

Esnoga Bet Emunah

1101 Surrey Trace SE,
Tumwater, WA 98501
United States of America
© 2011

<http://www.betemunah.org/>
E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2011

<http://torahfocus.com/>
E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	Fourth Year of the Reading Cycle
Heshvan 29, 5772 – Nov. 25 – Nov. 26, 2011	Fourth Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Conroe & Austin, TX, U.S.

Fri. Nov 25 2011 – Candles at 5:13 PM
Sat. Nov 26 2011 – Havdalah 6:09 PM

Brisbane, Australia

Fri. Nov 25 2011 – Candles at 6:06 PM
Sat. Nov 26 2011 – Havdalah 7:03 PM

Bucharest, Romania

Fri. Nov 25 2011 – Candles at 4:23 PM
Sat. Nov 26 2011 – Havdalah 5:28 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Nov 25 2011 – Candles at 5:13 PM
Sat. Nov 26 2011 – Havdalah 6:11 PM

Jakarta, Indonesia

Fri. Nov 25 2011 – Candles at 5:35 PM
Sat. Nov 26 2011 – Havdalah 6:26 PM

Manila & Cebu, Philippines

Fri. Nov 25 2011 – Candles at 5:06 PM
Sat. Nov 26 2011 – Havdalah 5:58 PM

Miami, FL, U.S.

Fri. Nov 25 2011 – Candles at 5:12 PM
Sat. Nov 26 2011 – Havdalah 6:06 PM

Olympia, WA, U.S.

Fri. Nov 25 2011 – Candles at 4:10 PM
Sat. Nov 26 2011 – Havdalah 5:18 PM

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

Fri. Nov 25 2011 – Candles at 4:22 PM
Sat. Nov 26 2011 – Havdalah 5:21 PM

Sheboygan & Manitowoc, WI, US

Fri. Nov 25 2011 – Candles at 4:00 PM
Sat. Nov 26 2011 – Havdalah 5:04 PM

Singapore, Singapore

Fri. Nov 25 2011 – Candles at 6:35 PM
Sat. Nov 26 2011 – Havdalah 7:26 PM

St. Louis, MO, U.S.

Fri. Nov 25 2011 – Candles at 4:24 PM
Sat. Nov 26 2011 – Havdalah 5:24 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!

**“Shabbat Ki HaArets” & Shabbat Mevar’chim HaChodesh Kislev
(Sabbath of the Proclamation of the New Moon of Kislev)
(Saturday Evening the 26th of November – Sunday Evening the 27th of November)**

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי הָאָרֶץ		
“Ki HaArets”	Reader 1 – D’barim 11:10-12	Reader 1 – D’barim 12:20-22
“For the land”	Reader 2 – D’barim 11:13-21	Reader 2 – D’barim 12:23-25
“Porque la tierra”	Reader 3 – D’barim 11:22-25	Reader 3 – D’barim 12:26-28
	Reader 4 – D’barim 11:26-29	
D’barim (Deut.) 11:10- 12:19 B’Midbar (Num.) 28:9-15	Reader 5 – D’barim 11:30-32	
Ashl.: 1 Kgs 21:2-4,7-8,11-13,17-18 I Samuel 20:18-42	Reader 6 – D’barim 12:1-10	Reader 1 – D’barim 12:20-22
Psalms 119:49-72	Reader 7 – D’barim 12:11-19	Reader 2 – D’barim 12:23-25
	Maftir: B’Midbar 28:9-15	Reader 3 – D’barim 12:26-28
	- 1 Kgs 21:2-4,7-8,11-13,17-18	
N.C.: Mark 14:66-72	I Samuel 20:18-42	

Blessings Before Torah Study

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

Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your 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!

Reading Assignment:

The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 82-128.

Rashi & Targum Pseudo Jonathan for: D’barim (Deut.) 11:10 -12:19

RASHI	TARGUM PSEUDO JONATHAN
10. <u>For the land to which you are coming to possess is not like the land of Egypt, out of which you came, where you sowed your seed and which you watered by foot, like a vegetable garden.</u>	10. <u>For the land to which you go in to possess it is not like the land of Mizraim, from whence you have come, in which you did sow your seed, and water it yourself as a garden of herbs;</u>
11. <u>But the land, to which you pass to possess, is a land of mountains and valleys and absorbs water from the rains of heaven,</u>	11. <u>but the land which you pass over to inherit is a land of mountains and valleys: it drinks water from the rain that comes down from the heavens;</u>
12. <u>a land the Lord, your God, looks after; the eyes of Lord your God are always upon it, from the beginning of the year to the end of the year.</u>	12. <u>it is a land which the LORD your God inquires after by His Word, that He may bless it evermore; [JERUSALEM. A land which the LORD your God inquires after continually.] the eyes of the LORD your God look upon it from the beginning of the year to the year's end.</u>

RASHI	TARGUM PSEUDO JONATHAN
13. And it will be, if you hearken to My commandments that I command you this day to love the Lord, your God, and to serve Him with all your heart and with all your soul,	13. And it will be that if you diligently obey My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart, and with all your soul,
14. I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil.	14. then will I give you the rain of your land in its time, the early in Marchesvan, and the latter in Nisan, that you may gather in your corn, your wine., and your oil.
15. And I will give grass in your field for your livestock, and you will eat and be sated.	15. I will give herbage also in thy field for your cattle, that you may eat and have enough.
16. Beware, lest your heart be misled, and you turn away and worship strange gods and prostrate yourselves before them.	16. Take heed to yourselves, lest you be led away by the imagination of your heart, and turn aside to serve the idols of the Gentiles, and worship them,
17. And the wrath of the Lord will be kindled against you, and He will close off the heavens, and there will be no rain, and the ground will not give its produce, and you will perish quickly from upon the good land that the Lord gives you.	17. and the LORD's anger be provoked against you, and He shut up the clouds of heaven, and let not the rain come down, and the earth yield no provender, and you perish soon from off the glorious land which the LORD will give you.
18. And you shall set these words of Mine upon your heart and upon your soul, and bind them for a sign upon your hand and they shall be for ornaments between your eyes.	18. But lay these my words upon your heart, and upon your soul, and bind them, written upon tephillin, as a sign upon the upper part (wrist) of your left hands, and let them be for tephillin over your forehead between your eyes.
19. And you shall teach them to your sons to speak with them, when you sit in your house and when you walk on the way and when you lie down and when you rise.	19. And you will teach them to your children to study them when you are sitting in your house with your kindred, and when you are walking in the way, and in the evening when you lie down, and in the morning when you arise. [JERUSALEM. And when you repose, and when you rise up.]
20. And you shall inscribe them upon the doorposts of your house and upon your gates,	20. And you will write them upon parchment, upon the posts, and affix them to three (things), against your chest, against the pillars of your house, and against your gates:
21. in order that your days may increase and the days of your children, on the land which the Lord swore to your forefathers to give them, as the days of heaven above the earth.	21. that your days and the days of your children may be multiplied on the land which the LORD sware to your fathers to give you, as the number of the days that the heavens abide over the earth.
22. For if you keep all these commandments which I command you to do them, to love the Lord, your God, to walk in all His ways, and to cleave to Him,	22. For if you diligently keep every commandment that I command you to do it, to love the LORD your God, and walk in all the ways that are right before Him, and cleave unto His fear,
23. then the Lord will drive out all these nations from before you, and you will possess nations greater and stronger than you.	23. then will the Word of the LORD drive out all these nations from before you, and you will possess the heritage of nations greater and stronger than yourselves.
24. Every place upon which the soles of your feet will tread, will be yours: from the desert and the Lebanon, from the river, the Euphrates River, and until the western sea, will be your boundary.	24. Every place where the sole of your foot will tread will be yours, from the wilderness and the mountain; (among) your mountains will be the house of the sanctuary, and from the great river, the River Phrat, unto

RASHI	TARGUM PSEUDO JONATHAN
	the ocean sea, whose waters are (old as) the creation, on the western side will be your limit.
25. No man will stand up before you; the Lord your God will cast the fear of you and the dread of you on all the land upon which you tread, as He spoke to you.	25. Not a man will be able to stand before you; but the LORD your God will set the fear and dread of you upon the faces of all the inhabitants of the land that you tread upon, as it has been told you. [JERUSALEM. Not a ruler nor a prince will stand before you; but your terror and your fear.]
26. Behold, I set before you today a blessing and a curse.	26. MOSHEH the prophet said: Behold, I have this day set in order before you a Blessing and its contrary:
27. The blessing, that you will heed the commandments of the Lord your God, which I command you today;	27. the Blessing, if you will be obedient to the commandments of the LORD your God which I command you this day;
28. and the curse, if you will not heed the commandments of the Lord your God, but turn away from the way I command you this day, to follow other gods, which you did not know.	28. and its contrary, if you will not obey the commandments of the LORD your God, [JERUSALEM. And their contraries, if you will not hearken.] but will go astray from the path which I have taught you this day, in turning aside after the idols of the nations whom thou have not known.
29. And it will be, when the Lord, your God, will bring you to the land to which you come, to possess it, that you shall place those blessing upon Mount Gerizim, and those cursing upon Mount Ebal.	29. And it will be, when the LORD your God will have brought you to the land into which you are going, to possess it, you will place six tribes upon the mountain of Gerizim, and six tribes on the mountain of Ebal. They who recite the blessings will turn their faces towards Mount Gerizim, and they who recite the curses will turn their faces towards Mount Ebal.
30. Are they not on the other side of the Jordan, way beyond, in the direction of the sunset, in the land of the Canaanites, who dwell in the plain, opposite Gilgal, near the plains of Moreh?	30. Are they not situated beyond Jordan by the way of the sunset, in the land of the Kenaanah, who dwell in the plain over against Gilgela by the side (of the place) of the vision of Mamre?
31. For you are crossing the Jordan, to come to possess the land which the Lord, your God, is giving you, and you shall possess it and dwell in it.	31. For you are to pass over Jordan to enter and possess the land which the LORD your God gives you, and you will hold and will dwell therein.
32. And you shall keep to perform all the statutes and ordinances that I am setting before you today.	32. Look well, therefore, that you perform all the statutes and judgments that I have set before you this day.
1. These are the statutes and ordinances that you shall keep to perform in the land which the Lord God of your fathers gives you to possess all the days that you live on the earth.	1. These are the statutes and judgments which you are to observe to do in the land which the LORD God of your fathers gives you to inherit all the days that you live upon the earth.
2. You shall utterly destroy from all the places where the nations, that you shall possess, worshipped their gods, upon the lofty mountains and upon the hills, and under every lush tree.	2. You will utterly destroy all the places in which the people (whose land) you will possess have worshipped their idols, upon the high mountains and hills, and under every tree of beautiful form.
3. And you shall tear down their altars, smash their monuments, burn their asherim with fire, cut down the graven images of their gods, and destroy their name from that place.	3. You will lay their altars in ruin, break down their pillars, burn their abominations with fire, and utterly destroy the images of their gods, and abolish their names from that place.

RASHI	TARGUM PSEUDO JONATHAN
4. You shall not do so to the Lord, your God.	4. Not so may you do to blot out the inscription of the Name of the LORD your God.
5. But only to the place which the Lord your God shall choose from all your tribes, to set His Name there; you shall inquire after His dwelling and come there.	5. But in the land which the Word of the LORD your God will choose out of all your tribes for His Shekinah to dwell there, unto the place of His Shekinah will you have recourse,
6. And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and the separation by your hand, and your vows and your donations, and the firstborn of your cattle and of your sheep.	6. and come thither, and bring your sacrifices and consecrated oblations, your tithes, the separation of your hands, your vows, your voluntary offerings, and the firstlings of your herds and flocks.
7. And there you shall eat before the Lord, your God, and you shall rejoice in all your endeavors you and your households, as the Lord, your God, has blessed you.	7. And you will there eat before the LORD your God, and rejoice in all that you put your hand unto, you and your households, in which the LORD your God will have blessed you.
8. You shall not do as all the things that we do here this day, every man [doing] what he deems fit.	8. It will not be lawful for you to do (there) as we do here today, whatever any one thinks fit for himself;
9. For you have not yet come to the resting place or to the inheritance, which the Lord, your God, is giving you.	9. for you are not yet come to the Sanctuary, to the dwelling of Peace, and to the inheritance of the land which the LORD your God will give you.
10. And you shall cross the Jordan and settle in the land the Lord, your God, is giving you as an inheritance, and He will give you rest from all your enemies surrounding you, and you will dwell securely.	10. But when you have passed over Jordan and dwell in the land which the LORD your God will give you to inherit, and He has given you repose from all your enemies round about, <u>then will you build the house of the Sanctuary, and afterward will dwell securely.</u>
11. And it will be, that the place the Lord, your God, will choose in which to establish His Name there you shall bring all that I am commanding you: Your burnt offerings, and your sacrifices, your tithes, and the separation by your hand, and the choice of vows which you will vow to the Lord.	11. And to the place which the Word of the LORD will choose to make His Shekinah to dwell there, will you bring all your oblations, firstlings, and tithes, which I command you; there will you offer your sacrifices and hallowed victims, there eat your tithes and the separation of your hands, and all your goodly vows which you may have vowed before the LORD.
12. And you shall rejoice before the Lord, your God you and your sons and your daughters and your menservants and your maidservants, and the Levite who is within your cities, for he has no portion or inheritance with you.	12. And you will rejoice before the LORD your God, you and your sons and daughters, your servants and handmaids, and the Levite who is in your cities, for he has no portion or inheritance with you.
13. Beware, lest you offer up your burnt offerings any place you see.	13. Beware lest you offer your sacrifices in any place which you may see fit;
14. But only in the place the Lord will choose in one of your tribes; there you shall offer up your burnt offerings, and there you shall do all that I command you.	14. but in the Place which the LORD will choose in the inheritance of one of your tribes, there will you offer your sacrifices and do whatever I command you.
15. However, in every desire of your soul, you may slaughter and eat meat in all your cities, according to the blessing of the Lord, your God, which He gave you; the unclean and the clean may eat thereof, as of the deer, and as of the gazelle.	15. Nevertheless, after every wish of your soul, you may kill and eat flesh according to the blessing of the LORD your God, which He will give you in all your cities; they who are unclean so as not to be able to offer holy things, and they who are clean that they may offer holy things, may eat of it alike, as the flesh of the antelope or of the hart.

RASHI	TARGUM PSEUDO JONATHAN
16. However, you shall not eat the blood; you shall spill it on the ground like water.	16. Only be careful to pour out the blood upon the ground like water.
17. You may not eat within your cities the tithes of your grain, or of your wine, or of your oil, or the firstborn of your cattle or of your sheep, or any of your vows that you will vow, or your donations, or the separation by your hand.	17. It will not be lawful for you to eat the tenths of your corn, or wine, or oil, or the firstlings of your herd or flock, nor any of the vows that you have vowed, or freewill offerings, or the separation of your hands in your cities;
18. But you shall eat them before the Lord, your God, in the place the Lord, your God, will choose you, your son, your daughter, your manservant, your maidservant, and the Levite who is in your cities, and you shall rejoice before the Lord, your God, in all your endeavors.	18. but you will eat it before the LORD your God, in the place which the LORD your God will choose; you, and your sons and daughters, and your handmaids, and the Levites who are in your cities; and you will rejoice before the LORD your God, in all that you put your hand unto.
19. Beware, lest you forsake the Levite all your days upon your land.	19. Beware that you aggrrieve not the Levite all your days in which you dwell in your land.

Summary of the Torah Seder – D’barim (Deut.) 11:10 -12:19

- Canaan and Egypt Contrasted – Deut. 11:10-12
- Reward and Punishment in Judaism – Deut. 11:13-25
- The Law of the Central Sanctuary – Deut. 12:1-7
- Private Altars to be Prohibited – Deut. 12:8-14
- Extension of Prohibition of Private Sanctuary – Deut. 12:15-19

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-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

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

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

Rashi	Targum Pseudo Jonathan
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD.
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

Rashi’s Comments on D’barim 11:10 -12:19

10 [The land to which you come...] is not like the land of Egypt but better than it. This promise was made to Israel when they left Egypt, for they would say, “Perhaps we will not come to a land as good and beautiful as this one.” One might think that Scripture is speaking derogatorily of it [the Land of Israel], and so he said to them: It is not like the land of Egypt, but it is worse than it! Therefore, Scripture says, “And Hebron was built seven years before Zoan of Egypt...” (Num. 13:22): One man built [both of] them—Ham built Zoan for his son, Mizraim, and he built Hebron for Canaan [his other son]. It is customary that one first builds the better city and afterwards builds the inferior one, because the refuse [left over] from the first, he puts into the second, and in any case, the favorite

one first. Thus we learn that Hebron was a more beautiful city than Zoan. Egypt was superior to all other lands, as is stated [of it], “like the garden of the Lord, like the land of Egypt” (Gen. 13:10), and Zoan was the best of the land of Egypt, as it was the seat of royalty, for so it is stated: “For his princes were in Zoan” (Isa. 30:4), and Hebron was the worst city of Eretz Israel. For this reason, they set it apart for a burial ground, and yet it was better than Zoan. In Tractate Kethuboth (112a), however, our Rabbis explained the above in another manner: Is it possible that a man would build a house for his younger son [here Canaan], and only afterwards for his older son [Mizraim]? We must therefore explain [the meaning of וְהָבְרֹן שֶׁבַע שָׁנִים נִבְנְתָה to be] that Hebron was built up seven times better than Zoan.

[The land of Egypt,] out of which you came Even the land of Goshen and the land of Rameses in which you dwelt, and which is the best of the land of Egypt, as it is said, “in the best of the land, [in the land of Rameses]” (Gen. 47:11)—even that is not like the land of Israel.

[like the land of Egypt...] which you watered by foot The land of Egypt required bringing water from the Nile by foot in order to water it; you had to rise from your sleep and toil. And only the low-lying areas were watered [i.e., were irrigated by the Nile], but not the high land, so you had to carry up water from the lower to the higher areas. **But this [land, namely Canaan] “absorbs water from the rains of heaven.”** While you sleep in your bed, the Holy One, blessed is He, waters both low and high areas, both areas that are exposed and those that are not, all at once [Sifrei]

like a vegetable garden which does not have enough water from rain, and one has to water it by foot, [carrying water] upon one's shoulder.

11 a land of mountains and valleys The mountain land is superior to the land of the plain: On the plain, in an area of land that would produce a kor [a measure of grain], one would actually sow only [enough seed to produce] a kor. On the mountain, however, from an area of land that would produce a kor, one could take out of it five kor s, four from its four slopes and one on its summit.-[Sifrei 11:11]

and valleys - וּבְקִעוֹת . These are plains.

12 the Lord, your God, looks after But does He not look after all lands, as it is said, “To rain on the earth where no man is” (Job 38:26) ? Rather, it is as if God cares only for it, and with that caring, which He cares for it, He cares for all the [other] lands along with it.-[Sifrei 11:12]

the eyes of the Lord, your God, are always upon it to see what it requires and to make for it new decrees, sometimes for good and sometimes for bad, as is found in [Tractate] Rosh Hashanah (17b).

from the beginning of the year [to the end of the year] At the beginning of the year [i.e., Rosh Hashanah], it is judged [by God] what will be at its conclusion (Rosh Hashanah 8a).

13 And it will be, if you hearken [The word] וְהָיָה is referring to what is said above (verse 11): “and absorbs water from the rains of heaven”

And it will be, if you hearken Heb. וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ lit., And it will be, if hearkening you will hearken. If you hearken to the old [i.e., if you study what you have already learned], you will hearken to the new [i.e., you will have a new and deeper understanding]. Similar is [the meaning of] “And it will be, if you forget” (אִם שָׁכַחַתְּ תִשְׁכַּחַת) (Deut. 8:19): If you have begun to forget [the Torah you have learned], eventually you will forget all of it, for so it is written in the Megillah 1: “If you leave Me for one day, I will leave you for two days.” - [Sifrei on Deut. 11:22, Yerushalmi Ber. 9:5, Midrash Shmuel 1]

command you this day ["this day" suggests] that [the commandments] should [always] be to you as new, as

though you had just heard them on this very day.-[Sifrei, 11:32]

to love the Lord You should not say: "I will learn in order to become rich, [or] in order to be referred to as 'Rabbi,' [or] in order that I receive a reward. Rather, whatever you do, do out of love [for God], and ultimately, the honor will come."-[Sifrei]

and to serve Him with all your heart i.e. with a service of the heart, and that is prayer, for prayer is called service, as it is said, "your God, Whom you serve regularly" (Dan. 6:17). But was there a [Temple] service in Babylon? Rather, [the term service is used] because he prayed, as it is said, "where there were open windows [in his upper chamber opposite Jerusalem, and three times a day he knelt on his knees and prayed...]" (Dan. 6:11). And so, too, it states regarding David, "My prayer shall be established like incense before You" (Ps. 141:2). -[Sifrei]

[To love the Lord...] with all your heart, and with all your soul But did he not already admonish us, [by the words] "[And you shall love the Lord, your God,] with all your heart and with all your soul" (Deut. 6:5)? [That, however, was] an admonition addressed for the individual, [while this is] an admonition to the community.-[Sifrei]

14 I will give the rain of your land You will have done what is [incumbent upon] you; [so] I will do what is [incumbent] upon Me.-[Sifrei]

at its time At night, so it will not disturb you. Another explanation of

at its time is: On Sabbath [Friday] nights, when everyone is at home.

the early rain Heb. יִרְהָ . This is the rain that falls after [the] sowing [season], which thoroughly sates (מְרַהֵ) the soil and the seeds.

the latter rain Heb. מְלִקוּשׁ . The rain that falls just before the harvest time, to fill the grain on its stalks. The term מְלִקוּשׁ refers to something that is late, as in the Targum [Onkelos], we translate וְהָיָה הָעֵטְפִים לְלֶבָן "the ones that delayed were Laban's" (Gen. 30: 42) as לְקִישִׁיָּא . Another explanation: For this reason, it is called מְלִקוּשׁ namely because it falls upon the ears (מְלִילוֹת)) and the stalks (קִשְׁיִן) [i.e., just before the harvest, thus מְלִקוּשׁ is a combination of these two words].

and you will gather in your grain You will gather it into the house, and not your enemies, as it is said: "[The Lord swore...] 'I will no longer give your grain as food [to your enemies, and foreigners will no longer drink your wine... [But those who gather it in will eat it...'" (Isa. 62:8, 9), and not as it is said "And it was when Israel had sown, [that Midian came up... and they destroyed the produce of the earth]" (Jud. 6:3, 4).

15 And I will give grass in your field [for your livestock] so that you will not have to lead them to distant pastures. Another explanation: That you will be able to trim your grain all through the winter and cast it before your livestock, and if you refrain from doing this thirty days before the harvest, it will not produce any less grain. - [Sifrei]

and you will eat and be sated This is another blessing: That the bread will be blessed within the stomach, that you may eat and be sated.

16 Beware, [lest your heart be misled] Since you will eat and be full, beware that you do not rebel [against the Holy One, blessed is He], for nobody rebels against the Holy One, blessed is He, except out of satiety, as it is said, "lest you eat and be sated... and your herds and your flocks multiply... What does he [Moses] say after this? "and your heart grows haughty, and you forget the Lord, your God" (Deut. 8:12-14).

and you turn away to depart from the Torah, and as a result of this,

and worship strange gods for as soon as a man departs from the Torah, he goes and cleaves to idolatry. Similarly, David said, “for they have driven me today, from cleaving to the Lord’s heritage, saying, 'Go, worship [strange gods]’” (I Sam. 26:19). But who [actually] said this to him? [He meant to say,] Since I am driven from being occupied with the Torah, I am closer to the danger of worshipping strange gods.-[Sifrei]

strange gods [Gods] that are strangers to those who worship them. The worshipper cries out to it, but it does not answer him; consequently, it becomes to him as a stranger.

17 [The ground will not give] its produce Heb. יְבוֹלֶה . It will not yield the quantity that you bring (מוֹבִיל) to it, as it said: “You have sown much, but you bring in little” (Hag. 1:6). - [Sifrei]

and you will perish quickly In addition to all the other sufferings, I will exile you from the land that caused you to sin. This may be compared to a king who sent his son to a feast hall and admonished him, “Do not eat or drink more than necessary, so that you will arrive home clean.” The son, however, did not take heed. He ate and drank more than he needed, and he regurgitated and soiled all the guests. They took him by his hands and feet, and threw him behind the palace.-[Sifrei]

quickly I will give you no extensions. And if you ask: Was not an extension given to the generation of the flood, as it is said, “and his days will be [i.e., an extension will be given to him for] one hundred and twenty years” (Gen. 6:3)? [The answer is that] the generation of the flood had no one to learn from, but you do have someone to learn from. - [Sifrei]

18 And you shall set these words of Mine Even after you have been exiled, make yourselves distinctive with My commandments: Put on tefillin and make mezuzoth, so that these will not be new to you when you return. Similarly, it is said, “Set up markers for yourself” (Jer. 31:20). -[Sifrei]

19 [And you shall teach them to your sons,] to speak with them From the moment your son knows how to speak, teach him, “Moses commanded us the Torah” (Deut. 33:4). Let him learn speech through this (Sukkah 42a). From this, our Rabbis taught: When the infant begins to talk, his father should speak to him in the Holy Tongue, and should teach him the Torah. If he does not do this, it is as though he buries him, as it is stated [here], “And you shall teach them to your sons to speak with them...” [in order that your days may increase, and the days of your children].

21 in order that your days may increase and the days of your children If you do so, they will increase, but if not, they will not increase, for the words of the Torah may be interpreted, so that we may deduce from a negative statement its positive inference, and from a positive statement, its negative inference.-[Sifrei]

[the land which the Lord swore to your forefathers] to give them it is not written here “to give you,” but rather, “to give them.” From this, we learn that [the tenet of] the resurrection of the dead has its basis from the Torah.-[Sifrei]

22 For if you keep [all these commandments] Heb. שָׁמַר תִּשְׁמְרוּן [The repetition of שָׁמַר is to] admonish us many times to be careful with one’s learning, lest it be forgotten. -[Sifrei]

to walk in all His ways God is merciful, so you, too, be merciful; He bestows loving-kindness, so you, too, bestow loving-kindness.-[Sifrei]

and to cleave to Him Is it possible to say this? Is God not “a consuming fire” (Deut. 4:24)? Rather, it means: **Cleave to the disciples and the Sages, and I will consider it as though you cleave to Me.**-[Sifrei]

23 Then the Lord will drive out [all these nations from before you] Since you have fulfilled what is [incumbent] upon you, I will do what is [incumbent] upon Me.-[Sifrei]

stronger than you You are strong, but they are stronger than you, for if it were not that the Israelites were strong, what is the praise that he [Moses] is praising the Amorites by saying of them that they are, "stronger than you"? But, [the answer is that] you are stronger than all other nations and they [the Amorites] are stronger than you.-[Sifrei]

25 No man will stand up [before you] From this verse it is understood only [that] “a man” [will not be able to stand up before Israel]. How do we know that a nation, a family, or a woman with her witchcraft will also not be able to stand up before Israel? Therefore, it says: לֹא־יִתְיַצֵּב , "there will be no standing up [before you]"—at all. If so, why does it say: "man"? [It means any man], even as [mighty as] Og, king of Bashan. -[Sifrei]

The Lord... will set] the fear of you and the dread of you [on all the land] Heb. וּמוֹרָאֲכֶם פְּהֶדְכֶם . Is not פֶּהַד the same as מוֹרָא [both meaning fear]? But [the answer is that] פְּהֶדְכֶם “the fear of you,” refers to those near by, and מוֹרָאֲכֶם , “the dread of you,” to those distant, for פֶּהַד denotes “sudden fear,” and מוֹרָא denotes anxiety enduring many days.

as He spoke to you And where did He speak [about this]? “I will cast My terror before you” (Exod. 23:27). -[Sifrei]

26 A blessing and a curse [i.e.,] those that were stated, [respectively,] on Mount Gerizim and on Mount Ebal.

27 The blessing on the condition that you listen [and obey].

28 [If you... depart] from the way that I command you this day, to follow [other gods] This teaches that whoever worships idols departs from the entire path that Israel has been commanded. From here [our Rabbis] said: One who acknowledges [the divinity of] pagan deities is as though he denies the entire Torah.-[Sifrei]

29 you shall place those blessing As the Targum [Onkelos] renders it: מְבַרְכֵיָא יְת , “those who bless.”

upon Mount Gerizim [עַל , usually “upon,” here means] “facing Mount Gerizim.” [The Levites] turned their faces [toward the mountain] and began with the blessing: “Blessed is the man who does not make any graven or molten image....” Each of the curses in that section [beginning Deut. 27:15] were first stated in the expression of a blessing. Afterwards, they turned their faces towards Mount Ebal and began [to recite the corresponding] curse.-[Sotah 32a]

30 Are they not [on the other side of the Jordan]?-[Moses] gave [geographical] landmarks [describing the mountains]. beyond Heb. אַתְּרֵי , [I.e.,] after crossing the Jordan, much further on in distance, for that is the meaning of the expression אַתְּרֵי , “beyond”; wherever [the term] אַתְּרֵי is used, [it signifies] “a great separation [in time or place].”

[on the other side of the Jordan, way beyond,] in the direction of the sunset [i.e.,] beyond the Jordan, toward the west. And the cantillation marks of the verse prove that [אַתְּרֵי and דְּרָדָה] refer to two separate things, for they are marked with two [conjunctive] accents [thus demonstrating that these words are not connected]: אַתְּרֵי is punctuated with a pashta [which separates the word from the succeeding one], and דְּרָדָה is punctuated with a mashpel [which we call a yetib]. In addition, [the ד of the word דְּרָדָה has a dagesh inside it [which indicates that the word דְּרָדָה begins a new phrase or topic]. If, however, דְּרָדָה אַתְּרֵי were one phrase [meaning “beyond the direction”], then אַתְּרֵי would have been punctuated by a conjunctive accent, namely a shofar hafuch [which we call a mahpach] and דְּרָדָה by a pashta [the combination of which indicates the connection between those words. Additionally, the ד of the word דְּרָדָה] would not have a dagesh inside it. [But this is not so, and thus אַתְּרֵי and דְּרָדָה are separate words in this verse.]

opposite Far off from Gilgal.

[near] **the plains of Moreh** This is Shechem, as is stated: "to the place of Shechem, to the plain of Moreh" (Gen. 12:6).

31 For you are crossing the Jordan The miracles [that will occur for you during your crossing] of the Jordan will be a sign in your hands that you will come and inherit the land [as promised].-[Sifrei]

Chapter 12

2 You shall utterly destroy Destroy and then destroy them again. From here [we derive that] one who eradicates idolatry must thoroughly uproot it [i.e., remove every trace of it].-[A.Z. 45b]

from all the places where the nations,... worshipped And what shall you destroy from them? Their gods that are on the mountains, etc.

3 altar [constructed] of many stones.

monument [constructed] of one stone. This is the **בַּימוֹט** [the pedestal for an idol] concerning which we learn in the Mishnah (A.Z. 3:7): A stone that was originally carved for an idol's pedestal. asherah a tree that is worshipped.

and destroy their name By giving them disgraceful nicknames. What they call **בֵּית גְּלִיָּא** , "exalted temple," [you] should call **בֵּית כְּלֵאָה** , "dug out house," what they call **עֵיִן כָּל** , "the all-seeing eye," [you] should call **עֵיִן קוֹץ** "the thorn eye."-[A.Z. 46a]

4 You shall not do so [to the Lord your God] to burn sacrifices to God in any place you choose, but rather at the place that He will choose. Another explanation is: "And you shall tear down their altars... and destroy their name... [but] do not do so [to the Lord your God]"; this is an admonition [addressed] to one who would erase the Name [of God from any writing] or remove a stone from the altar or from the courtyard (Mak. 22a). Rabbi Ishmael said: Would it enter your mind that the Israelites would tear down the altars [of God]? Rather, [the meaning of "You shall not do so" is that] you should not do like the deeds of the nations so that your sins would cause the sanctuary of [i.e., built by] your fathers to be destroyed.-[Sifrei]

5 you shall inquire after His dwelling Heb. **לְשִׁכְּנֹוֹ** . This is the Mishkan in Shiloh.

6 and your sacrifices Obligatory peace offerings. your tithes [I.e.,] the tithe of the cattle and the second tithe, to eat them within the walls [of Jerusalem].

the separation by your hand These are the first fruits, of which it is stated: "And the kohen shall take the basket from your hand" (Deut. 26:4).

and the firstborn of your cattle to give them to the kohen, and he shall offer them up there.

7 as the Lord, [your God,] has blessed you Commensurate to to the blessing, bring [the offerings].-[Sifrei]

8 You shall not do as all [the things] that we do [here this day] This refers back to [what is stated above], "For you are crossing the Jordan..." (Deut. 11:31), meaning: When you will cross the Jordan, you immediately are permitted to offer up [sacrifices] on a bamah [a temporary altar] during the entire fourteen years of conquering [the nations] and dividing [the land among the tribes], but on a bamah you may not sacrifice all that you sacrifice "here this day," in the Mishkan, which is with you and has been anointed and is [thus] fit to sacrifice therein sin-offerings and guilt-offerings, vows and donations, whereas on a bamah, you may sacrifice only what is vowed or a donated.

And that is the meaning of “every man [doing] what he deems fit” vows and donations that you donate because you deem fit to bring them, not because of any obligation [imposed upon you]; only these may you offer up on a bamah.-[Sifrei ; Zev. 117b]

9 For you have not yet come [to the resting place] All those fourteen years [of conquering and dividing the land]. not yet Heb., עַד עֲתָהּ , the same as עַד יָיָן , “not yet.”

to the resting place This is Shiloh.

[or to] the inheritance This is Jerusalem.-[Sifrei ; Zev. 119a]

10 And you shall cross the Jordan and settle in the land You will have apportioned it [among yourselves] and every man will recognize his portion and [the territory of] his tribe.

and He will give you rest [I.e.] after conquering and dividing [the land] and having obtained rest from the “nations which the Lord left over, through whom to test Israel” (Judg. 3:1). And that was only in the days of David. Then:

11 It will be, that the place [which the Lord your God will choose... there you shall bring all that I am commanding you] [At that time,] build for yourselves the Temple in Jerusalem. And so [Scripture] states concerning David, "And it was, when the king sat in his house and the Lord had given him rest from all his enemies surrounding him, that the king said to Nathan the prophet, 'See now, I dwell in a house of cedars, but the Ark of God dwells within the curtain'" (II Sam. 7:1, 2) [i.e., the temporary Mishkan].

there you shall bring [all that I am commanding you] Above (verse 6), [the same expression] is stated referring to Shiloh, but here it is stated referring to Jerusalem. Accordingly, Scripture separates the two to permit [sacrificing on a bamah during the intermediate period] between the existence of] one [sanctuary] and the other. After Shiloh was destroyed, and they came to Nob [and erected the Mishkan there], and then again, when Nob was destroyed and they came to Gibeon, [sacrificing on] a bamah was permitted—until they [finally] arrived in Jerusalem.-[Zev. 119a]

the choice of your vows This teaches that one should bring [offerings] from the choicest.-[Sifrei]

13 Beware, [lest you offer up your burnt-offerings any place you see] [This negative form of the positive command in verse 11 is repeated in order] to attach a negative commandment to this matter.

any place you see [i.e.,] that enters your mind. However, you may offer [anywhere] by the bidding of a prophet, for example, as Elijah [did] on Mount Carmel (I Kings 18:22). -[Sifrei]

14 [But only in the place the Lord will choose] in one of your tribes in the territory of Benjamin. But above (verse 5), it says, “[the place which the Lord... will choose] from all your tribes.” How can these be reconciled? When David purchased the threshing-floor [later to become the Temple site] from Araunah the Jebusite (II Sam. 24:24), he collected the [required] gold from all the tribes; however, the threshing-floor itself was [situated] in the territory of Benjamin.- [Sifrei]

15 However, [you may slaughter and eat meat in all your gates,] in every desire of your soul What is the text speaking about? If [you think that] it [is speaking] about [non-sacrificial] meat eaten to satisfy the appetite, to permit it for them without offering up any sacrificial portions, [we already have a reference to this, for Scripture] says elsewhere: “When the Lord, your God, expands your boundary... and you say, 'I will eat meat... [you may eat meat...]' ” (verse 20). So what is this [verse] speaking about? It is [referring to] animals designated for holy [sacrificial] purposes that had [subsequently] become blemished, that they are to be redeemed [that is, replaced by

their equivalent value in money] and they may [then] be eaten anywhere. Now one might think that [this rule applies] even if the blemish is a temporary one. Therefore, Scripture says: קַרְיָ —"However" [lit., "only." This limits the permission to that of a permanent blemish].-[Sifrei]

you may slaughter and eat [meat] You have no permission to shear or milk [the blemished animals], but only to eat the [meat] after their ritual slaughter.-[Bech. 15b]

the unclean and the clean [may eat thereof] Since they formerly had holy status, about which it is stated: “And the flesh that touches any unclean thing shall not be eaten” (Lev. 7:19), it is necessary to give explicit permission for both the unclean and clean person alike to eat [from the meat, even] from the same dish...

as of the deer and as of the gazelle of which no sacrifice is [ever] brought.

as of the deer, and as of the gazelle This [comparison to a deer and a gazelle] exempts these [redeemed animals] from [the obligation of] “the foreleg, the jaws, and the maw” (see Deut. 18:3) [just as the deer and the gazelle are exempt from these gifts to the kohen].-[Chul. 130a; Sifrei]

16 However, you shall not eat the blood Although I said that these [animals] do not require sprinkling the blood on the altar, you shall not eat it.

you shall spill it [on the ground] like water [This comes] to tell you that it does not require covering [with earth (see Lev. 17:13)] (Sifrei ; Chul. 84a). Another explanation: [The phrase, “like water,” teaches us that] it is like water insofar as it renders seeds susceptible [for receiving ritual uncleanness (Lev. 11:38)].-[Chul. 35b]

17 You may not eat within your cities the tithe of your grain Scripture comes to attach a negative commandment to this matter [i.e., eating the firstborn, tithes, etc., outside the walls of Jerusalem, in addition to the positive command (stated in verse 6)].

You may not [eat] [Heb. לֹא תֹכֵל lit., “you cannot eat.”] Rabbi Joshua the son of Korchah said: You are able, but you are not permitted [to do so]. Similar to this, in the verse “As to the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out” (Josh. 15:63), they were [physically] able to do so but they were not so permitted, since Abraham had made a [non-aggression] treaty with them when he bought the cave of Machpelah from them. [In fact,] they were not Jebusites [of the Jebusite nation] but Hittites. They were, however, called Jebusites after the city, named Jebus. So it is explained in Pirkei d’Rabbi Eliezer (chapter 36). And this is what is stated [when David was about to drive out the Jebusites. They said to him], “Unless you take away the blind and the lame [you shall not come in here]” (II Sam. 5:6), [referring to] the images [that stood at the gates] upon which the oath [that Abraham had taken regarding the Jebusites] was written.

[You may not eat within your gates...] the firstborn of your cattle This prohibition is addressed to the kohanim [in contrast to “the tithe of your grain,” since Israelites were never permitted to eat the firstborn, even within the walls of Jerusalem].

or the separation by your hand This refers to the first fruits (see above on verse 6).-[Sifrei, Mak. 17a]

18 [But you shall eat them] before the Lord [i.e.,] within the walls [of Jerusalem].

and the Levite who is in your cities If you have nothing to give him from his portion, such as the first tithes, then give him the tithe of the poor. And if you have no tithe of the poor, invite him [to partake of] your peace offering.-[Sifrei]

19 Beware, lest you forsake the Levite This [in addition to the positive command expressed in the previous

verse,] is to attach a negative commandment to the matter.

[Beware, lest you forsake the Levite...] upon your land But in exile, you are not admonished regarding him more than poor Israelites.-[Sifrei]

Ketubim: Psalm 119:49-72

RASHI	TARGUM
1. ¶ Praiseworthy are those whose way is perfect, who walk with the law of the Lord.	1. ALEPH How happy are the perfect of way, who walk in the Torah of the LORD.
2. Praiseworthy are those who keep His testimonies; who seek Him wholeheartedly.	2. How happy those who keep His testimony; with a whole heart they will seek His instruction.
3. Not only have they committed no injustice, they walked in His ways.	3. Truly they have not acted deceitfully; in His proper ways they have walked.
4. You commanded Your precepts, to keep diligently.	4. You have given your commandments, to keep very much.
5. My prayers are that my ways should be established, to keep Your statutes.	5. It is good for me that my ways are straight, to keep Your decrees.
6. Then I shall not be ashamed when I look at all Your commandments.	6. Then I will not be disappointed when I look to all Your commandments.
7. I shall thank You with an upright heart when I learn the judgments of Your righteousness.	7. I will give thanks in Your presence with uprightness/generosity of heart, when I learn the judgments of Your righteousness/generosity.
8. I shall keep Your statutes; do not forsake me utterly. {P}	8. I will keep Your decrees; do not abandon me utterly.
9. ¶ In what manner should a youth purify his way? To observe according to Your word.	9. BETH In what way will a youth purify his way? To keep [it] as Your words.
10. With all my heart I searched for You; do not cause me to stray from Your commandments.	10. With all my heart I have sought Your teaching; do not let me go astray from Your commandments.
11. In my heart I hid Your word, in order that I should not sin against You.	11. In my heart I have hidden Your Word, that I might not sin in Your presence.
12. Blessed are You, O Lord; teach me Your statutes.	12. Blessed are you, O LORD; teach me Your decrees.
13. With my lips I recited all the judgments of Your mouth.	13. With my lips I have recounted all the judgments of Your mouth.
14. With the way of Your testimonies I rejoiced as over all riches.	14. In the way of Your testimonies I have rejoiced, as at a stroke of luck.
15. Concerning Your precepts I shall converse, and I shall look at Your ways.	15. I will speak by Your commandments, and I will behold Your ways.
16. With Your statutes I shall occupy myself; I shall not forget Your speech. {P}	16. I will find delight in Your decrees, I will not forget Your utterance.
17. ¶ Bestow kindness upon Your servant; I shall live and I shall keep Your word.	17. GIMEL Requite Your servant with good; I will live, and keep Your words.
18. Uncover my eyes and I shall look at hidden things from Your Torah.	18. Uncover my eyes, and I will behold wonders from Your Torah.
19. I am a stranger in the land; do not hide Your commandments from me.	19. I am a dweller in the land; do not take away Your commandments from me.

RASHI	TARGUM
20. My soul is crushed from longing for Your judgments at all times.	20. My soul has longed with longing for Your commandments at all times.
21. You shall rebuke cursed willful sinners who stray from Your commandments.	21. You have rebuked the malicious; cursed are all who stray from Your commandments.
22. Remove from me disgrace and contempt, for I kept Your testimonies.	22. Remove from me humiliation and shame; for I have kept Your testimonies.
23. Although princes sat and talked about me, Your servant conversed about Your statutes.	23. For leaders sit speaking against me; Your servant is engaged in instruction of Your decrees.
24. Also, Your testimonies are my affairs, men of my counsel. {P}	24. Also Your testimonies are my delight, the source of my counsel.
25. ¶ My soul clung to the dust; revive me according to Your word.	25. DALET. My soul is joined to the dust; heal me according to Your Word.
26. I told of my ways, and You answered me; teach me Your statutes.	26. I numbered my ways and You received my prayer; teach me Your decrees.
27. Make me understand Your precepts, and I shall speak of Your wonders.	27. Give me insight into the way of Your commandments, and I will speak of Your wonders.
28. My soul drips from grief; sustain me according to Your word.	28. My soul is grieved by weariness; sustain me according to Your Word.
29. <u>Remove from me the way of falsehood, and favor me with Your Torah.</u>	29. <u>Remove from me the path of lies; and [by] Your Torah have compassion on me.</u>
30. I chose the way of faith; Your judgments I have set [before me].	30. I have chosen the faithful path; I have placed Your judgements [with me].
31. I clung to Your testimonies; O Lord; put me not to shame.	31. I have joined myself to Your testimonies, O LORD; do not make me ashamed.
32. [In] the way of Your commandments I shall run, for You will broaden my understanding. {P}	32. I will run in the path of Your commandments, for You will expand my heart/mind.
33. ¶ Instruct me, O Lord, [in] the way of Your statutes, and I shall keep it at every step.	33. HAI. Teach me, O LORD, the way of Your decrees, and I will keep it totally.
34. <u>Enable me to understand and I shall keep Your Torah, and I shall keep it wholeheartedly.</u>	34. <u>Give me insight, and I will keep Your Torah, O LORD; and I will keep it with a whole heart.</u>
35. Lead me in the path of Your commandments for I desired it.	35. Make me walk in the course of Your commandments, for I desire it.
36. Extend my heart to Your testimonies and not to monetary gain.	36. Incline my heart to Your testimonies, and not to money.
37. Turn away my eyes from seeing vanity; with Your ways sustain me.	37. Turn my eyes away from the sight of deceit; by Your Words heal me.
38. Fulfill for Your servant Your word that is for Your fear.	38. Confirm Your Word to your servant, which [leads] to Your worship.
39. Remove my disgrace, which I feared, for Your judgments are good.	39. Take away my reproach, which I fear, for Your judgments are good.
40. Behold, I longed for Your precepts; with Your righteousness sustain me. {P}	40. Behold, I have yearned for Your commandments; in Your generosity heal me.
41. ¶ And may Your acts of kindness befall me, O Lord, Your salvation according to Your word.	41. VAV. And let Your kindness come upon me, O LORD, Your redemption in accordance with Your Word.
42. And I shall answer a word to those who disgrace me, for I trusted in Your word.	42. And I will give answer to those who mock me, for I have trusted in Your Word.
43. And do not take out utterly from my mouth a word of truth, because I hoped for Your words.	43. And do not remove the Word of truth from my mouth utterly, for I have waited long for Your

RASHI	TARGUM
	judgments.
44. <u>And I shall keep Your Torah constantly, forever and ever.</u>	44. <u>And I will keep Your Torah always, for ages upon ages.</u>
45. And I shall walk in widely accepted ways, for I sought Your precepts.	45. And I will walk in the wideness of the Torah, for I have sought Your commandments.
46. And I shall speak of Your testimonies in the presence of kings, and I shall not be ashamed.	46. And I will speak of Your testimonies before kings, and I will not be ashamed.
47. <u>And I shall engage in Your commandments, which I love.</u>	47. <u>And I will delight myself in Your commandments, which I love.</u>
48. And I shall lift up my palms to your commandments, which I love, and I shall converse about Your statutes. {P}	48. And I will lift my hands to Your commandments, which I love, and I will speak of Your decrees.
49. ¶ <u>Remember a word to Your servant, through which You gave me hope.</u>	49. <u>ZAYIN Remind your servant of the Word, for You waited long for me.</u>
50. This is my consolation in my affliction, for Your word has sustained me.	50. This is my comfort in my pain, for Your Word has sustained me.
51. Willful sinners derided me greatly; I did not turn away from Your Torah.	51. The malicious mock me greatly; I have not turned away from Your Torah.
52. I remembered Your judgments of old, O Lord, and I was consoled.	52. I remembered Your judgments of old, O LORD, and I was comforted.
53. Quaking gripped me because of the wicked men who abandoned Your Torah.	53. Trembling seized me because of the 54. wicked/lawless who forsake Your Torah.
54. Your statutes were to me as songs in the house of my sojournings.	54. Your decrees became psalms for me in my dwelling place.
55. <u>At night I remembered Your name, O Lord, and I kept Your Torah.</u>	55. <u>I remembered Your name in the night, O LORD, and I kept Your Torah.</u>
56. This came to me because I kept Your precepts. {P}	56. This became merit for me, for I kept Your commandments.
57. ¶ "The Lord is my portion," I said, to keep Your words.	57. HETH My portion is the LORD, I have promised to keep Your words.
58. I entreated You with all my heart; favor me according to Your word.	58. I have prayed in Your presence with a whole heart; have pity on me according to Your Word.
59. I considered my ways, and I returned my feet to Your testimonies.	59. I have thought to improve my way, and I will turn my feet to Your testimonies.
60. <u>I hastened and did not delay to keep Your commandments.</u>	60. <u>I was eager, and did not delay to keep Your commandments.</u>
61. Bands of wicked men robbed me; I did not forget Your Torah.	61. The band of wicked/lawless men has gathered against me; I have not forgotten Your Torah.
62. At midnight, I rise to give thanks to You for Your just judgments.	62. In the middle of the night I will rise to sing praise in Your presence, for the sake of Your righteous/generous judgments.
63. <u>I am a companion to all who fear You and to those who keep your precepts.</u>	63. <u>I am a companion to all who revere You, and to those who keep Your commandments.</u>
64. O Lord, the earth is full of Your kindness; teach me Your statutes. {P}	64. Your goodness, O LORD, fills the earth; teach me Your decrees.
65. ¶ You have done good with Your servant, O Lord, according to Your word.	65. TET You have shown goodness to Your servant, O LORD, according to Your words.
66. The best of reason and knowledge, teach me for I believe in Your commandments.	66. Teach me good sense and knowledge, for I have believed in Your commandments.

RASHI	TARGUM
67. Before I recited, I erred, but now I keep Your word.	67. Before I was afflicted, I was in error, but now I have kept Your Word.
68. You are good and You do good; teach me Your statutes.	68. You are good, and do good; teach me Your decrees.
69. Willful sinners have heaped false accusations upon me, but I keep your precepts wholeheartedly.	69. The malicious have shouted me down with lies; I will keep Your commandments with a whole heart.
70. Thick like fat is their heart, but I engage in Your Torah.	70. The impulse of their heart is dulled as with fat; as for me, my delight is Your Torah.
71. It is good for me that I was afflicted, in order that I learn Your statutes.	71. It is good for me, for I was humbled, so that I might learn Your decrees.
72. The instruction of Your mouth is better for me than thousands of gold and silver. {P}	72. Better for me is the Torah of Your mouth, than a thousand talents of gold and silver.

Rashi's Commentary of Psalm 119:49-72

49 Remember a word through which You gave me hope, through Nathan the prophet to your servant.

52 Your judgments of old that You bring sufferings and You repent of your anger and forgive. Therefore, I was consoled.

55 At night I remembered At a time of distress and darkness.

56 This came to me A crown that fits me [was given] to me as a testimony and to my children who are fit to reign, as a reward for my having kept Your precepts. So did the Sages of Israel explain it. I found this:

57 to keep Your words the fulfillment of your words, with which You gave me hope, in that You are my portion.

58 I entreated You Heb. חליתי , from the expression of (Lam. 3:24): “‘The Lord is my portion,’ says my soul; ‘therefore, I will hope (אֲחִיל) to Him.’”

59 I considered my ways The loss of a commandment as compared to its gain, and the gain of a transgression as compared to its loss. Therefore, “I returned my feet to Your testimonies,” because I saw that it [Your way] is the best of all of them.

61 Bands of wicked men robbed me Heb. עֲוֹנֵי . Bands of wicked men plundered me, like (Gen. 49: 27): “in the morning he will eat plunder (עָד) .” In this manner, Menachem (p. 131) associated it. It may also be interpreted as an expression of עֹד , more, i.e., increased and outnumbered me.

67 Before I recited to You about Your commandments, before I uttered them in the study halls, I erred in them and sinned. But now that I have recited them, I kept your Torah, for study teaches me to turn away from sin: therefore, I beg of You, “Teach me the best of reason and knowledge.”

I recited Heb. אֶעֱנֶה , an expression of studying and reciting in the study hall, like (verse 172): “My tongue will utter (תֵּעַן) Your word.” Similarly (Mal. 2:12): “From the man who commits it, the Lord shall cut off one of acuity or erudition (וְעֹנֶה) from the tents of Jacob.” An ingenious one among the sages, and one who can answer among the students.

69 Willful sinners have heaped false accusations upon me Heb. טפלו , they joined upon me, and similarly (Job 14:17): “and You have attached Yourself (ותטפל) to my iniquity.”

71 It is good for me that I was afflicted That I was chastised and afflicted in order that I repent of the evil way and keep Your statutes. In other commentaries I found the following:

It is good for me that I was afflicted, etc. It appeared good to me when I suffered privations in order to learn Your statutes, when I learned the Torah in pain.

Meditation from the Psalms Psalm 119:49-72

By: HH Rosh Paqid Adon Hillel ben David

As King David pens the next two stanzas of this Psalm, he is making a request of HaShem. He is requesting that HaShem should remember him (v.49). The remainder of this stanza flows from this request.¹ As HaShem constantly inquires after the land of Israel, so also does David desire that HaShem would remember him.

One particular verse of our Psalm stands out as an allusion to our Torah portion:

*64 The earth is filled with your love, HaShem; teach me your decrees.
65 Do good to your servant according to your word, HaShem.
66 Teach me knowledge and good judgment, for I believe in your commands.
67 Before I was afflicted I went astray, but now I obey your word.*

Compare the above verse with the words of our Torah portion:

***Devarim (Deuteronomy) 11:16** Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; 17 And then HaShem’s wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which HaShem giveth you.*

This gives us a verbal connection using the word ‘earth / land – eretz’. What is fascinating is that our Ashlamata does not have ‘eretz’ as a verbal connection with the Torah portion. Never the less, five of the eight verbal tallies between the Torah and the Ashlamata are verbs that only apply to the ‘eretz’ – the land! Our Ashlamata uses a ‘vineyard’ as an allusion to the ‘eretz’. This ‘eretz’, this inheritance is the subject of the Ashlamata, though the word ‘eretz’ is never used. In fact, the absence of the word ‘eretz’ only heightens the fact that it is the subject of our Ashlamata. Notice how this hidden subject (eretz) is the focus of the Ashlamata:

***Melachim Alef (1 Kings) 21:2** And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. 3 And Naboth said to Ahab, HaShem forbid it me, that I should give the inheritance of my fathers unto thee.*

Our Psalm, with its corresponding Torah and Ashlamata, is read during two seasons. In the Nisan triennial cycle, we read this Psalm on the last Shabbat of Heshvan. In the Tishri cycle, we read this Psalm on the first Shabbat after

¹ The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham.

Shavuot. This tells us that intrinsically this Psalm is related to Shavuot. We read last Shabbat about the second set of tablets that were carved out because the first set, given on Shavuot, were broken. This Shabbat we receive the blessings and the curses which will accompany the keeping or the forsaking of the commands that were engraved on the tablets. V.52 of our Psalm suggests that King David was contemplating the events of that first Shavuot where the Torah was given to the Bne Israel:

52. I remembered Your judgments of old, O Lord, and I was consoled.

As King David considered the events that occurred less than forty days later when the first set of tablets were broken because of the sin of the golden calf, he penned the following words:

53. Quaking gripped me because of the wicked men who abandoned Your Torah.

Thus we see juxtaposed, in our Psalm, the effects of the blessings, and the curses which were pronounced in our Torah portion.

Another idea that was surely ruminating in King David’s mind was the flood in the days of Noach. According to the *Midrash Shocheh Tov*,² the ‘wilful sinners’ of v.51 are the *nations of the world*. It was these ‘nations of the world’ that were destroyed by the flood.

Our portion is read on day thirteen of the forty days of rain that flooded the entire earth. It is read just two days after the flooding ended a year later. On the twenty-seventh of Heshvan, Noach and his family left the ark. Surely Noach and his family could feel the weight of the terrible judgment (the curses) that destroyed all of those who were not on the ark. He could also feel the sense of blessing that Noach and his family felt as they exited the ark.

Ashlamatah: 1 Kings 21:2-4, 7-8, 11-13, 17-18

RASHI	TARGUM
1. ¶ And it was after these happenings, that Naboth the Jezreelite had a vineyard, which was in Jezreel, next to the palace of Ahab, the king of Samaria.	1. And after these things, Nabaoth the Jezreelite who was in Jezreel had a vineyard by the side of the palace of Ahab the king of Samaria.
2. And Ahab spoke to Naboth saying, "Give me your vineyard and I will have it for a vegetable garden since it is near my house, and I will give you instead of it a vineyard which is better than it-if it pleases you, I will give you money, its worth."	2. And Ahab spoke with Nabaoth, saying: "Give to me your vineyard, and it will be my vegetable garden, for it is near, by the side of my house; and I will give to you in its place a vineyard that is better than it. If it is good in your eyes, I will give to you silver whose value is equal."
3. And Naboth said to Ahab, "The Lord forbid me to give the inheritance of my forefathers to you."	3. And Nabaoth said to Ahab: "Far be from me from before- the LORD to give the inheritance of my fathers to you."
4. And Ahab came to his house sad and upset because of the matter that Naboth the Jezreelite had spoken to him and said, "I will not give you the inheritance of my forefathers." He lay on his bed, turned away his face,	4. And Ahab went to his house, troubled and sullen over the word that Nabaoth the Jezreelite spoke with him, and said: "I will not give to you the inheritance of my fathers." And he lay upon his bed, and he turned his

² The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

RASHI	TARGUM
and did not eat bread.	face, and he did not eat bread.
5. And Jezebel his wife came to him, and spoke to him, "For what is this that your spirit has left you and you do not eat bread?"	5. And Jezebel his wife came unto him and spoke with him: "Why is your spirit turning around, and you are not eating bread?"
6. He spoke to her, "For I have spoken to Naboth the Jezreelite and I have said to him, 'Give me your vineyard for money or if you wish I will give you a vineyard instead of it. And he said, 'I will not give you my vineyard.' "	6. And he spoke with her, "Because I spoke with Nabaoth the Jezreelite, and I said to him: 'Give to me your vineyard for silver; or if you wish, I will give to you a vineyard in its place.' And he said: 'I will not give to you my vineyard.'"
7. And Jezebel his wife said to him, "Do you now exercise kingly power over Israel? Arise, and eat bread and let your heart be merry, I will give you Naboth the Jezreelite's vineyard."	7. And Jezebel his wife said to him: "Are you now succeeding in the kingship over Israel? Arise, eat bread, and let your heart be happy. I will give to you the vineyard of Nabaoth the Jezreelite."
8. And she wrote letters in Ahab's name and sealed [them] with his seal, and she sent the letters to the elders and the officials who were in his city, who sat with Naboth.	8. And she wrote a letters in the name of Ahab and sealed them with his signet ring, ⁵ and she sent letters to the elders and to the young noblest who were in his city, who were dwelling with Nabaoth.
9. And she wrote letters saying, "Proclaim a fast and place Naboth in the forefront of the people.	9. And she wrote in the letters, saying: "Proclaim a fast and set up Nabaoth at the head of the people.
10. And set up two wicked men opposite him and they will testify against him saying, 'You have cursed God and the king,' and they shall remove him and stone him, and he will die."	10. And set up two men, sons of wickedness, opposite him. And let them witness against him, saying: " <u>You have blasphemed before the LORD, and you have cursed the king. And take him out and stone him, and let him be killed.</u> "
11. And the men of his city did, the elders and the officials that dwelled in his city, as Jezebel sent to them, as it was written in the letters that she had sent to them.	11. And the men of his city, the elders and the young nobles who were dwelling in his city, did just as Jezebel sent unto them, just as it was written in the letter that she sent unto them.
12. They proclaimed a fast, and they set Naboth at the head of the people.	12. They proclaimed a fast and set up Nabaoth at the head of the people.
13. And the two wicked men came and sat opposite him, and the wicked men testified against Naboth in front of the people saying, "Naboth cursed God and the king." And they took him out of the city and stoned him with stones, and he died.	13. And two men, sons of wickedness, came, and they sat opposite him. And the men of the sons of wickedness witnessed against Nabaoth before the people, saying: " <u>Nabaoth blasphemed before the LORD and cursed the king.</u> " And they took him outside the city and stoned him with stones, and he died.
14. And they sent to Jezebel saying: "Naboth has been stoned and has died."	14. And they sent unto Jezebel, saying: "Nabaoth has been stoned, and he is dead."
15. And it was when Jezebel heard that Naboth was stoned and that he died, that Jezebel said to Ahab, "Get up, and take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, for Naboth is not living but dead."	15. And when Jezebel heard that Nabaoth had been stoned and was dead, Jezebel said to Ahab: "Arise, take possession of the vineyard of Nabaoth the Jezreelite who was not willing to give it to you for money, for Nabaoth is not alive but is dead."
16. And it was as Ahab heard that Naboth had died, that Ahab got up to go down to the vineyard of Naboth the Jezreelite to take possession of it. {P}	16. And when Ahab heard that Nabaoth was dead, Ahab arose to go down to the vineyard of Nabaoth the Jezreelite to take possession of it.
17. And the word of the Lord came to Elijah the Tishbite saying,	17. And a word of prophecy was from before the LORD with Elijah who was from Teshub. saying:

RASHI	TARGUM
18. "Arise and go down toward Ahab the king of Israel, who is in Samaria. Behold! he is in Naboth's vineyard where he has gone down to take possession of it.	18. "Arise, go down to meet Ahab the king of Israel who is in Samaria. Behold he is in the vineyard of Nabaoth where he went down to take possession of it.
19. And you shall speak to him saying, 'So said the Lord, "Have you murdered and also inherited?" And you shall speak to him saying, "Thus said the Lord; "In the place that the dogs have licked the blood of Naboth, shall the dogs lick your blood, even yours!"'	19. And you will speak with him, saying: 'Thus said the LORD: "Have you killed, and also have you taken possession?" And you will speak with him, saying: 'Thus said the Lord: "In the place in which the dogs licked the blood of Nabaoth, the dogs will lick your blood also.'"
20. And Ahab said to Elijah, "Have you found me, my enemy?" And he said, "I have found [you] because you have sold yourself to do what is bad in the eyes of the Lord.	20. And Ahab said to Elijah: "Have you found me, O my enemy?" And he said: "I have found (you), because you have planned to do what is evil before the LORD.
21. I will bring disaster upon you and I will expunge after you and I will cut off from Ahab every male child and those that are restrained and those that are free in Israel.	21. Behold I am bringing upon you evil, and I will search after you and destroy for Ahab everyone knowing knowledge, bond and free, in Israel.
22. And I will make your house as the house of Jeroboam, the son of Nebat and the house of Baasha the son of Ahijah, because of the anger which you have angered [Me] and you have caused Israel to sin.	22. And I will make your house like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Ahijah on account of the provocations that you provoked and you made Israel sin.
23. And also concerning Jezebel, the Lord spoke saying, 'The dogs will eat Jezebel in the valley of Jezreel.	23. And also concerning Jezebel the LORD decreed saying: 'The dogs will eat Jezebel in the property of Jezreel.'
24. The dead of Ahab in the city will be eaten by the dogs, and the dead in the fields the fowl of the sky will eat.' "	24. Whoever belonging to Ahab will die in the city, the dogs will eat; and whoever will die in the field, the birds of the heavens will eat."
25. But there was none like Ahab who had sold himself to do bad in the eyes of the Lord, that Jezebel his wife instigated him.	25. Only there was no one like Ahab who planned to do what is evil before the LORD, whom Jezebel his wife led astray
26. And he very abominably went after idols, like all that the Amorites had done, whom the Lord had expelled from before the children of Israel. {P}	26. And he acted very wickedly to go after the idols according to all that the Amorites did whom the LORD drove out from before the sons of Israel.

Special Ashlamatah: I Samuel 20:18-42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone.	19. And at the third (day) of the moon <i>you will be sought out-</i> very much, and you will go to the place where you hid yourself on the <i>weekday</i> and you will dwell near " <i>Stone Coming,</i> "
20. And I shall shoot three arrows to the side, as though	20. And <i>I am to shoot</i> three arrows <i>with the bow</i> so as to

Rashi	Targum
I shot at a mark.	<i>hit</i> for myself at the target.
21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives.	21. And behold I will send the young man: 'Go, <i>get</i> the arrows.' If indeed I say to the young man: 'Behold <i>the arrow is</i> on this side of you; take it and bring (it),' then there is peace for you and <i>nothing evil</i> as the LORD lives.
22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away.	22. And if thus I say to the young man: 'Behold <i>the arrow is</i> beyond you,' go, for the LORD has rescued you.
23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever."	23. And the word that we have spoken - I and you - behold <i>the Memra of the LORD is a witness</i> between me and you forever.
24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat.	24. And David hid in the field, and it was the (new) moon. And the king sat down at the food to eat.
25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant.	25. And the king sat down upon his seat as at other times, upon the seat <i>that was prepared for him near the wall</i> . And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David <i>was empty</i> .
26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean."	26. And Saul did not speak anything on that day, for he said: " <i>Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him.</i> "
27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?"	27. And on the day after that, which is the intercalation of the second month, the place of David <i>was empty</i> and Saul said to Jonathan his son: "Why has the son of Jesse not come both yesterday and today for food?"
28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem.	28. And Jonathan answered Saul: "David earnestly requested from me <i>to go</i> unto Bethlehem.
29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers.' He, therefore, did not come to the king's table."	29. And he said: "Send me away now, for they have begun <i>an offering of holy things for all our family</i> in the city, and my brother commanded me. And now if I have found favor in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king."
30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness?"	30. And the anger of Saul <i>was strong against</i> Jonathan, and he said to him: "You son of <i>an obstinate woman whose rebellion was harsh,</i> " do I not know that you <i>love</i> the son of Jesse to your disgrace and to the disgrace of the shame of your mother?"
31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death."	31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is <i>a man deserving killing.</i> "
32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?"	32. And Jonathan answered Saul his father and said to him: "Why will he <i>be killed</i> , what did he do?"
33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his	33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined

Rashi	Targum
father, to put David to death.	from his father to <i>kill</i> David.
34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon , for he was grieved concerning David, for his father had put him to shame.	34. And Jonathan arose from the table in <i>strong anger</i> and he did not eat food on the day of the intercalation of the second month for he grieved over David, for his father shamed him.
35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him.	35. And in the morning Jonathan went forth to the field at the time <i>that David said to him</i> and a small boy was with him.
36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him.	36. And he said to his young man: "Run, <i>get</i> the arrows that I am shooting."The young man ran, and he shot the arrow beyond him.
37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?"	37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: "Is not the arrow beyond you?"
38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master.	38. And Jonathan called after the young man: "Hurry, in haste; do not <i>delay</i> ." And Jonathan's young man was gathering the <i>arrows</i> and he came unto his master.
39. And the lad knew nothing; only Jonathan and David knew the matter.	39. And the young man did not know anything. Only Jonathan and David knew the matter.
40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city."	40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city."
41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded.	41. And the young man went, and David <i>arose from the side of "Stone Coming" that is opposite the south</i> and he fell upon his face upon the ground, and <i>he</i> bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded.
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.

Rashi's Commentary on 1 Kings 21:2-4, 7-8, 11-13, 17-18

1 And it was after these happenings [lit. after these things,] still another incident to bring his death close.

2 its worth [lit. the worth of this, i.e.,] the worth of this vineyard.

8 to the elders wicked and ignorant elders, elders of shame.

9 Proclaim a fast On a fast day it was their custom to search for the sins in their hands.

13 Naboth cursed Heb. בֵּרַךְ , [lit. blessed, a euphemism for קללה ,] curse. The Targum renders: Naboth blasphemed against God and cursed the king.

15 Get up and take possession Some of our Sages say that the property of those executed by the king belong to the

king. And some of them say that he [Ahab] was the son of his [Naboth's] father's brother. He killed him and his children [as well], and was therefore fit to inherit his [property].

20 you sold yourself You sold yourself to anger your Creator. Heb. התמכרך , you sold yourself [reflexive form] like (Deut. 28:68) והתמכרתם , "and you will sell yourselves there to your enemies."

23 in the valley of Jezreel Heb. הל , the Aramaic translation of valley.

25 But there was none like Ahab The Scripture testifies concerning him that there was none among the kings like him, for Jeroboam and all those after him worshipped the calves out of fear that if the people would go up to Jerusalem, the kingdom would return to the house of David, but this one [Ahab] added the Baal and the Asherah to anger God.

sold himself was sold to idolatry. I saw in Yerushalmi that Hiel was his counselor, and every day he [Hiel] would estimate his [Ahab's] value and he [Ahab] would give it to the pagan deities.

27 and put sackcloth on his flesh, and he fasted, he walked barefoot.

Rashi's Commentary on I Samuel 20:18-42

18 Tomorrow is the new moon and it is the custom of all those who eat at the king's table to come on the festive day to the table.

and you will be remembered My father will remember you, and ask where you are.

for your seat will be vacant for your seat in which you sit, will be vacant, and so did Jonathan render: and you will be sought, for your seat will be vacant.

and you will be remembered [ונפקדת is] an expression of remembering.

will be vacant [יפקד is] an expression of lacking.

19 And for three days you shall hide very well And you shall triple the days, and then you shall descend very much, i.e., when the third day arrives, you shall descend into a secret place, and hide very well, for then they will seek you. And you shall come to this secret place, wherein you are hiding today, which is a workday. And so did Jonathan render: on the weekday, for he hid on that day, as it is stated: (infra v. 24) "And David hid in the field;" immediately, "and it was the new moon" on the morrow.

the travelers' stone (Heb. 'even-ha azel,' lit., the going stone, i.e.) a stone which was a sign (a landmark) for travelers.

Ha-azel those who go on the road. And so did Jonathan render: even atha, the stone which was a sign.

20 to the side, I shall shoot This is not a 'mappiq-heh' (aspirate 'heh'). צדה is to be interpreted like לצד , to a side, for every word which requires a 'lamed' as a prefix, the Scripture gives a 'he' as a suffix. (Jeb. 13b) At the side of that stone, I shall shoot arrows to a mark, so that the youth will not understand, and this sign shall be for you to divine whether you must flee.

21 And behold, I shall send, etc. And it is customary for one who seeks an arrow which has been shot, to go to the place where he sees the arrow flying, but he cannot ascertain exactly. Sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall have this sign.

If I say to the youth...take it and come you yourself emerge from your hiding place, and take it, and come to me, for you have not to fear, for it is well with you. The Holy One Blessed be He, desires that you be here, and even if I have heard evil from Father.

22 But, if I say thus...Go! For the Lord has sent you away The Holy One Blessed be He tells you to flee and escape.

23 And concerning the matter which we have spoken the covenant which we made together.

behold, the Lord is between me and you as Witness concerning that matter.

25 the seat by the wall at the head of the couch beside the wall.

and Jonathan arose He got up from his place, since it is not proper for a son to recline beside his father. Since their custom was to eat reclining on couches and David would recline between Jonathan and Saul, now that David did not come, Jonathan did not recline until Abner sat down beside Saul, and afterwards, Jonathan sat beside Abner. And if you say that he did not sit at all, the Scripture states: (infra v. 34) “And Jonathan arose from the table,” implying that he had been sitting.

26 It is an incident He has experienced a seminal emission.

he is not clean and he has not yet immersed himself, for had he immersed himself for the uncleanness of his emission, he would not have to wait until sunset in order to eat ordinary food.

for he is not clean This clause gives the reason for the matter; i.e., since he is not clean, he, therefore, did not come, lest he contaminate the feast.

27 on the morrow of the new moon on the morrow of the renewal of the moon.

the second on the second day of the month.

29 and he, my brother, commanded me The eldest of the house, commanded me that I be there. And he is my brother Eliab.

let me slip away ‘Escamoter’ in French. I shall go away for one day and come back.

30 a straying woman, deserving of punishment (בן נעות המרדות) An expression of straying and wandering, נע ונד , a gadding woman. Just as you say זעה from זע , and the ‘tav’ is for the construct state, for it is connected to the word המרדות .

deserving of punishment (Heb. המרדות), who deserves to be chastised and disciplined. Another explanation is as follows: When the men of Benjamin grabbed the girls of Shiloh, who came out to dance in the vineyards (Jud. 21:21), Saul was bashful, and did not want to grab [a girl], until she came herself, behaving insolently, and pursued him. נעות because of the vineyards. And that is a winepress, like (the Talmudical passage): Purge the winepress (which was used for forbidden wine) (Ab. Zarah 74b); His winepresses will drip with wine (Targum Onkelos, Gen. 40:12)....(The last three words of Rashi are incomprehensible, and are probably erroneous. The correct version is unknown to us.)

34 he was grieved (lit.) to David concerning David.

for his father had put him to shame concerning David.

35 at David’s appointed time at the time which David had set for him.

36 to cause it to go beyond him. The arrow went beyond the boy.

41 from a place toward the south (lit., from by the south. Jonathan renders:) from the side of the travelers’ (or sign) stone which was toward the south.

until David exceeded He cried more.

42 Go in peace! And the oath which we have sworn, may the Lord be witness thereon forever.

In The School of the Prophets

1 Kings 21:2-4, 7-8, 11-13, 17-18

By: Hakham Dr. Yosef ben Haggai

Our Ashlamatah covers two Petuchot (Pericopes), the first from 21:1-16 and the second from 21:17-26. The verbal tally between the Torah Seder and Ashlamatah is as follows:

Deut. 11:10

כי הארץ, אשר אתה בא-שמה לרשתה--לא כארץ מצרים הוא, אשר יצאתם משם: אשר תזרע את-זרעך, והשקית ברגלך כגן הירק.

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou didst sow thy seed, and didst water it with thy foot, **as a garden of herbs;**

1 Kings 21:2

וידבר אהאב אל-נבואת לאמר תנה-לי את-כרמך ויהי-לי לגן-ירק,

And Ahab spoke unto Naboth, saying: 'Give me thy vineyard, that I may have it for **a garden of herbs,**

The Ashlamatah may be divided as well thematically along the same lines as the Petuchot it covers:

- After these events Ahab was seized with such a desire for a vineyard which was situated near his palace at Jezreel, that when Naboth, the owner of the vineyard, refused to part with his paternal inheritance, he became thoroughly dejected, until his wife Jezebel paved the way for the forcible seizure of the desired possession by the shameful execution of Naboth (1Kings 21:1-16).
- But when Ahab was preparing to take possession of the vineyard, Elijah came to meet him with the announcement, that both he and his wife would be visited by the Lord with a bloody death for this murder and robbery, and that his idolatry would be punished with the extermination of all his house (1Kings 21:17-

26).

Jezreel – According to Wikipedia³

Jezreel (Hebrew: יזרעאל *Yizre'el*, "God sows") was an ancient Israelite city and fortress originally within the boundaries of the Tribe of Issachar,⁴ and later within the northern Kingdom of Israel. According to the Book of Kings, the royal palace of King Ahab in Jezreel was adjacent to the vineyard of Naboth. Prior to the division of the United Kingdom of Israel, the city was also the hometown of Ahinoam, first wife of King David.

The modern archaeological site is located on a low hill on the southern edge of the Jezreel Valley's eastern edge in northern Israel.⁵ Archaeologists David Ussishkin and John Woodhead believe that Jezreel was a fortress that served as a cavalry base for King Ahab.

Jezreel has been identified with the modern Zerin, (cf. Joshua 19:18) on the most western point of the range of Gilboa, reaching down into the great and fertile valley of Jezreel, to which it gave its name.

The Jewish Encyclopaedia⁶ describes Naboth as:

Jezreelite of the time of Ahab, King of Israel; owner of a small plot of ground near Jezreel (II Kings 9:21, 25-26) and of a vineyard contiguous to Ahab's palace at Jezreel (I Kings 21:1); the Septuagint reads, "a vineyard hard by the thrashing-floor of Ahab, King of Samaria," without indicating its situation. Ahab desired the vineyard for a garden of herbs and proposed to buy it from Naboth or give him a better one in exchange. Naboth, however, refused to part with the vineyard on the ground that it was the inheritance of his fathers. It seems that Ahab would have abandoned his purpose, but his wife Jezebel took the matter into her own hands. Writing in Ahab's name to the elders and nobles of Naboth's city, probably Samaria, she ordered them to proclaim a solemn fast and set Naboth on high among the people; then two wicked men were to testify that Naboth had cursed God and the king, the punishment for which was stoning. Jezebel's order was executed to the letter, and Naboth having been stoned, Ahab took possession of the vineyard (I Kings 21:1-16). It seems from II Kings 9:26 that Naboth's sons perished with their father, probably being killed soon afterward by order of Jezebel in order that they might not claim the vineyard as their inheritance. The execution of Naboth took place outside the city, where the dogs licked up his blood (I Kings 21:13, 19), according to Josephus ("Ant." viii. 15, § 6), at Jezreel).

The offer of King Ahab seems fair to uninformed eyes, however Keil and Delitzsch⁷ correctly comment on v. 3 –

“Naboth refused to part with the vineyard, because it was the inheritance of his fathers, that is to say, on religious grounds (תְּלִיָּה בְּיַד אֲבִיהוּנִי), because the sale of a paternal inheritance was forbidden in the Law (Lev. 25:23-28; Num. 36:7.). He was therefore not merely at liberty as a personal right to refuse the king's proposal, but bound by the commandment of God.”

Commenting on this passage, Rev. Bill Long states:

³ Cf. http://en.wikipedia.org/wiki/Jezreel_%28city%29

⁴ Cf. Joshua 19:18

⁵ David Ussishkin, "Jezreel - Where Jezebel Was Thrown to the Dogs", *Biblical Archaeology Review*: July/August 2010. See: <http://www.bib-arch.org/bar/article.asp?PubID=BSBA&Volume=36&Issue=4&ArticleID=2>

⁶ Cf. <http://74.86.52.18/view.jsp?artid=10&letter=N>

⁷ Keil, C.F. & Delitzsch, F. (2011 Reprint), *Commentary on the Old Testament*, Vol. 3, p. 191.

The word *nabata* in Arabic means "vineyard," and so Naboth's name may have been derived from his holdings. **It is as if his vineyards had become renowned in the region and he was simply known as the "vineyard guy."** If Napa is synonymous in America with wine, so Naboth in ancient Israel was synonymous with a fine vineyard. Ahab longed to possess this vineyard. We aren't told whether there is a long family dispute between Ahab's and Naboth's people or whether Ahab, always sensitive to his "back side," is trying to clip the wings of another prominent noble. We are just told that he wants Naboth's vineyard.

But before we dump on Ahab, we ought to look more closely at how things are described. He makes a proposal to Naboth which is actually not a bad one, from one perspective. In our common law system of law, we have the concept of "eminent domain." It provides that the State may take any and all of your private land as long as it pays you "just compensation" for it. **Sometimes the state doesn't have to compensate you *at all* if it is just a "partial taking."** **Actually, this area of law is really a "hot button issue" in many states in America today.** In Ahab's case he is giving Naboth the choice *not only* of just compensation but of what we might call a "comparable parcel." From the perspective of *our* system of property law, what Ahab does is perfectly reasonable, merciful--and legal.

But Israel has a particular attachment to land in accordance with the Torah, much greater even than we have. **Land is not only a source of wealth and security; it gives a family identity and continuity.** The whole principle of the Jubilee year in Israelite life presupposes that the land *ought never* to leave the family's possession or, if it does, it is restored to the family in the 50th year. Well, the concept of the Jubilee was just that--a brilliant idea that probably never was actually put into effect, but it reflects the strong values of the people. **Land is inviolate. Even if the king wants the land.**

Anyhow, King Ahab was a weak man cleaving more to his pagan machiavellic wife that hated any religious man with gusto, than to G-d, most blessed be He! What is interesting to observe is that the corrupt elders of Samaria carry out a kangaroo court at the behest of Jezebel against Naboth, in a similar vein as the corrupt priesthood in Jerusalem together with Sadducee Scribes and Elders carry out their kangaroo court against the Master.

The accusation against Naboth was: **"Naboth did curse God and the king."**

And the accusation against the Master was:

Mar 14:61 And Yeshua kept silent, and made no reply. Again, the Kohen Gadol interrogated him, and said, **"Are you the Messiah, the son of the [Most High] Blessed [be He]?"**

Mar 14:62 And Yeshua said to him, I am, and you will see the son of man sitting at the right hand of the [All] Powerful and He (G-d) will come with the clouds of heaven.

Mar 14:63 And the Kohen Gadol tore his tunic, and said, "Why do we need witnesses anymore?"

Mar 14:64 Behold, from his own mouth you have heard blasphemy. How does it appear to you?" And they all [the Kohanim, the Soferim and the Zakanim (of the Tz'dukim)] decided, that he deserved to die.

Both the elders and the nobles of Samaria and the corrupt priests and the elders and scribes of the Sadducees in both cases unlawfully determined that the falsely accused "deserved to die" Why this abuse of authority and perversion of the justice system? The answer is offered in both the Torah Seder for this week and the Pericope of the Nazarean Codicil for this week as well: they all transgressed the commandment **"to cleave unto G-d"** (Deut. 11:22).

Verbal Connections

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

Hebrew:

Hebrew	English	Torah Seder Dt. 11:10-12:19+ 32	TS 2 Num. 28:9-15	Psalms Psa 119:49-72	Ashlamatah 1Ki 21:2-4, 7-8, 11-13, 17-18	S. Ash I Sa 20:18-42
אב	fathers	Deut 11:21 Deut 12:1			1 Kgs 21:3 1 Kgs 21:4	1 Sam 20:32 1 Sam 20:33 1 Sam 20:34
אבן	stone				1 Kgs 21:13	1 Sam 20:19
ארמה	ground	Deut 11:17 Deut 11:21 Deut 12:1 Deut 12:19				1 Sam 20:31
אחד	one, each	Deut 12:14	Num 28:11 Num 28:12 Num 28:13 Num 28:15			
אחר	following, after	Deut 11:28 Deut 11:30				1 Sam 20:37 1 Sam 20:38
אין	no, nothing	Deut 12:12				1 Sam 20:21
אחד	one	Deut 11:25 Deut 12:8			1 Kgs 21:11 1 Kgs 21:13	1 Sam 20:41
אכל	eat	Deut 11:15 Deut 12:7 Deut 12:15 Deut 12:16 Deut 12:17 Deut 12:18			1 Kgs 21:4 1 Kgs 21:7	1 Sam 20:24 1 Sam 20:34
אף	anger	Deut 11:17				1 Sam 20:30 1 Sam 20:34 1 Sam 20:41
ארץ	land, earth, ground	Deut 11:10 Deut 11:11 Deut 11:12 Deut 11:14 Deut 11:17 Deut 11:21 Deut 11:25 Deut 11:29 Deut 11:30 Deut 11:31 Deut 12:1 Deut 12:10 Deut 12:16		Ps 119:64		1 Sam 20:41
בוא	entering, go, come	Deut 11:10 Deut 11:29 Deut 11:31 Deut 12:5 Deut 12:6 Deut 12:9 Deut 12:11			1 Kgs 21:4 1 Kgs 21:13	1 Sam 20:19 1 Sam 20:21 1 Sam 20:27 1 Sam 20:29 1 Sam 20:37 1 Sam 20:38 1 Sam 20:40 1 Sam 20:41 1 Sam 20:42

Hebrew	English	Torah Seder Dt. 11:10-12:19+ 32	TS 2 Num. 28:9-15	Psalms Psa 119:49-72	Ashlamatah 1Ki 21:2-4, 7-8, 11-13, 17-18	S. Ash I Sa 20:18-42
בָּחַר	choose	Deut 12:5 Deut 12:11 Deut 12:14 Deut 12:18				1 Sam 20:30
בֵּינָה	forehead	Deut 11:18				1 Sam 20:23 1 Sam 20:42
בַּיִת	house	Deut 11:19 Deut 11:20 Deut 12:7		Ps 119:54	1 Kgs 21:2 1 Kgs 21:4	
בֶּן	Son	Deut 11:19 Deut 11:21 Deut 12:12 Deut 12:18	Num 28:9 Num 28:11			1 Sam 20:27 1 Sam 20:30 1 Sam 20:31
בָּקָר	bulls	Deut 12:6 Deut 12:17	Num 28:11			
בְּרָכָה	blessed	Deut 12:7			1 Kgs 21:13	
גַּן	garden	Deut 11:10			1 Kgs 21:2	
דִּבֶּר	talking, spoken, spoke	Deut 11:19 Deut 11:25			1 Kgs 21:2 1 Kgs 21:4	1 Sam 20:23 1 Sam 20:26
דְּבַר	word	Deut 11:18 Deut 12:32		Ps 119:49 Ps 119:57 Ps 119:65	1 Kgs 21:4 1 Kgs 21:17	1 Sam 20:21 1 Sam 20:23 1 Sam 20:39
דֶּרֶךְ	road, way	Deut 11:19 Deut 11:22 Deut 11:28 Deut 11:30		Ps 119:59		
הָיָה	come, have	Deut 11:13 Deut 11:29 Deut 12:11		Ps 119:56	1 Kgs 21:2 1 Kgs 21:17	1 Sam 20:24 1 Sam 20:27 1 Sam 20:35
הִלְךְ	walk	Deut 11:19 Deut 11:22 Deut 11:28				1 Sam 20:21 1 Sam 20:22 1 Sam 20:40 1 Sam 20:42
הִנֵּה	behold				1 Kgs 21:18	1 Sam 20:21 1 Sam 20:22 1 Sam 20:23
זָבַח	sacrifices	Deut 12:6 Deut 12:11				1 Sam 20:29
זֶה	this					
זֶרַע	seed	Deut 11:10				1 Sam 20:42
חֳדָשׁ	months		Num 28:11 Num 28:14			1 Sam 20:18 1 Sam 20:24 1 Sam 20:27 1 Sam 20:34
חֶלֶק	portion	Deut 12:12		Ps 119:57		
חָק	statues	Deut 11:32 Deut 12:1		Ps 119:54 Ps 119:64 Ps 119:68 Ps 119:71		
חָרָה	kindled	Deut 11:17				1 Sam 20:30
טָהוֹר	clean	Deut 12:15				1 Sam 20:26
יָדָע	known	Deut 11:28				1 Sam 20:30

Hebrew	English	Torah Seder Dt. 11:10-12:19+ 32	TS 2 Num. 28:9-15	Psalms Psa 119:49-72	Ashlamatah 1Ki 21:2-4, 7-8, 11-13, 17-18	S. Ash I Sa 20:18-42
						1 Sam 20:33 1 Sam 20:39
יום	day	Deut 11:13 Deut 11:21 Deut 11:26 Deut 11:27 Deut 11:28 Deut 11:32 Deut 12:1 Deut 12:8 Deut 12:19	Num 28:9			1 Sam 20:19 1 Sam 20:26 1 Sam 20:27 1 Sam 20:31 1 Sam 20:34
יָשֵׁב	joyful			Ps 119:68	1 Kgs 21:7	
יָצָא	came	Deut 11:10			1 Kgs 21:13	1 Sam 20:35
יָרַד	go down				1 Kgs 21:18	1 Sam 20:19
יָרַק	vegetable	Deut 11:10			1 Kgs 21:2	
יָרַשׁ	possess	Deut 11:10 Deut 11:11 Deut 11:23 Deut 11:29 Deut 11:31 Deut 12:1 Deut 12:2			1 Kgs 21:18	
יָשָׁב	sit	Deut 11:19 Deut 11:30 Deut 11:31 Deut 12:10			1 Kgs 21:8 1 Kgs 21:11 1 Kgs 21:12 1 Kgs 21:13	1 Sam 20:19 1 Sam 20:24 1 Sam 20:25
כֵּן	like this	Deut 12:4				1 Sam 20:29
כֶּסֶף	money			Ps 119:72	1 Kgs 21:2	
כָּתַב	write	Deut 11:20			1 Kgs 21:8 1 Kgs 21:11	
לֹא	no, not	Deut 11:17 Deut 11:25			1 Kgs 21:4	1 Sam 20:31
לֵב	heart			Ps 119:58 Ps 119:69 Ps 119:70	1 Kgs 21:7	
לֶחֶם	food, bread				1 Kgs 21:4 1 Kgs 21:7	1 Sam 20:24 1 Sam 20:27 1 Sam 20:34
לָמַד	teach	Deut 11:19		Ps 119:64 Ps 119:66 Ps 119:68 Ps 119:71		
מָאֵד	quickly			Ps 119:51		1 Sam 20:19
מְהֵרָה	quickly	Deut 11:17				1 Sam 20:38
מוֹת	death				1 Kgs 21:13	1 Sam 20:32 1 Sam 20:33
מֶלֶךְ	king				1 Kgs 21:13 1 Kgs 21:18	1 Sam 20:24 1 Sam 20:25 1 Sam 20:29
מִצְוֹת	commandments	Deut 11:13 Deut 11:22 Deut 11:27		Ps 119:60 Ps 119:66		

Hebrew	English	Torah Seder Dt. 11:10-12:19+ 32	TS 2 Num. 28:9-15	Psalms Psa 119:49-72	Ashlamatah 1Ki 21:2-4, 7-8, 11-13, 17-18	S. Ash I Sa 20:18-42
		Deut 11:28				
מָקוֹם	place	Deut 11:24 Deut 12:2 Deut 12:3 Deut 12:5 Deut 12:11 Deut 12:13 Deut 12:14 Deut 12:18				1 Sam 20:19 1 Sam 20:25 1 Sam 20:27 1 Sam 20:37
מִשְׁפָּט	judgments	Deut 11:32 Deut 12:1		Ps 119:52 Ps 119:62		
נַחֲלָה	inheritance	Deut 12:9 Deut 12:12			1 Kgs 21:3 1 Kgs 21:4	
נָתַן	give, setting	Deut 11:14 Deut 11:15 Deut 11:17 Deut 11:21 Deut 11:25 Deut 11:26 Deut 11:29 Deut 11:31 Deut 11:32 Deut 12:1 Deut 12:9 Deut 12:15			1 Kgs 21:2 1 Kgs 21:3 1 Kgs 21:4 1 Kgs 21:7	1 Sam 20:40
עֶבֶד	male servants	Deut 12:12 Deut 12:18		Ps 119:49 Ps 119:65		
עַד	as far as	Deut 11:24		Ps 119:51		1 Sam 20:23 1 Sam 20:42
עוֹלָם	forever			Ps 119:52		1 Sam 20:23 1 Sam 20:42
עֵין	eyes	Deut 11:12 Deut 11:18 Deut 12:8			1 Kgs 21:2	1 Sam 20:29
עַל	addition	Deut 11:21	Num 28:10 Num 28:15	Ps 119:62 Ps 119:69	1 Kgs 21:4 1 Kgs 21:7	1 Sam 20:29
עַתָּה	yet, now	Deut 12:9		Ps 119:67	1 Kgs 21:7	1 Sam 20:29 1 Sam 20:31
פָּנִים	before, face	Deut 11:23 Deut 11:25 Deut 11:26 Deut 11:32 Deut 12:7 Deut 12:12 Deut 12:18		Ps 119:58	1 Kgs 21:4	
צָוָה	commanding	Deut 11:13 Deut 11:22 Deut 11:27 Deut 11:28 Deut 12:11 Deut 12:14 Deut 12:32				1 Sam 20:29
קוּם	rise	Deut 11:19		Ps 119:62	1 Kgs 21:7	1 Sam 20:25

Hebrew	English	Torah Seder Dt. 11:10-12:19+ 32	TS 2 Num. 28:9-15	Psalms Psa 119:49-72	Ashlamatah 1Ki 21:2-4, 7-8, 11-13, 17-18	S. Ash I Sa 20:18-42
					1 Kgs 21:18	1 Sam 20:34 1 Sam 20:41 1 Sam 20:42
קרא	called				1 Kgs 21:12	1 Sam 20:37 1 Sam 20:38
ראה	see	Deut 11:26 Deut 12:13				1 Sam 20:29
ראש	head, beginning		Num 28:11		1 Kgs 21:12	
רגל	foot	Deut 11:10 Deut 11:24		Ps 119:59		
שבוע	swore	Deut 11:21				1 Sam 20:42
שדה	fields	Deut 11:15				1 Sam 20:24 1 Sam 20:35
שקח	worship	Deut 11:16				1 Sam 20:41
שכב	lie down	Deut 11:19			1 Kgs 21:4	
שלוש	three-tenths		Num 28:12			1 Sam 20:20 1 Sam 20:41
שלה	shot, shoot				1 Kgs 21:8 1 Kgs 21:11	1 Sam 20:20 1 Sam 20:21 1 Sam 20:22 1 Sam 20:29 1 Sam 20:31
שם	there					
שם	name	Deut 12:3 Deut 12:5 Deut 12:11		Ps 119:55	1 Kgs 21:8	1 Sam 20:42
שמר	beware, careful, observe	Deut 11:16 Deut 11:22 Deut 11:32 Deut 12:1 Deut 12:13 Deut 12:19		Ps 119:55 Ps 119:57 Ps 119:60 Ps 119:63 Ps 119:67		
שנה	year	Deut 11:12	Num 28:9 Num 28:11 Num 28:14			
שנים	two, tenths		Num 28:9 Num 28:11 Num 28:12		1 Kgs 21:13	1 Sam 20:42
תחת	under	Deut 12:2			1 Kgs 21:2	
תמיד	continual	Deut 11:12	Num 28:10 Num 28:15			
הוש	quick			Ps 119:60		1 Sam 20:38
חי	live	Deut 12:1				1 Sam 20:21
חיה	lives			Ps 119:50		1 Sam 20:31
טוב	good	Deut 11:17		Ps 119:68 Ps 119:72	1 Kgs 21:2	
עבר	cross	Deut 11:11 Deut 11:31 Deut 12:10				1 Sam 20:36
עזב	forsake	Deut 12:19		Ps 119:53		
עיר	city				1 Kgs 21:8 1 Kgs 21:11	1 Sam 20:29 1 Sam 20:40

Hebrew	English	Torah Seder Dt. 11:10-12:19+ 32	TS 2 Num. 28:9-15	Psalms Psa 119:49-72	Ashlamatah 1Ki 21:2-4, 7-8, 11-13, 17-18	S. Ash I Sa 20:18-42
					1 Kgs 21:13	1 Sam 20:42
עֹלָה	burnt offering	Deut 12:6 Deut 12:11 Deut 12:13 Deut 12:14	Num 28:10 Num 28:11 Num 28:13 Num 28:14 Num 28:15			
עָשָׂה	do, offered	Deut 11:22 Deut 11:32 Deut 12:1 Deut 12:4 Deut 12:8 Deut 12:14	Num 28:15	Ps 119:65	1 Kgs 21:7 1 Kgs 21:11	1 Sam 20:32
אַצֵּל	beside	Deut 11:30			1 Kgs 21:2	1 Sam 20:41

Greek:

Greek	English	Torah Seder Deu 11:10 - 12:19 + 32	TS 2 Num. 28:9-15	Psalms 119:49- 72	Ashlamatah 1Ki 21:2-4, 7-8, 11- 13, 17-18	S. Ash I Sa 20:18-42	NC Mk 14:66-72
δεύτερος	second					1Sa 20:27 1Sa 20:34	Mar 14:72
εἶδω	know, known, see, behold	Deu 11:28 Deu 12:13				1Sa 20:30	Mar 14:67 Mar 14:68 Mar 14:69 Mar 14:71
εἷς	one	Deu 12:14	Num 28:11 Num 28:12 Num 28:13 Num 28:14 Num 28:15				Mar 14:66
ἔξω	outside				1Ki 21:13		Mar 14:68
ἐπιβάλλω	giving it attention, put upon	Deu 12:7 Deu 12:18					Mar 14:72
ἔπω	said			Psa 119:57	1Ki 21:3 1Ki 21:7 1Ki 21:17	1Sa 20:18 1Sa 20:42	Mar 14:72
ἔρχομαι	comes, went				1Ki 21:4	1Sa 20:24 1Sa 20:37	Mar 14:66
κλαίω	wept					1Sa 20:41	Mar 14:72
λέγω	say, said, speak						Mar 14:67 Mar 14:68 Mar 14:69 Mar 14:70 Mar 14:71
μικρόν	small					1Sa 20:21 1Sa 20:38 1Sa 20:42	Mar 14:70 Mar 14:71
ὄμνύω	oath	Deu 11:21				1Sa 20:35 1Sa 20:42	Mar 14:70 Mar 14:71
παιδίσκη	maidservant	Deu 12:12 Deu 12:18					Mar 14:66 Mar 14:69
ῥῆμα	saying	Deu 11:18				1Sa 20:23 1Sa 20:39	Mar 14:72

Mordechai 119c Mordechai 14:66-72

By: HH Paqid Dr. Adon Eliyahu ben Abraham

BESB	GREEK TEXT
Mar 14:66-72 Now as Tsefet was below in the courtyard, one of the Kohen Gadol’s servant ⁸ girls came (to the courtyard below the house).	⁶⁶ Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως
⁶⁷ And when she saw Tsefet warming himself, she stared at him and said, "You also were with Yeshua the Nazarean."	⁶⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα
⁶⁸ But he denied it, saying, "I do not know, nor do I understand what you are talking about." And he went out on the forecourt, and the Temple ⁹ crier ¹⁰ called out.	⁶⁸ ὁ δὲ ἠρνήσατο λέγων Οὐκ οἶδα οὐδέ ἐπίσταμαι τί σὺ λέγεις καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησεν
⁶⁹ And the servant girl saw him again, and began to say to those who stood around, "This is (one) of them" (the talmidim of Yeshua).	⁶⁹ καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, ὅτι Οὗτος ἐξ αὐτῶν ἐστίν
⁷⁰ But he refused to acknowledge (Yeshua) again. And a little later those who stood by said to Tsefet again, "Surely you are (one) of them; for you are a Galilean, ¹¹ and your speech resembles (a Galilean)."	⁷⁰ ὁ δὲ πάλιν ἠρνεῖτο καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ Ἀληθῶς ἐξ αὐτῶν εἶ καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει.
⁷¹ Then he took an oath and swore, ¹² (that he was not one of Yeshua’s associates, by saying) I do not know this man you are talking about!"	⁷¹ ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε
⁷² A second time the Temple crier called out. Then Tsefet remembered the [the prophetic] words that Yeshua had said to him, "Before the Temple crier calls out twice, you will disassociate yourself from me three times." And when he thought about it, he wept (in repentance).	⁷² καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις ἀπαρνήσῃ· με τρίς καὶ ἐπιβαλὼν ἔκλαιεν

DELITZSCH HEBREW TRANSLATION

⁸ The use of the “servant” makes a connection to the Psalm. Psalm 119:49

⁹ The use of the “Temple” connects with D’varim 12:10-11 where the Targum makes clear the Masoretic text the location of the Temple.

¹⁰ **m. Mid.1:2 Har Habayit person (the Temple Crier) in charge of the Temple mount would go around at every watch,** and lighted torches were [flaring] before him. And to any watch which was not standing did the man in charge of the Temple mount say, **“Peace be with you.”** [If] it was obvious that he was sleeping, he beats him with his staff. And he had the right to burn his garment. And they say, “What is the noise in the courtyard?” “It is the noise of a Levite being smitten, and his clothing being burned, for he went to sleep at his post.” R. Eliezer b. Jacob says, “One time they found my mother’s brother sleeping and burned his garment.”

¹¹ Here Hakham Tsefet makes a connection to our Ashlamatah. Naboth’s is in the Jezreel Valley, which is considered a part of the Galilee. (1Ki 21:1-4) Galilee is also associated with the word Gilgal of D’varim 11:30.

¹² Here Hakham Tsefet makes a verbal connection with the Torah Seder, recalling Mt Gerizim and Ebal (D’varim 11:29).

66 וַיְהִי בְהֵיוֹת פְּטָרוֹס בְּתַחֲמִית הַחֲצַר וַתְּבֵא אֶת מְשַׁפְּחוֹת הַכֶּהֵן הַגְּדוֹל: 67 וַתֵּרָא אֶת-פְּטָרוֹס כִּי מִתְחַמֵּם
הוּא וַתִּבְטֹבוּ וַתֹּאמֶר גַּם-אֵתָה הֵייתָ עִם-הַנִּצְרִי יֵשׁוּעַ:
68 וַיִּכְחַשׁ וַיֹּאמֶר לֹא אֵדַע וְלֹא אֲבִין מָה אֵת אִמְרֹת וַיֵּצֵא הַחוּצָה אֶל-הָאוּלָם וַיִּקְרָא הַתְּרַנָּגֵל:
69 וַתֵּרָאֵהוּ הַשִּׁפְחָה וַתֹּאמֶר עוֹד אֶל-הַעֲמֻדִים שָׁם זֶה הוּא אֶחָד מֵהֶם וַיִּכְחַשׁ פַּעַם שְׁנִית:
70 וּמַעַט אֶתְרִי-כֵן גַּם-הַעֲמֻדִים שָׁם אָמְרוּ אֶל-פְּטָרוֹס אֲמַנָּם אֵתָה אֶחָד מֵהֶם כִּי אַף-גְּלִילִי אַתָּה וְלִשׁוֹנְךָ
כָּל-שׁוֹנָם:
71 וַיִּחַל לְהַתְּרִים אֶת-נַפְשׁוֹ וּלְהַשְׁבֵּעַ לֵאמֹר לֹא יִדְעָתִי אֶת-הָאִישׁ הַזֶּה אֲשֶׁר דִּבַּרְתָּם:
72 וְהַתְּרַנָּגֵל קָרָא פַּעַם שְׁנִית וַיִּזְכֹּר פְּטָרוֹס אֶת-הַדְּבָר אֲשֶׁר אָמַר-לוֹ יֵשׁוּעַ בְּטָרֵם יִקְרָא הַתְּרַנָּגֵל פַּעַמִּים
תְּכַחֵשׁ בִּי שְׁלֹשׁ פַּעַמִּים וַיִּשָּׂם עַל-לְבוֹ וַיִּבְדֹּ:



INTRODUCTION

May our Master teach us concerning the
“Cleaving to one’s Master – Hakham”?

Job 42:6 Therefore I abhor *myself*, And repent in dust and ashes.”

b. Ned 39b Seven things were created before the world, viz., The Torah, repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple, and the name of the Messiah.

The Torah, for it is written, The Lord possessed me [sc. the Torah] in the beginning of his way, before his works of old.¹³

Repentance, for it is written, Before the mountains were brought forth, or ever thou hadst formed the earth and the world... Thou turnest man to destruction, and sayest, Repent, ye sons of men.¹⁴

The Garden of Eden, as it is written, And the Lord God planted a garden in Eden from aforetime.¹⁵
Gehenna, as it is written, For Tophet¹⁶ is ordained of old.¹⁷

The Throne of Glory, as it is written, Thy Throne is established from of old.¹⁸

The Temple, as it is written, A glorious high throne from the beginning is the place of our sanctuary.¹⁹

The name of the Messiah, as it is written, His name [sc. of Messiah] shall endure forever, and [has existed] before the sun!²⁰

¹³ Prov. VIII, 22.

¹⁴ Ps. XC, 2f. Before, etc. applies to Repent.

¹⁵ Gen. II, 8.

¹⁶ Another name for Gehenna.

¹⁷ Isa. XXX, 33.

¹⁸ Ps. XCIII, 2.

¹⁹ Jer. XVII, 12.

²⁰ Ps. LXXII, 17. Now, according to this, Gehenna was definitely created before the world; how then could Moses be doubtful? The general idea of this Baraita is that these things are the indispensable prerequisites For the orderly progress of mankind

But Moses said thus: If a mouth has already been created for it [sc. Gehenna], tis well; if not, let the Lord create one. But is it not written, There is no new thing under the sun?²¹ He said thus: If the mouth is not near to this spot, let it draw near.

Repentance and Gehenna, created before the world, cause us to understand that G-d had made the provision of free will.

The wrath of G-d is averted when we repent and return to the LORD as it is written...

Psa 119:49 ¶ Remember a word to Your servant, through which You gave me hope.

And Tsefet remembered what Yeshua (His Master) said as it is written...

Hakham Tsefet gained “hope” in remembering the Name of Messiah as it is said...

Mar. 14:72 Then Tsefet remembered the words that Yeshua had said to him, "Before the Temple crier calls out twice, you will disassociate you from me three times." And when he thought about it, he wept (in repentance).

From this, we learn that Hakham Tsefet knew that he was to repent, as it is written...

Psa 119:55 At night I remembered Your name, O Lord, and I kept Your Torah.

Psa 119:63 I am a companion to all who fear You and to those who keep your precepts.

How is it that we know that Hakham Tsefet’s denial of Yeshua, as the Messiah was failure to “Cleave to G-d?” (Positive Mitzvah #6)

We know that denial is failure to Cleave to G-d, Hakham Tsefet was unfaithful (qafir) to Yeshua the Messiah! The Syriac versions of Mark use the word *kephar* to indicate that Hakham Tsefet “denied” association with Yeshua.²² Maimonides uses the word “qafir” or “kafir” (*kephar*) to describe the unfaithful in the “Guide to the Perplexed.”²³

The term “*qafir*” refers to a person who rejects G-d or who hides, denies, or "covers" the truth. When we look at the etymology of the word *kaffir* (*kephar*), we find that it means to be an "unbeliever, infidel, and impious wretch." The literal sense of *kaffir* is "one who does not admit the blessings of G-d," also meaning *kafara* "to cover up, conceal, deny. We understand the word “infidelity” to mean "want of faith, unbelief in religion; false belief, paganism." It also means "unfaithfulness or disloyalty to a person" (originally to the Sovereign, and to a lover or spouse). From this word, we get the idea of an infidel, meaning, "unfaithful, not to be trusted, "unbelieving," "one who does not believe in religion" of unfaithful to his religion. Also used to translate Arabic *qafir*, which is from a root meaning, "to disbelieve, to deny."

upon earth. The Torah, the supreme source of instruction, the concept of repentance, in recognition that to err is human, and hence, if man falls, he needs the opportunity to rise again; the garden of Eden and the Gehenna, symbolizing reward and punishment, which, without conceding a purely utilitarian basis for ethical striving, are nevertheless powerful incentives thereto; the Throne of Glory and the Temple, indicating that the goal of creation is that the kingdom of God (represented by the Temple) should be established on earth as it is in Heaven; and finally, the name of Messiah, the assurance that God's purpose shall be eventually achieved.

²¹ Ecc. I, 9.

²² Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University. p. 1019

²³ Maimonides, M. (1956). *The Guide for the Perplexed* (Second ed.). (M. Friedlander, Trans.) Dover Publications, Inc. p.51

Hakham Tsefet’s infidelity is a breach of the 6th Positive Mitzvah located in D’barim 11:22 and as noted by the Rambam in his Sefer Ha-Mitzvot.

D’barim 11:22 For if you keep all these commandments which I command you to do them, to love the Lord, your God, to walk in all His ways, and to cleave to Him,

NOTE The wise man, or as he is called in Hebrew, talmid hacham, ‘the disciple of a wise man’, interpreting and exemplifying as he does the word of God, is regarded in Jewish thought as being nearest to Him. To cleave to the wise man is thus to cleave to the Lord (Ber. iob; Pes. 22b).

Scripture provides a perfect example of a disciple cleaving to his master in the constant and reverential attachment of Joshua to Moses: But his minister Joshua, the son of Nun, a young man, departed not out of the Tent (Ex. XXXIII, ii). The Mishnah records the following saying of Jose ben Joezer of Zeredah, one of the early Fathers of the Tradition: ‘Let thy house be a meeting-house for the wise; and sit amid the dust of their feet; and drink in their words with thirst’ (Ab. 1, 4). The Talmud abounds in illustrations of disciples going to extreme lengths in their earnest desire to learn the ways and customs, conduct and conversation of the wise men (Ber. 62a). To miss the society of an assembly of the wise men was considered an irretrievable loss: ‘It is impossible that a gathering of the wise men should take place without their bringing to light some profound and fresh interpretation of the Law’ (Hag. 3a).²⁴

How then does Hakham Tsefet nullify his denial of Yeshua?

If a person transgresses any of the mitzvot of the Torah, whether a positive command or a negative command - whether willingly or inadvertently - when he repents, and returns from his sin, he must confess before God, blessed be, He as [Numbers 5:6-7] states: "If a man or a woman commit any of the sins of man... they must confess the sin that they committed."²⁵

And what is the fruit of Hakham Tsefet’s repentance?

D’varim 11:21 in order that your days may increase and the days of your children, on the land which the Lord swore to your forefathers to give them, as the days of heaven above the earth.

How do the sages interpret this verse?

As Rashi has said...

in order that your days may increase and the days of your children If you do so, they will increase, but if not, they will not increase, for the words of the Torah may be interpreted, so that we may deduce from a negative statement its positive inference, and from a positive statement, its negative inference. -[Sifrei]

[the land which the Lord swore to your forefathers] to give them it is not written here “to give you,” but rather, “to give them.” From this, we learn that [the tenet of] the resurrection of the dead has its basis from the Torah. -[Sifrei]

Where does Rashi take this quote from? Sifre on Deuteronomy, Piska 47.

That your days may be multiplied—in this world—and the days of our children ... —in the days of the

²⁴ (Rambam), M. M. (1967). *The Commandments* (Vol. 1). (C. B. Chavel, Ed.) The Soncino Press. p. 9-10

²⁵ (Rambam), M. M. (n.d.). *Mishneh Torah, Hilchot Teshuvah* (Vol. 4). (R. E. Touger, Trans.) Moznaim Publishing Corp. p.1

Messiah—as the days of the heavens above the earth—in the world to come—(upon the land) which the Lord swore unto your fathers to give them (11:21) — Scripture does not say here “to give you” but rather to give them; hence we find that we can deduce (the doctrine of) the resurrection of the dead from the Torah.²⁶



CONCLUSION

Our Torah Seder reminds us

D’barim 11:16 *Beware, lest your heart be misled, and you turn away and worship strange gods and prostrate yourselves before them.*

D’barim 11:22 *For if you keep all these commandments which I command you to do them, to love the Lord, your God, to walk in all His ways, and to cleave to Him,*

Hakham Tsefet’s demonstration of his infidelity to Yeshua, as a talmid, is his way of demonstrating the seriousness of the breach of the 6th positive mitzvah as noted above. In our pericope, Hakham Tsefet is found by the fire warming himself.²⁷ By inference, we see that Hakham Tsefet is more concerned with his physical comfort and safety than his master’s well-being.²⁸ Hakham Tsefet’s repudiation of his master begins with a simple evasion and concludes with the swearing of an oath that he does not know, nor is he associated with the Master.²⁹ When we are unfaithful to G-d in serving self, we become idolatrous. Scholars have reduced idolatry to the serving of one’s self and selfish desires. Our Ashlamatah in 1Kings demonstrates the self-seeking King Ahab and his jealous desire for the vineyard of Naboth. By his association with this Ashlamatah, Hakham Tsefet weaves the materials of the Torah Seder and related materials into one story with an exquisite punch line. Breach of the 6th positive mitzvah is tantamount to abandonment of G-d or failure to cleave to G-d.

No idol or representation of anything G-d has created can compete with the self-indulgences of humanity. Consequently, men’s self-serving motives have wrecked the world. Man’s free will has demonstrates unprecedented rebellion against G-d. However, regardless of rebellion, idol or motive G-d’s plan remains untarnished. Nothing man has planned or acted upon can frustrate the will and plan of G-d. As always, man has placed the cart before the horse.

The Mesorah of Mattiyahu echoes the present Torah Seder by saying...

Mat 6:33 *"But seek first the kingdom (governance) of God [through Hakhamim and Bate Din]) and His servitude, (according to the Torah and all the rulings of the Bate Din) and all these things shall be added to you."³⁰*

D’varim 11:13-15 *And it will be, if you hearken to My commandments that I command you this day to love the Lord, your God, and to serve Him with all your heart and with all your soul,¹⁴ I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil.¹⁵ And I*

²⁶ Huckel, T. (1998). *The Rabbinic Messiah* (Dt 11:21). Philadelphia: Hananeel House.

²⁷ Butler, J. G. (2008). *Analytical Bible Expositor, Matthew to Mark* (Vol. 10). Clinton, Iowa: LBC Publications. p. 747

²⁸ Healy, M. (2008). *The Gospel of Mark* (Catholic Commentary on Sacred Scripture ed.). Grand Rapids, MI: Baker Academic. p. 302

²⁹ Ibid p. 303

³⁰ My rendition

will give grass in your field for your livestock, and you will eat and be sated.

The great god of self must be sacrificed, We were commanded to demolish its temples of idolatry, all of them, by every type of destruction: breakage, burning, smashing, chopping down—every kind by the way suited for it; in other words, by the way that will be most destructive and will hasten its demolition—the intention being that we should leave no trace of idolatry.³¹ By the wrecking of the idol of self, we will ensure that we have cleaved to G-d rather than our personal gods or the god of self.

As it is stated...

About this it was stated, You shall surely destroy all the places where the nations..., served their gods, etc. (Deuteronomy 12:2); it is stated likewise, But thus shall you deal with them: you shall break down their altars, etc. (ibid. 7: 5); then it is stated further, And you shall break down their altars, etc. (ibid. 12:3). Now, the proof that this is a positive precept lies in what was taught in the Talmud tractate Sanhedrin (90a): Regarding idol-worship, what positive precept is there—i.e. to destroy it? R. Hisda explained it: And you shall break down their altars, etc. In the language of the Midrash Sifre: 'How would you learn to say that if someone cut down an 'Asherah [an idolatrously worshipped tree] and it grew again, even ten times, you are duty-bound to cut it down?— Scripture states, You shall surely destroy, etc.2 It was taught there further: 'and you shall destroy their name out of that place (Deuteronomy 12:3) — in the land of Israel you are commanded to pursue them, but you are not commanded to pursue them outside the land.'³²

1 Peter 2:5-8 ¶⁵ And as **living stones** built into a **spiritual house**, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua haMashiach⁶ Because Scripture holds, (or it stands written) (Isa 28:16) "Behold, I lay for the foundations of Tzion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that believes on him shall by no means be ashamed"⁷ Then to you who **believe (faithfully obedient) this is honor. But to those who are unfaithful, He is a stone the builders rejected; this one became the Head of corner, (Ps 118:22)⁸ and a stone and a rock snaring those (Isaiah 8:14) but for a stone of stumbling) who reject to those disobeying, Word, by which they were set into place.**

CONNECTIONS TO TORAH READINGS

TORAH SEDER

Mark 14:68 *But he denied it, saying, "I do not know nor do I understand what you are talking about." And he went out on the forecourt, and the Temple crier called out.*

The use of the “Temple” connects with D’varim 12:10-11 where the Targum makes clear the Masoretic text the location of the Temple.

Likewise, the information concerning the Temple Crier as stated in Mishnah Middot 1:2 connects the Pericope of Mordechai with the Torah Seder.

m. Mid.1:2 **Har Habayit person in charge of the Temple mount would go around at every watch**, and lighted torches were [flaring] before him. And to any watch which was not standing did the man in charge of the Temple mount say, **“Peace be with you.”** [If] it was obvious that he was sleeping, he beats him with his staff. And he had the right to burn his garment. And they say, “What is the noise in the courtyard?” “It is the noise of a Levite being smitten, and his clothing being burned, for he went to sleep at his post.” R. Eliezer b. Jacob says, “One time they found my mother’s brother sleeping and burned his garment.”

³¹ Rabbi A. haLevi (1984). *Sefer haHinnuch* (Vol. 4). Spring Valley, NY: Feldheim Publishers. p. 357

³² Ibid

Hakham Tsefet also connects with the Torah Seder’s mention of the Mountain of blessing, Mount Gerizim and the Mountain of Cursing, Mount Ebal in his words...

Mar 14:71 Then he took an oath and swore,³³ (that he was not one of Yeshua’s associates, by saying) I do not know this man you are talking about!"

TEHILLIM

Mar 14:66 Now as Tsefet was below in the courtyard, one of the Kohen Gadol’s servant girls came (to the courtyard below the house). The use of the “servant” makes a connection to the Psalm. Psalm 119:49

ASHLAMATAH

Mark 14:70 But he refused to acknowledge (Yeshua) again. And a little later those who stood by said to Tsefet again, "Surely you are (one) of them; for you are a Galilean, and your speech resembles (a Galilean)."

Here Hakham Tsefet makes a connection to our Ashlamatah. Naboth’s is in the Jezreel Valley, which is considered a part of the Galilee. (1Ki 21:1-4) Galilee is also associated (synonymous) with the word Gilgal of D’varim 11:30.

SPECIAL ASHLAMATAH

Hakham Tsefet connects with the special New Moon Ashlamatot through the idea of infidelity and idolatry. True idolatry was infidelity to G-d by serving the intermediaries such as the Sun and moon.

MITZVOT FROM THE TORAH SEDER

Torah Add	M#	Mitzvah	Oral Torah
D’barim 11:22	P#6	The Precept of Cleaving to G-d	m. Abot 1:4
D’barim 12:2	436	The Precept of destroying an idol and all that serve it?	m. Abodah Zarah
D’barim 12:4	437	The Precept of not destroying the Holy Writings or the Name of the Holy One blessed be He.	m. Makkot
D’barim 12:5-6	438	Bring all obligatory or voluntary offerings at the first festival that come along	m. Kinnim 1:1
D’barim 12:13	439	The Prohibition against sacrificing holy offerings outside the Temple	m. Eruvin
D’barim 12:14	440	The Precept to Sacrifice all offerings at the Sanctuary and not anywhere outside it	M Z’vachim
D’barim 12:15	441	To redeem animals consecrated for offerings which become blemished	M Trumah
D’barim 12:17	442-446	The prohibition against eating the second tithe outside Jerusalem	m. Makkot Masserot Sheni
D’barim 12:17	447	Not to eat the flesh of an olah	M Pesachim
D’barim 12:17	448	Not to eat offerings of lesser holiness whose blood has been sprinkled on the	m. Z’vachim

³³ Here Hakham Tsefet makes a verbal connection with the Torah Seder, recalling Mt Gerizim and Ebal (D’varim 11:29).

Torah Add	M#	Mitzvah	Oral Torah
		holy altar	
D’barim 12:17	449	Kohanim should not eat Bikkurim before they are set down in the Azarah of the Sanctuary	m. Makkot
D’barim 12:19	450	Not to neglect the Levites by failing to give them their gifts	m. Masserot, Masserot Sheni

Some Questions to Ponder:

1. What questions were asked of Rashi regarding Deut. 11:10?
2. What questions were asked of Rashi regarding Deut. 11:12?
3. What questions were asked of Rashi regarding Deut. 11:13?
4. What questions were asked of Rashi regarding Deut. 11:14?
5. What questions were asked of Rashi regarding Deut. 11:19?
6. What questions were asked of Rashi regarding Deut. 11:22?
7. What questions were asked of Rashi regarding Deut. 12:9?
8. What questions were asked of Rashi regarding Deut. 12:11?
9. What questions were asked of Rashi regarding Deut. 12:15?
10. What questions were asked of Rashi regarding Deut. 12:19?
11. Hakham Argueti finds three commandments in Deut. 11:22, what are they and what do they mean?
12. What do the Mitzvoth of Milah (circumcision), Shabbat (Sabbath), and Tefillin (Phylacteries) have in common?
13. What are the eight duties of pupils and disciples toward their teachers?
14. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalm 119:49-72?
15. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of 1 Kings 21:1ff.?
16. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 14:66-72?
17. In your opinion what key message/s did Hakham Tsefet try to convey?
18. What comforted and led Hakham Tsefet to repentance when he fully realized the grave sin he had committed?
19. Why is it so wrong to be unfaithful to one’s Hakham and what are the consequences of this grievous sin?
20. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

Next Sabbath:

“Shabbat Ki Yar’chiv”

Shabbat	Torah Reading:	Weekday Torah Reading:
----------------	-----------------------	-------------------------------

פִּי-יִרְחִיב		
“Ki Yar’chiv”	Reader 1 – D’barim 12:20-22	Reader 1 – D’barim 14:1-3
“When will enlarge”	Reader 2 – D’barim 12:23-25	Reader 2 – D’barim 14:4-6
“Cuando ensancharé”	Reader 3 – D’barim 12:26-28	Reader 3 – D’barim 14:7-9
	Reader 4 – D’barim 12:29 – 13:1	
D’barim (Deut.) 12:20 - 13:19	Reader 5 – D’barim 13:2-6	
Ashlamatah: Isaiah 54:2-9, 17	Reader 6 – D’barim 13:7-12	Reader 1 – D’barim 14:1-3
Psalms 119: 73-104	Reader 7 – D’barim 13:13-19	Reader 2 – D’barim 14:4-6
	Maftir: D’barim 13:17-19	Reader 3 – D’barim 14:7-9
	- Isaiah 54:2-9, 17	
N.C.: Mark 15:1-5		

Coming Festival: Chanukah

December 20-28

For further study see:

<http://www.betemunah.org/lapin.html> ; <http://www.betemunah.org/connection.html> ;
<http://www.betemunah.org/chanukah.html> ; & <http://www.betemunah.org/lights.html>

Shalom Shabbat !

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