



Esnoga Bet El
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Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

Three and 1/2 year Lectionary Readings	Third Year of the Reading Cycle
Ellul 25, 5771 – Sept. 23/24, 2011	Third Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Conroe & Austin, TX, U.S.

Fri. Sept 23 2011 – Candles at 7:09 PM
Sat. Sept 24 2011 – Havdalah 8:01 PM

Brisbane, Australia

Fri. Sept 23 2011 – Candles at 5:26 PM
Sat. Sept 24 2011 – Havdalah 6:19 PM

Bucharest, Romania

Fri. Sept 23 2011 – Candles at 6:55 PM
Sat. Sept 24 2011 – Havdalah 7:54 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Sept 23 2011 – Candles at 7:20 PM
Sat. Sept 24 2011 – Havdalah 8:14 PM

Jakarta, Indonesia

Fri. Sept 23 2011 – Candles at 5:31 PM
Sat. Sept 24 2011 – Havdalah 6:20 PM

Manila & Cebu, Philippines

Fri. Sept 23 2011 – Candles at 5:34 PM
Sat. Sept 24 2011 – Havdalah 6:23 PM

Miami, FL, U.S.

Fri. Sept 23 2011 – Candles at 6:59 PM
Sat. Sept 24 2011 – Havdalah 7:50 PM

Olympia, WA, U.S.

Fri. Sept 23 2011 – Candles at 6:51 PM
Sat. Sept 24 2011 – Havdalah 7:52 PM

Murray, KY, & Paris, TN, U.S.

Fri. Sept 23 2011 – Candles at 6:33 PM
Sat. Sept 24 2011 – Havdalah 7:28 PM

Sheboygan & Manitowoc, WI, US

Fri. Sept 23 2011 – Candles at 6:30 PM
Sat. Sept 24 2011 – Havdalah 7:29 PM

Singapore, Singapore

Fri. Sept 23 2011 – Candles at 6:43 PM
Sat. Sept 24 2011 – Havdalah 7:31 PM

St. Louis, MO, U.S.

Fri. Sept 23 2011 – Candles at 6:39 PM
Sat. Sept 24 2011 – Havdalah 7:35 PM

For other places see: <http://chabad.org/calendar/candlelighting.asp>

Roll of Honor:

This Torah commentary comes to you courtesy of:

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Honor Paqid Adon Mikha ben Hillel
His Honor Paqid Adon David ben Abraham
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,
His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster
His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah
Her Excellency Giberet Laurie Taylor
His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family
Her Excellency Giberet Gloria Sutton & beloved family

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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

On behalf of myself, and on behalf of His Honor Rosh Paqid Adon Hillel ben David, His Honor Paqid Adon David ben Abraham, and His Honor Paqid Dr. Adon Eliyahu ben Abraham, we ask you most humbly that if in any way we as individuals or as a group have in any way shape or manner offended you, that you forgive our weaknesses, and we do apologize for any harm or hurt done. We have promised to better ourselves this year and to offer a better quality of teaching and mentoring. Please forgive us for our mistakes and unnecessary hurts caused. Thank you!

**“Shabbat Nachamu VII”
(Seventh Sabbath of Consolation)**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיִּתְחַנֵּן		
“VaEtChanan”	Reader 1 – D’barim 3:23-29	Reader 1 – D’barim 4:41-43
“And I prayed for favor”	Reader 2 – D’barim 4:1-4	Reader 2 – D’barim 4:44-46
“Yo también supliqué”	Reader 3 – D’barim 4:5-10	Reader 3 – D’barim 4:47-49
D’barim 3:23 – 4:40	Reader 4 – D’barim 4:11-20	
Ashlam.: Is. 33:2-6, 17, 19-22	Reader 5 – D’barim 4:21-24	
Special: Isaiah 61:10 – 63:9 I Samuel 20:18,42	Reader 6 – D’barim 4:25-31	Reader 1 – D’barim 4:41-43
Psalms 110:1 – 112:10	Reader 7 – D’barim 4:32-40	Reader 2 – D’barim 4:44-46
Pirque Abot V:16	Maftir: D’barim 4:38-40	Reader 3 – D’barim 4:47-49
N.C.: Mordechai 14:17-21	- Isaiah 61:10 – 63:9 - 1 Sam. 10:18,42	

Blessing 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 desire. 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 doing acts of kindness; and there is no maximum amount of Torah that a person must study.

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring 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!

Rashi & Targum Pseudo Jonathan for: D’barim (Deuteronomy) 3:23 – 4:40

Rashi	Targum Pseudo Jonathan
23. I entreated the Lord at that time, saying,	23. And I sought mercy at that time from before the LORD, saying:
24. "O Lord God, You have begun to show Your servant Your greatness and Your strong hand, for who is [like] God in heaven or on earth who can do as Your deeds and Your might?	24. I supplicate compassion before You, O LORD God: You have begun to show unto Your servant Your greatness and the power of Your mighty hand; for You are God, and there is none beside You; for Your glory dwells in the heavens on high, and You rule upon the earth; there is none who can work according to Your working or Your power.
25. Pray let me cross over and see the good land that is	25. Let me, I pray, pass over and see the good land that

Rashi	Targum Pseudo Jonathan
on the other side of the Jordan, this good mountain and the Lebanon."	is beyond Jordan, that goodly mountain on which is built the city of Jerusalem, and Mount Lebanon, where the Shekinah will dwell.
26. But the Lord was angry with me because of you, and He did not listen to me, and the Lord said to me, "It is enough for you; speak to Me no more regarding this matter.	26. But the LORD was displeased with me on your account, and received not my prayer; but the LORD said to me: Let it be enough for you; speak not before Me again of this matter:
27. Go up to the top of the hill and lift up your eyes westward and northward and southward and eastward and see with your eyes, for you shall not cross this Jordan.	27. go up to the head of the mountain, and lift up your eyes to the west, to the north, to the south, and to the east, and behold with your eyes, for you will not pass over this Jordan.
28. But command Joshua and strengthen him and encourage him, for he will cross over before this people, and he will make them inherit the land which you will see.	28. But instruct Jehoshua, strengthen and confirm him; for he will go over before this people, and give them the inheritance of the land which you see.
29. And we abided in the valley opposite Beth Peor.	29. And we dwelt in the valley, weeping for our sins, because we had been joined with the worshippers of the idol of Peor.
1. And now, O Israel, hearken to the statutes and to the judgments which I teach you to do, in order that you may live, and go in and possess the land which the Lord, God of your forefathers, is giving you.	1. And now, Israel, hear the statutes and judgments which I teach you to do, that you may live, and go in and inherit the land the LORD God of your fathers gives you.
2. Do not add to the word which I command you, nor diminish from it, to observe the commandments of the Lord your God which I command you.	2. You will not add to the words that I teach you nor diminish them, but keep the commandments of the LORD your God which I command you.
3. Your eyes have seen what the Lord did at Baal Peor, for every man who went after Baal Peor, the Lord your God has exterminated from your midst.	3. Your eyes have seen what the Word of the LORD has done to the worshippers of the idol Peor: for all the men who went astray after the idol Peor, the LORD your God has destroyed from among you;
4. But you who cleave to the Lord your God are alive, all of you, this day.	4. but you who have cleaved to the worship of the LORD your God are alive all of you this day.
5. Behold, I have taught you statutes and ordinances, as the Lord, my God, commanded me, to do so in the midst of the land to which you are coming to possess.	5. See, I teach you statutes and judgments, as the LORD God has taught me, that you may so do in the land which you are entering to possess it.
6. And you shall keep [them] and do [them], for that is your wisdom and your understanding in the eyes of the peoples, who will hear all these statutes and say, "Only this great nation is a wise and understanding people."	6. So will you observe and perform the Law; for it is your wisdom and understanding in the sight of the peoples, who will hear all these statutes, and will say: How wise and intelligent is this great people!
7. For what great nation is there that has God so near to it, as the Lord our God is at all times that we call upon Him?	7. For what people so great, to whom the LORD is so near in the Name of the Word of the LORD? But the custom of (other) nations is to carry their gods upon their shoulders, that they may seem to be near them; but they cannot hear with their ears, (be they near or) be they afar off; but the Word of the LORD sits upon His throne high and lifted up, and hears our prayer what time we pray before Him and make our petitions.
8. And which great nation is it that has just statutes and	8. And what people have statutes and right judgments

Rashi	Targum Pseudo Jonathan
ordinances, as this entire Torah, which I set before you this day?	according to all this Law which I order before you this day?
9. But beware and watch yourself very well, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you shall make them known to your children and to your children's children,	9. Only take heed to yourselves and diligently keep your souls, lest you forget the things which you beheld with your eyes at Sinai, and that they depart not from your heart all the days of your life, and you may teach them to your children, and to your childrens children;
10. the day you stood before the Lord your God at Horeb, when the Lord said to me, "Assemble the people for Me, and I will let them hear My words, that they may learn to fear Me all the days that they live on the earth, and that they may teach their children.	10. and that you may make yourselves pure in your transactions thereby, as in the day when you stood before the LORD your God at Horeb, at the time when the LORD said to me: Gather the people before Me, that they may hear My words, by which they shall learn to fear before Me all the days that they remain upon the earth, and may teach their children.
11. And you approached and stood at the foot of the mountain, and the mountain burned with fire up to the midst of the heavens, with darkness, a cloud, and opaque darkness.	11. And you drew near, and stood at the lower part of the mount, and the mountain burned with fire, and its flame went up to the height of the heavens, with darkness, clouds, and shadows.
12. The Lord spoke to you out of the midst of the fire; you heard the sound of the words, but saw no image, just a voice.	12. And the LORD spoke with you on the mountain from the midst of the fire: you heard the voice of the Word {Dibbura}, but you saw no likeness, but only a voice speaking.
13. And He told you His covenant, which He commanded you to do, the Ten Commandments, and He inscribed them on two stone tablets.	13. And He proclaimed to you His covenant which He commanded you to perform; Ten Words {dibbura} which He wrote upon sapphire tablets.
14. And the Lord commanded me at that time to teach you statutes and ordinances, so that you should do them in the land to which you are crossing, to possess.	14. And the LORD commanded me at that time to teach you the statutes and judgments, that you may do them in the land which you pass over to possess.
15. And you shall watch yourselves very well, for you did not see not any image on the day that the Lord spoke to you at Horeb from the midst of the fire.	15. Keep then your souls diligently; for you saw no likeness on the day when the LORD spoke with you in Horeb from the midst of the fire.
16. Lest you become corrupt and make for yourselves a graven image, the representation of any form, the likeness of male or female,	16. Be admonished, lest you corrupt your works, and make to you an image or likeness of any idol, the likeness either male or female
17. the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the heaven,	17. of any beast of the earth, of any winged bird that flies in the air in the expanse of heaven,
18. the likeness of anything that crawls on the ground, the likeness of any fish that is in the waters, beneath the earth.	18. of any reptile on the ground, or of any fish in the waters under the earth.
19. And lest you lift up your eyes to heaven, and see the sun, and the moon, and the stars, all the host of heaven, which the Lord your God assigned to all peoples under the entire heaven, and be drawn away to prostrate yourselves before them and worship them.	19. And lest, when you lift up your eyes to the height of the heavens, and gaze at the sun, or the moon, and the principal stars of all the hosts of the heavens, you go astray, and adore and serve them; for the LORD your God has by them distributed (or divided) the knowledge of all the peoples that are under the whole heavens.
20. But the Lord took you and brought you out of the iron crucible, out of Egypt, to be a people of His possession, as of this day.	20. For you have the Word of the LORD taken for His portion, and has brought you out from the iron furnace of Mizraim to be unto Him a people of inheritance as at

Rashi	Targum Pseudo Jonathan
	this day.
21. And the Lord was angry with me because of you, and He swore that I would not cross the Jordan and that I would not come into the good land the Lord, your God, is giving you as an inheritance.	21. But against me was displeasure before the LORD on account of your words, because you had murmured for the water; and He swore that I should not pass the Jordan, nor go into the land which the LORD your God gives you to inherit.
22. For I will die in this land; I will not cross the Jordan. You, however, will cross, and you will possess this good land.	22. But I must die in this land; I am not to pass over Jordan; but you will pass over and possess the inheritance of that good land.
23. Beware, lest you forget the covenant of the Lord your God, which He made with you, and make for yourselves a graven image, the likeness of anything, which the Lord your God has forbidden you.	23. Beware, then, that you forget not the covenant of the LORD your God which He has confirmed with you, or make to you an image, the likeness of anything of which the LORD your God has commanded that you should not make it.
24. For the Lord your God is a consuming fire, a zealous God.	24. For the Word of the LORD your God is a consuming fire; the jealous God is a fire, and He avenges Himself in jealousy.
25. When you beget children and children's children, and you will be long established in the land, and you become corrupt and make a graven image, the likeness of anything, and do evil in the eyes of the Lord your God, to provoke Him to anger,	25. If, when you will have begotten children and children's children, and will have grown old in the land, you corrupt your works, and make to you an image or any likeness, and do that which is evil before the LORD to provoke Him;
26. I call as witness against you this very day the heaven and the earth, that you will speedily and utterly perish from the land to which you cross the Jordan, to possess; you will not prolong your days upon it, but will be utterly destroyed.	26. I attest against you this day the sworn witnesses of the heavens and the earth, that perishing you will perish swiftly from the land to possess which you pass the Jordan: you will not lengthen out days upon it, but will be utterly destroyed.
27. And the Lord will scatter you among the peoples, and you will remain few in number among the nations to where the Lord will lead you.	27. And the LORD will scatter you among the Gentiles, and you will remain as a little people with the nations among whom the LORD will disperse you in captivity.
28. And there you will worship gods, man's handiwork, wood and stone, which neither see, hear, eat, nor smell.	28. And there will you be constrained to serve the worshippers of idols, the work of men's hands, of wood and stone, which see not, nor hear, nor eat, nor smell.
29. And from there you will seek the Lord your God, and you will find Him, if you seek Him with all your heart and with all your soul.	29. But if there you seek to return to the fear of the LoORD your God, you will find mercy, when you seek before Him with all your heart and with all your soul.
30. When you are distressed, and all these things happen upon you in the end of days, then you will return to the Lord your God and obey Him.	30. When you suffer oppression, and all these things come upon you in the end of the days, and you be converted to the fear of the Lord your God, and obey His Word;
31. For the Lord your God is a merciful God; He will not let you loose or destroy you; neither will He forget the covenant of your fathers, which He swore to them.	31. for the LORD our God is a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore unto them.
32. For ask now regarding the early days that were before you, since the day that God created man upon the	32. For ask now the generations which have been from the days of the beginning, which have been before you

Rashi	Targum Pseudo Jonathan
earth, and from one end of the heavens to the other end of the heavens, whether there was anything like this great thing, or was the likes of it heard?	from the day when the LORD created man upon the earth, from one end of the heavens to the other, whether so great a thing as this has been, or any like to it has been heard?
33. Did ever a people hear God's voice speaking out of the midst of the fire as you have heard, and live?	33. Hath it ever been that a people should hear the voice of the Word of the LORD, the Living God, speaking from the midst of fire, as you heard, and remained alive?
34. Or has any god performed miracles to come and take him a nation from the midst of [another] nation, with trials, with signs, and with wonders, and with war and with a strong hand, and with an outstretched arm, and with great awesome deeds, as all that the Lord your God did for you in Egypt before your eyes?	34. Or, as the wonder which the LORD has wrought, revealing Himself to separate a people to Himself from among another people, by signs, by miracles, by portents, by the victories of ordered battles, by an uplifted arm, and by great visions, like all that the LORD our God has done for us in Mizraim, and your eyes beholding?
35. You have been shown, in order to know that the Lord He is God; there is none else besides Him.	35. Unto you have these wonders been shown, that you may know that the LORD is God, and there is none beside Him.
36. From the heavens, He let you hear His voice to instruct you, and upon the earth He showed you His great fire, and you heard His words out of the midst of the fire,	36. He made you hear the voice of His Word from the heavens on high, to give you discipline by His doctrine, and showed you upon earth His great fire, and made you hear His words from the midst of the flame.
37. and because He loved your forefathers and chose their seed after them, and He brought you out of Egypt before Him with His great strength,	37. And because He loved your fathers Abraham and Izhak, therefore has He pleasure in the children of Jakob after him, and has brought you in His loving-kindness and power from Mizraim,
38. to drive out from before you nations greater and stronger than you, to bring you and give you their land for an inheritance, as this day.	38. to drive out nations greater and stronger than you from before you, and give you their land to inherit as at this day.
39. And you shall know this day and consider it in your heart, that the Lord He is God in heaven above, and upon the earth below; there is none else.	39. Know therefore today, and set your heart upon it, that the LORD is God, whose Shekinah dwells in the heavens above, and reigns on the earth beneath, neither is there any other beside Him.
40. And you shall observe His statutes and His commandments, which I command you this day, that it may be well with you and your children after you, and that you may prolong your days upon the earth which the Lord your God gives you forever.	40. Therefore observe His covenant, and the commandments which I command you this day, that He may do good to you and to your children after you, and that you may have continuance upon the land which the LORD your God gives you for all days.

Reading Assignment:

The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 16: Deuteronomy – II – Faith & Optimism

By: Rabbi Yitzchaq Behar Argueti

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

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 1-214.

Summary of the Torah Seder – Deuteronomy 3:23 – 4:40

(Moses’ First Discourse Continued)

- Moses’ Prayer and Its Rejection – Deuteronomy 3:23-29
- Appeal to their experience of the consequences of disobedience – Deut. 4:1-4
- Israel’s Greatness and Wisdom Found in Obedience to the Commandments – Deut. 4:5-8
- ‘Lest You Forget’: Consequences of Idolatry – Deut. 4:9-24
- Threat of Exile Because of Idolatry and Promise of Grace After Repentance – Deut. 4:25-31
- The Uniqueness of the G-d of Israel – Deut. 4:32-40

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-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi’s Commentary for: D’barim (Deuteronomy) 3:23 – 4:40

23 I entreated Heb. וְאָמַרְתִּי [The word] וְאָמַרְתִּי [and its derivatives] in all cases is an expression signifying [requesting] a free gift. Even though the righteous may base a request on the merit of their good deeds, they request only a free gift of the Omnipresent. Because God had said to him [Moses], “and I will favor (וְאָמַרְתִּי) when I wish to favor (וְאָמַרְתִּי)” (Exod. 33:19), he [Moses], he spoke to Him [God], using the expression וְאָמַרְתִּי. Another explanation: This (וְאָמַרְתִּי) is one of ten terms which denote prayer (Sifrei).

at that time After I had conquered the land of Sihon and Og, I thought that perhaps the vow [which God had made, that I should not enter the land] was nullified, [since the land I entered was part of the land of Canaan].

saying This is one of three occasions in which Moses said before the Omnipresent, “I will not let You go until You let me know whether or not You will grant my request” (Sifrei).

24 O Lord God O You Who are merciful (ה') in judgment (אלהים) .

You have begun to show Your servant An opening for standing and offering prayer even though the decree has been fixed. He [Moses] said to Him: “I learned [this] from You. You said to me, 'And now leave Me alone’” (Exod. 32:10). Was I holding You? However, You said this to open the door [as it were and to teach me] that it depended upon me [i.e., my choice whether] to pray for them [or to leave You alone]. So do I think to act now (Sifrei).

Your greatness This is the attribute of Your goodness. Similarly, it states: “And now, pray, let the strength of my Lord be great” (Num. 14:17-18).

Your... hand This is Your right hand which is extended to [accept the repentance/returning of] all who come into the world.

strong [hand] יָדָהּ הַחַזָּקָה [The hand is called strong] because by Your mercy, You forcibly subdue the attribute of strict judgment. (Sifrei on Number 27:12)

For who is [like] God [... who can do as Your deeds] You cannot be compared to a king of flesh and blood who has advisors and associates who restrain him when he wishes to act with kindness and to forego his regulations. You, however, have no one to prevent you from forgiving me and annulling Your decree. The simple meaning of the verse is: You have begun to show Your servant the battle of Sihon and Og, as it is written: “Behold, I have begun to deliver [Sihon and his land] before you” (2:31). Show me [also] the war of the thirty-one kings [of Canaan]. [See Josh. 12:7-24.]

25 Pray let me cross over Heb. וְאַתָּה אֶעֱבֹרָה . [The word] אָנֹכִי is nothing but an expression of request.

this good mountain This is Jerusalem.

and the Lebanon This is the Temple (Sifrei).

26 But the Lord was angry Heb. ה' וַיִּתְעַבֵּר . [The hithpa'el conjugation denotes that] He became filled with wrath (Sifrei).

because of you You caused it for me. Similarly, it states: “They provoked [God] by the waters of Meribah, and **Moses suffered because of them**” (Ps. 106:32).

It is enough for you Heb. רַב לְךָ . [interpreted as: “you have a master רַב .” I.e., pray no more], so that people should not say, “How hard is the Master, and how obstinate and pressing is the disciple!” (Sotah 13b) Another explanation of רַב לְךָ [explained as “you have much”]: More than this is reserved for you: Much is the goodness that is kept for you. (Sifrei)

27 and see with your eyes You requested of Me “Let me... see the good land” (verse 25). I am showing you all of it, as it says: “And the Lord showed him all the Land” (Deut. 34:1).

28 But command Joshua regarding the bother, the burdens and the quarrels [inherent in leadership].

and strengthen him and encourage him with your words, so that he will not be discouraged, saying, “Just as my teacher was punished, so will I be punished because of them.” I assure him [says God] that he will cross over [before this people] and he will make [them] inherit [the land]. (cf. Sifrei)

for he will cross If he crosses before them, they will inherit the land, and if not, they will not inherit [it]. So, indeed, we find that when Joshua sent some of the people against Ai and he remained behind, “the men of Ai smote of them” (Josh. 7:5). And when he fell on his face, God said to him, קוים-לך : written קם [without a “vav”, so that it may be read קך], i.e., it is you standing in your place and sending My children out to war [that brought about this defeat]. Why do you fall on your face? Did I not tell this to your master, Moses, "If he [Joshua] crosses, they will cross, but if not, they will not cross"? (Sifrei) 29

And we abided in the valley [opposite Beth Peor]—and you attached yourselves to idol worship. Nevertheless, “And now, O Israel, hearken to the statutes” (4:1), and you will be forgiven for everything. But I was not privileged to be forgiven (Sifrei).

Chapter 4

2 Do not add for instance, by inserting five sections into the tefillin [instead of four], by using five species for the [commandment of] lulav [on Succoth] instead of four], or by attaching five fringes [instead of four]. And so too, אָלְךָ תִּקְרַע nor diminish [from it i.e., three instead of four].

6 And you shall keep [them] **This refers to study.**

and do [them] [To be interpreted] according to its apparent meaning.

for that is your wisdom and your understanding [in the eyes of the peoples] Through this you will be considered wise and understanding in the eyes of the peoples.

8 just statutes and ordinances - צְדִיקִים means worthy and acceptable ones.

9 But beware...lest you forget the things Only then, when you do not forget them, and will [therefore] do them in their proper manner, will you be considered wise and understanding, but if you distort them because of forgetfulness, you will be considered fools.

10 the day you stood This refers back to the preceding verse: “which your eyes saw” [on] the day that you stood at Horeb, where you saw the thunder and the torches.

that they may learn Heb. לְמַדּוּן The Targum [Onkelos] renders: גְּלַפּוּן , **they may learn for themselves.**

that they may teach Heb. לְמַדּוּן the Targum [Onkelos] renders: יִצְלַפּוּן , **that they may teach others.**

14 And the Lord commanded me at that time to teach you the Oral Law.

16 form Heb. סְמֵל . סְמֵל means "form".

19 And lest you lift up your eyes to gaze at this thing and to set your heart to stray after them.

which the Lord... assigned to illuminate for them [all peoples]. (Meg. 9b) Another explanation: Which God assigned to them as deities; He did not prevent them from erring after them; rather, He caused them to slip, [i.e., to err], with their futile speculations, in order to drive them out of the world. Similarly, it says: “He [God] smoothed the way for him in his eyes to find his iniquity to hate [him]” (Ps. 36:3) (Avodah Zarah 55a).

20 out of the iron crucible Heb. מְכַוֵּר . כּוּר is a vessel in which gold is refined.

21 was angry Heb. הִתְאַצַּרְתָּ , [The hithpa'el conjugation denotes that] He became filled with wrath.

because of you Heb. עַל־דְּבַרְיִכֶם , because of you, on your account.

22 For I will die... I will not cross Since he was to die, how could he cross? But rather he meant: even my bones will not cross (Sifrei on Numbers 27:12).

23 the likeness of anything Heb. כָּל תְּמוּנָה , the likeness of anything.

which the Lord... commanded you Which He commanded you not to make.

24 a zealous God Zealous to wreak vengeance, in Old French, anprenemant, zealous anger. He burns in His anger to exact retribution from idol worshippers.

25 and you will be long established Heb. וְנוֹשְׁנֶתֶם . He hinted to them that they would be exiled from it at the end of 852 years, the gematria, numerical value, of the word וְנוֹשְׁנֶתֶם , but He exiled them earlier, at the end of 850 years. He did this two years earlier than the numerical value of וְנוֹשְׁנֶתֶם in order that the prophecy about them should not be fulfilled "that you shall utterly perish."(verse 26) This is the meaning of what is said: "And the Lord 'hastened' with the evil and brought it upon us, for the Lord our God is charitable (צַדִּיק) " (Dan. 9:14). He was charitable with us for He hastened to bring it [the exile] two years before its time (San. 38a; Gittin 88a).

26 I call as witness against you [... heaven and earth] I hereby summon them to be witnesses that I have warned you.

28 And there you will worship gods As the Targum [Onkelos] explains: Since you serve those who worship them [idols], it is as though you [yourselves] serve them [i.e., the idols].

31 He will not let you loose He will not let go of you with His hands. The expression לֹא יִרְפֶּךָ means that He will not cause something, i.e., He will not cause you looseness. He will not separate you from [being] near Him. Similarly, "I held him fast, and I would not let him loose (אֲרַפְּנוּ) " (Song of Songs 3:4), which is not vocalized אֲרַפְּנוּ [which would mean to heal]. The term רָפִיּוֹן "letting slack" always adopts the hif'il [causative conjugation, that is, causing someone else רָפִיּוֹן] or the hithpa'el [reflexive conjugation, that is, causing oneself רָפִיּוֹן]. For example: (II Kings 4:2), לֵה הִרְפָּה , let her be, means literally "give her looseness [i.e., an example of causing to others]"; (Deut. 9:14) הִרְרֵי מִמֶּנִּי , let Me be, means literally "Make yourself loose from me [i.e., an example of causing looseness to oneself]."

32 regarding the early days Heb. רְאוּשֵׁי הַיָּמִים [the "lammé" of לְיָמִים here means] regarding the early days.

and from the one end of the heavens And also ask of all the creatures from one end [of the heavens] to the other end. This is its simple meaning, but its midrashic explanation is: [This] teaches [us] about Adam's height, that it was from the earth to the heavens, and that this is the very same measurement as from one end of the heavens to the other end (San. 38b).

whether there was anything like this great thing And what is this great thing?

Did ever a people hear, etc.

34 Or has any god performed miracles Heb. הֲנִסָּה אֱלֹהִים . Has any god performed miracles (נִסִּים) ?

to come and take him a nation... All the letters "hey" are in the interrogative form. Therefore, they are vocalized

with a chataf patach הַנְּהִיָּה has there been? הַנְּשָׁמַע has it been heard? הַשְּׁמָע did there hear? הַנְּסָה did... perform miracles?

with trials Through tests, He let them know His might, for example: “[and Moses said to Pharaoh] 'Boast of your superiority over me [to fix a time]’ (Exodus 8:5), whether I am able to do so. This is a test.

with signs בְּאֵתָתּוֹ With signs, so that they should believe that he [Moses] was the messenger of the Omnipresent, as, e.g., “What is that in your hand?” (Exod. 4:2)

and with wonders Heb. וּבְמוֹפְתֵיהֶם These are wonders, [meaning] that God brought upon them [the Egyptians] wondrous plagues.

and with war At the Red Sea, as it is said: “because the Lord is fighting for them” (Exod. 14:25).

35 You have been shown Heb. הִרְאָתָּךְ As the Targum [Onkelos] renders it: אֲתָהּ הוּא יִרְאֶתְךָ , you have been shown. When the Holy One, blessed is He, gave the Torah, He opened for Israel the seven heavens, and just as He tore open the upper regions, so did He tear open the lower regions, and they saw that He is One. Accordingly, it is stated, “You have been shown, in order to know [that the Lord He is God—there is none else besides Him].”

37 And because He loved And all this was because He loved [your forefathers].

and He brought you out... before Him like a man who leads his son before him, as it is stated (Exod. 14: 19), “Then the angel of the Lord who had been going, who had been going [in front of the Israelite camp,] moved and went behind them.” Another explanation: And He brought you out before him—before his forefathers, as it is said: “Before their forefathers, He wrought wonders” (Ps. 78:12). And do not be astonished by the fact that [Scripture] refers to them in the singular [using בְּפָנָיו instead of בְּפָנֵיהֶם], for it has already written about them in the singular, “And he chose and chose their seed (בְּיָרְעוּ) after them (אֲחֵרָיו) ,” [lit. his. seed after him].

38 from before you [nations greater and stronger] than you Heb. מִמְּקַדְמֵיךָ מִמְּקַדְמֵיךָ , lit. than you from before you. The verse can be explained by transposing it: to drive out from before you מִמְּקַדְמֵיךָ , nations greater and stronger than you מִמְּקַדְמֵיךָ .

as this day As you see today.

Ketubim: Psalm 110:1 – 112:10

Rashi	Targum
1. Of David a psalm. The word of the Lord to my master; "Wait for My right hand, until I make your enemies a footstool at your feet."	1. <i>Composed by David, a psalm. The LORD said in His decree to make me lord of all Israel, but He said to me, "Wait still for Saul of the tribe of Benjamin to die, for one reign must not encroach on another; and afterwards I will make your enemies a prop for your feet."</i> ANOTHER TARGUM: <u>The LORD spoke by His decree to give me the dominion in exchange for sitting in study of Torah. "Wait at my right hand until I make your enemies a prop for your feet."</u> ANOTHER TARGUM: The LORD said in His decree to appoint me ruler over Israel, but the LORD said to

Rashi	Targum
	<i>me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and I will make your enemies a prop for your feet."</i>
2. The staff of your might the Lord will send from Zion; rule in the midst of your enemies.	2. The LORD will send from Zion the rod of your strength, and <i>you will</i> rule in the midst of your enemies.
3. Your people will volunteer on the day of your host, because of the beauty of holiness when you fell from the womb; for you, your youth is like dew.	3. Your people <i>are those of the house of Israel who devote themselves to the Torah; you will be helped in the day of your making battle with them; in the glories of holiness the mercies of God will hasten to you like the descent of dew; your offspring dwell securely.</i>
4. The Lord swore and will not repent; you are a priest forever because of the speech of Malchizedek.	4. The LORD has sworn and will not <i>turn aside</i> , that you are <i>appointed leader</i> in the age <i>to come</i> , because of <i>the merit that you were</i> a righteous king (Heb.: Melekh Tsadiq).
5. The Lord, on your right hand, has crushed kings on the day of His wrath.	5. <i>The presence of the LORD</i> is at your right hand; He struck down kings on the day of his anger.
6. He will execute justice upon the nations [into] a heap of corpses; He crushed the head on a great land.	6. <i>He was appointed judge over the Gentiles; the earth is full of the bodies of the slain wicked; he smote the heads of kings on the earth, very many.</i>
7. From the stream on the way he would drink; therefore, he raised his head.	7. <i>He will receive instruction from the mouth of the prophet on the way; because of this, he will lift up his head.</i>
1. Hallelujah, I shall thank the Lord with all my heart with the counsel of the upright and [in] the congregation.	1. Hallelujah! I will sing praise in the presence of the LORD with all my heart in the secret of the upright and the assembly.
2. Great are the works of the Lord, available to all who desire them.	2. The deeds of the LORD are great; they are sought for <i>by all who desire them.</i>
3. Majesty and splendor are His work, and His righteousness endures forever.	3. His work is praise and glory, and His merit endures forever.
4. He made a memorial for His wonders; the Lord is gracious and merciful.	4. He made a <i>good</i> memorial for His wonders; the LORD is gracious and merciful.
5. He gave food to those who fear Him; He remembers His covenant forever.	5. He gave food to those who fear Him; He will remember His covenant forever.
6. The strength of His works He related to His people, to give them the inheritance of the nations.	6. The might of His deeds He told to His people, to give them the inheritance of the Gentiles.
7. The works of His hands are truth and justice; all His commandments are faithful.	7. The works of His hands are truth and justice; all His commands are faithful.
8. Steadfast forever, made in truth and uprightness.	8. They are reliable forever and ever; they are done in truth and uprightness.
9. He sent redemption to His people; He commanded His covenant forever; His name is holy and awesome.	9. He sent redemption to his people; He commanded His covenant for ever; His name is holy and awesome.
10. The beginning of wisdom is the fear of the Lord; good understanding to all who perform them; his praise endures forever.	10. The beginning of wisdom is fear of the LORD, good understanding to all who do them; His praise endures forever.
1. Hallelujah. Praiseworthy is the man who fears the	1. Hallelujah! Happy is the man who fears the

Rashi	Targum
<u>Lord, who greatly desires His commandments.</u>	<u>LORD; he takes great pleasure in His commandments.</u>
2. His seed will be mighty in the land, a generation of upright ones, which shall be blessed.	2. His <i>children/disciples</i> will be mighty in the <i>Torah</i> , he will be blessed <i>in</i> the generation of the upright.
3. Wealth and riches will be in his house, and his righteousness endures forever.	3. <i>Luck</i> and riches are in his house, and his merit endures forever.
4. <u>He shone a light in the darkness for the upright, [for He is] gracious and merciful and righteous.</u>	4. <u>Light dawns in darkness for the upright, gracious, and merciful, and righteous/generous.</u>
5. Good is the man who is gracious and lends, who conducts his affairs with moderation.	5. A good man pities <i>the poor</i> and lends money; he will support his words according to rule.
6. For he will never falter; for an everlasting memorial will the righteous man be.	6. For he will never be moved; the righteous/generous man is <i>destined</i> for eternal memory.
7. He will not fear bad news; his heart is steadfast, trusting in the Lord.	7. He will not fear news of disaster; his heart is firm, trusting in <i>the word of</i> the LORD.
8. His heart is steadfast, he will not fear until he sees in his adversaries.	8. His heart is steady, he will not be afraid, until he sees <i>redemption</i> in distress.
9. <u>He distributed, he gave to the needy; his charity endures forever, his horn will be raised with glory.</u>	9. <u>He scattered his wealth, gave it to the needy; his merit endures forever, his might will rise up in glory.</u>
10. A wicked man will see and become angry; he will gnash his teeth and melt; the desire of the wicked will be lost.	10. The wicked (lawless) man will see and be angry, he will grind his teeth at him and rot; the desire of the wicked (lawless) will perish.

Rashi Commentary for: Psalm 110:1 – 112:10

Chapter 110

1 The word of the Lord to my master Our Rabbis interpreted it as referring to Abraham our father, and I shall explain it according to their words (Mid. Ps. 110:1): The word of the Lord to Abraham, whom the world called “my master,” as it is written (Gen. 23:6): “Hearken to us, my master.”

“Wait for My right hand” Wait for My salvation and hope for the Lord. [The root] שׁיבָה means only waiting, as Scripture states (Deut. 1: 46): “And you stayed (וַתִּשְׁבְּרוּ) in Kadesh for many days.”

for My right hand For the salvation of My right hand.

until I make your enemies Amraphel and his allies.

2 The staff of [This is] an expression of support, as (above 105:16): “every staff of bread.”

The staff of your might the Lord will send from Zion When you return from the war and your men are weary and in pursuit, the Lord will send you Malchizedek, king of Salem, to bring out bread and wine (Gen. 14:14).

rule in the war.

in the midst of your enemies safely.

3 Your people will volunteer on the day of your host When you gather an army to pursue them, your people and

your friends will volunteer to go out with you, as we find (Gen. 14:14): “and he armed his trained men, those born in his house,” and no more; and Aner, Eshkol, and Mamre volunteered by themselves to go out to his aid.

because of the beauty of holiness when you fell from the womb And this will be to you in the merit of the beauty of holiness that was in you from your mother's womb, for he recognized his Creator at the age of three.

when you fell from the womb Heb. משחר , when you fell from the womb, like (Beizah 35b): “We may let fruit down (משילין) through a skylight on a festival,” and some learn משחירין .

for you, your youth is like dew For you will be considered your youth, the ways of uprightness with which you conducted yourself in your youth will be for you as pleasantness, like this dew, which is pleasant and comforting.

4 The Lord swore and will not repent Since Abraham was afraid lest he be punished for the troops that he had killed, it was said to him (Gen. 15:1): “Fear not, Abraham, etc.”

and will not repent over the good that He spoke about you.

you are a priest forever because of the speech of Malchizedek From you will emerge the priesthood and the kingship that your children will inherit from Shem your progenitor, the priesthood and the kingship, which were given to him. מלכי־צדק דְּבָרָתִי . The “yud” is superfluous, like (Lam. 1:1): “the city that was once so populous (רבה) .” Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כהן . The word כהן bears the connotation of priesthood and rulership, as (II Sam. 8:18): “and David's sons were chief officers.”

5 The Lord Who was on your right hand in battle.

has crushed kings on the day of His wrath The four kings. He...

6 will execute justice upon the nations [into] a heap of corpses This is the tidings of the ‘covenant between the segments,’ [in] which was stated to him concerning Egypt (Gen. 15:14): “But also that nation whom they will serve do I judge.”

a heap of corpses Heb. מלא , a heap of corpses. מלא is an expression of gathering, as (Jer. 12:6): “have called a gang (מלא) after you”; (Isa. 31:4), “although a band (מלא) of shepherds gather against him.” Now where did He execute justice, making them a heap of corpses? (Exod. 14:30), “the Egyptians dead on the seashore.”

He crushed the head on a great land This resembles the prophecy of Habakkuk (3:12): “You have crushed the head of the house of the wicked.” [This refers to] the head of Pharaoh, who was the head and the prince of a land greater and more esteemed than all the lands, as is said (above 102:20): “a ruler of peoples [sent] and loosed his bonds,” for all the nations were under the rule of Egypt.

7 From the stream on the way he would drink, etc. From the Nile River, on the way of its course, his land would drink, and it was not in need of rain water. Therefore, he would raise his head and boast (Ezek. 29:3): “My river is my own, and I made myself.”

In another manner, this psalm can be explained regarding David:

[1]

The word of the Lord about my master Concerning my master, Saul, when I was pursued by him.

about my master Heb. לאדני , about my master, as (Exod. 14:3): “Then Pharaoh will say concerning the children of (לבני) Israel”; (Gen. 26:7), “The people of the place asked him about his wife (לאשתו) .”

“Wait for My right hand” Stay and wait for My salvation.

[2] **The staff of your might the Lord will send from Zion** The exceptional good deeds in your hand. Another explanation: You will yet reign in Zion, and there a staff of might will be sent to you, and then you will rule in the midst of your enemies.

[3] **Your people will volunteer on the day of your host** The people of Israel will volunteer to your aid on the day that you form an army, as it is delineated in (I) Chronicles (12: 21); that they were joining him from every tribe: “When he went to Ziklag, there deserted to him of Manasseh, etc.”; (ibid. verse 8): “And from the Gadites there separated themselves to David, etc.”

because of the beauty of holiness when you fell from the womb Because of the beauty of holiness that was in you from your youth.

your youth is like dew A good youth and a good period of maturity that you had will be to you like dew, which is pleasant and sweet, and will produce fruit for you to make you prosper.

[4] **The Lord has sworn, etc.** that the kingdom will be yours forever.

You are a priest forever And which of the priesthoods? A priesthood that is above the priesthood of Malchizedek, and that is the kingdom, which is above the high priesthood in thirty steps.

above the charge of Malchizedek above the priesthood (Some mss. read: above the charge) of Malchizedek, who was a priest to the Most High God. Now if you challenge that he too was a king, [we answer that] the kingdom over the nations was not an esteemed kingdom when compared to Israel.

[5] **The Lord will always be on your right hand** to save you, Who...

crushed kings on the day of His wrath Those who fought with Abraham and with Joshua and with Barak.

[6] **He will execute justice upon the nations** [into] a heap of corpses And further, in the days of Hezekiah your son, He will execute justice upon the armies of Sennacherib [making them] a heap of dead corpses, and He will crush Sennacherib, who is the head of Nineveh and Assyria, which is a great land, who...

[7] **From the stream on the way he was drinking,** for he boasted that his armies drank from the waters of the Jordan, as it is said (Isa. 37:25): “I dug and drank water, and I dry up, etc.”

therefore, he raised his head He praised himself and boasted of his greatness.

Chapter 111

1 Hallelujah, I shall thank, etc. This psalm was based on the alphabet, one letter at the beginning of the verse and one in the middle of it, and so all of them [this psalm’s verses are] from “aleph” to “tav,” and so too is the second psalm. The first one speaks in praises of the Holy One, blessed be He, and the second one speaks in praise of a righteous, God-fearing person.

4 He made a memorial He set down for Israel Sabbaths and festivals and commandments, of which was stated

(Deut. 5: 15): “And remember that you were a slave in the land of Egypt,” because He is gracious and merciful to His children, and He wishes to make them righteous.

5 He gave food Heb. טָרַף , food.

6 The strength of His works He related to His people When He gave them the inheritance of the nations, He let them know His strength and His might. And Midrash Tanchuma (Buber, Bereishith 11): He wrote for Israel [about] the Creation to let them know that the earth is His and that it is in His power to settle in it anyone He wishes, and to move these out and settle others, so that the nations will not be able to say to Israel, “You are thieves, for you conquered the land of the seven nations.”

8 Steadfast are His commandments, supported by might, strengthened with punishments and warnings, and the chapters are set one next to the other in sequence and to expound on them. This is what Solomon said (Song 5:15): “His thighs are pillars of marble, etc.”

Chapter 112

2 a generation of upright ones which will be blessed, will be his seed.

4 He shone a light in the darkness Heb. זָרַח [the “kal” conjugation], like הִזְרִיחַ , [the “hiph’il” or causative conjugation]. Its midrashic interpretation is that He Himself, so to speak, becomes a light for them, as (above 27:1): “The Lord is my light and my salvation.”

5 Good is the man who is gracious, etc. who is gracious to the poor and lends [to] them, and is not strict, saying, “I cannot afford it,” but [instead] his things, which he needs for himself, in food, drink, and clothing, he conducts with moderation and with a measure, and he spares his property.

7 his heart is steadfast His heart is faithful to His Maker.

8 His heart is steadfast He leans on and trusts in the Holy One, blessed be He.

10 A wicked man will see and become angry Heb. וַיִּכְעַס , an expression of a verb in the past tense, equivalent to וַיִּכְעַס [i.e., the “vav” converts the past tense to the future]. Therefore, it is vowelized half with a “kamatz” and half with a “patah,” and the accent is at the end of the word.

Ashlamatah: Isaiah 33:2-6, 17, 19-22

Rashi	Targum
2. O Lord, be gracious to us! We have hoped for You. Be their arm every morning, also our salvation in time of trouble.	2. O LORD, be gracious to us; we wait for Your <i>Memra</i> . Be <i>our stronghold on every day</i> , our <i>saviour</i> in the time of trouble.
3. From the sound of roaring peoples have wandered; from Your exaltation, nations have scattered.	3. At the thunderous noise <i>the peoples are shattered</i> , at <i>many prodigies the kingdoms</i> are scattered;
4. And your booty shall be gathered like the gathering of the locusts, like the roaring of the cisterns does he roar therein.	4. and <i>the house of Israel will gather the possessions of the Gentiles, their adversaries, just as those who gather the caterpillar; setting afire weaponry just as those who set kindling afire.</i>
5. The Lord is exalted, for He dwells on high; He has	5. The LORD is <i>strong who makes his Shekhinah</i> dwell

Rashi	Targum
filled Zion with justice and righteousness.	<i>in the heavens of the height, who promises to fill Zion with those who perform true judgment and virtue.</i>
6. And the faith of your times shall be the strength of salvations, wisdom and knowledge; fear of the Lord, that is his treasure. {P}	6. And <i>that which You promised, to do good to those who fear You</i> , will happen, <i>You will bring and establish in its time, strength and salvation, wisdom, and knowledge; for those who fear the LORD, the treasure of His goodness is about (to come).</i>
7. Behold [for] their altar they have cried in the street; ambassadors of peace weep bitterly.	7. Behold, <i>when it will be revealed to them, the messengers of the Gentiles will cry out in bitterness; those who went to announce peace return to weeping in soulful bitterness.</i>
8. Highways have become desolate, the wayfarer has stopped; he has abrogated the treaty, despised cities, considered no man.	8. The highways lie waste, the wayfaring men cease. <i>Because they changed the covenant, they will be cast away from their cities; the sons of men did not regard that the evil was coming upon them.</i>
9. The land mourns, it has been cut off; he disgraced the Lebanon, it was cut off; the Sharon became like the plain, and Bashan and Karmel have become emptied. {S}	9. The land mourns and <i>is desolate; Lebanon is dried up and fades; Sharon is like the desert; and Bashan and Carmel are devastated.</i>
10. "Now I will rise," says the Lord. "Now I will be raised; now I will be exalted.	10. "Now I will <i>be revealed,</i> " says the LORD, "now I will lift myself up; now I will be exalted."
11. You shall conceive chaff; you shall bear stubble. Your breath is fire; it shall consume you."	11. You conceive <i>for yourselves wicked conceptions, you Gentiles, you make yourselves evil deeds; because of your evil deeds My Memra, as the whirlwind the chaff, will destroy you.</i>
12. And the peoples shall be as the burnings of lime; severed thorns, with fire they shall be burnt. {P}	12. And <i>the peoples will be burned with fire; thorns cut down are burned in the fire.</i>
13. Harken, you far-off ones, what I did, and know, you near ones, My might.	13. <u>Hear, you righteous, who have kept my law from the beginning, what I have done; and you penitent, who have repented to the Law recently, acknowledge My might.</u>
14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?'	14. <i>Sinners in Zion are shattered; fear has seized them. To the wicked whose ways are thieving they say, "Who can dwell for us in Zion, where the splendor of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, where the wicked are about to be judged and handed over to Gehenna, everlasting burning?"</i>
15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil.	15. <i>The prophet said. The righteous will sojourn in it, everyone who walks in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors, who withholds his hands, lest they accept a bribe. who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil,</i>
16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure.	16. <i>he, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure as a spring of waters whose</i>

Rashi	Targum
	<i>waters do not cease.</i>
17. The King in His beauty shall your eyes behold; they shall see [from] a distant land.	17. Your eyes will see <i>the glory of the Shekhinah of the eternal king in his celebrity; you will consider and behold those who go down to the land of Gehenna.</i>
18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers?	18. Your mind will <i>reckon up great things: "Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies of the mighty ones.</i>
19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning.	19. You will no <i>more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, scoffing with their tongue because there is no understanding among them.</i>
20. <u>See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn.</u>	20. <u>You will look upon their downfall, Zion, city of our assemblies! Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are never plucked up, nor will any of its cords be broken.</u>
21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass.	21. <i>But from there the might of the LORD will be revealed to do good for us, from a place of rivers going forth. overflowing. broad, where no fishermen’s ship can go, nor any great sailboat can pass through.</i>
22. For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us.	22. For the LORD is our judge, <i>who brought us by His might out of Egypt, the LORD is our teacher. who gave us the teaching of His Law from Sinai, the LORD is our king; He will save us and take just retribution for us from the armies of Gog</i>
23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey.	23. <i>In that time the Gentiles will be broken of their strength. and will resemble a ship whose ropes are cut. which has no strength in their mast. which has been cut. and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles. booty and spoil in abundance; although there are blind and lame among them. even they will divide booty and spoil in abundance.</i>
24. And the neighbor shall not say, "I am sick." <u>The people dwelling therein is forgiven of sin. {S}</u>	24. <i>From now on they will not say to the people who dwell in safety all around the Shekhinah, "From you a stroke of sickness has come upon us"; <u>the people. the house of Israel. will be gathered and return to their place. forgiven of their sins.</u></i>

Special Ashlamatah I: Isaiah 61:10 – 63:9

Rashi	Targum
10. ¶ I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enraptured me; like a bridegroom, who, priestlike, dons	10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of

Rashi	Targum
garments of glory, and like a bride, who adorns herself with her jewelry.	virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments.
11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations.	11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.
<p><u>1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.</u></p>	<p><u>1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.</u></p>
2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.	2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear.
3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God.	3. You will be a diadem of joy before the LORD, and a crown of praise before your God.
4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.	4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited.
5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you.	5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you.
6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent.	6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease.
7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land.	7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth.
8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.	8. The LORD has sworn by His right hands and by His arm of strengthening: "I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored.
9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. {S}	9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts.
10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples.	10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples.

Rashi	Targum
11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him.	11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; "Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him."
12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." {S}	12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken.
1. <u>Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."</u>	1. <u>He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save.</u>
2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press?	2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press?
3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled.	3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones.
4. For a day of vengeance was in My heart, and the year of My redemption has arrived.	4. For the day of vengeance is before Me, and the year of My people’s salavation (Yeshua) has come.
5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury- that supported Me.	5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them.
6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." {S}	6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed."
7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts.	7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits.
8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior.	8. For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.
9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.	9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.

Special Ashlamatah II: I Samuel 20:18 & 42

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

Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

D'barim 3:23 – 4:40
Isaiah 33:2-6, 17, 19-22
Special: Isaiah 61:10 – 63:9
I Samuel 20:18,42
Psalm 110:1 – 112:10
Mordechai 14:17-21

The verbal tallies between the Torah and the Ashlamata are:

Besought / gracious / favor - הִנֵּן, Strong's number 02603.
LORD - יְהוָה, Strong's number 03068.
Time - עַתָּה, Strong's number 06256.
Show / behold / see - רָאָה, Strong's number 07200.
Hand / broad - יָד, Strong's number 03027.
Earth / land / countries - אֶרֶץ, Strong's number 0776.

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

LORD - יְהוָה, Strong's number 03068.
Saying / termed - אָמַר, Strong's number 0559.
Lord - אֲדֹנָי, Strong's number 0136.
GOD - יְהוָה, Strong's number 03069.
Show / behold / see - רָאָה, Strong's number 07200.
Hand / broad - יָד, Strong's number 03027.
Earth / land - אֶרֶץ, Strong's number 0776.

The verbal tallies between the Torah and the Psalm are:

Besought / gracious / favor - הִנֵּן, Strong's number 02603.
LORD - יְהוָה, Strong's number 03068.
Lord - אֲדֹנָי, Strong's number 0136.
Show / behold / see - רָאָה, Strong's number 07200.
Hand / broad - יָד, Strong's number 03027.

Earth / land / countries - ארץ, Strong’s number 0776.
Can do / made - עשה, Strong’s number 06213.
Works - מעשה, Strong’s number 04639.

D’barim 3:23-24 And I besought <02603> (8691) the LORD <03068> at that time <06256>, saying <0559> (8800), 24 O Lord <0136> GOD <03069>, thou hast begun to shew <07200> (8687) thy servant thy greatness, and thy mighty hand <03027>: for what God is there in heaven or in earth <0776>, that can do <06213> (8799) according to thy works <04639>, and according to thy might?

Isaiah 33:2 LORD <03068>, be gracious <02603> (8798) unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time <06256> of trouble.

Isaiah 33:17 Thine eyes shall see the king in his beauty: they shall behold <07200> (8799) the land <0776> that is very far off.

Isaiah 33:21 But there the glorious LORD <03068> will be unto us a place of broad <07342> <03027> rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Isaiah 61:10 I will greatly rejoice in the LORD <03068>, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Isaiah 61:11 For as the earth <0776> bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord <0136> GOD <03069> will cause righteousness and praise to spring forth before all the nations.

Isaiah 62:2 And the Gentiles shall see <07200> (8804) thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD <03068> shall name.

Isaiah 62:3 Thou shalt also be a crown of glory in the hand <03027> of the LORD <03068>, and a royal diadem in the hand of thy God.

Isaiah 62:4 Thou shalt no more be termed <0559> (8735) Forsaken; neither shall thy land <0776> any more be termed <0559> (8735) Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD <03068> delighteth in thee, and thy land <0776> shall be married.

Psalms 110:1 « A Psalm of David. » The LORD <03068> said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalms 110:5 The Lord <0136> at thy right hand shall strike through kings in the day of his wrath.

Psalms 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries <0776>.

Psalms 111:4 He hath made <06213> (8804) his wonderful works to be remembered: the LORD <03068> is gracious and full of compassion.

Psalms 111:7 The works <04639> of his hands <03027> are verity and judgment; all his commandments are sure.

Psalms 112:5 A good man sheweth favour <02603> (8802), and lendeth: he will guide his affairs with discretion.

Psalms 112:8 His heart is established, he shall not be afraid, until he see <07200> (8799) his desire upon his enemies.

Hebrew:

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	S. Ash 1 Isa 61:10-63:9	S. Ash 2 I Sa 20:18,42
אֶבֶן	stone	Deut 4:13 Deut 4:28				Isa 62:10	
אֲדֹנָי	Lord	Deut 3:24		Ps 110:1 Ps 110:5		Isa 61:11	

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	S. Ash 1 Is 61:10-63:9	S. Ash 2 I Sa 20:18,42
אֵיב	enemies			Ps 110:1 Ps 110:2		Isa 62:8	
אִישׁ	man, men	Deut 4:3		Ps 112:1 Ps 112:5		Isa 63:3	
אָכַל	eat, consuming	Deut 4:24 Deut 4:28				Isa 62:9	
אֱלֹהִים	GOD	Deut 4:1 Deut 4:2 Deut 4:3 Deut 4:4 Deut 4:5 Deut 4:7 Deut 4:10 Deut 4:19 Deut 4:21 Deut 4:23 Deut 4:24 Deut 4:25 Deut 4:28 Deut 4:29 Deut 4:30 Deut 4:31 Deut 4:32 Deut 4:33 Deut 4:34 Deut 4:35 Deut 4:39 Deut 4:40				Isa 61:10 Isa 62:3 Isa 62:5	
אָמַר	saying	Deut 3:23 Deut 3:26 Deut 4:6 Deut 4:10				Isa 62:4 Isa 62:11 Isa 63:8	1 Sam 20:18 1 Sam 20:42
אָסַף	gathered				Isa 33:4	Isa 62:9	
אַף	wrath, anger			Ps 110:5		Isa 63:3 Isa 63:6	
אֲרֶץ	earth, land, ground	Deut 3:24 Deut 3:25 Deut 3:28 Deut 4:1 Deut 4:5 Deut 4:14 Deut 4:17 Deut 4:18 Deut 4:21 Deut 4:22 Deut 4:25 Deut 4:26 Deut 4:32 Deut 4:36 Deut 4:38 Deut 4:39		Ps 110:6 Ps 112:2	Isa 33:17	Isa 61:11 Isa 62:4 Isa 62:7 Isa 62:11 Isa 63:6	
בְּדַ	besides,	Deut 4:35				Isa 63:3	

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	S. Ash 1 Is 61:10-63:9	S. Ash 2 I Sa 20:18,42
	alone						
בּוֹא	go	Deut 4:1 Deut 4:5 Deut 4:21 Deut 4:34 Deut 4:38				Isa 62:11 Isa 63:1 Isa 63:4	1 Sam 20:42
בִּינָה	understanding	Deut 4:6			Isa 33:19		
בַּיִת	house			Ps 112:3		Isa 63:7	
בֶּן	old, son	Deut 4:9 Deut 4:10 Deut 4:25 Deut 4:40	Num 28:9 Num 28:11			Isa 62:5 Isa 62:8 Isa 63:8	
בְּרִית	covenant	Deut 4:13 Deut 4:23 Deut 4:31		Ps 111:5 Ps 111:9			
גָּדוֹל	great	Deut 4:6 Deut 4:7 Deut 4:8 Deut 4:32 Deut 4:34 Deut 4:36 Deut 4:37 Deut 4:38		Ps 111:2			
גּוֹי	nation	Deut 4:6 Deut 4:7 Deut 4:8 Deut 4:27 Deut 4:34 Deut 4:38		Ps 110:6 Ps 111:6	Isa 33:3	Isa 61:11 Isa 62:2	
דָּבַר	speak	Deut 3:26 Deut 4:12 Deut 4:15 Deut 4:33				Isa 63:1	
דָּבָר	matter	Deut 3:26 Deut 4:2 Deut 4:9 Deut 4:10 Deut 4:12 Deut 4:13 Deut 4:21 Deut 4:30 Deut 4:32 Deut 4:36		Ps 112:5			
דֶּרֶךְ	wayside, way			Ps 110:7		Isa 62:10	
דָּרַשׁ	search	Deut 4:29		Ps 111:2		Isa 62:12	
הָיָה	done, became	Deut 4:32				Isa 63:8	
הִלְךְ	follow, go	Deut 4:3			Isa 33:21		1 Sam 20:42
זָכַר	remember			Ps 111:5		Isa 62:6 Isa 63:7	

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Isa 33:2-6,17,19-22	S. Ash 1 Isa 61:10-63:9	S. Ash 2 I Sa 20:18,42
זרוע	arm	Deut 4:34			Isa 33:2	Isa 62:8 Isa 63:5	
זרע	descendants	Deut 4:37		Ps 112:2			1 Sam 20:42
חדש	months		Num 28:11 Num 28:14				1 Sam 20:18
חכמה	widsom	Deut 4:6		Ps 111:10	Isa 33:6		
חשך	darkness	Deut 4:11		Ps 112:4			
יד	hand	Deut 3:24 Deut 4:28 Deut 4:34		Ps 111:7		Isa 62:3	
יום	day	Deut 4:4 Deut 4:8 Deut 4:9 Deut 4:10 Deut 4:15 Deut 4:20 Deut 4:26 Deut 4:30 Deut 4:32 Deut 4:38 Deut 4:39 Deut 4:40	Num 28:9	Ps 110:3 Ps 110:5		Isa 62:6 Isa 63:4 Isa 63:9	
ימין	right			Ps 110:1 Ps 110:5		Isa 62:8	
יָצָא	brought	Deut 4:20 Deut 4:37				Isa 61:11 Isa 62:1	
יראה	fear			Ps 111:10	Isa 33:6		
ירושלם	Jerusalem				Isa 33:20	Isa 62:1 Isa 62:6 Isa 62:7	
ישב	remained, sit	Deut 3:29		Ps 110:1			
ישועה	salvation				Isa 33:2 Isa 33:6	Isa 62:1	
ישע					Isa 33:22	Isa 63:1 Isa 63:5 Isa 63:8 Isa 63:9	
ישראל	Israel	Deut 4:1				Isa 63:7	
בון	steadfast, establishes			Ps 112:7		Isa 62:7	
כל	all, every	Deut 4:3 Deut 4:4 Deut 4:6 Deut 4:7 Deut 4:8 Deut 4:9 Deut 4:10 Deut 4:15 Deut 4:16 Deut 4:17 Deut 4:18		Ps 111:1 Ps 111:2 Ps 111:7 Ps 111:10	Isa 33:20	Isa 61:11 Isa 62:2 Isa 62:6 Isa 63:3 Isa 63:7 Isa 63:9	

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	S. Ash 1 Isa 61:10-63:9	S. Ash 2 I Sa 20:18,42
		Deut 4:19 Deut 4:23 Deut 4:25 Deut 4:29 Deut 4:30 Deut 4:40					
פָּעַס	provoke, vexed	Deut 4:25		Ps 112:10			
לֵב	heart	Deut 4:11		Ps 112:7 Ps 112:8		Isa 63:4	
לִבָּב	heart	Deut 4:9 Deut 4:29 Deut 4:39		Ps 111:1			
מֵאֲדָר	diligently	Deut 4:9 Deut 4:15		Ps 112:1			
מָלֵא	fill			Ps 110:6	Isa 33:5		
מֶלֶךְ	king			Ps 110:5	Isa 33:17 Isa 33:22	Isa 62:2	
מֵעַן	account, so, sake	Deut 3:26 Deut 4:1				Isa 62:1	
מַעֲשֵׂה	work	Deut 3:24 Deut 4:28		Ps 111:2 Ps 111:6 Ps 111:7			
מִצְוָה	commandment s	Deut 4:2 Deut 4:40		Ps 112:1			
מִשְׁפָּט	judgments	Deut 4:1 Deut 4:5 Deut 4:8 Deut 4:14		Ps 111:7 Ps 112:5	Isa 33:5		
נָדָר	declared	Deut 4:13		Ps 111:6			
נָחַלָה	give, possession, inheritance, heritage	Deut 3:28 Deut 4:20 Deut 4:21 Deut 4:38		Ps 111:6			
נַפֶּשׁ	soul	Deut 4:9 Deut 4:15 Deut 4:29				Isa 61:10	
נָשָׂא	lift	Deut 3:27 Deut 4:19				Isa 63:9	
נָתַן	giving,	Deut 4:1 Deut 4:8 Deut 4:21 Deut 4:38 Deut 4:40		Ps 111:5 Ps 111:6 Ps 112:9		Isa 62:7 Isa 62:8	
סָמַךְ	upheld			Ps 111:8 Ps 112:8		Isa 63:5	
עַד	forever, until			Ps 110:1 Ps 112:8		Isa 62:1 Isa 62:7	1 Sam 20:42
עוֹלָם	forever			Ps 110:4 Ps 111:5 Ps 111:8 Ps 111:9		Isa 63:9	1 Sam 20:42

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	S. Ash 1 Is 61:10-63:9	S. Ash 2 I Sa 20:18,42
				Ps 112:6			
עו	strong			Ps 110:2		Isa 62:8	
עין	eyes	Deut 3:27 Deut 4:3 Deut 4:6 Deut 4:9 Deut 4:19 Deut 4:25 Deut 4:34			Isa 33:17 Isa 33:20		
על	in addition	Deut 4:21	Num 28:10 Num 28:15	Ps 110:4 Ps 110:6 Ps 110:7		Isa 62:5 Isa 62:10 Isa 63:7	
עמד	stood, stand	Deut 4:10 Deut 4:11		Ps 111:3 Ps 111:10 Ps 112:3 Ps 112:9			
עת	time	Deut 3:23 Deut 4:14			Isa 33:2 Isa 33:6		
פנים	head	Deut 3:28 Deut 4:8 Deut 4:10 Deut 4:32 Deut 4:37 Deut 4:38				Isa 62:11 Isa 63:9	
פקד	missed, appointed					Isa 62:6	1 Sam 20:18
צדיק	righteous	Deut 4:8		Ps 112:4 Ps 112:6			
צדקה	righteousness			Ps 111:3 Ps 112:3 Ps 112:9	Isa 33:5	Isa 61:10 Isa 61:11 Isa 63:1	
צנה	charge	Deut 3:28 Deut 4:2 Deut 4:5 Deut 4:13 Deut 4:14 Deut 4:23 Deut 4:40		Ps 111:9			
ציון	Zion			Ps 110:2	Isa 33:5 Isa 33:20	Isa 62:1 Isa 62:11	
קדש	holy			Ps 110:3		Isa 62:9 Isa 62:12	
קול	voice, sound	Deut 4:12 Deut 4:30 Deut 4:33 Deut 4:36			Isa 33:3		
קרא	call	Deut 4:7				Isa 62:2 Isa 62:4 Isa 62:12	
קרוב	present, near	Deut 4:11	Num 28:11				
קרוב	within,	Deut 4:3		Ps 110:2			

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	S. Ash 1 Is 61:10-63:9	S. Ash 2 I Sa 20:18,42
	midst	Deut 4:34					
רָאָה	show, see	Deut 3:24 Deut 3:25 Deut 3:27 Deut 3:28 Deut 4:3 Deut 4:5 Deut 4:9 Deut 4:12 Deut 4:15 Deut 4:19 Deut 4:28 Deut 4:35 Deut 4:36		Ps 112:8 Ps 112:10	Isa 33:17 Isa 33:19 Isa 33:20	Isa 62:2	
רֵאשׁ	beginning	Deut 3:27	Num 28:11	Ps 110:6 Ps 110:7			
רוּם	lift			Ps 110:7 Ps 112:9		Isa 62:10	
רַחוּם	compassionate	Deut 4:31		Ps 111:4 Ps 112:4			
שָׁבַע	swore	Deut 4:21 Deut 4:31		Ps 110:4		Isa 62:8	1 Sam 20:42
שֵׁם	name			Ps 111:9		Isa 62:2	1 Sam 20:42
שָׁמַע	hear, listen	Deut 3:26 Deut 4:1 Deut 4:6 Deut 4:10 Deut 4:12 Deut 4:28 Deut 4:30 Deut 4:32 Deut 4:33 Deut 4:36			Isa 33:19	Isa 62:11	
שָׁמַר	keep	Deut 4:2 Deut 4:6 Deut 4:9 Deut 4:15 Deut 4:23 Deut 4:40				Isa 62:6	
שָׁנָה	year		Num 28:9 Num 28:11 Num 28:14			Isa 63:4	
שְׁנַיִם	two	Deut 4:13	Num 28:9 Num 28:11 Num 28:12				1 Sam 20:42
שָׁתָה	drink			Ps 110:7		Isa 62:8 Isa 62:9	
תְּהַלֵּלָהּ	praise			Ps 111:10		Isa 61:11 Isa 62:7 Isa 63:7	
בָּעַר	burned	Deut 4:11				Isa 62:1	
הִלֵּל	praise			Ps 111:1		Isa 62:9	

Hebrew	English	Torah Seder De 3:23-4:40	Torah 2 Nu. 28:9-15	Psalms Ps 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	S. Ash 1 Is 61:10-63:9	S. Ash 2 I Sa 20:18,42
				Ps 112:1			
הִנָּן	pleaded, gracious,	Deut 3:23		Ps 112:5	Isa 33:2		
הִפִּיץ	delights			Ps 112:1		Isa 62:4	
טוֹב	fair, good	Deut 3:25 Deut 4:21 Deut 4:22		Ps 111:10 Ps 112:5			
יִרָא	fear	Deut 4:10		Ps 111:5 Ps 111:9 Ps 112:1 Ps 112:7 Ps 112:8			
כְּבוֹד	honor			Ps 112:9		Isa 62:2	
כֹּחַ	power	Deut 4:37		Ps 111:6		Isa 63:1	
עֵבֶר	cross	Deut 3:25 Deut 3:27 Deut 3:28 Deut 4:14 Deut 4:21 Deut 4:22 Deut 4:26			Isa 33:21	Isa 62:10	
עִיר	city					Isa 62:12	1 Sam 20:42
עַם	people	Deut 3:28 Deut 4:6 Deut 4:10 Deut 4:19 Deut 4:20 Deut 4:27 Deut 4:33		Ps 110:3 Ps 111:6 Ps 111:9	Isa 33:3 Isa 33:19	Isa 62:10 Isa 62:12 Isa 63:3 Isa 63:6 Isa 63:8	
עָשָׂה	offered	Deut 3:24 Deut 4:1 Deut 4:3 Deut 4:5 Deut 4:6 Deut 4:13 Deut 4:14 Deut 4:16 Deut 4:23 Deut 4:25 Deut 4:34	Num 28:15	Ps 111:4 Ps 111:8 Ps 111:10			
צָר	distress	Deut 4:30				Isa 63:9	
קָנָה	waited				Isa 33:2	Isa 63:9	
קִצָּה	end	Deut 4:32				Isa 62:11	
כֵּב	enough	Deut 3:26		Ps 110:6		Isa 63:1 Isa 63:7	
רָע	evil	Deut 4:25		Ps 112:7			

Greek

Greek	English	Torah Seder Deu 3:23-4:40	TS 2 N. 28:9-15	Psalms 110:1-112:10	Ashlamatah Is 33:2-6,17,19-22	Ash 1 Is 61:10 – 63:9	Ash 2 I Sa 20:18,42	NC Mk 14:17-21
ἄνθρωπος	Man	Deu 4:3 Deu 4:28 Deu 4:32						Mar 14:21
ἄρχομαι	began	Deu 3:24						Mar 14:19
Γεννάω	procreate, born engendered	Deu 4:25		Psa 110:3				Mar 14:21
Γίνομαι	become, came	Deu 4:32 Deu 4:40			Isa 33:2	Isa 60:15 Isa 63:8		Mar 14:17
Γράφω	write,	Deu 4:13						Mar 14:21
εἷς	One		Num 28:11 Num 28:12 Num 28:13 Num 28:14 Num 28:15					Mar 14:18 Mar 14:19 Mar 14:20
ἔπω	speak, say, said	Deu 3:26 Deu 4:10		Psa 110:1		Isa 62:11 Isa 63:8	1Sa 21:8	Mar 14:18 Mar 14:20
ἐσθίω	eat	Deu 4:28				Isa 62:1		Mar 14:18
Λέγω	saying	Deu 3:23 Deu 4:21					1Sa 20:42	Mar 14:18 Mar 14:19
Παραδίδωμι	delivered up				Isa 33:6			Mar 14:18 Mar 14:21
υἱός	Sons	Deu 4:9 Deu 4:10 Deu 4:25 Deu 4:40				Isa 62:5 Isa 62:8		Mar 14:21

Mishnah Pirqe Abot V:16

He who leads the many to virtue, through him will no sin befall; but he who leads the many to sin, to him will be given no means for repentance/returning. Moshe was virtuous and led the many to virtue; the virtue of the many depended on him, as it is written, "He executed the LORD's judgments and His decisions for Israel" (Deuteronomy 33:21). Jeroboam sinned and led the many to sin; the sin of the many depended on him, as it is written, "... because of the sins which Jeroboam committed and which he caused Israel to commit" (I Kings 15:30).

Abarbanel on Pirqe Abot

By: Abraham Chill
Sepher Hermon Press, Inc. 1991
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(pp. 392-395)

This Mishnah is a logical sequel to the previous one which discussed the difference between a dispute which is Le-Shem Shamayim (for the sake of heaven) and one that is not. Moshe and Jeroboam ben Nevat are exemplars of those two types of disputes.

Moshe castigated the Children of Israel on several occasions and once referred to them as a rebellious nation (Numbers 20:10). He was even threatened with bodily harm, "And Moshe cried unto the Lord, saying 'What will I do with this people? They are almost ready to stone me.'" All he was trying to do was to persuade the people to abandon their waywardness and bring them to follow the Law of God. He was genuinely sincere in his efforts on

behalf of the people; there were no ulterior motives; there was no vindictiveness in his admonishments. His words were true and sound; his hurt feelings were those of a real shepherd. Therefore, no sin or damage to anyone ever resulted from his admonitions.

Abarbanel calls our attention to the phraseology of the Mishnah. The Sage did not state that he who leads the people to virtue will not sin himself. Sinning is a personal departure from righteousness/generosity and has no bearing on the sins of the people. What the Mishnah did say was that no sin will result from his efforts; others will suffer no ill effects. The masses will be swayed and influenced by him if they recognize in him a true and sincere preacher. They will gladly follow his counsel and guidance, because of his earnestness and honest forthrightness. Therefore, says Abarbanel, it is appropriate that the merit of the masses is directly linked to Moshe. Abarbanel brings proof from various Biblical verses to the effect that the word *mishpat* in the proof-verse in our Mishnah can also mean "controversy," thus it will now read, "Moshe did the correct thing, fitting to God, although he castigated the Jews."

The Talmud (Yoma 87a) explains our Mishnah as follows: When a person leads people in the paths of righteousness/generosity, God rewards him in order that he will not suffer in Hell while his followers enjoy Paradise. The Almighty will not allow any sins to result from his activities which might condemn him to Hell.

Jeroboam, on the other hand, was not only the epitome of transgression, but was also directly responsible for bringing his kingdom to a state of sinfulness. It was he who took the initiative to prevent people from his kingdom (Israel) to travel to Jerusalem in the Kingdom of Judah. He instituted the practice of idolatry which was a totally foreign and strange phenomenon among Jews.

With that in mind, reflects Abarbanel, the Sage was correct in stating that Jeroboam was not given the chance to repent/return. Here, again, it is not stated that Jeroboam was prevented by God from repenting/returning, because that would be in direct contradiction to the Jewish belief that God never prevents a good deed. In our Mishnah, **“Will not be given the opportunity to repent/return”** applies to the people. They were so corrupted by him that it was too late for Jeroboam's repentance/returning to have any influence upon them. Even had he wished to repent/return, the spiritual status of the people would have prevented him from doing so. In contrast to Moshe, Jeroboam was so deeply immersed in sin, that even if he did repent/return, God would not permit him to enjoy Paradise while his people were relegated to Hell.

Miscellaneous Interpretations

Rabbenu Yonah: When a man dedicates his life to inspiring and leading society to Godliness, he cannot merit a greater reward than for God to prevent him from sinning or having sinful thoughts. Here, the axiom, A mitzvah is rewarded with another mitzvah, comes into play.

On the other hand, he who leads the people to sin will not be given the opportunity to repent/return. Man was given free choice in his actions. When he, with malice aforethought and with studied deliberation, leads people astray, it is only logical that he be dealt with severely and penalized in a manner that does not permit him to repent/return and, perhaps, to receive some modicum of reward. Here, too, "A sin begets another sin."

Rashi: *He who leads the many to virtue ...* The student of the various commentaries on Pirke Aboth cannot but come to the conclusion that there must have been a central tradition to which most of the commentators turned in order to understand these Mishnayot. It is striking that many commentaries come up with the same interpretation in their independent works. This is true of a plethora of Mishnayot.

As an example: Why will no sin befall the one who leads the many to virtue, and why will no opportunity be given

to one who caused the masses to sin, to repent/return? Rashi argues that if a man dedicates his life to spiritually uplifting the peoples' values it is inconceivable that God would permit him to fall into the trap of a sin, with the result that those whom he helped will be rewarded with Gan Eden for their piety while he, their benefactor, will be consigned to Hell because of a transgression.

It is equally inconceivable that the one who was incorrigibly determined to divert people from a righteous/generous life should be afforded to the opportunity by God, to repent/return, while his victims are destined for Gehinom (hell).

Moshe was virtuous ... The source for this axiom in our Mishnah is the Biblical verse: "He achieved the righteousness/generosity of the LORD and His ordinances are with Israel" (Deuteronomy 33:21). In other words, Moshe was not only righteous/generous himself, he was also credited with the laws that the Children of Israel fulfilled.

Midrash Shemuel: The topic is "*The sin of the many is depended on him*. The question should be evident to everyone: How could God deny Jeroboam ben Nevat a chance to repent/return? Is God vindictive? In short: Was there not any way in which Jeroboam could extricate himself from sinfulness? Here, too, the clue to the answer lies in the verse: "*The sins of Jeroboam ...* " (I Kings 15:38). The inference is that although he misled the people, the Bible assigned the travesty to Jeroboam alone; although the people sinned also. His was the greatest offense that is imaginable. No repentance/returning for him.

According to Midrash Shemuel there is another interesting observation to be made: When the Children of Israel began to observe the mitzvot (commandments) due to the part that Moshe played in their commitment, it was as if he had joined them and was an integral part of them. This is why the merit of many is linked with Moshe. On the other hand, in the case of Jeroboam, the people whom he derailed from the right path would be a thorn in his conscience and he, himself, would not be prone to repent/return. Midrash Shemuel equates this with one who enters a mikveh to purify himself and holds an unclean insect in his hand while he immerses. On the one hand Jeroboam repented/returned; on the other hand he misled the people.

Rashbatz: Moshe was virtuous ... The Children of Israel, after being slaves for over two centuries, were in no position to elevate themselves to even a minimal degree of spiritual commitment. There was no motivation on their part to pursue a lifestyle characterized by a submission to God and His Torah. When Moshe, at God's instructions, presented them with the Torah at Mt. Sinai, they were galvanized to unprecedented spiritual plateaus. Thus, Moshe, in addition to his own virtuousness, can be credited with being the indispensable catalyst in the supreme achievement of the people.

Jeroboam descended to the lowest depths of immorality. His personal behaviour was tainted with idol worship which was a totally strange phenomenon in Jewish life. Also, he was guilty of coercing the masses into that depraved and decadent lifestyle, and sealed the roads to Jerusalem and the Temple. Hence, the responsibility for his people's disregard of God's Word lies squarely upon his shoulders. The people were suppressed and oppressed. In their quest for something in which to have faith, they were hoodwinked into worshiping idols. All this because of Jeroboam's obsessive wickedness. Rashbatz makes an interesting observation: **Jeroboam was also guilty of the Biblical admonishment, "You will not put a stumbling block in the path of the blind."**

What Say the Nazarean Hakhamim ?

I Pet. 2:6 For it is contained in the Scripture (Isaiah 28:16): "Consider (Behold; Look)! I am setting (placing; laying) within Zion a chosen (elect), precious (held in honour and value) foundation stone (corner-stone) and the

one faithfully obeying (relying upon; believing in) him may [by no means] be disgraced (or brought to shame).”

I Pet. 2:7 To you, those faithfully obeying, [is] this honour (preciousness) [given]. Yet for those unfaithful (or: being habitually disobedient): “The stone which the builders rejected is become the chief corner-stone” (Psalm 118:22),

I Peter 2:8 and, “a stone of stumbling and for a rock of offence” (Isaiah 8:14), [to the ones] who are repeatedly stumbling [because of] habitually being disobedient to the Torah, into which [situation] they were appointed.

N.C.: Mark 14:17-21

MIT ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
17. At evening he came with the twelve.	17. And when evening came, he came with his twelve.	17. Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα	17 וַיְהִי בַעֲרֵב וַיָּבֹא עִם־שְׁנַיִם הָעֶשְׂרִי:
18. While they were reclining at the table and eating, Jesus said, "Surely, I declare to you that one of you who dines with me will betray me."	18. And while they were reclining and eating, Jesus said, "Truly I say to you, one of you who eats with me will betray me."	18. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ	18 וַיִּסְבּוּ וַיֹּאכְלוּ וַיֹּאמֶר יֵשׁוּעַ אָמֵן אֵמַר אֲנִי לְכֶם אֶחָד מִכֶּם יִמְסְרֵנִי וְהוּא אֶכְלֵ אֹתִי:
19. At this they began to be down in the mouth and to say to him, one after another, "You are not referring to me, are you?"	19. And they began to be grieved and were saying to him, one by one, "Is it I?"	19. οἱ δὲ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς καθ' εἷς Μήτι ἐγὼ καὶ ἄλλος, μήτι ἐγώ;	19 וַיִּחְלּוּ לְהִתְעַצֵּב וַיֹּאמְרוּ אֵלָיו זֶה אַחֵר זֶה הֲכִי אֲנִי הוּא:
20. He said to them, "It is one of the twelve, one who dips his hand with me in the same bowl."	20. And he said to them, "[It is] one of the twelve who dips with me in the dish."	20. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Εἷς ἐκ τῶν δώδεκα ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρῦβλιον	20 וַיַּעַן וַיֹּאמֶר אֵלֵיהֶם אֶחָד מִשְׁנַיִם הָעֶשְׂרִי הוּא הַטָּבֵל עִמִּי בַקְעָרָה:
21. The reason for this is that the human one is leaving your presence just as the Scriptures say in reference to him. But how horrible for that man by whom the human one is betrayed. That man would have been better off not having been born."	21. And the Son of Man will die as it is written about him. But woe to that man by whose hand the Son of Man is delivered up! It would be better for that man if he had not been born."	21. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος	21 הֲוֵן בְּוִיִּתְהוּמֵי הַלֵּךְ יִלְךְ כְּפִתּוּב עָלָיו אֶבֶל אוֹי לְאִישׁ הֵהוּא אֲשֶׁר עַל־יָדוֹ יִמְסַר בְּוִיִּתְהוּמֵי טוֹב לְאִישׁ הֵהוּא שְׁלֹא נוֹלָד:

HH Paqid Dr. Adon Eliyahu's Rendition

¹ MIT - The Idiomatic Translation of the New Testament, Copyright © 2006 by William Graham MacDonald.

² Magiera, J.M. (2009), Aramaic Peshitta New Testament: Vertical Interlinear, Light of the Word Ministry, Vol. III.

³ Greek New Testament (Stephanus Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

⁴ Delitzsch, <http://www.kirjasilta.net/ha-berit/>

17. ¶ And when [the first] evening [of the 14th of Nisan] came, he (Yeshua) arrived with the twelve (Talmidim).
18. And as (they) reclined and ate, Yeshua said amen ve amen one of you will betray me (hand me over), and he is eating with me.
19. And they began to grieve and asked him one after the other, is it me? (It’s not me?)
20. And answering, he (Yeshua) said to them [it is] one of the twelve who is dipping with me in the [same] dish.
21. Because the son of man [has to] go away as (it is [written] in) the Scriptures (Tanakh) concerning him, but woe to that man by which the son of man is betrayed. It would have been more beneficial for him not to have been born.

Hakham’s Commentary

17. ¶ And when [the first] evening [of the 14th of Nisan] came, he (Yeshua) arrived with the twelve (Talmidim). – We already commented in verse 12 of this chapter of Mark that if the Master eat the Passover Lamb and then himself became the Passover Lamb it stand to reason that at that time there were two Passovers being celebrated. Thus, in Exodus 12:6 we read, *“And you will keep it [the Passover sacrifice] up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel will kill it in the evening”* (literally, *“between the evenings.”* – *Heb. Bein Ha’Arbayim*). The question that rises in this text is, On which evening, the one beginning the 14th of Nisan or the one ending the 14th of Nisan and beginning the 15th of Nisan?

Clarke⁵ commenting on Matthew 26:20 makes the following obvious but nevertheless interesting commentary that few seem to grasp:

“Now when the even was come, he sat down with the twelve. - It is a common opinion that our Lord ate the Passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the end of the fourteenth day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at sunset, we at midnight. Thus Christ ate the Passover on the same day with the Jews, but not on the same hour. Christ kept this Passover the beginning of the fourteenth day, the precise day and hour in which the Jews had eaten their first Passover in Egypt. See Exodus 12:6-12. And in the same part of the same day in which the Jews had sacrificed their first paschal lamb, viz. between the two evenings, about the ninth hour, or 3 o’clock, Jesus Christ our Passover was sacrificed for us: for it was at this hour that he yielded up his last breath; and then it was that, the sacrifice being completed, Jesus said, It Is Finished. See Exodus 12:6, etc., and Deuteronomy 16:6, etc.”

And The Universal Jewish Encyclopedia⁶ explains:

"The Pharisees and Sadducees had a dispute as to the time when the slaughtering (of the lamb) should take place; the former held it should be in the last 3 hours before sunset (and therefore AT THE END of the 14th day!), the latter, between sunset and nightfall (and therefore AT THE BEGINNING of the 14th day!)."

Smith’s Bible Dictionary⁷ also states:

⁵ Adam Clarke’s Commentary on the Bible, as found in e-sword, by Rick Meyers

⁶ The Universal Jewish Encyclopedia, (1942), Volume 8, Page 406, Article "Pascal Lamb"

⁷ William, S. (1990), Smith’s Bible Dictionary, Peabody, Massachusetts: Hendrickson Publishers, "Passover," p. 235.

“Due to their understanding of the meaning of "between the two evenings" the Sadducees designated the beginning of the fourteenth, not the following afternoon, as the correct time to kill the Passover lamb. Therefore, "The Sadducees and Pharisees differed as to the proper day [to eat the Passover].”

This explains how the Master could eat one Passover and die on another Passover. This was allowed to him because of this controversy, but should not be taken to mean that Yeshua therefore sanctioned the time of the Passover as starting the 14th of Nisan!

18. And as (they) reclined and ate, Yeshua said amen ve amen one of you will betray me (hand me over), and he is eating with me. - Perhaps, here is an allusion to Psalm 41:10 – *“My ally in whom I trusted, even he who shares my bread, has been utterly false to me”*, as a mediatory reading between the words of the Master and the readings of the Tanakh for this Shabbat (as is customary in the Yelamedenu sermons). To start with, Psalm 41:10 is understood by the Sages as referring to Ahithophel, the betrayer of David (cf. II Samuel, Chapters 15-17). This, therefore points to the fact that the Scriptures accept more than one fulfillment of a statement or prophecy.

19. And they began to grieve and asked him one after the other, is it me? (It’s not me?)

20. And answering, he (Yeshua) said to them [it is] one of the twelve who is dipping with me in the [same] dish. – Most people without any hesitation will tell you that the Master was referring to Yehuda Ish Keriyoth, and for proof of their answer they will point to v. 10 of this chapter and to the fact that Yeshua says: *“[it is] one of the twelve.”* However in both vv. 18 and 20, the Master does not mention the name of the culprit, and thereby by implication all of the 12 are suspected of betraying the Master. That is why in v. 19 we are informed that they *asked him one after the other, is it me?*

Now Edwards⁸ makes a most interesting suggestion in his comments on this vers. He states:

“ This clarification (“one of the twelve”) limits the culprits to the Twelve and exonerates the other members at the Passover meal. The likely suspects, in other words are dismissed, and all the intimate companions – they whose very hands have been in Jesus’ bowl – are suspect. There may have been only one traitor in the formal sense, but by dawn all the disciples will betray Jesus, if not from greed (vv. 10-11), then from weakness (vv. 37-42), fear (vv. 50-52), or cowardice (vv. 66-72). “Surely not I?” How that protest echoes down the centuries!”

Perhaps, this is the intention why Mark, has Yeshua not mentioning the culprit even when asked to point him out.

who is dipping with me in the [same] dish – This phrase is clearly pointing to a Passover dinner, and not to a “special supper” as some explain. This is clear from the third answer to the question asked in the Passover Seder Haggadah - *מה נשתנה הלילה הזה מכל הלילות?* (Why is this night different than all other nights?) – *“On all other nights we do not dip herbs even once, while on this night we dip them twice.”*

21. Because the son of man [has to] go away as (it is [written] in) the Scriptures (Tanakh) concerning him, but woe to that man by which the son of man is betrayed. It would have been more beneficial for him not to have been born. – On the ending of this verse it is very possible that there is an allusion to the Mishnah of Hagigah 2:1, which states:

“They do not expound the laws of prohibited relationships [Lev. 18] before three persons, the works of creation [Genesis 13] before two, or the Chariot [Ezekiel 1] before one, unless he was a Sage and

⁸ Edwards, J.R. (2002), *The Pillar New Testament Commentary: The Gospel According to Mark*, Grand Rapids, Michigan: William B. Eerdmans Publishing Co., p. 424.

understands of his own knowledge. Whoever reflects upon four things would have been better off had he not been born: what is above, what is below, what is before, and what is beyond. And whoever has no concern for the glory of his Maker – would have been better off had he not been born.”⁹

This brings us to the 12th benediction of the Amiddah (or the Shemoneh Ezre), where the Sephardic Siddur¹⁰ has:

For the heretics (Heb.: Minim) and the informers (Heb.: Mal’shinim) let there be no hope.
Let all the wicked/lawless (Heb.: Zedim) perish in an instant,
And let all your foes (Heb.: Oy’vim) and all your enemies, speedily be cut down.
And as for the evil kingdom (Heb.: Malkhut Ha-Risha’ah); (others have “kingdom of iniquity/lawlessness” (Heb.: “Malkhut Zadon” – i.e. Edom),
May You quickly uproot it and smash it and destroy and humble them speedily in our days.
Blessed are You Ha-Shem, who smashes foes (Heb.: Oy’vim) and humbles the wicked/lawless (Heb.: Zedim) and heretics (Heb.: Minim).

Please note that the first line groups the heretics (i.e. Minim) and informers (i.e. Mal’shinim) as having the same reward: “no hope.” In line four, the “Malkhut Zadon” (i.e. “the kingdom of iniquity/lawlessness”) is identified with “Edom/Rome”. And then in the last line, the “Zedim” (i.e. “the wicked/lawless” – that is those who side with and abet “the kingdom of iniquity/lawlessness”) are grouped together with the “Minim” (heretics) for the punishment of humiliation.

Thus, we have:

1. Minim (heretics) + Malsh’nim (informers) → “no hope”
2. Zedim (wicked/lawless/Edomites) + Minim → “to be humbled/humiliated”

These two propositions may lead us to the conclusion that the “Minim” (heretics) can easily turn into “Malsh’nim” (informers) as they share the same reward, and that the “Minim” (heretics) can easily become part of or supporters of Edom – “the kingdom of iniquity/lawlessness” since they share the same destiny: “to be humbled/humiliated”. Therefore, one does not need to be a genius to understand who are the Minim.

Some point to the different version of this 12th blessing of the Amiddah that was discovered in the Cairo Genizah and which is also known as the “Palestinian Recension.” This version reads:

“For apostates (Meshumaddim) let there be no hope, and the kingdom of arrogance do you speedily root out in our days; and let Christians (Notz’rim) and Minim perish in a moment, let them be blotted out of the book of the living, and let them not be written with the righteous.”¹¹

Please note that in this version the “Notz’rim” and the “Minim” receive the same punishment, and which brings us to the same conclusion that we reached above.

Now this 12th blessing of the Amiddah was composed around the year 90 c.e.¹² That is, 20 years after 70 c.e. (the year of the destruction of the Temple by the Romans). Therefore, we are not speaking here about Yeshua or his Talmidim, but rather about a totally different group who purported to be disciples of the Master whilst siding with

⁹ Neusner, J. (1988), The Mishnah: A New Translation, New Haven, CT: Yale University Press, p. 330.

¹⁰ Toledano, E. (2002), The Orot Sephardic Weekday Siddur, Lakewood, NJ: Orot, Inc.

¹¹ Katz, S. T., “Issues in the Separation of Judaism and Christianity After 70 c.e.: A Reconsideration”, Journal of Biblical Literature 103 (1984), p. 64.

¹² Jocz, J. (1979), The Jewish People and Jesus Christ, Grand Rapids, Michigan: Baker Book House, pp. 55-56.

the Roman authorities against the Jewish people, informing (betraying) the Jewish people to the Romans, as well as spreading their heresy amongst the Jewish people. I do think that by now the picture has become quite clear.

Because the son of man [has to] go away as (it is [written] in) the Scriptures (Tanakh) concerning him – The text says “*as (it is [written] in) the Scriptures (Tanakh) concerning him*” but it does not quote which Scripture the Master is referring to. Following the Lectionary principle of verbal tally, and the rules of the P’shat which demand literalness, the “*him*” at the end of the phrase refers to “*the son of man.*” Now, Daniel 7:13 mentions a “son of man,” therefore this chapter of Daniel must contain a prophecy about his departure. We must agree with Evans¹³ who comments on this verse:

“According to Daniel 7, the holy ones of G-d will engage the powers of evil in a fierce struggle. Evil will prevail over the saints for a time and will wear them out (Dan. 7:21, 25). The handing over of the “son of man” to those who seek his life coheres with this scenario.”

In the same page, Evans speculates that Daniel 9:26 could be also the text that the Master was thinking about, and which reads:

“And after the threescore and two weeks shall an anointed one (Heb.: מָשִׁיחַ – Mashiach) be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined.” - JPS

In my opinion the text of Daniel 7:13, and 7:21, 25 (consisting of two contiguous pericopes) has more merits than Daniel 9:26, simply because of the norm of verbal tally on which the P’shat relies heavily (i.e. the sixth rule of R. Hillel: “**Ka-yoze bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.”

This, therefore ties perfectly with the 12th benediction of the Amidah as we explored above, where the “*the kingdom of iniquity/lawlessness (i.e. Edom)*” is the same evil power mentioned in Daniel 7:21-25. The Moabite Yehuda Ish Keriyyoth, betrayed the Master to the priests who were the agents of Rome and of him it is said: “**It would have been more beneficial for him not to have been born,**” and the same could be said of Edom.

Some Questions. to Ponder:

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What question/s were asked of Rashi in D’barim 3:23?
3. What question/s were asked of Rashi in D’barim 3:24?
4. What question/s were asked of Rashi in D’barim 3:26?
5. What question/s were asked of Rashi in D’barim 3:28?
6. What question/s were asked of Rashi in D’barim 4:6?
7. What question/s were asked of Rashi in D’barim 4:10?
8. What question/s were asked of Rashi in D’barim 4:19?
9. What question/s were asked of Rashi in D’barim 4:28?
10. What question/s were asked of Rashi in D’barim 4:34?
11. D’barim 4:30 speaks of “B’Acharit HaYamim” (“in the latter days”). When do these “latter days” started, or will start?

¹³ Evans, C.A. (2001), Word Biblical Commentary: Vol. 34b – Mark 8:27 – 16:20, Nashville, TN: Thomas Nelson Publishers, p.377.

12. D’barim 4:32 speaks of “Yamim Rishonim” (“former days”). When did these days started and finished?
13. In your opinion, why does the Master in our pericope of Mark for this Sabbath does not reveal who the “betraye” is?
14. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
15. In what way does the Torah, Psalm, Prophetic reading of Is. 33:2-6, 17, 19-22, and Mark 14:17-21 point to the fact that this is the seventh of the seven Sabbaths of Consolation?
16. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
17. What part of the Torah Seder fired the heart and the imagination of the prophet Isaiah (in 33:2-6, 17, 19-22) this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata of Isaiah 61:10 – 63:9?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
20. 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!”

Coming Festival:

Rosh Hashanah Day 1 & Day 2 (Evening Wednesday Sept. 28 – Evening Friday Sept. 30, 2011)

For further information see:

<http://www.betemunah.org/teruah.html>
<http://www.betemunah.org/shofar.html>
<http://www.betemunah.org/knowday.html>

Next Sabbath: “Shabbat Shuvá” (Sabbath of Repentance/Returning)

Shabbat	Torah Reading:	Weekday Torah Reading:
אָז יבְדִיל		
“Az Yavdil”	Reader 1 – D’barim 4:41-43	Reader 1 – D’barim 6:4-6
“Then separated”	Reader 2 – D’barim 4:44-46	Reader 2 – D’barim 6:7-9
“Entonces designó”	Reader 3 – D’barim 4:47-49	Reader 3 – D’barim 6:10-12
D’barim 4:41 – 6:3	Reader 4 – D’barim 5:1-18	
Ashlam.: Joshua 20:8 – 21:8	Reader 5 – D’barim 5:19-21	
Special: Hosea 14:2-10; & Micah 7:18-20*	Reader 6 – D’barim 5:22-24	Reader 1 – D’barim 6:4-6
Psalms 113:1 – 115:18	Reader 7 – D’barim 5:25 – 6:3	Reader 2 – D’barim 6:7-9
	Maftir: D’barim 6:1-3	Reader 3 – D’barim 6:10-12
N.C.: Mordechai 14:22-25	- Hosea 14:2-10; & - Micah 7:18-20	

*This special Ashlamatah should be recited by the greatest Torah Scholar available to the congregation

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai
HH Rosh Paqid Adon Hillel ben David
HH Paqid Dr. Adon Eliyahu ben Abraham