor persons in judgment** This refers to the person who appoints judges, that he should not say, “So-and-so is handsome or strong; I will appoint him as a judge” [or] “So-and-so is my relative; I will appoint him as a judge in the city,” even if he is not expert in the laws, and consequently he condemns the innocent and acquits the guilty. [God says:] I will hold it against the one who appointed him [this judge] as though he [himself] had shown partiality in judgment (Sifrei).

**You shall hear the small just as the great** A case regarding a perutah [small coin] should be as important to you as [a case] regarding a hundred maneh [a large sum], so that if it [the former] is presented before you first, do not postpone it for last (San. 8a). Another explanation of “You shall hear the words of the small as you do those of the great,” as per the Targum [The words of the small you shall hear like the words of the great]: You shall not say: “This is a poor man, and his friend [opponent] is rich, and it is a mitzvah to support him [the poor man]. I will favor the poor man, and he will thus be supported respectably.” Another explanation: You shall not say, "How can I affront the honor of this rich man because of one dinar ? I will favor him now and when he goes outside [leaves the court] I will tell him, 'Give it to him [to the poor man], for you really owe it to him!’" (Sifrei)

**You shall not fear any man** Heb. לֹא תָגוּרוּ , meaning you shall not fear. Another explanation: You shall not gather in [stifle] your words because of any man. As in (Prov. 10:5),"It gathers (אוֹגֵר) in summer." (See Sifrei.)

**for the judgment is upon the Lord** Whatever you unjustly take from one, you will oblige Me to return to him. Consequently you have perverted a judgment against Me (San. 8a).

**[And the case that is too difficult for you] bring to me** Because of this [presumptive] statement, Moses forgot the law regarding the daughters of Zelophchad [in Num. 27:1-5](San. 8a). Similarly, Samuel answered Saul and said (I Sam. 9:19),"I am the seer." Whereupon, the Holy One, blessed is He, said to him, “By your life, I will let you know that you do not [always] see [with the holy spirit].” And when did He let him know [this]? When he came to anoint David, “And he saw Eliab [and] he said, ‘Surely, before the Lord is His anointed’ ” (I Sam. 16:6-7). The Holy One, blessed is He, said to him: “Did you not say, ‘I am the seer?’ Look not upon his appearance.” (Sifrei)

**18 [And I commanded you...] all the things which you should do** These are the ten things that distinguish monetary cases from capital cases (Sifrei.).

**19 [that] great and fearful desert** [It is termed fearful] because in it were serpents as [thick as] beams and scorpions as [big as] bows (Sifrei).

**22 And you approached me—all of you:** in a state of disorder. But further on (Deut. 5:20-21) it says, “You approached me, all the heads of your tribes and your elders, and you said, Behold [the Lord, our God] has shown us [His glory and His greatness].” That approach to me was proper—young people respecting their elders, sending these before them. Here, however, you approached me all of you, in a state of disorder, the young pushing aside their elders, the elders pushing aside their heads.

**and bring us back word** [meaning that they will report] which language they [the Canaanites] speak.

**by which route we shall go up** There is no road without a crooked portion.

**and to which cities we shall come first,** to capture (Sifrei).

**23 And the matter pleased me** -"It pleased me, but it did not please the Omnipresent." But if it pleased Moses, why does he mention it in his rebukes? This may be compared to a man who says to his friend, “Sell me this donkey of yours.” He replies to him, “Yes.” "Will you give it to me to test it?" He replies, “Yes.” "May I test it on mountains and hills?" Again he replies, “Yes.” When he sees that his friend does not withhold anything from him, the purchaser thinks to himself, “This man is certain that I shall not find any defect in the donkey,” and he immediately says to him, “Take your money; I need not test it now.” I too, consented to your words, thinking that you would perhaps reconsider when you saw that I do not withhold it from you, but you did not reconsider (Sifrei).

**so I took... from you-** from the select that were among you, of the finest that were among you (Sifrei).

**twelve men... one man for each tribe** [This] tells [us] that the tribe of Levi was not with them. (Sifrei).

**24 [And they came] to the valley of Eshkol** [This] tells us that it [here it was so called] on account of a future event [that the spies took from there a cluster (אֶשְׁכּֽל) of grapes]. (Sifrei).

**and [they] spied it out** This teaches us that they traversed through it along four lines, along the length and the breadth (Sifrei.).

**25 and brought it down to us** This tells us that the land of Israel is higher than all other lands (Sifrei).

**And they said, The land... is good** Who were the ones who spoke about its goodness? Joshua and Caleb (Sifrei.).

**26 and you rebelled** Heb. וַתַּמְרוּ . This is an expression denoting confrontation; you confronted His words.

**27 You murmured** Heb. וַתֵּרָגְנוּ . This is an expression denoting slander. It is similar to (Prov. 18:8)"The words of a נִרְגָּן " i.e., of a slanderer.

**Because the Lord hates us** Really, however, He loves you, but you hate Him. A common parable says: What is in your own heart about your friend, [you imagine] is in his heart about you (Sifrei).

**Because the Lord hates us, He took us out of the land of Egypt-** His taking us out was due to hatred [they claimed]. This may be compared to a mortal king who had two sons and two fields, one well irrigated, the other dependent upon rain only. To the son he loved, he gave the well irrigated field, and to the one he hated, he gave the one dependent upon rain only. The land of Egypt is a well irrigated country, for the Nile rises and irrigates it, while the land of Canaan is dependent upon rain only. He took us out of [the irrigated] Egypt to give us the arid land of Canaan (Num. Rabbah 17).

**28 The cities are great and fortified up to the heavens** The Scriptural text here is talking in exaggerated terms (Sifrei ; Chullin 90b).

**29 Do not be broken** Heb. לֹא תַעַרְצוּן . This is an expression denoting breaking, as the Targum renders it: [Do not be broken], and similar to it (Job 30:6),"To dwell in the cleft of the valleys (555 ohˆk¨j±b.Urg©£C)," i.e., to break through the valleys.

**30 will fight for you** Heb. יִלָּחֵם לָכֶם —[ לָכֶם means] on your behalf.

**31 and in the desert, where you have seen** This refers to the preceding verse: “just as He did for you in Egypt,” and also what He did “in the desert, where you have seen how the Lord, your God, has carried you, etc.”

**as a man carries his son** As I explained regarding [the verses]: “And the angel of God who went before the camp of the Israelites traveled and went behind, etc.” (Exod. 14:19-20). This may be compared to one who is traveling on a road, with his son in front of him. If bandits come to kidnap [the son, he removes him from in front of him and places him behind him].

**32 Yet regarding this matter** that He promises you to bring you to the Land, you do not believe Him.

**33 to enable you to see** Heb. לַרְאוֹתְכֶם , like לְהַרְאוֹתְכֶם , and similarly, “to cause it to lead them (לַנְחֽתָם) on the way” (Exod. 13:21) [like (לְהַנְחֽתָם) ] and also, “To proclaim (לַשְׁמִעַ) ) thanksgiving with a loud voice” (Ps. 26:7), [like לְהַשְׁמִיעַ ], and so, “to go to tell (לַגִּיד) in Jezreel” (II Kings 9:15), [like לְהַגִּיד ].

**36 [And to him will I give the land] that he trod upon** [i.e.] Hebron, as it says,, “And he [Caleb] came to Hebron” (Num. 13:22).

**37 Was angry** Heb. הִתְאַנַּף , became filled with anger.

**40 turn yourselves** I thought [previously] to let you pass through the breadth of the land of Edom northward, to enter the Land, but you sinned and caused delay for yourselves.

**turn yourselves** Backwards, and proceed through the desert towards the Red Sea, for the desert in which they were traveling was south of Mount Seir, separating the Red Sea from Mount Seir. Now turn in the direction of the Sea and go around Mount Seir, along its entire southern side from west to east.

**41 and you prepared yourselves** Heb. וַתָּהִינוּ , an expression of “Here we are (הִנֶּנּוּ) and we will go up to the place” (Num. 14:40). This expression which you used, denotes, “Yes” (הֵן) , as if to say: You prepared [to go up to the mountain].

**42 Neither go up** There will be no ascent [victory] for you, but only a descent [defeat].

**44 As bees do-** Just as a bee dies instantly after stinging a person, they too [the Amorites], upon touching you, died immediately.

**45 But the Lord would not hear your voice** As if possible [to say of God], you made His attribute of mercy as though it were cruel.

**46 And you dwelled in Kadesh many days-** Nineteen years, as it says, “as the days that you dwelled” in the other stations. They totaled thirty-eight years; nineteen of them were spent at Kadesh, and for nineteen years they were continually wandering about, and they returned to Kadesh, as it says, (Num. 32:13),"And He made them wander about in the desert"—thus I have found in Seder Olam (ch. 8).

**Ketubim: Psalm 107:1-43**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Give thanks to the Lord because He is good, for His kindness is eternal. | 1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Those redeemed by the Lord shall say it, those whom He redeemed from the hands of an oppressor. | 2. The redeemed of the LORD will say it, whom He redeemed from the hand of the oppressor. |
| 3. And gathered them from lands, from the east and from the west, from the north and from the sea. | 3. And whom He gathered from the lands, from the east, and from the west, and from the north, and from the sea in the south. |
| 4. They strayed in the desert, on a road of desolation; they did not find an inhabited city. | 4. Concerning the people of the house of Israel He prophesied and said, "The people of the house of Israel have wandered in the wilderness in a desolate path; they did not find an inhabited city." |
| 5. Hungry as well as thirsty, their soul enwraps itself in them. | 5. Thirsty, yes, and hungry, their souls will grow weary. |
| 6. And they cried out to the Lord in their distress; from their straits He rescued them. | 6. And they prayed in the presence of the LORD when it went ill with them; He delivered them from their distress. |
| 7. And He led them on a straight road, to go to an inhabited city. | 7. And He guided them on a straight way, to come to Jerusalem, the inhabited city. |
| 8. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 8. Let them give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 9. For He sated a yearning soul, and a hungry soul He filled with goodness. | 9. For He has satisfied the soul of the empty, and filled with good things the soul of the hungry. |
| 10. Those who sit in darkness and the shadow of death, prisoners of affliction and iron. | 10. Concerning Zedekiah and the leaders of Israel He prophesied and said, "O Zedekiah and the leaders of Israel, who were exiled to Babylon and dwelt in darkness and the shadow of death, and became prisoners in the pain of iron fetters." |
| 11. For they rebelled against the words of God, and they scorned the counsel of the Most High. | 11. For they rebelled against the word of God, and rejected the counsel of the Most High. |
| 12. And He humbled their heart with toil; they stumbled with no one to help them. | 12. And He broke their heart with toil; they stumbled, and there was none to help. |
| 13. And they cried out to the Lord in their distress; from their straits He saved them. | 13. And they prayed in the presence of the LORD when it went ill with them; He redeemed them from their distress. |
| 14. He took them out of darkness and the shadow of death, and He broke open their bonds. | 14. He brought them out of darkness and the shadow of death; and He will break their chains. |
| 15. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 15. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 16. For He broke copper doors, and cut off iron bars. | 16. For He shattered the doors of bronze, and cut down the bars of iron. |
| 17. Fools, because of the way of their transgression and because of their iniquities, are afflicted. | 17. Concerning Hezekiah, king of the tribe of the house of Judah, He prophesied and said, "Hezekiah, king of the house of Judah, who refused to take a wife, was punished as the fools are punished because of their rebellious way and because of their iniquities." |
| 18. Their soul despises all food, and they reach the portals of death. | 18. Their soul will reject all food, and they arrive at the portals of death. |
| 19. And they cried out to the Lord in their distress; from their straits He saved them. | 19. And they prayed in the presence of the LORD when it went ill with them, and He will redeem them from their distresses. |
| 20. He sent His word and healed them, and extricated them from their pit. | 20. He will send the words of His healing and will heal them, and deliver them from being harmed. |
| 21. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 21. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 22. And they shall slaughter sacrifices of thanksgiving, and they shall tell of His deeds with song. | 22. And they will sacrifice thanksgiving sacrifices, and will tell of His deeds in gladness. |
| 23. Those who go down to the sea in ships, who do work in mighty waters. | 23. Concerning the sailors of Jonah son of Amittai, he prophesied and said, "The sailors, those who go down to the sea in ships, those who do work on many waters. |
| 24. They saw the deeds of the Lord and His wonders in the deep. | 24. They saw the deeds of the LORD, and His wonders in the deep." |
| 25. He spoke, and He set up a tempest, and it raised its waves. | 25. And He gave command by His word, and raised up the storm and the gale, and its waves were lifted up high. |
| 26. They went up to the heavens, they came down to the depths; their soul melted with trouble. | 26. They go up towards heaven, they go down to the depths of the abysses; their souls will melt in misery. |
| 27. They were frightened and staggered like a drunkard, and all their wisdom was destroyed. | 27. They will tremble, they will totter like a man drunk with wine; and all their wisdom is destroyed. |
| 28. They cried out to the Lord from their distress, that He take them out of their straits. | 28. And they prayed in the presence of the LORD when it went ill with them, and He will bring them out of their troubles. |
| 29. The tempest He had set up [settled] into a calm, and their waves were stilled. | 29. He will make the wind cease to quietness, and their waves will be silent. |
| 30. They rejoiced that they were stilled, and He led them to the region of their desire. | 30. And they rejoiced, for they are silent; and He led them to the harbor they desired. |
| 31. They shall thank the Lord for His kindness, and for His wonders to the children of men. | 31. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 32. And they shall exalt Him in an assembly of people, and in a sitting of elders, praise Him. | 32. And they exalt Him in the assembly of the people, the house of Israel; and in the Sanhedrin of the wise they will praise Him. |
| 33. He makes rivers into a desert, and springs of water into an arid place; | 33. Concerning the generation of Joel son of Pethuel He prophesied and said: "When the house of Israel rebelled in the days of Joel the prophet, He brought a drought into the world; He made the rivers like the desert, and the sources of water like thirst." |
| 34. A fruitful land into a salty waste, because of the evil of its inhabitants. | 34. The land of Israel that produces fruit became a waste like Sodom, which was overthrown because of the evil of its inhabitants. |
| 35. He makes a desert into a pool of water, and a wasteland into springs of water. | 35. When they returned to the Torah, He made the desert like a channel of water, and the parched land became sources of water. |
| 36. And He settles the hungry there, and they establish an inhabited city. | 36. And He made the hungry dwell there, and they set up an inhabited city. |
| 37. And they sow fields and plant vineyards, which produce fruits and grain. | 37. And they sowed fields and planted vineyards, and they yielded fruit of produce. |
| 38. And He blessed them, and they multiplied exceedingly, and their animals did not decrease. | 38. And He blessed them and they multiplied greatly, and their livestock will not diminish. |
| 39. Whereas they were few and they sank down from dominion, trouble, and sorrow. | 39. And when they sinned, they diminished and became poor because of the affliction of misery and pain. |
| 40. He pours contempt upon princes and leads them astray in a wasteland where there is no path. | 40. He pours contempt on the leaders, and made them wander in a void without a path. |
| 41. And He strengthened the needy from poverty and made him families like flocks. | 41. But when they returned to the Torah, He exalted the needy from poverty, and made them like the flocks of the well-born families. |
| 42. The upright see and rejoice, and all injustice shuts its mouth. | 42. The upright will see and rejoice, but every liar's mouth is closed and sealed. |
| 43. **He who is wise will keep these in mind, and they will ponder the kind deeds of the Lord.** | 43. **Would that the wise man keep these things, and discern the kindnesses of the LORD!** |
|  |  |

**Rashi’s Commentary for: Psalm 107:1-43**

**1 Give thanks to the Lord because He is good, etc.**

**2 Those redeemed by the Lord** shall say it when He redeems them from the hands of an oppressor.

**4 They strayed in the desert, on a road of desolation, etc.** Those who travel in the deserts must also give thanks because sometimes they stray and suffer from hunger and thirst.

**7 And He led them** And He led them; therefore, they shall give thanks to the Lord for His kindness.

**10 Those who sit in darkness and the shadow of death** Also those imprisoned in a dungeon are required to give thanks when they emerge from their prison.

**11 For they rebelled against the words of God** Trouble does not befall a person except because of his iniquity.

**16 For He broke copper doors** that were shut before them.

**17 Fools, because of the way of their transgression and because of their iniquities, are afflicted** with the agonies of illnesses. They too are among those who are required to give thanks. There are markers in this chapter (i.e., six inverted “nuns” are written) and they come to be expounded upon instead of “buts” and “onlys” to limit [the power of the verse] meaning that if they [the prisoners] cry out before the verdict has been promulgated, they are answered; after the verdict has been promulgated, they are not answered.

**27 They were frightened** Heb. יחוגו . This is an expression of breaking. Similarly (Song 2:14): “in the clefts of (בחגוי) the rock”; and similarly (Isa. l9:17), “And the land of Judah will be to Egypt for a dread (לחגא) .”

**30 They rejoiced that they were stilled** The waves.

**the region** Heb. מחוז , an expression of a border, and Menachem (p. 86) associated it with (Isa. 28:18): “and your limit (וחזותכם) with the grave,” your limit, that it should not enter our boundary. Similarly (I Kings 7:4): “an edge (מחזה מול מחזה) opposite an edge,” three times. In Tanchuma, I found [this].

**32 And they shall exalt Him** in an assembly of people He must give thanks in the presence of ten.

**and in a sitting of elders** And two of them must be rabbinical scholars.

**33 He makes rivers into a desert** That is to say that He makes the settlements of the nations into ruins.

**34 into a salty waste** To be like a salty land insofar as it does not produce fruit.

**35 He makes a desert into a pool of water** He makes a ruined settlement into a building and restores it to its original state.

**39 Whereas they were few and they sank down** But they, from the beginning, sank down and were few because of dominion, trouble, and sorrow.

**41 and made him families like flocks** He made [for] the needy the families of his children as numerous as flocks.

**42 shuts** Heb. קפצה , closes up, like (Deut. 15:7): “and not close up (תקפץ) your hand.”

**Meditation from the Psalms**

**Psalms ‎‎107: 1-43**

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

This hymn of thanksgiving opens the fifth and final Book of Psalms. Primarily, this composition expresses the thanks of those who were in places of danger but were rescued and arrived home safely. As such, these verses relate to a number of historical settings. *Alshich* says that the Psalmist is amplifying the thanks which Israel offered to G-d when they were redeemed from the dangers of Egyptian bondage, where they were threatened by the hazards of both the scorched wilderness[[1]](#footnote-1) and the deep sea.

*Ibn Yachya* relates this work to David's life.[[2]](#footnote-2) The Philistines captured the Holy Ark, and it was endangered in countless ways. When David returned the Ark to a haven of safety and sanctity, he composed this hymn of thanks.

*Sforno* says that the Psalmist echoes those who will be redeemed from the present exile. Throughout the centuries they have endured all kinds of danger, only to be ultimately confronted with the greatest danger of all — the war of Gog and Magog, which will threaten to tear the entire world asunder.

The Talmud[[3]](#footnote-3) derives a practical rule of Jewish conduct from this psalm: Four people must offer thanks to God — he who traveled over the sea; he who journeyed through the desert; he who was sick and then healed; and he who was jailed and then released. All four of these perilous situations are vividly described in this psalm.

As we begin our study of this fifth book of Psalms it seems appropriate that we should spend a moment to reflect on the books of the Tanach which are divided into five books. There are the five books of the Torah, where we see HaShem speaking to man. Next we have the five books of Psalms where we have man speaking to HaShem. Thus we have the following summary:

HaShem speaking to Man - Torah

Man speaking to HaShem - Psalms

Given that each of these contains five books, we would expect that they would have an explicit relationship to each other.[[4]](#footnote-4) In our study of Psalms we have noted that the psalmist is commenting on the corresponding Torah portion. Now we can understand the psalmist perspective with his commentary. The psalmist is commenting on the Torah portion as a way of speaking to HaShem. In a sense, the psalmist is praising HaShem for that particular Torah portion, or rather what HaShem has spoken to us in the corresponding Torah portion.

***Midrash Psalms 1:1*** *The foremost among the prophets - he is Moses ... [and foremost among the kings - he is David. You find that whatever Moses did, David did. As .Moses led Israel out of Egypt, so David led Israel out of servitude to Goliath. As Moses fought the battles of the Lord against Sihon and Og, so David fought the battles of the Lord in all the regions around him ... As Moses became king in Israel and in Judah ... so David became king in Israel and in Judah. As Moses divided the Red Sea for Israel, so David divided the rivers of Aram for Israel, as it is said 4\*David ... divided the rivers of Aram”.[[5]](#footnote-5) As Moses built an altar, so David built an altar. As the one brought offerings, so the other brought offerings. As Moses gave five books of Law to Israel, so David gave five books of Psalms to Israel ... Finally, as Moses blessed Israel with the words "Blessed art you. O Israel”,[[6]](#footnote-6) so David blessed Israel with the words "Blessed is the man.”’*

This reinforces the idea that the five books of the Torah were given by HaShem through Moses and reciprocally the five books of the Psalms came from David.

Now, lets explore the idea of thanksgiving, given that our psalmist uses this as a central tenet of this psalm. Lets begin by understanding the korban todah, the thanksgiving offering.

An offering of thanksgiving is brought by a person who faced some danger or predicament and was delivered from it. Therefore, when he is saved, it is indeed proper that his offering include both chametz loaves and matzot. The matzot symbolize the trouble that he was in, the bitter cry that he uttered, and the process of redemption from that predicament to an open space of relief. The chametz represents the completion of his deliverance and his current state of tranquility; it is an expression of reaching the end of this particular road, the attainment of peace and satisfaction.

A peace offering, like any other, the thanksgiving offering is mainly distinguished by the bread that is brought and eaten alongside it: three forms of unleavened matza, 10 each, and 10 loaves of chametz*.* As Vayikra prohibits the offering of chametz on the altaritself, the inclusion of chametz in a sacrificial ritual has intrigued many commentators, from Ramban to Rabbi Samson Raphael Hirsch. One very interesting approach to the thanksgiving offering has been offered by Rabbi Yoel Bin-Nun, who explained that unleavened bread “represents a station in mid-process, before the end result is achieved. It represents a deficiency that is waiting for completion.” Chametz, then, represents the conclusion of a process. The one communal offeringthat utilizes leaven is the two loaves of leavened breadof Shavuot; this, he argues, embodies the completion of the seven-week journey from Pesach to receiving/acceptance of Torah*.* He further suggests that if the sole individual offering in which chametz is included is the thanksgiving offering*,* it is because it serves as a symbol of the salvation that follows distress:

It is with this in mind that Rabbi Bin-Nun further explores the three sets of matza included in the thanksgiving offering. The halacha distinguishes four cases of divine salvation in which one is required to offer this *korban*. All are derived from a prayer of thanksgiving contained in the 107th chapter of Tehillim. The *perek* begins with the exclamation, “Give praise unto HaShem, for He is good, and His mercies endure forever.” The psalm then delineates situations in which individuals find themselves in various forms of distress: those who have “wandered in desert wastelands, finding no way to a city where they could settle; (107:4)” those who “suffered affliction; (107:18)” the “prisoners suffering in iron chains; (107:10)” and those “went out on the sea in ships. (107:23)”

***Berachoth 54b*** *Rab Judah said in the name of Rab: There are four [classes of people] who have to offer thanksgiving: those who have crossed the sea, those who have traversed the wilderness, one who has recovered from an illness, and a prisoner who has been set free. Whence do we know this of those who cross the sea? — Because it is written, They that go down to the sea in ships . . . . these saw the works of the Lord . . . . He raised the stormy wind . . . . they mounted up to the heaven, they went down to the deeps . . . . they reeled to and fro and staggered like a drunken man . . . . they cried unto HaShem in their trouble, and He brought them out of their distresses. He made the storm a calm . . . . then were they glad because they were quiet . . . . Let them give thanks unto HaShem for His mercy, and for His wonderful works to the children of men.[[7]](#footnote-7) Whence for those who traverse the desert? — Because it is written: They wandered in the wilderness in a desert way; they found no city of habitation . . . . Then they cried unto HaShem . . . . and He led them by a straight way . . . . Let them give thanks unto HaShem for His mercy.[[8]](#footnote-8) Whence for one who recovers from an illness? — Because it is written: Crazed because of the way of their transgressions and afflicted because of their iniquities, their soul abhorred all manner of food . . . . They cried unto HaShem in their trouble. He sent His word unto them . . . . Let them give thanks unto HaShem for His mercy.[[9]](#footnote-9) Whence for a prisoner who was set free? — Because it is written: Such as sat in darkness and in the shadow of death . . . . Because they rebelled against the words of God . . . . Therefore He humbled their heart with travail . . . . They cried unto HaShem in their trouble . . . . He brought them out of darkness and the shadow of death . . . . Let them give thanks unto the Lord for His mercy.[[10]](#footnote-10) What blessing should he say? Rab Judah said: ‘Blessed is He who bestows lovingkindnesses’.*

The halacha thus distinguishes those:

1. who survived a journey through the dessert or the sea;
2. those who were released from prison;
3. and individuals who survived an illness.

In describing each of these crises, Tehillim depicts individuals who find themselves mired in distress, turning to HaShem in prayer, experiencing salvation, and responding with joyous thanksgiving: “Let them give thanks to HaShem for his loving kindness, and for his wonderful works before the sons of men.” Rabbi Bin-Nun suggests, in the spirit of *derush*(homily)*,*that the three types of matza are:

*. . .parallel to the three stages that precede the thanksgiving: the stages of distress, crying out, and deliverance . . . Along with the matzot, this offering also includes the loaves of chametz, which correspond to the fourth stage—the singing of thanks to the Master of the world Who redeems and saves—for having brought this person to his state of tranquility.*

With the destruction of the Mikdash*,*the concept of the thanksgiving offering endures in the Birchat HaGomel*,[[11]](#footnote-11)* which, according to the halacha, is pronounced for the same four cases of salvation seen in Tehillim 107.

*There are four who are required to express thanks: an ill person who has been healed, a prisoner who was released from prison, sea travelers that reached the shore and travelers who reach a settlement. They must express thanks in front of ten, two of whom are scholars . . . How does one express thanks and what blessing should one recite? He stands among them and recites “Blessed are You, Lord our God, Master of the Universe Who provides goodness to those who are undeserving, Who has granted me all of the good.” All of the listeners say “[He Who] provided you good should continue to provide for you forever.[[12]](#footnote-12)*

It is noteworthy that our Torah portion speaks of the very hazardous journeys that the Bne Israel had traversed for 40 years in the wilderness.[[13]](#footnote-13) Our psalmist accurately describes their troubles as they wandered in the wilderness. Surely this was an appropriate time for the Bne Israel to say the Birchat HaGomel prayer.

It is the custom in Israel to recite Psalms 107 before praying Arbit on Yom HaAtzmaut.[[14]](#footnote-14) From the opening pesukim alone, it becomes clear why this psalm was chosen to read on Yom HaAtzmaut. During the first half of the twentieth century, especially during the Holocaust, Jews were in terrible distress.[[15]](#footnote-15) The State of Israel became the refuge for tens of thousands of Jews who had no where else to turn to. Thousands of Jews, unwanted in their own countries, came to the land of Israel from all directions, by land and by sea.[[16]](#footnote-16) There were numerous cases of individual and group salvation, and as these people returned to the land of their ancestors, the land itself 'came back to life'.

A land that lay desolate for thousands of years became fruitful and prosperous once again. One who is 'wise'[[17]](#footnote-17) can perceive that HaShem may be giving a message to His people (through these events) the time has come to return to their land.

However, this is not the first time that we have seen a fulfillment of the message of Psalms chapter 107. Sefer Shoftim has repetitious cycles of oppression and salvation. Here is the pattern:

1) Bne Israel leave HaShem, and hence are punished.

2) They cry out to HaShem for salvation.

3) Yeshua - HaShem sends redemption via the new Shofet.[[18]](#footnote-18)

4) National stability and quiet are restored then the cycle starts over again.

If you compare this pattern, in sefer Shoftim, to the pattern in Tehillim, we see the following cycle:

1) A situation of distress (caused by sin).

2) Crying out to HaShem for assistance.

3) Yeshua – salvation.

4) Thanks, i.e. praise to HaShem.

Clearly there was no active ‘thanks’ and ‘praise’ of HaShem as our psalm emphasizes, in sefer Shoftim. The 'passive' reaction in Sefer Shoftim caused the cycle to continue to repeat itself. Had the Bne Israel been more 'active' and praised HaShem properly for their redemption / salvation during the time of the Shoftim, that time period may have been more successful.[[19]](#footnote-19)

However, it would appear that King David understood this lesson from sefer Shoftim. Recall that sefer Shoftim was written by the Prophet Shmuel, the same prophet who anointed David to become king. In the next time period after sefer Shoftim, i.e. the time period of David, Bne Israel are in distress once again from the Pelishtim and from many other surrounding nations. First Shaul, and later David become national leaders who achieve military victory over their enemies and brought salvation to the Bne Israel.

It is here where we see that David is different than all who led the Bne Israel before him. Note how David understands the above message, of our psalm, and sings HaShem's praise (in song) after each of his victories.[[20]](#footnote-20)

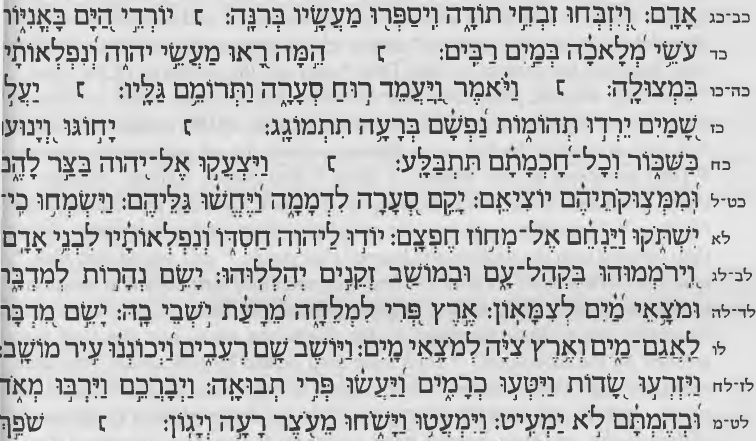
In fact, psalm 107, and most all of Tehillim, was written during the time period of David. Many other psalms were written by David when he was in ‘distress’, just review the headers of chapters 31 thru 35 and 51 thru 65! Likewise, David wrote numerous psalms praising HaShem for His redemption; simply review chapters 105 thru 118 and 145 thru 150!

It would seem that King David internalized the message of sefer Shoftim.[[21]](#footnote-21) Most likely, it is for this reason that David's offspring were chosen to be the dynasty[[22]](#footnote-22) that will lead the Bne Israel to redemption in messianic times.

It is also not by chance that the Temple is finally built by David's son Shlomo. It is also not by chance that the time period of David is the first time in Jewish history when the Bne Israel reach a position of international stature, and we achieve positive relations with our neighboring countries.

Should we be able to internalize this same message in our own generation, we would then be worthy of achieving a similar result. For those who do recite Hallel on Yom HaAtzmaut, be it Tehillim chapter 107 and/or Hallel,[[23]](#footnote-23) the message of Tehillim 107 can help guide us in the proper direction.

Now that we have taken a glimpse into the korban todah, Lets take note of something extremely unusual, something unique.

The Mesorah writes that there are seven occasions where an inverted letter is found in Scripture. They all appear in our chapter of Tehillim, which begins "Hodu l’Adonai ki tov, ki leolam hasdo".

The Talmud[[24]](#footnote-24) notes the strange punctuation sign which precedes this verse and appears seven times in this psalm. It is called a נו״ן הפוכה,[[25]](#footnote-25) *a reversed* ׳נ or a מבוזרת נו״ן, *a backward* נ (׆), and it is a sign of exclusion[[26]](#footnote-26) or diminution, i.e., not all who cry out when in peril will be answered; some will be excluded. Once the heavenly decree is issued and sealed it will not be changed. Only the man who cries out before it is sealed will be delivered*.*[[27]](#footnote-27)The Gemara provides us with an example:

***Rosh Hashanah 17b*** *Come and hear [a further objection]: ‘They that go down to the sea in ships, that do business in great waters, they saw the works of the Lord . . . For he commanded and raised the stormy wind which lifted up the waves thereof . . . they reeled to and fro and staggered like a drunken man . . . They cried unto the Lord in their trouble . . . let them give thanks unto the Lord for his mercy[[28]](#footnote-28) etc. [The Psalmist] inserted here signs[[29]](#footnote-29) having the same force as the ‘buts’ and ‘onlys’ of the Torah,[[30]](#footnote-30) to indicate that if they cried before the final sentence they were answered, but if they cried after the final sentence they were not ‘answered’! — These also are on the same footing as individuals.*

We are reading this psalm on the Shabbat closest to Tu B’Shebat,[[31]](#footnote-31) the New Year for trees. Thus we transition to the fifth book of the Torah and the fifth book of Psalms at the very time that we are celebrating a new year. This is not coincidental. Sefer Debarim, parasha Reah, is where we learn the laws of tithing as it relates to trees. This is the season in that the earliest-blooming trees in the Land of Israel emerge from their winter phase and begin a new fruit budding bearing cycle. Thus the action for the season is found in our readings. Our transition to sefer Debarim should be the catalyst for reviewing the halacha of tithing for the trees and in performing the actions that are required.

It is also worth noting that the Torah teaches that Moshe began proclaiming the “second law” (Deuteronomy), beginning on Shebat 1, the date that the school of Shammai taught was the new year for trees.

***Debarim (Deuteronomy) 1:3*** *And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moshe spake unto the children of Israel, according unto all that HaShem had given him in commandment unto them;*

This thirty-seven day speech came about just before Moshe died as Yehoshua took over as the leader of the Jews and took them into the land of Israel. On the first of the month, Moshe, inspired by prophecy from HaShem, began to recite the words of the Book of Debarim to Israel.

***Devarim 1:1*** *On the other side of the Jordan, in the land of Moab, Moshe began explaining this law, saying…*

He reviewed many of the Laws that had been taught at Sinai and at the “Ohel Moed,” the “Tent of Meeting,” the gathering place of the Jewish People around the Mishkan, where they had come to learn Torah from Moshe. The Book of Debarim is called “Mishne Torah,” “Review of Torah,” for this reason. He also taught them many additional laws at that time.

Moshe’s concluding words were:

***Debarim (Deuteronomy) 33:25*** *There is none like G-d, O Yeshurun; He rides across heaven to help you, and in His majesty through the upper heights. That is the abode of G-d immemorial, and below are the world’s mighty ones; He drove the enemy away from before you, and he said, ‘Destroy!’ Thus Israel shall dwell secure, solitary, in the likeness of Yaaqov, in a land of grain and wine; even his heavens shall drip with dew.*

This is the message of our psalm and of the halachot of Birchat HaGomel, as found in the Shulchan Aruch, which is derived from our chapter of psalms.

**Ashlamatah: Zechariah 8:16-23, 9:9-10‎**

| **Rashi** | **Targum** |
| --- | --- |
| 14. For so said the Lord of Hosts: As I planned to do evil to you when your forefathers provoked Me-said the Lord of Hosts-and I did not repent, | 14. For thus says the LORD of Hosts, As I purposed to do evil to you when your fathers provoked before Me, says the LORD of Hosts, and My Memera did not repent, |
| 15. so have I turned about. I have planned in these days to do good to Jerusalem and to the house of Judah; do not fear. | 15. so I have purposed again in in these days to do good to the inhabitants of Jerusalem and to the people of the house of Judah. Fear not! |
| 16. **These are the things that you shall do: Speak the truth each one with his neighbor; truth, and judgment of peace you shall judge in your cities.** | 16. **These are the things that you will do: Speak every man the truth with his neighbour; execute the judgment of truth and peace in your gates;** |
| 17. **And let no one think evil of his neighbors in your heart, nor shall you love a false oath-for all these are what I hate, says the Lord. {S}** | 17. **and let none of you devise evil/lawlessness in your hearts against his neighbour; and love no false oath; for all these are things that I hate, says the LORD.'** |
| 18. And the word of the Lord of Hosts came to me, saying: | 18. And the word of the LORD of hosts came unto me, saying: |
| 19. So said the Lord of Hosts: The fast of the fourth [month], the fast of the fifth [month], the fast of the seventh [month], and the fast of the tenth [month] shall be for the house of Judah for joy and happiness and for happy holidays-but love truth and peace. **{P}** | 19. Thus says the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will be to the house of Judah joy and gladness, and cheerful seasons; therefore love truth and peace. |
| 20. So said the Lord of Hosts: [There will] yet [be a time] that peoples and the inhabitants of many cities shall come. | 20. Thus says the LORD of hosts: It will yet come to pass, that there will come peoples, and the inhabitants of many cities; |
| 21. And the inhabitants of one shall go to another, saying, "Let us go to pray before the Lord and to entreat the Lord of Hosts. I, too, will go." | 21. and the inhabitants of one city will go to another, saying: Let us go speedily to entreat the favour of the LORD, and to seek the LORD of hosts; I will go also. |
| 22. And many peoples and powerful nations shall come to entreat the Lord of Hosts in Jerusalem, and to pray before the Lord. **{S}** | 22. Yes, many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem, and to entreat the favour of the LORD. |
| 23. **So said the Lord of Hosts: In those days, when ten men of all the languages of the nations shall take hold of the skirt of a Jewish man, saying, "Let us go with you, for we have heard that God is with you." {S}** | 23. **Thus says the LORD of hosts: In those days it will come to pass, that ten men will take hold, out of all the languages of the Gentiles, will even take hold of the skirt (Tsitsit) of him that is a Jew, saying: We will go with you, for we have heard that God is with you.'** |
|  |  |
| 9. **Be exceedingly happy, O daughter of Zion; Shout, O daughter of Jerusalem. Behold! Your king shall come to you. He is just and victorious; humble, and riding a donkey and a foal, the offspring of [one of] she-donkeys.** | 9. **Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, your king comes unto you, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass.** |
| 10. And I will cut off the chariots from Ephraim, and the horses from Jerusalem; and the bow of war shall be cut off. **And he shall speak peace to the nations, and his rule shall be from the sea to the west and from the river to the ends of the earth.** | 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow will be cut off, and **he will speak peace unto the Gentiles; and his dominion will be from sea to sea, and from the River to the ends of the earth.** |
| 11. You, too-with **the blood of your covenant** I have freed your prisoners from a pit in which there was no water. | 11. You also, **for whom a covenant was made by blood**, I have delivered you from bondage to the Egyptians, I have supplied your needs in a wilderness desolate as an empty pit in which there is no water. |
| 12. Return to the stronghold, you prisoners of hope. Also today, I will restore to you a double promise. | 12. Be strong cities once again, O prisoners who hope for your deliverance; even today I send to declare to you that I will bring you double the blessings which I promised you. |
| 13. For I bend Judah for Me like a bow; I filled [the hand of] Ephraim, and I will arouse your children, O Zion, upon your children, O Javan; and I will make you as the sword of a mighty man. | 13. For I have strengthened the people of the house of Judah before Me like a drawn bow; I have filled the house of Israel with strength like a quiver, and I will strengthen your children, O Zion, against the children of the Gentiles, and I will make you like a sword in the hand of a hero. |
| 14. And the Lord shall appear over them, **and his arrows shall go forth like lightning**. And the Lord God shall sound the shofar, and He shall go with the whirlwinds of the south. | 14. And the LORD will reveal himself over them and **His words will go forth like lightnings**, and the trumpet will be sounded before the LORD God, and He will go forth in the whirlwind of the south. |
| 15. The Lord of Hosts shall protect them, and they shall devour. And they shall tread the sling-stones, and they shall drink. They shall make a noise like [those who drink] wine, and they shall become full like the basin, like the corners of the altar. | 15. And the LORD of Hosts will have mercy upon them, and they will rule over the nations and will slay them and destroy the remainder of them just as they cast a stone in a sling, and they will plunder their goods and be satisfied with them as one who drinks wine, and they will be filled with delicacies like a bowl which is filled with flour and oil; and they shall shine like the blood which shines upon the wall of the altar. |
| 16. **And the Lord their God shall save them on that day like the flocks of His people, for crown stones are exalted on His land.** | 16. **And the LORD their God will ‎deliver them at that time, because His people were scattered like a flock; for He will choose them like the stones of the ephod, and will bring them near ‎to their land.** |
| 17. **For how [great] is their goodness and how [great] is their beauty! Corn [will give strength to] young men, and new wine will cause maids to speak.** | 17. **For how good and how proper is the teaching of the Law for the leaders, and true judgment promulgated in the synagogues! ‎** |
|  |  |

**Rashi’s Commentary for: Zechariah 8:16-23, 9:9-10**

**14** **and I did not repent** of what I had planned to bring upon you, [or] retract it; but I brought it. Neither will I repent of the good that I have planned for you.

**16** **and judgment of peace** I.e., compromise.

**17** **And let no one think evil of his neighbors** He warned them concerning hatred without cause, which brought about the destruction of the Second Temple.

**19** **the fast of the fourth [month]** The fast of Tammuz, which is the fourth of the months.

**the fast of the fifth [month]** of Av.

**the fast of the seventh [month]** The third of Tishri, when Gedaliah was assassinated.

**and the fast of the tenth [month]** Of Teveth.

**23** **ten men** from the seventy nations. This equals seven hundred for each corner. For the four corners of the tallith there will be two thousand and eight hundred.

**9** **Behold! Your king shall come to you** It is impossible to interpret this except as referring to the King Messiah, as it is stated: “and his rule shall be from sea to sea.” We do not find that Israel had such a ruler during the days of the Second Temple.

**just and victorious** saved by the Lord.

**and riding a donkey** This is a symbol of humility.

**and a foal of she-donkeys** as in (Gen. 32:16) "and ten foals.

**10** **And I will cut off the chariots** for they will not need them.

**and his rule** וּמָשְׁלוֹ

**from the sea to the west** From its sea to the west, to the end of the world.

**and from the river** The Euphrates.

**11** **You, too** shall be saved with him, as he is just and victorious. For with the blood of your covenant, I prophesied for you for the future; and for now, too, from the Babylonian exile in which you are now found.

**with the blood of your covenant** With the merit of the blood of the covenant that was sprinkled upon you at Sinai, as it is written (Exod. 24:8): “Behold the blood of the covenant that the Lord has made.”

**I have freed your prisoners** from the exile.

**12** **Return to the stronghold** To your strength and to your glory, even though you are now under the rule of the kings of Persia.

**you prisoners of hope** who hoped for Me until now that My words [would] be fulfilled at the end of seventy years.

**Also today, I will restore to you a double promise** Today I will yet tell you second tidings, besides those of the building. And what is the second narrative that I am returning to repeat to you?

**13** **For I bend Judah for Me** Eventually, the Greeks will wrest the kingdom from the Persian kings and inflict harm upon you, and I will bend Judah to be a war bow for me; and Judah will wage war against the Greeks in the days of the Hasmoneans.

**a bow; I filled [the hand of] Ephraim** This is an elliptical verse: Like a bow, I filled the hand of Ephraim; as (II Kings 9: 24), “And Jehu put all his strength into his bow.” Ephraim shall be as a quiver full of arrows to Me.

**and I will arouse your children, O Zion** The children of Zion on the children of Javan.

**14** **And the Lord shall appear over them** In the book of Josippon (chap. 18), we find that at that time a sign appeared to the people of Jerusalem.

**shall sound the shofar** He shall thunder.

**and He shall go with the whirlwinds of the south** To storm the people of the south; they are the Greeks. And some of our Sages interpreted [the phrase] as referring to Edom in the future.

**15** **and they shall devour** the spoils of their enemies.

**and they shall tread** under them.

**sling- stones** They are the Greeks, who are trained to use the bow and to sling stones.

**They shall make a noise like [those who drink] wine** They shall make noise with a voice of joy and happiness, as those who have drunk much wine make noise.

**and they shall become full** Their souls shall become full of all good.

**like the basin** that is full of blood. before the altar.

**like the corners of the altar** where wine is libated. The wine would flow upon it, as we learned in tractate Sukkah (49b). This is an expression of satiety, an expression of drunkenness.

**16** **like the flocks of His people** Like the flocks that He caused to travel from Egypt to become His people.

**for crown stones are exalted on His land** For the priests, the sons of the Hasmoneans, who boast of the crown stones in the rows of the breast-plate and the ephod, will be exalted with miracles on their land.

**17** **For how** How great is the goodness laid out for that generation.

**Corn... young men** Whch gives strength to young men.

**and new wine** Which causes maids to speak in song and joy. Others interpret יְנוֹבֵב [as that] which will be fruitful and grow in virgin soil, which is superior wine.

**Verbal Tallies**

**By: HEm Rabbi Dr. Hillel ben David**

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

**Debarim (Deuteronomy) 1:1 – 2:1**

**Tehillim (Psalms) 107**

**Zecharia 8:16-23 + 9:9-10**

**Mk 14:3-9, Lk 7:36-50, Rm 8:26-30**

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

Words / Things - דבר, Strong’s number 01697.

Wilderness - מדבר, Strong’s number 04057.

Way - דרך, Strong’s number 01870.

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

Words / Things - דבר, Strong’s number 01697.

Spoke / Speak - דבר, Strong’s number 01696.

One / Another - אחד, Strong’s number 0259.

Day - יום, Strong’s number 03117.

**Devarim (Deuteronomy) 1:1** These be the **words <01697>** which Moses **spake <01696> (8765)** unto all Israel on this side Jordan in the **wilderness <04057>**, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are **eleven <0259>** **days <03117>**’ journey from Horeb by the **way <01870>** of mount Seir unto Kadeshbarnea.)

**Tehillim (Psalms) 107:4** They wandered in the **wilderness <04057>** in a solitary **way <01870>**; they found no city to dwell in.

Ps 107:33 He turneth rivers into a wilderness, and the watersprings into dry ground;

**Tehillim (Psalms) 107:20** He sent his **word <01697>**, and healed them, and delivered them from their destructions.

**Zechariah 8:16** These are the **things <01697>** that ye shall do; **Speak <01696> (8761)** ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

**Zechariah** **8:21** And the inhabitants of **one <0259>** city shall go to **another <0259>**, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

**Zechariah** **8:23** Thus saith the LORD of hosts; In those **days <03117>** it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 1:1 – 2:1** | **Psalms**  **Ps 107:1-43** | **Ashlamatah**  **Zech 8:16-23 + 9:9-10** |
| --- | --- | --- | --- | --- |
| **dx'a,** | eleven, one | Deut. 1:2 Deut. 1:3 Deut. 1:23 |  | Zech. 8:21 |
| **vyai** | men,man | Deut. 1:13 Deut. 1:15 Deut. 1:16 Deut. 1:17 Deut. 1:22 Deut. 1:23 Deut. 1:31 Deut. 1:35 Deut. 1:41 |  | Zech. 8:16 Zech. 8:17 Zech. 8:23 |
| **hL,ae** | these | Deut. 1:1 Deut. 1:35 | Ps. 107:43 | Zech. 8:16 Zech. 8:17 |
| **~yhil{a/** | GOD | Deut. 1:6 Deut. 1:10 Deut. 1:11 Deut. 1:17 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:41 |  | Zech. 8:23 |
| **rm;a'** | saying | Deut. 1:5 Deut. 1:6 Deut. 1:9 Deut. 1:14 Deut. 1:16 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:28 Deut. 1:29 Deut. 1:34 Deut. 1:37 Deut. 1:39 Deut. 1:41 Deut. 1:42 | Ps. 107:2 Ps. 107:25 | Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:23 |
| **#r,a,** | land, earth, ground | Deut. 1:5 Deut. 1:7 Deut. 1:8 Deut. 1:21 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:35 Deut. 1:36 | Ps. 107:3 Ps. 107:34 Ps. 107:35 | Zech. 9:10 |
| **rv,a]** | which, who | Deut. 1:1 Deut. 1:4 Deut. 1:8 Deut. 1:14 Deut. 1:19 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:30 Deut. 1:31 Deut. 1:33 Deut. 1:35 Deut. 1:36 Deut. 1:39 Deut. 1:41 | Ps. 107:2 | Zech. 8:16 Zech. 8:17 |
| **aAB** | go, come | Deut. 1:7 Deut. 1:8 Deut. 1:19 Deut. 1:20 Deut. 1:22 Deut. 1:24 Deut. 1:31 Deut. 1:37 Deut. 1:38 Deut. 1:39 |  | Zech. 8:20 Zech. 8:22 Zech. 9:9 |
| **!yBi** | discerning, consider | Deut. 1:13 | Ps. 107:43 |  |
| **!Be** | son, children | Deut. 1:3 Deut. 1:28 Deut. 1:31 Deut. 1:36 Deut. 1:38 Deut. 1:39 | Ps. 107:8 Ps. 107:15 Ps. 107:21 Ps. 107:31 | Zech. 9:9 |
| **%r'B'** | bless | Deut. 1:11 | Ps. 107:38 |  |
| **~G"** | besides | Deut. 1:28 Deut. 1:37 |  | Zech. 8:21 |
| **rb;D'** | spoke, speak | Deut. 1:1 Deut. 1:3 Deut. 1:6 Deut. 1:11 Deut. 1:14 Deut. 1:21 Deut. 1:43 Deut. 2:1 |  | Zech. 8:16 Zech. 9:10 |
| **rb'D'** | Words, things | Deut. 1:1 Deut. 1:14 Deut. 1:17 Deut. 1:18 Deut. 1:22 Deut. 1:23 Deut. 1:25 Deut. 1:34 | Ps. 107:20 | Zech. 8:16 Zech. 8:18 |
| **%r'D'** | set, led | Deut. 1:36 | Ps. 107:7 |  |
| **%r,D,** | way | Deut. 1:2 Deut. 1:19 Deut. 1:22 Deut. 1:31 Deut. 1:33 Deut. 1:40 Deut. 2:1 | Ps. 107:4 Ps. 107:7 Ps. 107:17 Ps. 107:40 |  |
| **hy"h'** | become | Deut. 1:39 |  | Zech. 8:18 Zech. 8:19 |
| **%l;h'** | went, gone | Deut. 1:19 Deut. 1:30 Deut. 1:31 Deut. 1:33 | Ps. 107:7 | Zech. 8:21 Zech. 8:23 |
| **hNEhi** | behold | Deut. 1:10 |  | Zech. 9:9 |
| **qz"x'** | encourage | Deut. 1:38 |  | Zech. 8:23 |
| **~k'x'** | wise | Deut. 1:13 Deut. 1:15 | Ps. 107:43 |  |
| **dy"** | hands | Deut. 1:25 Deut. 1:27 | Ps. 107:2 |  |
| **hwhy** | LORD | Deut. 1:3 Deut. 1:6 Deut. 1:8 Deut. 1:10 Deut. 1:11 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:27 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:34 Deut. 1:36 Deut. 1:37 Deut. 1:41 Deut. 1:42 Deut. 1:43 Deut. 1:45 Deut. 2:1 | Ps. 107:1 Ps. 107:2 Ps. 107:6 Ps. 107:8 Ps. 107:13 Ps. 107:15 Ps. 107:19 Ps. 107:21 Ps. 107:24 Ps. 107:28 Ps. 107:31 Ps. 107:43 | Zech. 8:17 Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:22 Zech. 8:23 |
| **~Ay** | day | Deut. 1:2 Deut. 1:10 Deut. 1:39 Deut. 1:46 Deut. 2:1 |  | Zech. 8:23 |
| **~y"** | seacoast, sea | Deut. 1:7 Deut. 1:40 Deut. 2:1 | Ps. 107:3 Ps. 107:23 | Zech. 9:10 |
| **ac'y"** | brought | Deut. 1:27 Deut. 1:44 | Ps. 107:14 Ps. 107:28 |  |
| **dr'y"** | brought | Deut. 1:25 | Ps. 107:23 Ps. 107:26 |  |
| **bv;y"** | lived | Deut. 1:4 Deut. 1:6 Deut. 1:44 Deut. 1:46 | Ps. 107:10 Ps. 107:34 Ps. 107:36 | Zech. 8:20 Zech. 8:21 |
| **[v;y"** | saved |  | Ps. 107:13 Ps. 107:19 | Zech. 9:9 |
| **lKo** | all, whole, entire, every | Deut. 1:1 Deut. 1:3 Deut. 1:7 Deut. 1:18 Deut. 1:19 Deut. 1:22 Deut. 1:30 Deut. 1:31 Deut. 1:41 | Ps. 107:18 Ps. 107:42 | Zech. 8:17 Zech. 8:23 |
| **aol** | no, nor | Deut. 1:29 Deut. 1:39 Deut. 1:42 Deut. 1:45 | Ps. 107:40 |  |
| **bb'le** | heart | Deut. 1:28 | Psa 107:12 | Zech. 8:17 |
| **daom.** | greatly |  | Ps. 107:38 | Zech. 9:9 |
| **alem'** | fully | Deut. 1:36 | Ps. 107:9 |  |
| **hm'x'l.mi** | war | Deut. 1:41 |  | Zech. 9:10 |
| **%l,m,** | king | Deut. 1:4 |  | Zech. 9:9 |
| **!mi** | too, also | Deut. 1:17 Deut. 1:28 | Ps. 107:17 Ps. 107:34 Ps. 107:39 |  |
| **hr'm'** | rebelled | Deut. 1:26 Deut. 1:43 | Ps. 107:11 |  |
| **jP'v.mi** | judgment | Deut. 1:17 |  | Zech. 8:16 |
| **rh'n"** | river | Deut. 1:7 | Ps. 107:33 | Zech. 9:10 |
| **hl'['** | go, come | Deut. 1:21 Deut. 1:22 Deut. 1:24 Deut. 1:26 Deut. 1:28 Deut. 1:41 Deut. 1:42 Deut. 1:43 | Ps. 107:26 |  |
| **dm;['** | stand, stood | Deut. 1:38 | Ps. 107:25 |  |
| **rf,[,** | tens | Deut. 1:15 |  | Zech. 8:23 |
| **hP,** | command | Deut. 1:26 Deut. 1:43 | Ps. 107:42 |  |
| **~ynIP'** | before, face | Deut. 1:8 Deut. 1:17 Deut. 1:21 Deut. 1:22 Deut. 1:30 Deut. 1:33 Deut. 1:38 Deut. 1:42 Deut. 1:45 |  | Zech. 8:21 Zech. 8:22 |
| **yrIP.** | fruit | Deut. 1:25 | Ps. 107:34 Ps. 107:37 |  |
| **ha'r'** | see, seen | Deut. 1:8 Deut. 1:19 Deut. 1:21 Deut. 1:28 Deut. 1:31 Deut. 1:33 Deut. 1:35 Deut. 1:36 | Ps. 107:24 Ps. 107:42 |  |
| **~Wr** | taller | Deut. 1:28 | Ps. 107:25 Ps. 107:32 |  |
| **~Wf** | appoint, changes | Deut. 1:13 | Ps. 107:33 Ps. 107:35 Ps. 107:41 |  |
| **xl;v'** | send, sent | Deut. 1:22 | Ps. 107:20 |  |
| **~v'** | there | Deut. 1:28 Deut. 1:37 Deut. 1:38 Deut. 1:39 | Ps. 107:36 |  |
| **~yIm;v'** | heaven | Deut. 1:10 Deut. 1:28 | Ps. 107:26 |  |
| **[m;v'** | hear, heard | Deut. 1:16 Deut. 1:17 Deut. 1:34 Deut. 1:43 Deut. 1:45 |  | Zech. 8:23 |
| **r[;v;** | gate |  | Ps. 107:18 | Zech. 8:16 |
| **jp;v'** | judge | Deut. 1:16 |  | Zech. 8:16 |
| **bAj** | good | Deut. 1:14 Deut. 1:25 Deut. 1:35 | Ps. 107:1 | Zech. 8:19 |
| **bAj** | good | Deut. 1:39 | Ps. 107:9 |  |
| **rB'd>mi** | wilderness | Deut. 1:1 Deut. 1:19 Deut. 1:31 Deut. 1:40 Deut. 2:1 | Ps. 107:4 Ps. 107:33 Ps. 107:35 |  |
| **ry[i** | cities | Deut. 1:22 Deut. 1:28 | Ps. 107:4 Ps. 107:7 Ps. 107:36 | Zech. 8:20 |
| **~[;** | people | Deut. 1:28 | Ps. 107:32 | Zech. 8:20 Zech. 8:22 |
| **hf'['** | do, did, done, make | Deut. 1:14 Deut. 1:18 Deut. 1:30 Deut. 1:44 | Ps. 107:23 Ps. 107:37 | Zech. 8:16 |
| **br'** | long, great | Deut. 1:6 Deut. 1:46 Deut. 2:1 | Ps. 107:23 | Zech. 8:20 Zech. 8:22 |
| **hb'r'** | multiplied | Deut. 1:10 | Ps. 107:38 |  |
| **h['r'** | misery, evil |  | Ps. 107:26 Ps. 107:34 Ps. 107:39 | Zech. 8:17 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 1:1 – 2:1** | **Psalms**  **Ps 107:1-43** | **Ashlamatah**  **Zech 8:16-23 +**  **9:9-10** | **Peshat**  **Mk/Jude/Pet**  **Mk 14:3-9** | **Remes 1**  **Luke**  **Lk 7:36-50** | **Remes 2**  **Acts/Romans**  **Rm 8:26-30** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγαθός** | good | Deut. 1:39 | Ps. 107:9 | Zec 8:19 |  |  | Rom. 8:28 |
| **ἀγαπάω** | love |  |  | Zec 8:17 Zec 8:19 |  | Lk. 7:42 Lk. 7:47 | Rom. 8:28 |
| **ἀλάβαστρον** | alabaster |  |  |  | Mk. 14:3 | Lk. 7:37 |  |
| **ἄνθρωπος** | man, men | Deu 1:17 Deu 1:31 | Psa 107:8 Psa 107:15  Psa 107:21 Psa 107:31 |  |  |  |  |
| **ἀποκρίνομαι** | answered | Deu 1:14 Deu 1:41 |  |  |  | Lk. 7:40 Lk. 7:43 |  |
| **ἀφίημι** | forgiven |  |  |  | Mk. 14:6 | Lk. 7:47 Lk. 7:48 Lk. 7:49 |  |
| **γίνομαι** | came to pass, | Deu 1:3 |  | Zec 8:18 | Mk. 14:4 |  |  |
| **γυνή** | woman, wife |  |  |  | Mk. 14:3 | Lk. 7:37 Lk. 7:39 Lk. 7:44 Lk. 7:50 |  |
| **δηνάριον** | denarii |  |  |  | Mk. 14:5 | Lk. 7:41 |  |
| **δίδωμι** | give, appoint | Deu 1:8 Deu 1:13  Deu 1:20  Deu 1:25  Deu 1:36 Deu 1:39 |  |  | Mk. 14:5 | Lk. 7:44 Lk. 7:45 |  |
| **δύναμαι** | able | Deu 1:9  Deu 1:12 |  |  | Mk. 14:5 Mk. 14:7 |  |  |
| **εἰρήνη** | peace |  |  | Zec 8:19 |  | Lk. 7:50 |  |
| **εἷς** | one |  |  | Zec 8:21 |  | Lk. 7:41 |  |
| **εἰσέρχομαι** | enter | Deu 1:37 Deu 1:38 Deu 1:39 |  |  |  | Lk. 7:36 Lk. 7:44 Lk. 7:45 |  |
| **ἔργον** | work |  | Psa 107:22 Psa 107:24 |  | Mk. 14:6 |  |  |
| **ἔρχομαι** | come, came | Deut. 1:7 Deut. 1:8 Deut. 1:19 Deut. 1:20 Deut. 1:22 Deut. 1:24 Deut. 1:31 Deut. 1:37 Deut. 1:38 Deut. 1:39 |  | Zech. 8:20 Zech. 8:22 Zech. 9:9 | Mk. 14:3 |  |  |
| **ἔχω** | have |  |  |  | Mk. 14:7 Mk. 14:8 | Lk. 7:40 Lk. 7:42 |  |
| **ἡμέρα** | day | Deut. 1:2 Deut. 1:10 Deut. 1:39 Deut. 1:46 Deut. 2:1 |  | Zech. 8:23 |  |  |  |
| **θέλω /**  **ἐθέλω** | want | Deu 1:26 |  |  | Mk. 14:7 |  |  |
| **θεός** | GOD | Deut. 1:6 Deut. 1:10 Deut. 1:11 Deut. 1:17 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:41 | Psa 107:11 | Zech. 8:23 |  |  | Rom. 8:27 Rom. 8:28 |
| **Ἰησοῦς** | Jesus |  |  |  | Mk. 14:6 | Lk. 7:40 |  |
| **ἵστημι** | stand, stood |  | Psa 107:25 Psa 107:29 |  |  | Lk. 7:38 |  |
| **καλέω** | called |  |  |  |  | Lk. 7:39 | Rom. 8:30 |
| **καλός** | good | Deu 1:14 |  |  | Mk. 14:6 |  |  |
| **καρδία** | heart | Deut. 1:28 | Psa 107:12 | Zech. 8:17 |  |  | Rom. 8:27 |
| **κατάκειμαι** | reclining |  |  |  | Mk. 14:3 | Lk. 7:37 |  |
| **κεφαλή** | head |  |  |  | Mk. 14:3 | Lk. 7:38 Lk. 7:46 |  |
| **κηρύσσω** | preached,  proclaimed |  |  | Zec 9:9 | Mk. 14:9 |  |  |
| **κλαίω** | wept | Deu 1:45 |  |  |  | Lk. 7:38 |  |
| **κόπος** | toil, troubles | Deu 1:12 | Psa 107:12 |  | Mk. 14:6 |  |  |
| **κρίνω** | judge | Deut. 1:16 |  | Zech. 8:16 |  | Lk. 7:43 |  |
| **λαλέω** | speak,  spoke | Deut. 1:1 Deut. 1:3 Deut. 1:6 Deut. 1:11 Deut. 1:14 Deut. 1:21 Deut. 1:43 Deut. 2:1 |  | Zech. 8:16 Zech. 9:10 | Mk. 14:9 |  |  |
| **λαός** | people | Deut. 1:28 | Ps. 107:32 | Zech. 8:20 Zech. 8:22 |  |  |  |
| **λέγω** | saying | Deu 1:5  Deu 1:6  Deu 1:9  Deu 1:16  Deu 1:25  Deu 1:28  Deu 1:34  Deu 1:37 |  | Zec 8:17 Zec 8:18  Zec 8:19 Zec 8:20  Zec 8:21 Zec 8:23 | Mk. 14:6 Mk. 14:9 | Lk. 7:39 Lk. 7:40 Lk. 7:43 Lk. 7:47 Lk. 7:48 Lk. 7:49 Lk. 7:50 |  |
| **λόγος** | words | Deut. 1:1 Deut. 1:14 Deut. 1:17 Deut. 1:18 Deut. 1:22 Deut. 1:23 Deut. 1:25 Deut. 1:34 | Ps. 107:20 | Zech. 8:16 Zech. 8:18 |  |  |  |
| **μύρον** | ointment,  perfume |  |  |  | Mk. 14:3 Mk. 14:4 Mk. 14:5 | Lk. 7:37 Lk. 7:38 Lk. 7:46 |  |
| **οἰκία** | house |  |  |  | Mk. 14:3 | Lk. 7:37 Lk. 7:44 |  |
| **οἶκος** | house |  |  | Zec 8:19 |  | Lk. 7:36 |  |
| **ὁράω** | see, saw | Deut. 1:8 Deut. 1:19 Deut. 1:21 Deut. 1:28 Deut. 1:31 Deut. 1:33 Deut. 1:35 Deut. 1:36 | Ps. 107:24 Ps. 107:42 |  |  | Lk. 7:39 |  |
| **ὅς /**  **ἥ /**  **ὅ** | which, who | Deut. 1:1 Deut. 1:4 Deut. 1:8 Deut. 1:14 Deut. 1:19 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:30 Deut. 1:31 Deut. 1:33 Deut. 1:35 Deut. 1:36 Deut. 1:39 Deut. 1:41 | Ps. 107:2 | Zech. 8:16 Zech. 8:17 | Mk. 14:8 | Lk. 7:43 Lk. 7:47 Lk. 7:49 | Rom. 8:29 Rom. 8:30 |
| **πᾶς** | all, whole,  entire, every | Deut. 1:1 Deut. 1:3 Deut. 1:7 Deut. 1:18 Deut. 1:19 Deut. 1:22 Deut. 1:30 Deut. 1:31 Deut. 1:41 | Ps. 107:18 Ps. 107:42 | Zech. 8:17 Zech. 8:23 |  |  | Rom. 8:28 |
| **πνεῦμα** | spirit |  | Psa 107:25 |  |  |  | Rom. 8:26 Rom. 8:27 |
| **ποιέω** | do, did, make | Deut. 1:14 Deut. 1:18 Deut. 1:30 Deut. 1:44 | Ps. 107:23 Ps. 107:37 | Zech. 8:16 | Mk. 14:7 Mk. 14:8 Mk. 14:9 |  |  |
| **πόλις** | cities | Deut. 1:22 Deut. 1:28 | Ps. 107:4 Ps. 107:7 Ps. 107:36 | Zech. 8:20 |  | Lk. 7:37 |  |
| **πολύς /**  **πολλός** | many, much |  |  |  |  | Lk. 7:42 Lk. 7:43 Lk. 7:47 | Rom. 8:29 |
| **πορεύομαι** | go, gone,  went | Deut. 1:19 Deut. 1:30 Deut. 1:31 Deut. 1:33 | Ps. 107:7 | Zech. 8:21 Zech. 8:23 |  | Lk. 7:50 |  |
| **Σίμων** | Simon Peter |  |  |  | Mk. 14:3 | Lk. 7:40 Lk. 7:43 Lk. 7:44 |  |
| **συντρίβω** | break | Deu 1:42 | Psa 107:16 |  | Mk. 14:3 |  |  |
| **σώζω** | delivered,  saved |  | Ps. 107:13 Ps. 107:19 | Zech. 9:9 |  | Lk. 7:50 |  |
| **ὕδωρ /**  **ὕδατος** | water |  | Psa 107:23 Psa 107:33  Psa 107:35 | Zec 9:10 |  | Lk. 7:44 |  |
| **υἱός** | son | Deut. 1:3 Deut. 1:28 Deut. 1:31 Deut. 1:36 Deut. 1:38 Deut. 1:39 | Ps. 107:8 Ps. 107:15 Ps. 107:21 Ps. 107:31 | Zech. 9:9 |  |  | Rom. 8:29 |

**Nazarean Talmud**

**Sidra of “Debarim” (Deut.) “1:1 — 2:1”**

**“Eleh HaD’barim” “These** are **the words”**

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

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

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| |  | | --- | | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** | | **¶ And he (Yeshua) was at Bet Chanan reclining in the house of Shimon the jar maker,[[32]](#footnote-32) and a woman came with a jar of alabaster** (which had a) **very costly perfume, pure spikenard,** and **she broke the jar and poured it on his** (Yeshua’s) **head. But, there were those who said to each other, in anger, “why was this ointment wasted** in this manner? **“For this ointment could** (have been) **sold for more than three-hundred denarii,** (priceless) **and given[[33]](#footnote-33) to the poor.” And they admonished her. But, Yeshua said,** to them **“Leave her alone; why do you cause her trouble? She has performed a good[[34]](#footnote-34) service for me. For you will have the poor with you always, and you can do well** (for) **them any time you desire; but you will not always have me. She has done what she is able[[35]](#footnote-35)** from what she possessed; **anointing my body before its burial. Amen ve amen I tell you, wherever this Mesorah is proclaimed** (taught) **in the whole world, what she has done will be told to honor her**.” |   **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א**  **¶ Now one of the P’rushim asked him to eat with him,[[36]](#footnote-36) and he entered into the house of the P’rush** and **reclined at the table. And behold, a woman in the town who** had the reputation of being **a sinner,** when she **learned that he was dining in the P’rush’s house, brought an alabaster jar of perfumed oil, and had** been **standing behind** him **at his feet weeping, she began to wet his feet with** her **tears and was wiping** them **with the hair of her head and was kissing his feet and anointing** them **with the perfumed oil. Now** when **the P’rush who invited him saw** this**, he spoke to himself, saying, “If this man were a prophet, he would have known[[37]](#footnote-37) who and what kind of woman** this is **who is touching him, that she is a sinner.” And Yeshua answered** and **said to him, “ Shimon** the jar maker**, I have something to say to you.” And he said, “Teacher, say** it**.” “There were two debtors** who owed **a certain creditor. One owed five hundred denarii and the other fifty.** When **they were not able to repay** him**, he forgave** the debts **of both. Now which of them will love him more?” Shimon answered** and **said, “I suppose that** it is the one **to whom he forgave more.” And he said to him, “You have judged correctly.” And turning toward the woman, he said to Shimon** the jar maker**, “Do you see this woman? I entered into your house. You did not give me water for** my **feet, but she wet my feet with** her **tears and wiped** them **with her hair. You did not give me a kiss, but from the time I entered, she has not stopped kissing my feet. You did not anoint my head with olive oil, but she anointed my feet with perfumed oil. For this reason I tell you, her sins—**which were **many—have been forgiven, for she loved much. But** the one **to whom little is forgiven loves little.” And he said to her, “Your sins have been forgiven.” And those who were reclining at the table with** him **began to say among themselves, “Who is this who even** (announces) **forgives sins?” And he said to the woman, “Your faithful obedience has made you whole. Go in with shalom** (peace)**.”** |

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| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **Likewise, the Neshamah[[38]](#footnote-38) helps us master our weakness,[[39]](#footnote-39) for we do not know how to pray as we should, but the Neshamah itself intercedes on our behalf** with **expressions of great concern.[[40]](#footnote-40) And** God (one) **who searches our hearts[[41]](#footnote-41) knows the mindset of the Neshamah, because it** (the Neshamah) **intercedes on behalf of the Tsadiqim according to** the will of **God. And we know that all things work harmoniously for the good[[42]](#footnote-42) of those who love God**, **especially to those who are the** (uniquely) **called according to** His **plan. For whom He** (God) **selected before** the foundation of the earth,[[43]](#footnote-43) **He also determined in advance** for us to be **conformed and transformed** (to obey the rules of son-ship) **into the likeness** (image) **of His son[[44]](#footnote-44)** (the B'ne Yisrael), **that we might be the firstborn among many brethren**.**Moreover, those whom** He (God) **selected before** the foundation of the earth, **these He also called by name** giving them a specific **purpose; and those to whom He gave a specific purpose**, **to those He also gave specific requirements;[[45]](#footnote-45)** and **to those who He also gave specific requirements, these He also clothes in splendor**. |

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

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| --- | --- | --- | --- | --- | --- |
| **\*Deut 1:1 – 2:1** | **Ps 107** | **Zech 8:16-23 + 9:9-10** | **Mordechai 14:3-9** | **1 Luqas 7:36-50** | **Rom 8:26-30** |

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

**Textual analysis;**

When one reads, the usual translation of Yeshua reclining in the house of a “Leper” the text becomes very problematic creating too many insurmountable problems. Of course, the scholarly community of heretics likes this translation. It serves to alienate Yeshua from normative Judaism. Even scholars such as James Edwards note the difficulty of this possibility by saying that Shimon was a “former” leper.[[46]](#footnote-46) Professor Hooker suggests that Shimon was either healed by Yeshua earlier or had contracted the skin disease subsequently, “bringing shock to Mordechai’s audience.”[[47]](#footnote-47) Joel Marcus is more subliminal than the rest by buttering his bread with Yeshua’s association with tax collectors and sinners.[[48]](#footnote-48) Here the theme suggested by these scholars is that Yeshua deliberately identifies with the “outsiders,”[[49]](#footnote-49) undoubtedly to alienate Yeshua from normative Judaism as noted above. The absurdity of the remarks dumbfounds us all. It is evident that these scholars are stuck in the ditch of hypocritical heresy and have no understanding or intention of escape.

We will note that the apparent association with the seeming “outsiders” has perplexed some scholars. The ditch they are stuck in is that of language and culture. Because they have the wrong language and culture, they cannot find the forest for the trees.

The guise of Hebraic pretense is the most subtle of them all. However, the adversary always shows his cards. Miller[[50]](#footnote-50) believes that all the “Simons” in the end of Mark are references to Hakham Tsefet.

“Why is the leper named Simon? The most intriguing possibility is that each of the Simons towards the end of Mark is an extension of Simon Peter’s identity as “Satan” in Mark 8:33. The series would include Simon as a leper, Simon of Cyrene, and Peter who denies Jesus.”[[51]](#footnote-51)

In Mordechai’s 60th pericope,[[52]](#footnote-52) Hakham Tsefet contends with Yeshua’s death at Yerushalayim. Yeshua rebukes Hakham Tsefet calling him the adversary.[[53]](#footnote-53)

**Mark 8:33** But when He (Yeshua) had **turned his back to Tsefet** and looked on His disciples, He censured Tsefet’s speech, saying, **Go behind Me, adversary**! Because (you are thinking only of yourself) your heart is not set on the things of G-d, but of the things of men.[[54]](#footnote-54)

Because of this incident, Dale Miller makes Hakham Tsefet as “Satan.” Therefore, the Shimon of Mark 14:3 is Hakham Tsefet with the skin disease *tzarat*.[[55]](#footnote-55) In this line of thinking, Miller not only makes Yeshua associate with the outsiders, he makes Hakham Tsefet Yeshua’s archenemy or, minimally a dullard with no ability to understand that Yeshua is the Messiah. Miller furthers, by misinterpreting Hakham Tsefet’s vision of the unclean foods[[56]](#footnote-56) subtly suggesting Hakham Tsefet’s defection from normative Judaism. Miller translates Mark 8:33…

“you are not on the side of God”[[57]](#footnote-57)

Miller then interprets those actions of the woman as being “on the side of God” as an example of what it means to be on G-d’s side. All of this is set to prove to Hakham Tsefet that Yeshua is in fact the Messiah. Perhaps Dale Miller missed verse 29 of Mordechai’s Chapter 8.

**Mar 8:29** And He continued by questioning them, "But who do you say that I am?" Tsefet answered and said to Him, "You are the Messiah."[[58]](#footnote-58)

We are not trying to demean Mr. Miller in any way. However, we cannot accept Mr. Miller’s interpretation of events and defamation of Hakham Tsefet’s character. Given the title to his book, (*The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature*) we would have expected a more positive connection between Yeshua, Hakham Tsefet and normative Judaism. This we have yet to see from his materials.

While we understand that Miller says that he “has applied Drash” hermeneutic, (we say this with GREAT reserve) to the text, we disagree with its application to the Mesorah of Mark, written in P’shat as well as his general interpretation from a “Midrashic” hermeneutic.

**Aramaic and the Nazarean Codicil**

Now we cannot help but mention a mounting problem. Scholars have begun to turn to Aramaic for explanations of problematic texts. While we have no problem with looking at the Aramaic texts of the Peshitta, we are opposed to the idea that this was the “original” Nazarean Codicil. These things have been pointed out in in the document on “[Mesorah of Mark](http://www.betemunah.org/mishna1.html).” The use of Greek words, such as “*evangellion”* (translated good news) were later inventions, demonstrating that the Aramaic reflects a Greek translation. It was from a footnote in the Peshitta that we discovered that Shimon was a “**Jar-maker/merchant.”** While there are documents that suggest this interpretation on varied other references, we agree that translating “jar maker” with little evidence to corroborate our thesis might be problematic. We only found references after making our translation. However, our point is not simply to prove that Shimon was a “jar-maker.” Our point is to note that the Aramaic translation of the Nazarean Codicil reflects at times an older Greek version of the Nazarean Codicil that we do not possess today. This ancient Greek translation may have been a more reliable translation from Hebrew to Greek like the Septuagint. Scholars such as Dr. Brad Young[[59]](#footnote-59) have noted that the language of the Nazarean Codicil reflects Mishnaic Hebrew. M. Segal suggests that Mishnaic Hebrew became the language of the Jews in Eretz Yisrael 200 years before the Common Era.[[60]](#footnote-60) Here we must insert that the language of Yeshua and his talmidim was most likely Mishnaic Hebrew, not Greek or Aramaic. We must posit that Greek and Aramaic were languages used in that era. However, neither were they the vernacular language of Yeshua, his talmidim or first century Jews.

Here we point out that the use of the Aramaic in this week’s pericope in relation to “**Shimon the jar-maker**” plays a vital part to our Remes commentary below therefore, we will not elaborate on this topic any further here in our Peshat commentary.

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

**Textual Analysis**

We have noted the textual problems addressed in our translation and footnotes above. Therefore, we will try as best as we can to capture the thoughts of Hakham Shaul’s Remes to the Torah Seder “Debarim” and Hakham Tsefet’s pericope of Mordechai (Mark). However, we will take time to point out some things that should be evident to the reader.

The greatest tool afforded us by the Sages is the Siddur. When we have failing words or thoughts in our prayer life, the Siddur is the most appropriate tool. When we frequent ourselves with the Siddur the Neshamah can effectively address weaknesses and failings. For an excellent commentary on “Prayer,” see the Artscroll Sefard Siddur’s introduction.[[61]](#footnote-61) “Ruach” in the above translation is rendered the “Neshamah.” However, the “Ruach” here can also be rendered “Oral Torah” specifically the Siddur. The Oral Torah always addresses our weaknesses and shortcomings. If we learn to trust in the Mesorah of the Master and the judgments of the Sages we will never fail.

**Everything’s alright**

It seems that we are always comforted by unwitting individuals who “try to be concerned” when we face difficult matters that someone quotes Romans 8:28. Most do-gooders miss the whole context of the verse. Hakham Shaul tries to show that we face troubles for one specific reason. That reason is the “purpose” of being transformed **into the likeness of His son** (the B'ne Yisrael). This is the inevitable fate of all who associate with the Master, even when we, the Jewish people have struggles it is often our struggle to live up to the fate of being a “son of G-d.” This is G-d’s “purpose” for the gentiles who would join the Jewish people. The idea of “purpose” dominates the theme of this pericope.

**Ben/B’ne Elohim**

Again the idea of “sons” and “son-ship” permeates the Remes materials making its strongest connection with the Torah Seder for this week and with the idea of being “sons of G-d.”

It should be evident that the “Purpose” of Hakham Shaul is twofold

1. Becoming a Ben Elohim
2. Helping others to become B’ne Elohim

In our previous pericope, we pointed out that being a Ben Elohim means that we have inherited the “judgments” of the Sages. We interpret this to mean that we live by the “judgments” of the Sages of blessed memory. Their judgments are handed down to us a as a means of addressing personal weaknesses etc. Hakham Shaul attests to this truth in the present pericope saying…

**He also determined in advance** for us to be **conformed and transformed** (to obey the rules of son-ship) **into the likeness** (image) **of His son** (the B'ne Yisrael),

Obedience to the rules of “son-ship” through observance of the 613 and appropriate halakhot qualifies us as B’ne Elohim.” For Gentiles who have turned to G-d this evolves through a process of mental transformation and renewal.[[62]](#footnote-62) However, the staggering thoughts are that these things were determined in advance and established before the foundation of the cosmos.

The Hebrew word “Elohim” always evokes thoughts of judgment. However, we do not need to see these judgments as only being negative. In Remes and Midrash, this phrase should call to mind the “Throne of G-d.” When the phrases “Elohim” and “**determined in advance**” are joined together we cannot rely on Peshat for an answer. These phrases are only understood from the higher levels of hermeneutics. In the Torah Seder “Mishpatim” Moshe Rabbenu and seventy of the elders of the B’ne Yisrael ascend Har Sinai, and are accompanied by Aaron and his two sons Nadab and Abihu.

Atop the mountain, they are allowed to see G-d on a level appropriate to each of them. Some authors suggest that the seventy did not see HaShem. They were permitted to see Metatron, the agent of G-d rather than HaShem. Moshe describes the scene as…

**Shemot - Exo 24:10 and they saw the God of Israel; and under His feet, there appeared to be a pavement of sapphire,** (Libanat Ha-Sappir) **as pure as the essence of the heavens themselves.[[63]](#footnote-63)**

We see the throne room floor as a “pavement of Sapphire.” This floor radiates an overpowering light that is unbearable to look upon, i.e. Ohr HaGanuz. Thusly, we learn that the thoughts of Elohim and His throne are associated with Sapphire. The “Rod” of Moshe was a rod of Sapphire. The Hebrew phrase “libanat Ha-Sappir,” pavement or possibly bricks of sapphire is discussed by many major Rabbinic minds. These words can mean that there was a pavement, brickwork or even possibly “stones” of sapphire.

Yechezkel – Ezekiel also sees the Throne of G-d as a “pavement of Sapphire.”

Yechezkel – Eze. 1:26 ¶ Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, *was* a figure with the appearance of a man. NAU

To our astonishment, the New American Standard version lets the cat out of the bag.

However, before we discuss in depth the revelation of Yechezkel, we need to unpack the idea of “determine (know) in advance.”

When applying Drash to the Igeret of Ephesians we see that Hakham Shaul speaks of the souls that are created before the foundation of the earth. The Greek versions when interpreted aright show that G-d conversed[[64]](#footnote-64) with those souls at that time, i.e. before entering a physical form or body. Various sources depict or label this place the “guf.” The souls of the Tsadiqim are also said to be held in a “**genizah**” called the “chamber of the Tsadiqim.” To be more literal in translation, we see that the place of the unborn souls is the “Hiding Place of souls.” Interestingly, this “genizah” is said to also be the place where the souls of the Tsadiqim return when they have finished their mission.[[65]](#footnote-65)

While these thoughts may seem So’odic to some they are firmly anchored in Remes thought. The primary sources being, b. Yebamot 62a, Niddah 13b, Abodah Zarah 5a and Chagigah 12b.

**The jar maker, and a jar of alabaster**

Metatron offers to show R. Ishmael the abode of the “spirits of the Tsadiqim” saying…

“Come and I will show thee where are the spirits of the Tsadiqim that have been created and have returned, and the spirits of the righteous that have not yet been created. And he lifted me up to his side, took me by his hand and lifted me up near the Throne of Glory by the place of the Shekina; and he revealed the Throne of Glory to me, and he showed me the spirits that have been created and had returned: and they were flying above the Throne of Glory before the Holy One, blessed be He.”[[66]](#footnote-66)

Here the “guf” or chamber of souls of the Tsadiqim is located near the throne of G-d. Some sources make the place of their abode “under the Throne of Glory.”[[67]](#footnote-67) Having one’s origin so near the Throne of Glory attests to the magnitude of importance in mission. They are able to view the Divine by means of a “shining mirror” or a single **Ispaqlarya.**

These souls are called the “treasures or blessings of dew” and herein living souls waiting to be placed in a body, “guf.” These souls enter the Olam HaZeh (present world) from the “Libanat Ha-Sappir.” Here they receive the “body” requisite for their mission. As the soul prepares to depart from the “Libanat Ha-Sappir” it appears before the Divine in its exalted form, on which are etched its features and form.[[68]](#footnote-68) Before this time, they exist in a form similar to the angels with wings and a bodily appearance. When the Neshamah enters the “guf” body that it will have for the duration of its mission that “body” takes the shape of the Neshamah it is wearing.

In enumerating the descendants of Yehudah, the Chronicler tells us that the “potters” (jar makers) lived very near the King.

1Ch 4:23 These were the potters and the inhabitants of Netaim and Gederah; they lived there with the king for his work.

The Remes meaning of this verse might be understood as the “jar maker,” who built a container (walled - Gaderah) for the seed (Netaim). Resident within the Jar is a precious seed. The seed takes the form of the Jar or, the Jar forms around the seed. Unless the seed is sown it cannot be reaped.[[69]](#footnote-69) Regardless its content is priceless. Hakham Shaul has captured these thoughts in his second Igeret to the Corinthians (Cf. 2Cor. 4:7). The “guf” can also be called the “chamber of forms.”[[70]](#footnote-70)

Now we find another amazing fact in that the seed of the Neshamah is joined with the seed of the body in the womb. Therefore, the idea of seed and harvest are woven into the Neshamah. King David as a Remes of Messiah purchased a “threshing floor” as the site for the Bet HaMikdash. The souls of the righteous/generous are said to have entered this world through the “guf” in the location of the Holy of Holies, the site where souls were atoned for.

We have stated above that the soul/Neshamah enters the world through the “Libanat Ha-Sappir.” And as we have seen above the “Libanat Ha-Sappir” is the sapphire pavement or brickwork under the feet of G-d. Note that the verse shows us that it is under the control of G-d’s “feet.” This refers to the Hakhamim and the Sages. This pavement is translucent allowing the Neshamot to see G-d through but a single **Ispaqlarya.**

Here they learned how Divine providence interacts with the events and happenings of the cosmos.Being under the feet of G-d bespeaks the Governance of G-d through the Bate Din and Hakhamim. The Prophet Yechezkel – Ezekiel as we have noted above that the Throne is like lapis lazuli. Several translations of Mishpatim (Shemot – Exo. 24:10) refer to the “Libanat Ha-Sappir” as “lapis lazuli.”

Interestingly the phrase “lapis lazuli” refers to a specific sapphire stone. However, even more interesting is the fact that “lapis lazuli” means the “blue pencil.” Now we can look again at the throne room floor and note several things. Firstly, it is a pavement of Sapphire “Libanat Ha-Sappir.” It is from the “Libanat Ha-Sappir” that the Neshamot of the Tsadiqim emerge into this world. The throne room floor of sapphire is the Governance of G-d through Bate Din and Hakhamim. Therefore, we can surmise that the floor of G-d’s throne contains the writings, etched in blue pencil. Hakham Shaul makes mention of this idea through his Remes commentary to the Corinthians.

**2Co 3:2 You are our** (i.e. the Nazarean Hakhamim) **epistle written in our hearts, known and read of all men:**

****These words written in sapphire tell the tale of the Neshamot of the Tsadiqim as it is told by the Hakhamim. The words of the Hakhamim are etched into the “Libanat Ha-Sappir” engraved with “lapis lazuli” a “blue pencil.”

Have you ever seen anything that resembles the “Libanat Ha-Sappir” etched with “lapis lazuli” a “blue pencil”?

The “blue print” for the cosmos is etched with “lapis lazuli” a “blue pencil.” The blue print for every righteous/generous soul descending from the Throne Room floor, “Libanat Ha-Sappir” is etched with “lapis lazuli” a “blue pencil.”

If you were able to see the Throne Room floor you would see etched in “blue pencil” the words of the Hakhamim imprinted there upon. And with this we return full circle where we began - with the “threshing floor.”

**Isaiah 66:1** ¶ Thus says the LORD, "Heaven is My throne and the earth is My footstool.

Being a “Ben Elohim” is to be a “living stone” from the Throne Room of the Divine. Each Neshamah, “Libanat Ha-Sappir” etched with “lapis lazuli” a “blue pencil” expresses the words of the Hakhamim etched in the floor of G-d’s Throne Room.

Thus, we can see now why the Prophets always prophesied in Remes, Midrash or So’od.

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
3. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
4. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
5. What “hints” are offered in the writings of the Nazarean Codicil for this week that we are starting the public reading of the fifth book of the Torah?
6. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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 “Machatsit HaSheqel” – “Half a Shekel”**

**& Shabbat Mevar’chim HaChodesh Adar –**

**Sabbath of the Proclamation of the New Moon for Adar**

**(Wednesday Evening 18th of February – Friday Evening 20th of February, 2015)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  |  |
| **“Machatsit HaSheqel”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – D’barim 2:2-5 |
| **“half a shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – D’barim 2:6-8 |
| **“medio siclo”** | Reader 3 – Sh’mot 30:11-16 |
|  | Reader 4 – Sh’mot 30:17-21 | Reader 3 – D’barim 2:9-12 |
| **Shemot** (Ex.) 30:1-38  **B’Midbar** (Num.) 28:9-15 | Reader 5 – Sh’mot 30:22-25 |  |
| **Psalm:** 90:1-17 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – D’barim 2:2-5 |
| **Ashlamatah:** II Kings 11:17–12:17 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – D’barim 2:6-8 |
| **Special:** I Samuel 20:18,42 | Maftir – B’Midbar 28:9-15 | Reader 3 – D’barim 2:9-12 |
| **N.C.:** Matityahu 17:24-27 | - II Kings 11:17–12:17  - I Samuel 20:18,42 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Wilderness - מדבר, Strong’s number 04057, is our verbal tally with the Torah portion. [↑](#footnote-ref-1)
2. Our psalm is not ascribed to a particular author. Never the less some commentators suggest that it speaks of David’s life. [↑](#footnote-ref-2)
3. Berachot 54b [↑](#footnote-ref-3)
4. I strongly suspect that the five Megilot also have a relationship to the Torah simply because there are five of them. [↑](#footnote-ref-4)
5. Tehillim (Psalms) 60:1- 2. [↑](#footnote-ref-5)
6. Debarim (Deuteronomy) 33:29. [↑](#footnote-ref-6)
7. Tehillim (Psalms) 107:23-31. [↑](#footnote-ref-7)
8. Ibid. 4-8 [↑](#footnote-ref-8)
9. Ibid. 17-21 [↑](#footnote-ref-9)
10. Ibid. 10-15 [↑](#footnote-ref-10)
11. "Blessing of Thanksgiving" [↑](#footnote-ref-11)
12. Hilchot Berachot 10:8 [↑](#footnote-ref-12)
13. Wilderness - מדבר is our verbal tally with the Torah portion. It is Strong’s number 04057. [↑](#footnote-ref-13)
14. Celebrated on Iyar 5. While not widely adopted in the Diaspora, special liturgies of Yom HaAtzmaut are fairly common in Israel, where government leaders regularly attend the festive prayer services. The one for the evening, designed by Israel's Chief Rabbinate in 1949, begins with psalms of thanksgiving (Psalms 107, 97, 98) and ends with a single blast of a *shofar*and a prayer that as we have witnessed the beginning of redemption, we will also merit hearing the *shofar*announcing the Mashiach.  [↑](#footnote-ref-14)
15. Tehillim (Psalms) 107:6, 13, 19, 28 [↑](#footnote-ref-15)
16. Tehillim (Psalms) 107:3 [↑](#footnote-ref-16)
17. Tehillim (Psalms) 107:43. [↑](#footnote-ref-17)
18. Shofet = Judge [↑](#footnote-ref-18)
19. Note that in Sefer Shoftim there was one example of "thanksgiving", i.e. "the song of Deborah" (and hence its emphasis). Note as well that Gideon, who had the potential to become king, was the next leader following The Song of Deborah... Unfortunately, after his victory he built a “golden ephod” instead of leading the Bne Israel in praise of HaShem. Recall how Sefer Shoftim takes a sharp turn downhill after that incident. [↑](#footnote-ref-19)
20. See Shmuel II chapter 22, which is also the Ashlamata for the seventh day of Pesach, which is better known as "shirat David". [↑](#footnote-ref-20)
21. And his ‘teacher’ – the Prophet Shmuel. [↑](#footnote-ref-21)
22. See Shmuel (Samuel) II chapter 7, read carefully! [↑](#footnote-ref-22)
23. Tehillim (Psalms) chapter 113 thru 118. [↑](#footnote-ref-23)
24. Rosh Hashanah 17b [↑](#footnote-ref-24)
25. “nun mezuneret” (“isolated nun”) or “nun hafucha” (“inverted nun”). [↑](#footnote-ref-25)
26. Rashi explains that these inverted letters are used to indicate exclusion. [↑](#footnote-ref-26)
27. See Minchat Shai, by Raphael Ḥayyim Basila. [↑](#footnote-ref-27)
28. Tehillim (Psalms) 107:23-31. [↑](#footnote-ref-28)
29. In the Hebrew text an inverted nun - ׆ - is inserted before the verses 23-28 of this passage. [↑](#footnote-ref-29)
30. It was a principle of R. Akiba that wherever the words אך (but) and רק (only) occur in the Pentateuch, they are meant to except something which is not explicitly mentioned in the text. [↑](#footnote-ref-30)
31. According to the school of Hillel. [↑](#footnote-ref-31)
32. Cf. Magiera Peshitta Mark 14:3 footnote #1. There must have been an ancient tradition that Shimon was a **“jar-maker”** rather than a “leper.” While most translations suggest that Shimon was a “leper”, we must ascertain that in this instance, the Peshitta reflects a version of Greek before the work of tampering editors. See discussion below. [↑](#footnote-ref-32)
33. Verbal connection to Deut 1:8 [↑](#footnote-ref-33)
34. Verbal tally to Deut 1:39 [↑](#footnote-ref-34)
35. Verbal tally to Deut 1:9 [↑](#footnote-ref-35)
36. Most likely to have Pesach with him. [↑](#footnote-ref-36)
37. Verbal tally to Deut 1:3 [↑](#footnote-ref-37)
38. The Ruach by use of the Siddur [↑](#footnote-ref-38)
39. Cf. TDNT - ἀντιλαμβάνομαι, ἀντίλημψις, συναντιλαμβάνομαι - by judging use in or through prayer. See Artscroll "An overview Prayer a Timeless Need. p. xii Scherman, Meir Zlotowitz, Sheah Brander (Designed by) Nosson. *Artscroll Siddur: Nusach Sefard*. Mesorah Publications, Limited, 1986. [↑](#footnote-ref-39)
40. The word group ἀλαλάζω, ἐλελίζω, ὀλολύζω etc. probably belongs to the cultural world preceding the Greek. As terms of a past and foreign world they serve in the Gk. period to denote alien and **extraordinary expressions of joy, applause, or sorrow in which man transcends himself.** In an attack in war we have the same phenomenon, so that the ἀλαλαί cry is the battle-cry (cf. ἀλαλάζειν in this sense in Jos. Ant., 6, 191; 8, 283; 12, 372 and 427). Such self-transcendence may also take place at a sacrifice, and it may be linked with a hymn or lament. [↑](#footnote-ref-40)
41. Verbal connection to Deut. 1:28 [↑](#footnote-ref-41)
42. Verbal tally to Deut 1:39 [↑](#footnote-ref-42)
43. cf. Our translation to Eph 1:1-4 [↑](#footnote-ref-43)
44. Verbal connection to Deut 1:3 [↑](#footnote-ref-44)
45. **δικαιόω** fut. **δικαιώσω**; 1aor. **ἐδικαίωσα**; pf. pass. **δεδικαίωμαι**; 1aor. pass. **ἐδικαιώθην**; 1fut. pass. **δικαιωθήσομαι**; (1) generally make right or just; (2) **as behaving in a way expected of the one δίκαιος (righteous, just) obey God’s requirements, live right, do right** (RV 22.11); (3) as demonstrating that someone is *δίκαιος* vindicate, show to be right (LU 10.29); (4) as acknowledging that someone is just justify, vindicate (LU 7.29); (5) as a religious technical term; (a) of imputed righteousness, as God’s judging and saving activity in relation to persons justify, declare righteous, put right with (himself) (RO 3.24); (b) experientially, of imparted righteousness as freedom from sin’s power make free, release, set free; passive be set free (RO 6.7) [↑](#footnote-ref-45)
46. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: (p.413) William B. Eerdmans Publishing Co., Apollos. (p.413) [↑](#footnote-ref-46)
47. Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* (p. 328) London: A & C Black Publishers Ltd. [↑](#footnote-ref-47)
48. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary.* (p. 933) Yale University. [↑](#footnote-ref-48)
49. Ibid [↑](#footnote-ref-49)
50. Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature* (Vol. Volume 21). (p. 318-319) Lewiston, New York: The Edwin Mellen Press. [↑](#footnote-ref-50)
51. Ibid p. 318 [↑](#footnote-ref-51)
52. Mark 8:31-33 [↑](#footnote-ref-52)
53. The word “Satan” simply means “adversary.” However, I am not quite sure if this is Mr. Millers intent. [↑](#footnote-ref-53)
54. Unless otherwise noted all translations of the Nazarean Codicil will be mine. Translations and quotations of the Tanakh will be that of Rashi. [↑](#footnote-ref-54)
55. Leprosy [↑](#footnote-ref-55)
56. Cf. Acts 10:10—17 [↑](#footnote-ref-56)
57. Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature* (Vol. 21). (p. 320) Lewiston, New York: The Edwin Mellen Press. [↑](#footnote-ref-57)
58. Our translation [↑](#footnote-ref-58)
59. Young, B. (2008). *Meet the Rabbis*. (p. 43) Hendrickson Publishers, Third Printing. [↑](#footnote-ref-59)
60. Segal, M. (2001). *A Grammar of Mishnaic Hebrew.* (p. 1) Eugene, OR: Wipf and Stock Publishers. [↑](#footnote-ref-60)
61. Artscroll "An overview Prayer a Timeless Need. p. xii Scherman, Meir Zlotowitz, Sheah Brander (Designed by) Nosson. *Artscroll Siddur: Nusach Sefard*. Mesorah Publications, Limited, 1986. [↑](#footnote-ref-61)
62. Cf. Rom 12:1-2 [↑](#footnote-ref-62)
63. **Targum Pseudo Yonatan Shemot 24:10** And Nadab and Abihu lifted up their eyes, and saw the glory of the God of Israel; and under the footstool of His feet which was placed beneath His throne, was like the **work of sapphire (Libanat Ha-Sappir)** stone a memorial of the servitude with which the Mizraee had made the children of Israel to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of the Lord of the world whose splendor was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds. [↑](#footnote-ref-63)
64. Having a “conversation” with G-d before we enter the present world can also be understood to be near the Throne and hear the plans of G-d as they unfold. It may also be that they hear G-d reading from the Torah that He used to create the cosmos. [↑](#footnote-ref-64)
65. Hugo Odeberg. *3 Enoch Or The Hebrew Book Of Enoch*. Create Space Independent Publishing Platform, 2012. Ch. 43 p. 133 [↑](#footnote-ref-65)
66. Ibid. [↑](#footnote-ref-66)
67. Ibid p. 132 See also Box, G. H. *The Apocalypse of Ezra*. Cornell University Library, 2009. p. 33-34 [↑](#footnote-ref-67)
68. Abelson, J. *Jewish Mysticism*. Biblio Life, 2008. p. 163-4 [↑](#footnote-ref-68)
69. Box, G. H. *The Apocalypse of Ezra*. Cornell University Library, 2009. p. 26 [↑](#footnote-ref-69)
70. Hugo Odeberg. *3 Enoch Or The Hebrew Book Of Enoch*. Create Space Independent Publishing Platform, 2012. Ch. 43 p. 134 [↑](#footnote-ref-70)