

## **Esnoga Bet Emunah**

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

<b>Three and 1/2 year Lectionary Readings</b>	<b>Fourth Year of the Reading Cycle</b>
<b>Tebet 19, 5772 – Jan. 13/14, 2012</b>	<b>Fourth Year of the Shmita Cycle</b>

### **Candle Lighting and Havdalah Times:**

#### **Conroe & Austin, TX, U.S.**

Fri. Jan 13 2012 – Candles at 5:33 PM  
Sat. Jan 14 2012 – Havdalah 6:30 PM

#### **Brisbane, Australia**

Fri. Jan 13 2012 – Candles at 6:30 PM  
Sat. Jan 14 2012 – Havdalah 7:27 PM

#### **Bucharest, Romania**

Fri. Jan 13 2012 – Candles at 4:41 PM  
Sat. Jan 14 2012 – Havdalah 5:47 PM

#### **Chattanooga, & Cleveland, TN, U.S.**

Fri. Jan 13 2012 – Candles at 5:32 PM  
Sat. Jan 14 2012 – Havdalah 6:32 PM

#### **Jakarta, Indonesia**

Fri. Jan 13 2012 – Candles at 5:57 PM  
Sat. Jan 14 2012 – Havdalah 6:48 PM

#### **Manila & Cebu, Philippines**

Fri. Jan 13 2012 – Candles at 5:27 PM  
Sat. Jan 14 2012 – Havdalah 6:19 PM

#### **Miami, FL, U.S.**

Fri. Jan 13 2012 – Candles at 5:32 PM  
Sat. Jan 14 2012 – Havdalah 6:27 PM

#### **Olympia, WA, U.S.**

Fri. Jan 13 2012 – Candles at 4:28 PM  
Sat. Jan 14 2012 – Havdalah 5:38 PM

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

Fri. Jan 13 2012 – Candles at 4:41 PM  
Sat. Jan 14 2012 – Havdalah 5:42 PM

#### **Sheboygan & Manitowoc, WI, US**

Fri. Jan 13 2012 – Candles at 4:18 PM  
Sat. Jan 14 2012 – Havdalah 5:25 PM

#### **Singapore, Singapore**

Fri. Jan 13 2012 – Candles at 6:57 PM  
Sat. Jan 14 2012 – Havdalah 7:48 PM

#### **St. Louis, MO, U.S.**

Fri. Jan 13 2012 – Candles at 4:43 PM  
Sat. Jan 14 2012 – Havdalah 5:45 PM

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

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### **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](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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## “Shabbat Ki Tetse LaMilchamah”

Shabbat	Torah Reading:	Weekday Torah Reading:
כי-תצא למלחמה		
“Ki Tetse LaMilchamah”	Reader 1 – D’barim 21:10-14	Reader 1 – D’barim 23:10-12
“When you go out to war”	Reader 2 – D’barim 21:15-23	Reader 2 – D’barim 23:13-15
“Cuando salieres á la guerra”	Reader 3 – D’barim 22:1-9	Reader 3 – D’barim 23:10-15
	Reader 4 – D’barim 22:10-15	
D’barim (Deut.) 21:10 -23:9	Reader 5 – D’barim 22:16-21	
Ashlamatah: Isaiah 2:4-7 + 5:1-6	Reader 6 – D’barim 22:22-29	Reader 1 – D’barim 23:10-12
Psalm 129 - 132	Reader 7 – D’barim 23:1-9	Reader 2 – D’barim 23:13-15
	Maftir: D’barim 23:4-9	Reader 3 – D’barim 23:10-15
	Isaiah 2:4-7 + 5:1-6	
N.C.: Mark 15:33-39		

### 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 18: Deuteronomy – IV – Laws And Warnings**

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

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

Vol. 17 – “Deuteronomy – IV – Laws & Warnings,” pp. 3-57.

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## **Contents of the Torah Seder**

- FAMILY LAWS – Deut. 21:10-21
  - Marriage With a Captive of War – Deut. 21:10-14
  - The Right of the First-Born – Deut. 21:15-17
  - A Disobedient Son – Deut. 21:18-21
- LAWS OF KINDNESS – Deut. 21:22 – 22:4
  - The Exposed Corpse of a Criminal – Deut. 21:22-23
  - Restoring Lost Property – Deut. 22:1-3
  - Assisting To Lift Fallen Beasts – Deut. 22:4
- MISCELLANEOUS LAWS – Deut. 22:5-12
  - Distinction of Gender in Apparel – Deut. 22:5
  - Sparing the Mother-Bird – Deut. 22:6-7
  - Parapets to House Roofs – Deut. 22:8
  - Against Mixing Seeds – Deut. 22:9
  - Yoking an Ox And an Ass – Deut 22:10
  - Sha’atnes – Deut. 22:11
  - Tsitsit – Deut. 22:12
- HOLINESS OF MARRIAGE – Deut. 22:13- 23:9
  - Charges Against a Bride – Deut. 22:13-21
  - Adultery – Deut. 22:22

- A Betrothed Virgin – Deut. 22:23-27
- A Virgin Not Betrothed – Deut. 22:28-29
- Prohibition of Marriage with Stepmother – Deut. 23:1
- Classes Excluded From Congregation – Deut. 23:2-9

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## Rashi & Targum Pseudo Jonathan for: D’barim (Deut.) 21:10 – 23:9

Rashi	Targum Pseudo-Jonathan
10. If you go out to war against your enemies, and the Lord, your God, will deliver him into your hands, and you take his captives,	10. WHEN you go out to war against your enemies, and the LORD your God will deliver them into your hands, and you take some of them captive:
11. and you see among the captives a beautiful woman and you desire her, you may take [her] for yourself as a wife.	11. if you see in the captivity a woman of fair countenance, and you approve of her, and would take her to you to wife;
12. You shall bring her into your home, and she shall shave her head and let her nails grow.	12. then you will take her into your house, and let her cut off the hair of her head, pare her nails,
13. And she shall remove the garment of her captivity from upon herself, and stay in your house, and weep for her father and her mother for a full month. After that, you may be intimate with her and possess her, and she will be a wife for you.	13. and put off the dress of her captivity, and, dipping herself, become a proselyte in your house, and weep on account of the idols of the house of her father and mother. And you will wait three months to know whether she be with child; and afterwards you may go to her, endow her, and make her your wife.
14. And it will be, if you do not desire her, then you shall send her away wherever she wishes, but you shall not sell her for money. You shall not keep her as a servant, because you have afflicted her.	14. But if you have no pleasure in her, then you may send her away, only with a writing of divorce: but you will in no wise sell her for money, nor make merchandise of her, after you have had intercourse with her. JERUSALEM: If you have no pleasure in her, you may send her away with power over herself; but you will in no wise sell her for money, nor make merchandise of her; because your power over her is given up.
15. If a man has two wives-one beloved and the other despised-and they bear him sons, the beloved one and the despised one, and the firstborn son is from the despised one.	15. If a man has two wives, and one is beloved and the other hated, and they bear him sons, both the beloved and the hated (wife), and the first-born son be of the hated,
16. Then it will be, on the day he [the husband] bequeaths his property to his sons, that he will not be able to give the son of the beloved [wife] birthright precedence over the son of the despised [wife]-the [real] firstborn son.	16. it will be in the day that he divides to his sons the inheritance of the wealth that may be his, he will not be allowed to give the birthright portion to the son of the beloved, over the head of the son of the hated wife, to whom the birthright belongs;
17. Rather, he must acknowledge the firstborn, the son of the despised [wife] and give him a double share in all that he possesses, because he [this firstborn son] is the first of his strength, then he has the birthright entitlement.	17. but (let him acknowledge) the birthright of the son of her who is disliked, and all that belongs to it, to give him the double portion of all that may be found with him, because he is the beginning of his strength, and to him pertains the birthright.

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
18. If a man has a wayward and rebellious son, who does not obey his father or his mother, and they chasten him, and [he still] does not listen to them,	18. If a man has a son depraved and rebellious, who will not obey the word of his father or of his mother, and who, when they reprove him, will not receive admonition from them;
19. his father and his mother shall take hold of him and bring him out to the elders of his city, and to the gate of his place.	19. his father and mother will take him, and bring him before the Sages of the city at the door of the court of justice in that place,
20. And they shall say to the elders of his city, "This son of ours is wayward and rebellious; he does not obey us; [he is] a glutton and a guzzler."	20. and say to the Sages of the city, We have transgressed the decree of the Word of the LORD; therefore was born to us this son, who is presumptuous and disorderly; he will not hear our word, but is a glutton and a drunkard.
21. And all the men of his city shall pelt him to death with stones, and he shall die. So shall you clear out the evil from among you, and all Israel will listen and fear.	21. And it will be that if he brought to fear and receive instruction, and beg that his life may be spared, you will let him live; but if he refuse and continue rebellious, then all the men of his city will stone him with stones that he die; and so will you put away the evil doer from among you, and all Israel will hear, and be afraid.
<b>22. If a man commits a sin for which he is sentenced to death, and he is put to death, you shall [then] hang him on a pole.</b>	<b>22. When a man has become guilty of the judgment of death, and is condemned to be stoned, and they afterwards hang him on a beam, JERUSALEM: And you hang him on a beam.</b>
<b>23. But you shall not leave his body on the pole overnight. Rather, you shall bury him on that [same] day, for a hanging [human corpse] is a blasphemy of God, and you shall not defile your land, which the Lord, your God, is giving you as an inheritance.</b>	<b>23. his dead body will not remain upon the beam, but he will be certainly buried on the same day; for it is execrable before God to hang a man, but that his guilt gave occasion for it; and because he was made in the image of God, you will bury him at the going down of the sun, lest wild beasts abuse him, and lest you overspread your land, which the LORD your God gives you to possess, with the dead bodies of criminals.</b>
1. You shall not see your brother's ox or sheep straying, and ignore them. [Rather,] you shall return them to your brother.	1. You will not see your brother's ox or his lamb going astray, and estrange your knowledge from them; you will certainly restore them to him.
2. But if your brother is not near you, or if you do not know him, you shall bring it into your house, and it shall be with you until your brother seeks it out, whereupon you shall return it to him.	2. But if knowledge of your brother is not yours, if you know him not, you will bring it into your house, and it will be supported by you till the time that you have sought out your brother, and you will restore it to him.
3. So shall you do with his donkey, and so shall you do with his garment, and so shall you do with any lost article of your brother which he has lost and you have found. You shall not ignore [it].	3. So will you do with his ass, with his garment, and with any lost thing of your brother's. If you find it is not lawful for you to hide it from him; you will carry it, and restore it. JERUSALEM: And so will you do with his ass, and with his robe.
4. You shall not see your brother's donkey or his ox fallen [under its load] on the road, and ignore them. [Rather,] you shall pick up [the load] with him.	4. You will not see your brother's ass nor his ox thrown on the way, and turn your eyes from them; you will verily lift it up for him.

Rashi	Targum Pseudo-Jonathan
	JERUSALEM: You will forgive what may be in your heart against him, you will deliver and lead it.
5. A man's attire shall not be on a woman, nor may a man wear a woman's garment because whoever does these [things] is an abomination to the Lord, your God.	5. Neither fringed robes nor tephillin which are the ornaments of a man will be upon a woman; neither will a man shave himself so as to appear like a woman; for everyone who does so is an abomination before the LORD your God.
6. If a bird's nest chances before you on the road, on any tree, or on the ground, and [it contains] fledglings or eggs, if the mother is sitting upon the fledglings or upon the eggs, you shall not take the mother upon the young.	6. If you find the nest of a clean bird before you in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs,
7. You shall send away the mother, and [then] you may take the young for yourself, in order that it should be good for you, and you should lengthen your days.	7. You will be sure to send the mother away, but you may take the young for yourself that it may be well with you in this world, and that you may prolong your days in the world to come.
8. When you build a new house, you shall make a guard rail for your roof, so that you shall not cause blood [to be spilled] in your house, that the one who falls should fall from it [the roof].	8. When you build a new house, you will make a surrounding fence to your roof, that it may not be the occasion of blood guilt by the loss of life at your house, by any one through heedlessness falling there from. JERUSALEM: Then you will make a parapet to your roof, that the guilt of innocent blood shedding may not be set upon your house.
9. You shall not sow your vineyard [together with] a mixed variety of species, lest the increase, even the seed that you sow and the yield of the vineyard [both] become forbidden.	9. You will not sow your vineyard with seeds of different kinds, lest you be chargeable with burning the mixed seed that you have sown and the produce of the vine.
10. You shall not plow with an ox and a donkey together.	10. You will not plough with an ox and an ass nor with any animals of two species bound together.
11. You shall not wear a mixture of wool and linen together.	11. You will not clothe nor warm yourselves with a garment combed (carded) or netted, or interwoven with wool and linen mixed together.
12. You shall make yourself twisted threads, on the four corners of your garment with which you cover yourself.	12. Nevertheless on a robe of linen thread you may be permitted to make fringes of wool upon the four extremities of your vestments with which you dress in the day. JERUSALEM: Fringes of threads will you make upon the four edges of your vestments with which you dress.
13. If a man takes a wife, is intimate with her and despises her,	13. If a man take a wife or virgin and go unto her, but afterwards dislike her,
14. and he makes libelous charges against her and gives her a bad name, saying, "I took this woman, and when I came to her, I did not find any evidence of virginity for her."	14. and bring upon her words of calumny in an evil report against her, and say, I took this woman, and lay with her, but found not the witnesses for her;
15. Then the girl's father and her mother shall obtain evidence of the girl's virginity, and take it out to the elders of the city, to the gate.	15. then the father and mother of the damsel may have license from the court of judgment to produce the linen with the witnesses of her virginity, before the Sages of the city, at the door of the Beth Din.
16. And the girl's father shall say to the elders, "I gave	16. And the father of the damsel will say to the Sages, I

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
my daughter to this man as a wife, and he despised her;	wedded my daughter to this man to be his wife; but after lying with her he has hated her;
17. And behold, he made libelous charges, saying, 'I did not find evidence of your daughter's virginity.' But this is the evidence of my daughter's virginity!' And they shall spread the garment before the elders of the city.	17. and, behold, he has thrown upon her occasion of words, saying: I have not found the witnesses of your daughter's (virginity) but these are my daughter's witnesses; and they will spread the linen before the Sages of the city;
18. Then, the elders of that city shall take the man and chasten him.	18. and the Sages will take that man, scourge him,
19. And they shall fine him one hundred [shekels of] silver because he defamed a virgin of Israel, and he give it to the girl's father. And she shall be his wife; he shall not send her away all the days of his life.	19. and fine him a hundred shekels of silver, and give to the father of the damsel, because he had brought out an evil report against an upright virgin of Israel; and she shall be his wife, nor shall he have power to put her away all his days.
20. But if this matter was true: [indeed,] no evidence of the girl's virginity was found	20. But if that word be true, and the witnesses of virginity were not found with the damsel
21. they shall take the girl out to the entrance of her father's house, and the men of her city shall pelt her with stones, and she shall die, for she did a disgraceful thing in Israel, to commit adultery [in] her father's house. So shall you clear away the evil from among you.	21. then will they bring her forth to the door of her father's house, and the men of that city will stone her with stones that she die; for she had wrought dishonor in Israel in bringing the ill fame of whoredom against her father's house; and so will they put away the evil doer from Israel. JERUSALEM: But if this word be true, and the damsel's witnesses are not found, they will bring that damsel from the door of her father's house, and the people will stone her.
22. If a man is found lying with a married woman, even both of them shall die the man lying with the woman and the woman. So shall you clear away the evil from Israel.	22. If a man be found lying with another's wife, both of them will be put to death; the male who has lain with the woman, and the woman. Even if she be with child, they will not wait till she is delivered, but in the same hour they will put them to death by strangulation with the napkin, and cast away the evil doer from Israel.
23. If there is a virgin girl betrothed to a man, and [another] man finds her in the city, and lies with her,	23. If a damsel a virgin is betrothed to a man, and another man find her in the city, and lie with her,
24. you shall take them both out to the gate of that city, and you shall pelt them with stones, and they shall die: the girl, because she did not cry out [even though she was] in the city, and the man, because he violated his neighbor's wife. So shall you clear away the evil from among you.	24. they will bring forth both of them to the door of the Beth Din of that city, and stone them with stones that they die; the damsel because she did not cry out in the city, and the man because he lay with his neighbor's wife; and you will put away the evil doer from among you.
25. But if a man finds the betrothed girl in the field, and the man overpowers her and lies with her, then only the man who lay with her shall die.	25. But if a man find a damsel in the wilderness, and do violence to her and lie with her, the man only will die who lay with her,
26. Whereas to the girl, you shall do nothing the girl did not commit a sin deserving of death, for just as a man rises up against his fellow and murders him, so is this case.	26. for the damsel is not guilty of death; but her husband may put her away from him by a bill of divorcement; for as when a man lies in wait for his neighbor and takes his life, so is this matter:
27. Because he found her in the field. The betrothed girl	27. he found her upon the face of the field; the betrothed

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
had cried out, but there was no one to save her.	damsel cried out for help, but there was no one to deliver her.
28. If a man finds a virgin girl who was not betrothed, and seizes her and lies with her, and they are found,	28. If a man find a damsel who is not betrothed, and seize and lie with her, and they be found,
29. the man who lay with her shall give fifty [shekels of] silver to the girl's father, and she shall become his wife, because he violated her. He shall not send her away all the days of his life.	29. then the man who lay with her will give to her father, as a fine for her dishonor, fifty shekels of silver, and she will be his wife, because he humbled her, nor will he have power to put her away by divorcement all his days.
1. A man shall not take his father's wife, nor shall he uncover the corner of his father's [cloak].	1. A man should not take a wife who is bowed down (or violated), or who has had intercourse with her father, much less his father's wife, nor disclose the skirt that covers his father.
2. [A man] with injured testicles or whose member is cut, may not enter the assembly of the Lord.	2. He who is castrated is not fit to take a wife from the congregation of the LORD's people.
3. A bastard shall not enter the assembly of the Lord; even the tenth generation shall not enter the assembly of the Lord.	3. He who is born of fornication, or who has upon him the evil mark which is set upon the unclean Gentiles, is not fit to take an upright wife from the congregation of the people of the LORD; nor unto the tenth generation will it be fit for him to enter into the congregation of the LORD.
4. An Ammonite or Moabite shall not enter the assembly of the Lord; even the tenth generation shall never enter the assembly of the Lord.	4. Neither an Ammonite nor a Moabite man is fit to take a wife from the congregation of the LORD's people, nor unto the tenth generation will they take a wife from the congregation of the people of the LORD,
5. Because they did not greet you with bread and water on the way, when you left Egypt, and because he [the people of Moab] hired Balaam the son of Beor from Pethor in Aram Naharaim against you, to curse you.	5. because they met you not with bread and water in the way when you came from Mizraim, but hired against you Bileam bar Beor from Petho Chelmaya, which is built in the land of Aram upon the Phrat, to curse you;
6. But the Lord, your God, did not want to listen to Balaam. So the Lord, your God, transformed the curse into a blessing for you, because the Lord, your God, loves you.	6. but the LORD your God would not hearken unto Bileam, but turned in his mouth curses into blessings, because the LORD your God loves you.
7. You shall not ever seek out their welfare or their good, all your days.	7. You will not seek their peace or, their prosperity all your days, because, if even they become proselytes, they will entertain enmity in their hearts forever.
8. You shall not despise an Edomite, for he is your brother. You shall not despise an Egyptian, for you were a sojourner in his land.	8. You will not abhor an Edomite when he comes to be a proselyte, for he is your brother; nor will you abhor a Mizraite, because you were dwellers in their land.
9. Children who are born to them [in] the third generation may enter the assembly of the Lord.	9. The children who are born to them in the third generation will be fit to take wives from the people of the congregation of the LORD.

## Rashi's Commentary on D'barim (Deut.) 21:10 – 23:9

**10 If you go out to war** The verse here is referring to an optional war [i.e., non-obligatory] (Sifrei 21:1), since in reference to the [obligatory] war [to conquer] the land of Israel, it would be inappropriate to say “and you take his captives” because it has already been stated [regarding the seven nations of Canaan], “[from these peoples’ cities...] you shall not allow any soul to live.” (Deut. 20:16).

**and you take his captives** Heb. וְשָׁבִיתָ שְׂבִי . [The double language here comes] to include Canaanites in their midst, even though they are from the seven nations.-[Sifrei 21:2; Sotah 35b]

**11 [and you desire her,] you may take [her] for yourself as a wife** [Not that you are commanded to take this woman as a wife,] but Scripture [in permitting this marriage] is speaking only against the evil inclination [, which drives him to desire her]. For if the Holy One, blessed is He, would not permit her to him, he would take her illicitly. [The Torah teaches us, however, that] if he marries her, he will ultimately come to despise her, as it says after this, “If a man has [two wives—one beloved and the other despised]” (verse 15); [moreover] he will ultimately father through her a wayward and rebellious son (see verse 18). For this reason, these passages are juxtaposed.-[Tanchuma 1]

**a...woman** Heb. אִשָּׁה , even a married woman (אִשָּׁת אִישׁ) .-[Kid. 21b]

**12 and let her nails grow** Heb. אֶת־צַפְרֵיהָ וְעָשְׂתָהּ . She must let them grow, so that she should become repulsive [to her captor, to induce him to change his mind about marrying her].-[Sifrei 21:7, Yev. 48a]

**13 And she shall remove the garment of her captivity** [so that she should not be attractive to her captor,] for they are pretty [clothes], because gentile women adorn themselves during wartime, in order to seduce others [namely, the enemy] to have relations with them.-[Sifrei 21:8]

**and stay in your house** In the house he uses. Upon entering, he will stumble upon her, and upon leaving, he will stumble upon her, see her weeping and see her unsightly appearance—all this, so that she should become despicable to him.-[Sifrei 21:9]

**and weep for her father and her mother** Why is all this necessary? So that an Israelite woman [i.e., this man’s Jewish wife] should be happy, and this [gentile captive woman] should be grief-stricken, an Israelite woman should be dressed up, and this one should make herself repulsive.-[Sifrei 21:11]

**14 And it will be, if you do not desire her** Scripture informs you that eventually you will despise her.-[Sifrei 21:14.

**You shall not keep her as a servant** Heb. תִּתְעַמֵּר בָּהּ לֹא . [This means:] “You must not use her [as a slave]” (Sifrei 21:16). In the Persian language, the term for slavery and servitude is עִמְרָא [the term used here]. I learned this from the Yesod of Rabbi Moses the Darshan.

**17 a double share** [The firstborn son takes a share] equal to that of two brothers [together].-[Sifrei 21:28]

**[and give him a double share] in all that he possesses** From here [we learn that] the firstborn son does not take [a double share] from that which [the father’s estate] is entitled to after the demise of the father, [e.g., from an uncollected debt,] as [he does] from what was in the father’s actual possession.-[Sifrei 21:29, Bech. 51b]

**18 wayward** Heb. סוֹרֵר , deviating (סָר) from the [proper] path.

**rebellious** Heb. מוֹרֵה , [meaning] one who disobeys the words of his father. [The word מוֹרֵה is] derived from [the same root as] the word מְמַרְיִם [meaning “to rebel”] (see Deut. 9:7).

**they shall chasten him** They must warn him in the presence of three [people, not to steal, nor to eat a certain quantity of meat and drink a certain quantity of wine (see further in Rashi)], and then they must have him flogged [by the court] (San. 71a; see Sifrei). [The Talmud (San. 71a) emends this to read: They must warn him in the presence of two (witnesses) and have him flogged in the presence of three (judges).] The wayward and rebellious son incurs punishment only if he steals [money from his father], consumes [at one meal] a tartemar [a weight equal to half a maneh] of meat, and drinks [at the same meal] half a log of wine, as it is said [referring to him] that “a glutton and a guzzler (וְסוֹבֵא זֹלָל) ” (verse 20), and [elsewhere,] it says, “Do not be among wine-guzzlers (בְּסוֹבְאֵי יַיִן) ), among gluttonous eaters of meat (בְּזוֹלְלֵי בָשָׂר) ” (Prov. 23:20), [which indicates that the term “guzzler” refers to wine and “glutton” refers to meat] (San. 70a, Sifrei). The wayward and rebellious son is executed on account of [what he will become in] the end—the Torah penetrates to his ultimate intentions. Eventually, he will squander his father’s money, seek what he has become accustomed to, not find it, and stand at the crossroads and rob people [killing them, thereby incurring the death penalty. Says the Torah, “Let him die innocent [of such crimes], rather than have him die guilty [of such crimes].”]- [San. 72b]

**21 and all Israel will listen and fear** From here, [we learn that] the court must make a public proclamation, announcing: “So-and-so has been stoned because he was a wayward and rebellious son!”-[San. 89a]

**22 If a man commits a sin for which he is sentenced to death** The juxtaposition of these passages [i.e., this one and that of the wayward and rebellious son] teaches [us] that if his father and mother spare him, he will eventually lead an evil life style and commit [grave] sins for which he will be sentenced to death by the court.-[Tanchuma 1]

**you shall [then] hang him on a pole** Our Rabbis said: All who are stoned [by the court] must [afterwards] be hanged, for the verse (23) says, “a hanging [human corpse] is a blasphemy of God.” [Thus, we find that the sin of blasphemy is connected with hanging,] and a blasphemer is punished by stoning. [Consequently, our Rabbis taught that all those stoned must be hanged.]-[San. 45b]

**23 For a hanging [human corpse] is a blasphemy of God** Heb. קָלַל אֱלֹהִים . This is a degradation of the [Divine] King in Whose image Man is created, and the Israelites are God’s children. This is comparable to two identical twin brothers. One [of them] became king, while the other was arrested for robbery and hanged. Whoever saw him [the second brother, suspended on the gallows], would say, “The king is hanging!” [Therefore, the king ordered, and they removed him (Reggio ed.).] -[Sanh. 46b] Wherever [the term] קָלָה appears in Scripture, it means treating lightly (הִקְלָה) and degrading. For example, “[And behold, you have with you Shimei the son of Gera...] and he cursed me with a severe curse (קָלַלְנִי קָלָה נְמַרְצָת וְהוּא) ” (I Kings 2:8). -[See II Sam. 16:5-13]

## Chapter 22

**1 and ignore them** [I.e.,] by covering one’s eyes, pretending not to see it.

**You shall not see... and ignore them** Heb. וְהִתְעַלַּמְתָּ ... לֹא-תִרְאֶה [lit., “You shall not see them... but rather, you shall ignore them!” What it really means is:] You shall not see them and ignore them [i.e., ignore your brother’s animals straying]; that is the simple meaning of the verse. Our Rabbis, however, explain that [although the verse clearly means that one must not ignore them, nevertheless, the verse is alluding to] situations when one is, in fact, permitted to ignore them [for example, if he is a kohen, and the animals have wandered into a cemetery, where kohanim may not enter, or if he is an honored sage, and it is beneath his dignity to lead animals or carry packages in public places—he may “ignore” them, and he is not obligated to return them to his brother].-[Sifrei 22:45, B.M. 30a]

**2 [And it shall be with you] until your brother seeks it out** Would you imagine that one should return it to him before he asks for it? Rather, [the meaning is that you must keep the animal] until you investigate him, [verifying] that he is is not a swindler [by demanding that he produce identifying signs]. -[B.M. 27b, Sifrei 22:47]

**whereupon you shall return it to him** That there shall be something left in it to return, that it should not consume its [whole] value in your house, so you should claim it from him [from the owner]. From here, [the Rabbis] said: Any animal that works and eats, should work and eat [the proceeds of its work]; and [any animal] that does not work, yet still eats, should be sold [by the finder, and the money restored to the owner].-[B.M. 28b]

**3 You shall not ignore [it]** You must not cover your eyes, pretending not to see it.

**4 You shall pick up [the load]** This is [the obligation of] טְעִינָה , “loading,” [i.e.,] to load up a burden that has fallen off it [the animal, as opposed to פְּרִיקָה , “unloading” a burden too heavy for the animal, delineated in Exod. 23: 5].-[B.M. 32a]

**[You shall pick up (the load)] with him** [I.e.,] with the owner. However, if the owner walks away, sits down, and says, “Since the commandment is incumbent upon you, if you want to load, [go ahead and] load!” you are exempt.-[B.M. 32a]

**5 A man’s attire shall not be on a woman** making her appear like a man, thereby enabling her to go among men, for this can only be for the [purpose of] adultery.-[Nazir 59a]

**nor may a man wear a woman’s garment** to go and abide among women. Another explanation: [In addition to not wearing a woman’s garment,] **a man must also not remove his pubic hair or the hair of his armpits [for this is a practice exclusive to women].**-[Nazir 59a]

**because... is an abomination** The Torah forbids only [the wearing of] clothes that would lead to abomination [i.e., immoral and illicit behavior].-[Nazir 59a]

**6 If a bird’s nest chances before you** This excludes [a bird nest that is] ready at hand. -[Chul. 139a, Sifrei 22:55]

**you shall not take the mother while she is on her young,** [whereas if she is only hovering overhead, you may take her from upon her young]. -[Chul. 140b]

**7 in order that it should be good for you, [and you should lengthen your days]** If in the case of a commandment easy [to fulfill, like this one] for which there is no monetary expense, Scripture says, “[Do this] in order that it should be good for you, and that you should lengthen your days,” then how much greater is the reward for [the fulfillment of] commandments that are more difficult to observe [or for which there is a monetary expense].-[Sifrei 22:64, Chul. 142a]

**8 When you build a new house, [you shall make a guard-rail for your roof]** If you have fulfilled the commandment of שְׁלִיחַ הַקָּיִץ , “sending away [the mother bird from her] nest,” you will eventually build a new house and fulfill the commandment of מִצְעָקָה , guard-rail, **because [the fulfillment of] one commandment pulls along with it [an opportunity to fulfill] another commandment [i.e., one commandment leads to another].** You will then come to [possess] a vineyard, a field, and fine clothes. Therefore, these passages are juxtaposed [that is, those just discussed, and the ensuing passages pertaining to vineyards, fields, and garments].-[Tanchuma 1]

**a guard-rail** Heb. מִצְעָקָה , a fence surrounding the roof. Onkelos renders: תִּיקָא , like a sheath (תִּיק) , which protects what is inside it.

**that the one who falls should fall** That one [who would fall] deserves to fall [to his death on account of his sins]; nevertheless, you should not be the one to bring about his death, for meritorious things are executed through meritorious people, while things of ill-fortune are executed through guilty people.-[Sifrei 22:68]

**9 [You shall not sow your vineyard together with] a mixed variety of species** [For example,] sowing in the same hand-throw [of seeds] wheat and barley, [the sowing together of which already constitutes one prohibition of כְּלָאֵי -"mixed variety of species" (see Lev. 19:19)], and grape seeds [the total combination of which now constitutes an additional prohibition of sowing the two diverse species in a vineyard].-[Ber. 22a]

**lest... become forbidden** Heb. תִּקְדָּשׁ , as the Targum [Onkelos] renders: תִּקְדָּשׁ , lit., become unclean. To anything repulsive to man, either in a positive sense, e.g., something holy, or in a negative sense, e.g., something forbidden, the term קִדּוּשׁ applies. For instance, "Do not come near me, lest I contaminate you (קִדְּשִׁיתִיךָ)" (Isa. 65:5) [according to Rashi on Shevuoth 18b, or, according to Rabbi Joseph Kara on Isa. 65:5: "lest I become contaminated by you"].[See Maskil L'David, Be'er Basadeh, Yosef Hallel, and Leket Bahir.] the increase Heb. הִמְלִאָה . This is the fullness מְלִי and increase, which a seed increases. -[See Pes. 25a]

**10 You shall not plow with an ox and a donkey** The same law applies to any two species in the world. [Similarly,] this law applies [also] to [merely] leading them together when they are bound to each other as a pair, for transporting any load.-[Sifrei 22:79-80, Kilayim 8:2]

**11 a mixture** Heb. שְׁעֻבָּה An expression denoting a mixture. Our Rabbis explained [this term to be an acronym of the terms]: שֹׁנֵעַ , combed, טָוּוּ , spun, and נָווּ , woven. [Thus, our Rabbis explain that the Torah prohibition of שְׁעֻבָּה applies only to materials combed, spun, and woven together].-[Sifrei 22: 81, Niddah 61b, see Rashi and Tos..]

**12 You shall make yourself twisted threads even from a mixture [of wool and linen].** For this reason, Scripture juxtaposes them [these two commandments: sha'atnez and tzitzith].-[Yev. 4a]

**13 [If a man takes a wife,]** is intimate with her, and despises her in the end he will...

**14 make libelous charges against her** One sin leads to another sin. He transgressed [the negative commandment of] "You shall not hate [your brother in your heart]" (Lev. 19:17); so eventually he will come to [commit the sin of] slander (לְשׁוֹן הָרַע) . -[Sifrei 22:87]

**this woman** We learn from here that he says nothing except in the presence of his opponent.-[Sifrei 22:89]

**15 The girl's father and her mother [shall obtain evidence...]** Let those who raised this evil offspring be disgraced because of her.-[Sifrei 22:90]

**16 And the girl's father shall say [to the elders]** [The father, but not the mother.] This teaches us that a woman is not permitted to speak in the presence of her husband [when others are present].- [Sifrei 22:91]

**17 and they shall spread the garment** **This is a figurative expression, meaning: they shall clarify the matter as ["clear"] as a [new] garment.**-[Sifrei 22:92, Keth. 46a]

**18 and chasten him** [with] lashes.-[Sifrei 22:93, Keth. 46a]

**20 But if this matter was true** [as corroborated] by witnesses, and there was warning, [proving] that she had committed adultery after her betrothal.-[Keth. 44b]

**21 [they shall take the girl out] to the entrance of her father's house** [as if to say:] "Look at the children you have reared!"-[Keth. 45a.]

**her father's house** Heb. בֵּית אָבִיהָ , [to be understood as] [בְּבֵית אָבִיהָ] "in her father's house."

**the men of her city** [I.e.,] in the presence of all the men of her city.-[Sifrei 22:100]

**22 both of them shall die** [The words "both of them" come] to exclude unnatural acts in which the man makes contact with the woman without intercourse], from which the woman derives no pleasure [thus not including "both of them" in the act].-[Sifrei 22:102, San. 66b]

**even** - אֲנִי , lit., also. This comes to include those who have relations after them. [I.e., after these two people have already been tried and sentenced to death for adultery, and before they are put to death, other people commit further adultery with them, these new people are also to be put to death for adultery, and we do not consider this couple as dead people.] Another explanation [of the expression אֲנִי שְׁנֵיהֶם]: To include the fetus. [I.e.,] if she was pregnant, they do not wait for her until she gives birth [but put her to death immediately, while still pregnant].-[Arachin 7a]

**23 And [another] man finds her in the city** Therefore, he lay with her. A breach [in a wall] invites a thief; had she remained at home, this would not have happened to her.-[Sifrei 22:103]

**26 for just as a man rises up [against his fellow and murders him, so is this case]** According to the simple meaning, this is the explanation: For she was coerced, and the man overpowered her, just like the case of someone who overpowers another person to kill him. Our Rabbis, however, interpreted it [as follows]: This one comes to teach, but instead he learns (San. 73a). [That is, it would seem at first glance, that the case of the murderer in the verse is cited in order to teach us something about the case of the betrothed girl who was raped, namely, that just as the murdered person was overpowered, so was this girl overpowered and coerced. However, with further examination, we learn something new from the case of this girl, which can be applied to the case of the murderer. And that is: just as in the case of the girl, we may save her from sin by killing her assailant, so it is, in the case of a murderer overpowering someone with the intent of murder, anyone is permitted to kill his assailant in order to save the life of the intended victim.]-[Sifrei 22:106]

## Chapter 23

**1 shall not take** [I.e.,] betrothal has no effect on her [even after the father's death], and he cannot legally marry her.- [Kid. 67a]

**nor shall he uncover the corner of his father's [cloak]** [This seemingly superfluous phrase comes to include] the שׁוֹמֵרַת אָבִיהָ of his father [i.e., the widow of his father's brother who died without children, who awaits (שׁוֹמֵרַת) her brother-in-law (אָבִיהָ) to either wed her or release her through the rite of הַלְיָצָה . See Deut. 25:5-10.] She is [thus] intended for his father [who is her brother-in-law]. But has he not already been admonished regarding her by [the verse] "[You shall not uncover] the nakedness of [i.e., commit incest with the wife of] your father's brother" (Lev. 18:14)? However, [the prohibition is repeated here] to make the transgressor liable on her account for two negative commands (Yev. 4a), and to juxtapose it to "A bastard (מְזֻזֵר) shall not enter [the assembly of the Lord," to teach us that a מְזֻזֵר , "bastard," is only [a child of] a forbidden union punishable by כְּרִית ["excision," as is the case with a child born of one who takes his father's שׁוֹמֵרַת אָבִיהָ]. All the more so [does it apply to one born] from a forbidden union punishable by the death sentence by the court, for in forbidden unions incurring the death penalty by the court, there is no case that does not [also] incur the penalty of כְּרִית [Yev. 49a]

**2 with injured testicles** [I.e.,] one whose testicles have been injured or crushed.-[Sifrei 23:111]

**whose member is cut** Heb. וְכָרִית שְׂפָקָה , one whose male organ is cut, [to the extent] that his semen no longer shoots forth in a continuous flow, but rather drips and trickles, and thus he cannot produce children.-[Yev. 75a]

**3 A bastard shall not enter the assembly of the Lord** [I.e.,] he shall not marry an Israelite woman.-[Yev. 77b]

**4 An Ammonite [or Moabite] shall not enter [the assembly of the Lord]** [I.e.,] he shall not marry an Israelite woman.-[Yev. 77b]

**5 Because** Heb. עַל־דְּבָרָךְ [lit., “because of the word,” i.e.,] because of the [word of] advice they gave you (sic), to cause you to sin.-[Sifrei 23: 114]

**on the way** when you were in [a state of] extreme exhaustion.-[Sifrei 23:114]

**7 You shall not [ever] seek out their welfare** [nor their good] Since it says [in the case of a runaway slave], “He may reside with you in your midst” (verse 17), one might assume that this one [the Ammonite or the Moabite] is the same. Therefore, Scripture states: “You shall not [ever] seek out their welfare [or their good]” -[Sifrei 23:114. See Yalkut Shimoni, Mossad Harav Kook, fn. 54]

**8 You shall not despise an Edomite Completely**, [but only the first two generations,] even though it is appropriate for you to despise him, because he went forth against you with the sword (see Num. 20:18- 21).

**You shall not despise an Egyptian Absolutely**, [but only the first two generations,] even though they cast your male [infants] into the Nile. What is the reason [that you may not despise them]? Because they hosted you in a time of dire need; therefore:

**9 Children who are born to them in the third generation** But other nations, are allowed [to marry Jews] immediately [after their conversion]. Thus, you learn from here that someone who causes a person to sin does worse to him than one who kills him, for one who kills him, kills him [only] in this world, whereas one who leads him to sin removes him from [both] this world and from the world-to-come. Therefore, Edom, who came forth against them with the sword was not [completely] despised. Similarly, Egypt, who drowned them. These, however, who caused them to sin, were [completely] despised.-[Sifrei 23:117]

**Ketubim: Tehillim (Psalms) 129:1-8, 130:1-8, 131:1-3, 132:1-18**

RASHI	TARGUM
1. A song of ascents. Much have they distressed me from my youth, Israel will say now.	1. A song <i>that was uttered</i> on the ascents <i>of the abyss</i> . Many are they who have oppressed me from my youth, let Israel now say:
2. Much have they distressed me from my youth, but also they have not prevailed against me.	2. Many are they who have oppressed me from my youth, yet they have not been able <i>to do me harm</i> .
3. <b>On my back, the plowmen plowed; they lengthened their furrow.</b>	3. <b>Upon my <i>body</i> the plowers have plowed, they have made their furrow long.</b>
4. The LORD is righteous/generous; He will cut the ropes of the wicked.	4. The LORD is righteous/generous; He has severed the bonds of the wicked.
5. May all those who hate Zion be ashamed and retreat.	5. They will be ashamed and withdraw: all those who hate Zion.
6. May they be like the grass <b>of the roofs</b> , which, before	6. They will be like the grass <b>of the rooftops</b> , <i>which</i> ,

RASHI	TARGUM
it is plucked, withers.	<i>before it blossoms, the east wind comes blowing on it and it has withered.</i>
7. Of which the reaper did not fill his hand, nor the gatherer his arm.	7. Which the reaper does not fill his hand with, nor the gatherer his shoulder.
8. <b>And the passers-by did not say, "May the blessing of the LORD be to you; we have blessed you in the name of the Lord."</b>	8. <b>And those who pass by do not say there, "The blessing of the LORD be upon you," nor will they answer, "We bless you in the name of the LORD."</b>
1. A song of ascents. From the depths I have called You, O LORD.	1. A song <i>that was uttered on the ascents of the abyss.</i> From the depths I have called You, O LORD.
2. O LORD, hearken to my voice; may Your ears be attentive to the voice of my supplications.	2. O LORD, <i>receive my prayer;</i> may your ears be attentive to the sound of my prayer.
3. O God, if You keep [a record of] iniquities, O LORD, who will stand?	3. If You will take note of iniquities, O Yah, LORD, who will remain?
4. For forgiveness is with You, in order that You be feared.	4. For there is forgiveness with You, so that You might be seen.
5. I hoped, O LORD; yea, my soul hoped, and I wait for His word.	5. I have waited, O LORD; my soul has waited, and for His <i>glory</i> I have waited long.
6. My soul is to the LORD among those who await the morning, those who await the morning.	6. My soul <i>has waited long</i> for the LORD, more than the watchmen <i>on the morning watch who watch to offer the morning sacrifice.</i>
7. Israel, hope to the LORD, for kindness is with the LORD and much redemption is with Him.	7. Israel waits long for the LORD, for with the LORD is loving-kindness, and with Him is much redemption.
8. And He will redeem Israel from all their iniquities.	8. And He will redeem Israel from all his iniquities.
1. A song of ascent by David. O LORD, my heart was not haughty, nor were my eyes raised on high, and I did not pursue matters greater and more wondrous than I.	1. A song <i>uttered on the ascents of the abyss.</i> O LORD, my heart is not proud, and my eyes are not lifted up, and I have not walked in things too great and wonderful for me.
2. I swear that I calmed and quieted my soul like a suckling on its mother; like a suckling was my soul with me.	2. Verily I have placed a hand <i>on my mouth</i> and silenced my soul <i>while listening to words of Torah,</i> like a weaned child at its mother's <i>breasts;</i> <i>I have become mighty in the Torah;</i> like a weaned child is my soul upon <i>Him.</i>
3. Israel, hope to the LORD from now to eternity.	3. Let Israel wait long for the LORD from now and forevermore.
1. A song of ascents. Remember, O LORD, onto David all his affliction.	1. A song <i>that was uttered on the ascents of the abyss.</i> Remember, O LORD, for David, all his affliction.
2. That he swore to the LORD, he vowed to the Mighty One of Jacob;	2. Who affirmed <i>before</i> the LORD a vow to the mighty one of Jacob.
3. That I will not come into the tent of my house, and I will not go up on the bed that was spread for me.	3. I will not <i>approach my wife,</i> I will not ascend to the couch of my repose,
4. <b>I will not give sleep to my eyes nor slumber to my pupils,</b>	4. <b>I will not give sleep to my eyes, slumber to my eyelids,</b>
5. <b>Until I find a place for the LORD, dwellings for the Mighty One of Jacob.</b>	5. <b>Until I find a place to build the sanctuary of the LORD, tents for the mighty one of Jacob.</b>
6. Behold we heard it in Ephrath; we found it in the	6. Behold, we have heard it in Ephrat, we have found it

RASHI	TARGUM
fields of the forest.	in the field of the forests <i>of Lebanon, the place where the fathers of old prayed.</i>
7. Let us come <b>to His Tabernacles;</b> let us prostrate ourselves <b>to His footstool.</b>	7. Let us enter <b>His tents,</b> let us bow down <b>to His footstool.</b>
8. Arise, O LORD, to Your resting place, You and the Ark of Your might.	8. Arise, O LORD, <i>abide in the dwelling-place of Your rest, You and the ark in which is Your Torah.</i>
9. Let Your priests be clothed with righteousness/generosity, and let Your devout ones sing praises.	9. Your priests will wear <i>clothing of righteousness/generosity, and your pious Levites will sing praise over your sacrifices.</i>
10. <b>For the sake of David Your servant, turn not away the face of Your anointed (Messiah).</b>	10. <b>Because of the merit of David your servant; when the ark comes through the middle of the gates, do not turn back the face of Solomon your anointed (Messiah).</b>
11. <b>The LORD has sworn to David in truth, from which He will never turn back, "Of the fruit of your body I will seat upon your throne.</b>	11. The LORD has affirmed to David in truth, <b>He will not turn from it: "One of the children of your belly I will set as a king on your throne."</b>
12. <b>If your sons keep My covenant, and this, My testimony, which I will teach them, also their sons will sit on your throne forever."</b>	12. <b>If your sons keep my covenant and this testimony of Mine that I will teach them, then your sons will forever sit on your throne.</b>
13. For the LORD has chosen Zion; He desired it for His habitation.	13. For the LORD is <i>pleased with Zion;</i> He has desired it for His habitation.
14. This is My resting place forever; here I will dwell for I desired it.	14. This is the resting place <i>of My presence</i> forever; here I will dwell, for I have desired it.
15. I will bless its provision; I will sate its needy with bread.	15. Her provisions I will surely bless; <i>and</i> her needy will have <i>their</i> fill of bread.
16. And its priests I will clothe with salvation, and its devout ones will sing praises.	16. And her priests I will clothe in <i>garments of redemption,</i> and her pious will surely sing praise.
17. <b>There I will cause David's horn to sprout; I have set up a lamp for My anointed (Messiah).</b>	17. <b>There I will cause to come forth a glorious king of the house of David; I have prepared a lamp for my anointed (Messiah).</b>
18. <b>His enemies I will clothe with shame, and upon him his crown will shine.</b>	18. <b>His enemies I will clothe with garments of shame; and his crown will glitter upon him.</b>

## Rashi's Commentary on Tehillim (Psalms) 129:1-8, 130:1-8, 131:1-3, 132:1-18

### Chapter 129

**3 the plowmen...they lengthened their furrow** That is the hill of the plowshare, as (I Sam. 13:14): “about half a furrow (מענה) [which] a yoke [of oxen plow in] a field.”

**6 which, before it is plucked, withers** Which, before they pluck it and uproot it from its place, is withered.

**7 his arm** Like (Isa. 49:22): “and they will bring your sons in [their] arms (בהצן),” aisselle in French, and so (Neh. 5:13): “Also I shook out my arm (הצני).”

## Chapter 130

**4 For forgiveness is with You You did not give permission to an agent to forgive, as it is said (Exod. 23:21): "for he will not forgive your transgression."**

**in order that You be feared for this, so that no man will rely on the forgiveness of another. (I found this.)**

**5 I hoped, O Lord; yea, my soul hoped one hope after another hope,** similar to (above 27:14): "Hope for the Lord, be strong and He will give your heart courage, and hope," and similar to "among those who await the morning, those who await the morning."

**6 My soul is to the Lord among those who await the morning I am among those who look forward to the redemption.**

**those who await the morning They look forward and repeatedly look forward for one end after another end. (I found this.)**

## Chapter 131

**1 my heart was not haughty, etc.** I did not behave with superiority. I did not make great things pleasures, buildings, and plantings as my son made. Behold I am with You like one who has no hands or feet, like an incomplete form lying before You.

**2 I calmed and quieted my soul upon You,** like a suckling who is placed upon his mother. גמול is one who sucks the breasts.

**like a suckling was my soul with me** My soul within me was before You as an infant sucking its mother's breasts.

## Chapter 132

**1 A song of ascents. Remember, O Lord, onto David all his affliction** The affliction of his soul, how he worked and toiled to find a place for You.

**5 Until I find a place** Until it will be known where the place of His sanctuary will be. (I found this.)

**6 we heard it** The tidings.

**in Ephrath** In the most esteemed and superior place, like (I Sam. 1: 1): "the son of Toku, the son of Zuph, an Ephrathite," **an important person, a palace dweller.** Another explanation:

**We heard it in Ephrath** In the Book of Joshua (ch. 15), who came from Ephraim. In all the boundaries he says, "And the border went up...and the border circled," but here he says, "And the border went up by the valley of the son of Hinnon... Jerusalem." Jerusalem is [therefore] found to be higher than all the lands, and it is fit for the Temple, as it is said (Deut. 17:8): "and you shall arise and ascend to the place, etc." This teaches [us] that the Temple is higher than the whole land of Israel. So it is expounded upon in tractate Zevahim (54b).

**we found it in the fields of the forest** In the boundary of Benjamin, who was likened to a beast of the forest, as it is said (Gen. 49:27): "Benjamin is a devouring wolf."

**7 Let us come there** to His Tabernacles.

**10 turn not away the face of Your anointed Solomon**, when he comes to place the Ark therein.

**12 and this, My testimony, which I shall teach them** This which I shall teach them.

**15 its provision** its food.

**18 will shine** Heb. יִצִיץ , which shine, like (Ezek. 1:7): “and they sparkled (וּנְצִיצִים) like the color of burnished copper.”

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## Meditation from the Psalms Psalm 129:1-8, 130:1-8, 131:1-3, 132:1-18

By: HH Rosh Paqid Adon Hillel ben David

Psalms 129 through 132 continue the Psalms of ascent that the Talmud<sup>1</sup> ascribes to King David. Our verbal tally, with the Torah, for these four psalms are “Enemies – אֵיב” and “Deliver / give - נָתַן”. Thus, we expect the righteous to find deliverance from their enemies, through the hand of HaShem, in these psalms. Psalm 129:1 begins with ‘*greatly afflicted*’. The Hebrew word underlying ‘afflicted’ (צָרָרְוִי) is from a root which conveys the sense of war, hatred, and pressure. This sense of ‘war’ connects our psalm with our Ashlamatah whose verbal tally with the Torah is found in the word ‘war’ (מִלְחָמָה).

Our Torah portion begins (21:10) and ends (23:9) with the same basic statement: “When the host goes forth against your enemies”. This admonition forms bookends which connect the subject matter between them. Thus we understand that the various sins described in our Torah portion are the very sins which will tend to ensnare us when we go out against our enemies.

Our psalms have similar bookends. We start out as the ones *greatly afflicted* (in 129:1) and we end with our enemies being subdued (132:18): *His enemies will I clothe with shame: but upon himself will his crown flourish*. Our opening pasuk (verse) forms the reason for ‘going out’ and our ending pasuk (verse) describes the **results** of our going out. We can expect, therefore, that these are the results available to the righteous/generous who observe the mitzvot (commandments) which are contained in our Torah portion. This also suggests that King David is describing his life of conflict, with his enemies, as he penned these psalms.

With **Psalm 129** the Levitical choir moves up to the tenth step. This psalm enjoins the reader to study Jewish history and see the diverse periods as a single story, a single panoramic picture painted by the hand of HaShem.

There are eight ‘ascents’ in this psalm.<sup>2</sup> The ascents are:

1. They have greatly afflicted me from my youth, say.
2. They have greatly afflicted me from my youth, not.
3. The plowers have plowed.

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

<sup>2</sup> Ibid.

4. The LORD.
5. Be confounded.
6. Which has withered.
7. With which... not.
8. And... have not said, the blessing of the LORD, we bless you, the LORD.

The blessing of v.8 is also the blessing found in Megillat Ruth. Compare:

*Tehillim (Psalms) 129:8* And the passers-by did not say, "May the blessing of the LORD be to you; we have blessed you in the name of the Lord."

*Ruth 2:4* And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless you

This connection suggests that we are looking at the roots of Mashiach ben David (Messiah son of David) – in these psalms, the ultimate King. Curiously, we are looking at the *tenth* ascent, in these Psalms of ascent. We have seen in a previous study<sup>3</sup> that the number ten always points to Mashiach (Messiah). Clearly this Psalm is picturing the life of Mashiach ben Yosef (Nessiah son of Joseph), as well as the life of King David. We say Mashiach ben Yosef (Messiah son of Joseph) because the book of Ruth concludes with the birth of King David, but it begins with the roots of those great ones who precede David.

With **Psalm 130** the Levitical choir moves up to the eleventh step. The eight "ascents"<sup>4</sup> of this psalm, are:

1. O Lord.
2. O Lord, my voice, my voice, the sound.
3. Pay heed to iniquities, O Lord.
4. Indeed, with You.
5. I wait for the Lord, my soul waits... I hope.
6. My soul waits for the Lord, among those, who watch for the morning, who watch for the morning.
7. Israel, hope for the Lord, for with the Lord... redemption.
8. He will redeem, Israel, his iniquities.

With **Psalm 131** the Levitical choir moves up to the twelfth step. The three "ascents"<sup>5</sup> of this psalm are:

1. O LORD... not (אֵל, lo)... nor (אֵל, v'lo)... and not (אֵל, v'lo).
2. Surely (אִמ־לֹ, im-lo)... like a weaned child beside its mother: my soul is to me like a weaned child.
3. The LORD.

In our first verse, David is describing his heart at the time he was anointed as King over Israel by Shmuel the Prophet.<sup>6</sup>

*Tehillim (Psalms) 131:1* A song of ascent by David. O LORD, my heart was not haughty, nor were my eyes raised on high, and I did not pursue matters greater and more wondrous than I.

This is the opposite attitude of the one who would have illicit relations with a woman, which are forbidden by our

<sup>3</sup> <http://www.betemunah.org/ten.html>

<sup>4</sup> Mikraoth Gedoloth - The Book of Psalms, volume 3, A new English translation by Rabbi A.J. Rosenberg.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

Torah portion. The one who engages in this behavior is one who sees himself as being above others and his needs eclipsing the needs of others. This first verse, of Psalm 131, forms a thematic connection with our Torah portion.

With **Psalm 132** the Levitical choir moves up to the thirteenth step. The eighteen “ascents”<sup>7</sup> of this psalm are:

1. O Lord... for David.
2. He swore forever... to the Lord... to the mighty One of Jacob.
3. I will not come... nor... mount.
4. I will not give.
5. Until I find a place for the Lord, a habitation for the mighty One of Jacob.
6. We found it.
7. Let us come into His dwelling places.
8. Arise, O Lord, to Your resting place.
9. May Your priests be clothed... and may Your pious ones shout for joy.
10. David... turn away... Your anointed.
11. The Lord has sworn to David... He will turn... upon your throne.
12. If your children... their children will sit on your throne forevermore.
13. He has desired it for His habitation.
14. My resting place forever... I will dwell... I desire it.
15. I will abundantly bless.
16. I will clothe her priests... and her pious ones will surely shout for joy.
17. Of David... for my anointed.
18. I will clothe.

This psalm speaks of David’s desire to build the Temple. David had a long time to collect the Temple building materials and instruct his son in the crafting of the Temple. In a way, when we obey the mitzvot (commandments) of our Torah portion, then we build ourselves into a sanctuary. It is this sanctuary which will merit that HaShem should defeat our enemies.

***Tehillim (Psalms) 132:4-5** I will not give sleep to my eyes nor slumber to my pupils, 5. Until I find a place for the LORD, dwellings for the Mighty One of Jacob.*

Rashi shows us that v.6 is another clear reference to Ruth:

*in Ephrath - In the most esteemed and superior place, like (I Sam. 1: 1): “the son of Toku, the son of Zuph, an Ephrathite,” **an important person, a palace dweller.***

Naomi and her husband and sons were all Ephratites:

***Ruth 1:1-2** Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-Judah went to sojourn in the country of Moab, he, and his wife, and his two sons. 2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, **Ephrathites** of Bethlehem-Judah. And they came into the country of Moab, and continued there.*

Ruth’s son, Obed, contained the Ephratite soul of Machlon, Naomi’s son.

***Ruth 4:13-17** So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her*

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<sup>7</sup> Ibid.

*conception, and she bare a son. 14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. 17 And the women her neighbours gave it a name, saying, **There is a son born to Naomi**; and they called his name Obed: he is the father of Jesse, the father of David.*

This helps us to understand that the entire Messianic line of kings, which are descended from Ruth and Boaz, they were all Ephratites – palace dwellers. In Mashiach ben David (Messiah son of David), the culmination of this Kingly line, we find our deliverance from our enemies.

The end of this psalm shows that David’s sons will reign as well as Mashiach ben David (Messiah son of David).

*Tehillim (Psalms) 132:11-12 + 17 The LORD has sworn to David in truth, from which He will never turn back, "Of the fruit of your body I will seat upon your throne. 12. If your sons keep My covenant, and this, My testimony, which I will teach them, also their sons will sit on your throne forever." ... 17. There I will cause David's horn to sprout; I have set up a lamp for My anointed (Messiah).*

My opening paragraph indicated that our verbal tally, with the Torah, for these four psalms are “Enemies – אֵיבֹ” and “Deliver / give - נָתַן”. Thus we expect the righteous/generous to find deliverance from their enemies, through the hand of HaShem. Our portion of Mordechai (15:33-39) contains the death of Yeshua by his own will. With his death, Yeshua became the one who would deliver the Gentiles from their sins. Our sins represent the ultimate enemies who separate us from HaShem. Our verbal tallies with the Torah portion, thus connect us also with our portion of Mordechai.

## Aslamatah: Isaiah 2:4-7 + 5:1-6

RASHI	TARGUM
1. ¶ The word that Isaiah, son of Amoz, prophesied concerning Judah and Jerusalem.	1. The word of <i>prophecy</i> which Isaiah the son of Amoz prophesied concerning the men of Judah and the inhabitants of Jerusalem.
2. And it shall be at the end of the days, <b>that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills,</b> and all the nations shall stream to it.	2. And it will come to pass in the end of days that <b>the mountain of the sanctuary of the LORD will be established at the head of the mountains, and raised above the hills;</b> and all kingdoms will turn to worship upon it,
3. And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.	3. and many peoples will come, and say: "Come, and let us go up to the mountain of the sanctuary LORD, to the house of the Shekinah of the God of Jacob; that he may teach us ways that are correct before Him and that we might walk in the teaching of his Law." For out of Zion will go forth the Law, and the teaching of the word of the LORD from Jerusalem.
4. <b>And he shall judge between the nations and reprove many peoples, and they shall beat their swords into plowshares and their spears into pruning</b>	4. <b>And he will judge between kingdoms, and will reprove many peoples, and they will beat their swords into ploughshares, and their spears into</b>

RASHI	TARGUM
<b>hooks; nation shall not lift the sword against nation, neither shall they learn war anymore. {P}</b>	<b>pruning hooks; people will not take up a weapon against people, neither will they learn war any more.</b>
5. ¶ "O house of Jacob, come and let us go in the light of the Lord."	5. <i>Those of the house of Jacob will say, "Come, and let us walk in the teaching of the Law of the LORD. "</i>
6. For You have forsaken Your people, the house of Jacob, for they are full of [witchcraft] from the East and soothsayers like the Philistines, and with children of gentiles they please themselves.	6. For you have <i>forsaken the fear of the Strong One</i> , who was your Savior, <i>you of the house of Jacob</i> , because <i>your land</i> is filled with <i>idols as</i> from the east, and soothsayers like the Philistines, <b>and they go in the customs of the Gentiles.</b>
7. And his land became full of silver and gold, without end to his treasures; and his land became full of horses, without end to his chariots.	7. And their land is filled with silver and gold, and there is no end to his treasures; and their land is filled with horses and there is no end to his chariots.
8. And his land is full of idols; to the work of his hands he prostrates himself, to that which his fingers made.	8. And their land is filled with idols; they bow down to the work of their hands, to that which their fingers have <i>prepared</i> .
9. And man has become bowed down, and man has become humble, and You shall not forgive them.	9. So man is humbled, and <i>men s strength faints-and</i> You <i>will not forgive them!</i>
10. Come into the rock and hide in the dust, because of fear of the Lord and because of the splendor of His pride.	10. <i>They will enter to flee in flight in the caves of the rocks, and to hide in the dust from the fearful one, the LORD, and from the brilliance of His glory.</i>
11. The haughty eyes of man will be humbled, and the height of men shall be bowed down, and the Lord alone shall be exalted on that day. {P}	11. The haughty looks of man will be <i>humbled</i> and men's <i>strength will faint</i> ; and the LORD alone is <i>strong</i> in that <i>time</i> .
1. ¶ I will now sing for my beloved the song of my beloved about his vineyard; my beloved had a vineyard in a fertile corner.	1. <i>The prophet said, I will sing now for Israel-which is like a vineyard, the seed of Abraham, My friend-My friend's song for his vineyard: My people, My beloved Israel, I gave them a heritage on a high hill in fertile land.</i>
2. And he fenced it in, and he cleared it of stones, and he planted it with the choicest vines, and he built a tower in its midst, and also a vat he hewed therein; and he hoped to produce grapes, but it produced wild berries.	2. And <i>I sanctified them and I glorified them and I established them as the plant of a choice vine</i> ; and <i>I built My sanctuary in their midst, and I even gave My altar to atone for their sins; I thought that they would do good deeds, but they made their deeds evil.</i>
3. And now, dwellers of Jerusalem and men of Judah, judge now between me and between my vineyard.	3. <i>Prophet, say to them, Behold, the house of Israel have rebelled against the Law, and they are not willing to repent. And now, O inhabitants of Jerusalem and men of Judah, judge now My case against My people.</i>
4. What more could I have done for my vineyard that I did not do in it? Why did I hope to produce grapes and it produced wild berries?	4. What more <i>good did I promise to do for My people that I have not done for them? When I thought they would do good deeds, why did they make their deeds evil?</i>
5. And now, I will inform you what I am going to do to my vineyard. I will remove its hedge, and it shall be eaten up; breach its walls, and it shall be trampled.	5. And now I will tell you what <i>I am about to do to My people. I will take up my Shekhinah from them, and they will be for plundering; I will break down the place of their sanctuaries, and they will be for trampling.</i>
6. And I will make it a desolation; it shall neither be pruned nor hoed, and the shamir and desolation will	6. And I will make them [ <i>to be</i> ] <i>banished; they will not be helped and they will not be supported, and they will</i>

RASHI	TARGUM
come up [over it]; and I will command the clouds not to rain upon it.	<i>be cast out and forsaken; and I will command the prophets that they prophesy no prophecy concerning them.</i>
7. For the vineyard of the Lord of Hosts is the House of Israel, and the people of Judah are the plant of His joy; and He hoped for justice, and, behold, there was injustice; for righteousness, and behold, an outcry. {P}	7. For the <i>people</i> of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant; <i>I thought that they would perform judgment, but behold, oppressors; that they would act innocently, but behold, they multiply sins.</i>

## Rashi on Isaiah 2:4-7 + 5:1-6

**2 At the end of the days** after the rebels perish.

**firmly established** fixed.

**at the top of the mountains** **On a mountain that is the head of all the mountains in the importance of the mountains.**

**and it shall be raised above the hills** **The miracle performed on it, will be greater than the miracles of Sinai, Carmel, and Tabor.**

**will stream** will gather and stream to it like rivers.

**3 to the house of the God of Jacob** Since he [Jacob] called it [the Temple site] Beth El [the house of God], therefore, it will be called on his name, but Abraham called it a mount, “On God’s mount shall He appear” (Gen. 22:14); Isaac called it a field, “to meditate in the field” (ibid. 24:63).

**4 into plowshares** koltres in O.F.

**pruning hooks** sarpes in O.F. [serpes in modern French], with which they prune the vineyards.

**5 O house of Jacob...** The nations will say this to them, and this verse refers back to the verse [commencing with], “And many peoples shall go...”

**come and let us go in the light of the Lord** They will say this to them. Jonathan, however, renders: And those of the house of Jacob will say, [“Come and let us go in the teaching of the Law of the Lord”].

**6 For You have forsaken** Your people, the house of Jacob The prophet addresses the Shechinah and says, “For until now You have forsaken Your People because of their iniquity.” [Other editions read:] “...that which You have forsaken Your people was because of their iniquity, for they are full of [witchcraft] from the East,” and the entire section, and all the chapters follow one another, until (ch. 5) “I will sing now...” Therefore, in the end of days, when the sinners perish, it will be good for them (Parshandatha). (Another explanation is: The prophet admonishes them and says this to them, “For

you have forsaken your people, O house of Jacob..." You have forgotten [the deed of your people Parshandatha] the good deed through which you became a people, you house of Jacob.)

**for they are full...from the east** Their hosts have become full of the deeds of the Arameans who dwell in the East, who were sorcerers and used the name of pagan deities. [Other editions read:]...and used the name of defilement [sorcery and demonism Rashi ad loc.], as we say in Ch. Chelek (Sanh. 91a): "Abraham gave gifts" (Gen. 25:6). He gave them the name of defilement and sent them away to the land of the East [as quoted by Parshandatha].

**and with children of gentiles they please themselves** They cohabit with the daughters of the heathens and mingle with them, and they would bear children to them, with whom they are always pleased, and they occupy themselves [with them] and long for them and bother with them. This is an expression similar to [that of] (Job 36:18) "lest he incite you because of abundance (בְּשֹׁפָק) " [debatement in O.F].

**7 end** Heb. הִקְצָה , an expression derived from קָץ .

**8 they prostrate themselves** Heb. יִשְׁתַּחֲוּוּ . Although the form is future, it is to be rendered like מִשְׁתַּחֲוִיִּים , they prostrate themselves.

**9 And man has become bowed down** [This refers to] inferior [men].

**and man has become humble** [This refers to] great [men], heroes, and warriors.

**and You shall not forgive them** The prophet says to the Holy One, blessed be He: And I know that you shall not forgive them from punishing them.

**10 Come into the rock** To come into the rock to escape in the cracks of the rocks.

**and hide in the dust** and to hide in the dust.

**11 The haughty eyes of man** [This means] the haughty spirit, and so every expression of haughty eyes in the Scriptures, as it is said: "Whoever is haughty of eye, lustful in heart..." (Ps. 101:5).

## Chapter 5

**1 I will now sing for my beloved** The prophet says: "I will now sing for my beloved and in his place and as his messenger. [The word לְיָדֵי would usually mean, 'to my beloved.'] Similar to (Exodus 14:4): "The Lord will wage war for you (לְכַבֵּךְ) , for you [not 'to you']."

**the song of my beloved about his vineyard** This is the song of my beloved that he sang for his vineyard, about his vineyard, as (Genesis 26:7): "And the people of the place asked about his wife (לְאִשְׁתּוֹ) , about his wife [not 'to his wife']."

**a vineyard in a fertile corner** in a corner that produces fat fruit, like good oil.

**fertile** Heb. בן־שמן [lit. the son of oil, i.e.,] a corner fit for oil, for olives to produce oil, [like] (I Samuel 20:31) בן־מוֹת , [lit. a son of death,] fit to die. This is a parable, and at the end of the section, he will explain it.

**2 And he fenced it** in Heb. וַיִּצְדֵּקְהוּ . He fenced it and walled it around, surrounded like a sort of ring, translated into Aramaic as עֵיזְקָא .

**and he cleared it** of stones Heb. וַיִּסְקֶלְהוּ . He cleared it of the stones that are detrimental to the vines, comp. (infra 62:10) “Clear of stones (מֵאֲבָן סְקֵלוֹ) .”

**and he planted it** with the choicest vines They are the best of all branches for planting.

**and he built a tower in its midst** A press in which to press the grapes.

**and also a vat he hewed therein** Heb. יִקָּב , the pit that is before the press, to receive the wine. Likewise, every יִקָּב in Scripture is an expression denoting a pit. Likewise (Zechariah 14:4), עַד יִקָּבֵי הַמֶּלֶךְ , which Jonathan renders, “Until the King’s pits.” This is the depth of the ocean. Therefore, the expression of hewing applies, just like (Deut. 6:11): “and hewn pits.”

**and he hoped to produce grapes** And my beloved hoped that this vineyard would produce grapes for him.

**and it produced wild berries** Heb. בָּאֲשֵׁים . Similar to grapes, and they are called lanbrojjes in O.F.

**5 I will remove its hedge** I will remove the fence that covers and protects it. מְשׁוּכָה is a fence of thorns; גֹּדֶר is a fence of stones.

**and it shall be** [i.e.,] the vineyard.

**eaten up** For cattle and wild beasts will graze there.

**6 And I will make it a desolation** Heb. בְּתֵה , an expression of desolation and emptiness. Compare (infra 7:19): “in the desolate valleys (הַבְּתוֹת) .”

**nor hoed** Heb. יַעְדֵּר ; this is an expression of digging in a vineyard.

**the shamir and desolation will come up** Heb. וְשָׁיִת שָׁמִיר . Menahem ben Seruk interprets them as kinds of thorns (Machbereth Menahem p. 176), but I say that “shamir” is a word denoting a strong worm that splits stones, with which Solomon built the Temple, like the matter that is written (Ezekiel 3:19), “Like a shamir, stronger than rock.”

**desolation** Heb. שָׁיִת , an expression similar to (Lamentations 3:47), “desolation (הַשָּׁאֵת) and breach,” an expression similar to (infra 6:11), “shall be made desolate (תִּשָּׁאֵת) [as a wilderness]; i.e., it will be] empty with no one seeking it to enter it, and thereby worms will overrun it.

**7 For the vineyard of the Lord of Hosts is the House of Israel** To this vineyard are you compared, O House of Israel, for all that He did for this vineyard, He did for Israel. The vineyard represents Adam, for we find in Midrash Aggadah, in many places in Tanhuma, and in Genesis Rabbah [that] these passages are expounded concerning him, e. g., Adam was not expelled from Paradise until he reviled and blasphemed, as it is said: And He hoped to produce grapes,... (Gen. Rabbah 19:12). And in another place we find: He appointed guards over him that he should not eat from the Tree of Life, as it is said (verse 6): “And I will command the clouds...” (ibid. 21:8). And in this manner, [the following verses] can be expounded concerning him:

**My beloved had a vineyard.** A vineyard This [alludes to] Adam.

**My beloved** This is the Holy One, blessed be He. In a fertile corner in the Garden of Eden.

**And he fenced it in** with the ten canopies mentioned in Ezekiel (28), in the section dealing with Hiram, king of Tyre.

**And He cleared it of stones** Of temptation, until he ate from the tree, and temptation gained entry into him.

**And He planted it with the choicest vines** The beginning of his formation was from the place of the altar.

**And He built a tower in its midst** And He breathed into his nostrils the spirit of life, from the heavenly beings.

**And also a vat** He hewed therein A spring flowing, the fountain of wisdom.

**And He hoped to produce grapes** that he would thank Him and praise Him.

**And it produced wild berries** putrid things; he reviled and blasphemed.

**Judge now** Since the end of the parable comes to say that they too did like him, he asks them the judgment.

**I will inform you what I decided to do to him** and I did.

**I removed its hedge** I expelled him from amidst his canopies.

**And it shall be eaten up** His end will be to die and to be ruled over by wild beasts.

**Breach its wall** I expelled from the enclosure of Paradise.

**And I made it a desolation** I made him dwell in desolation, for I did not give the Torah in his days.

**It shall neither be pruned nor hoed** They will learn from him neither merit nor good deeds.

**The shamir and desolation will come up** Temptation ruled over him and his posterity, to perform corrupt deeds.

**And I commanded the clouds** I appointed guards over him to guard the way of the Tree of Life.

**7. For the vineyard of the Lord of Hosts is the House of Israel** For the House of Israel is to Me like that vineyard; The ten tribes were to Me like a vineyard producing wine, like an olive orchard, in a fat corner, in a fat land, [producing anointing] oil for the priesthood, [anointing] oil for the kingdom, oil for the Menorah, oil for the meal offerings. I fenced them in first with the encirclement of the clouds of glory in the desert and I cleared them of stones, i.e., I cleansed them of the transgressors of the generation. I planted them with the choicest vines (שׁוֹרֵק) six hundred and six commandments, like the numerical value of שׁוֹרֵק, I added for them to the seven commandments that the children of Noah were commanded. I built a tower in their midst, My Tabernacle and My Temple, and also a vat, the altar and the pits [the pits by the side of the altar into which the remainder of the libations was poured.]

And it produced wild berries They corrupted their deeds.

**And now, dwellers of Jerusalem and men of Judah** who have not yet been exiled, please judge between me and between them concerning the evil that I brought on them; who sinned against whom?

**What more could I have done** beneficial deeds

**for My vineyard,** and I have not done for it?

**Now I will inform you** Even you who anger Me what is fitting in My eyes to do to My vineyard, according to all that I did to Adam, viz.

**to remove its hedge** I will remove My Shechinah from them, the Shechinah that covers them, as it is said (infra 22:8), “And He bared the covert of Judah.”

**Breach its wall** I will demolish its walls.

**And I will make it a desolation** And I will make them forsaken [from Targum Jonathan].

**It will neither be pruned nor hoed** They will not be visited nor will they be supported. [from Targum Jonathan].

**And the shamir and desolation will come up** And they will be wandering and forsaken, represented by the שְׁמִיר וְשִׁית [desolation] of the vineyard, and regarding the vineyard itself in another place, it is rendered יְבוּרָה וְהַבְּרָא, desolate and fallow.

**And I will command the clouds** And I will command the prophets not to prophesy on your behalf [Jonathan]. Prophecy is analogous to rain, which the clouds receive from heaven; so do the prophets receive the divine prophecy.

**The plant of His joy** Comp. נָטַע (Job 14:9), but since it is in the construct state, it is vowelized with a patach, like (Num. 7:88) בְּקָר וְזָבַח הַשְּׁלָמִים , “the cattle of the peace offerings.”

**and He hoped that they would perform justice, and behold, there was** מְשֻׁפָּח , an accumulation of sin upon sin, like (I Sam. 26:19), “From cleaving (מִהִסְתַּפֵּחַ) ,” also (ibid. 2:36), “Take me now into (סִפְחָנִי) .” Another explanation is that it is an expression of a lesion, and since it is a similar expression, for, in pronunciation, מְשֻׁפָּח resembles מְשֻׁפֵּט , and so, זָעָקָה resembles זָעָקָה , it fell through divine inspiration into the prophet’s mouth.

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## In The School of the Prophets Isaiah 2:4-7 + 5:1-6

By: Hakham Dr. Yosef ben Haggai

As usual, our Prophetic Lesson for this Sabbath in the Hebrew text extends along three Petuchot (Closed Paragraphs) – the first starting in Isaiah 2:1 and concluding at Isaiah 2:4, the second Petucha (Closed Paragraph) starts in Isaiah 2:5 until verse 11, and the third Petuch (Closed Paragraph) from Isaiah 5:1-7. However, our Sages full of compassion for the congregation stipulated that for public reading from the Teba (pulpit) we should only read from the Prophets ten verses (Isaiah 2:4-7 + 5:1-6). This of course, does not limit the preacher to refer or use in the course of his homily (sermon) from Micah 2:1 through to v.11 + Isaiah 5:1-7. In fact one of the most interesting parts of this Ashlamatah (Lesson from the Prophets) is not read in public this week.

The verbal tally between our Torah Seder and Ashlamatah (Lesson from the Prophets) is as follows:

### Deuteronomy 21:10 –

כִּי-תֵצֵא לְמִלְחָמָה, עַל-אֹיְבֶיךָ; וַנִּתְּנוּ יְהוָה אֱלֹהֶיךָ, בְּיָדְךָ--וְשָׁבִיתָ שְׁבוּיָיו.

10 When you go forth to **war** against your enemies, and the LORD your God delivers them into your hands, and you carry them away captive,

### Isaiah 2:4

וְשִׁפְטוּ בֵּין הַגּוֹיִם, וְהוֹכִיחַ לְעַמִּים רַבִּים; וְכָבְדוּ חַרְבוֹתָם לְאַתְמִים, וְחַגְוִיתוּתֵיהֶם לְמִזְמָרוֹת--לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי תָּרַב, וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

4 And He will judge between the nations, and will decide for many peoples; and they will beat their swords into plowshares, and their spears into pruning-hooks; nation will not lift up sword against nation, neither will they learn **war** any more.

Isaiah 2:2-5 (although the paragraph end in verse 4) presents us with a proselitistic program for those who live Torah and establish righteousness/generosity. Here we read:

RASHI	TARGUM
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RASHI	TARGUM
2. And it shall be at the end of the days, <b>that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills,</b> and all the nations shall stream to it.	2. And it will come to pass in the end of days that <b>the mountain of the sanctuary of the LORD will be established at the head of the mountains, and raised above the hills;</b> and <i>all kingdoms will turn to worship upon it,</i>
3. And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.	3. and many peoples will come, and say: "Come, and let us go up to the mountain of <i>the sanctuary</i> LORD, to the house of <i>the Shekhinah</i> of the God of Jacob; that he may teach us ways <i>that are correct before</i> Him and that we might walk in <i>the teaching of his Law.</i> " For out of Zion will go forth the Law, and <i>the teaching of the</i> word of the LORD from Jerusalem.
4. <b>And he shall judge between the nations and reprove many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore. {P}</b>	4. <b>And he will judge between kingdoms, and will reprove many peoples, and they will beat their swords into ploughshares, and their spears into pruning hooks; people will not take up a weapon against people, neither will they learn war any more.</b>
5. ¶ "O house of Jacob, come and let us go in the light of the Lord."	5. <i>Those of the</i> house of Jacob will say, "Come, and let us walk in <i>the teaching of the Law</i> of the LORD. "

**And it will be at the end of the days** - וְהָיָה בְּאַחֲרֵית הַיָּמִים – V’Hayah B’Acharit HaYamim. Some interpret this to mean “when Messiah comes,” however I believe that this also refers the period of time from the time the Master came up to the time that he comes back again. The problem of course is whether we interpret this passage literally or whether we do it allegorically or even metaphorically or even symbolically. Depending on which of these four levels of Hermeneutic we apply we will surely obtain different interpretations.

Taking it from the minimum base of an allegorical understanding, **“the mountain of the sanctuary of the LORD will be established at the head of the mountains, and raised above the hills; and all kingdoms will turn to worship upon it,”** (Isaiah 2:2) may refer to the Esnogas throughout Diaspora. Thus for example, the Jewish Eyclopedia<sup>8</sup> states:

As the place of public worship, the synagogue became the pivot of each community, just as the Sanctuary at Jerusalem had been the center for the entire people. Ezek. 11:16, **“Yet will I be to them as a little sanctuary,”** was rightly interpreted, therefore, to mean that in its dispersion Israel would retain the synagogue as a sanctuary in miniature in compensation for the loss of the Temple (Targ. ad loc.), and the community crystallized around the synagogue, the only possible organization for the Jews of the Diaspora.

And further:<sup>9</sup>

The codes teach, further, on the strength of a saying ascribed to Rab (Shab. 11a), that the building should stand in the highest part of the town (comp. Prov. 1:21) and rise above all surrounding edifices. Of course, this rule can not always be carried out where the Jews live as a small minority in a town of Gentiles; but a synagogue should never occupy the lower part of a house which contains bedrooms in an upper story. According to a tosefta, the doors of the synagogue should be in the east; but the opinion has prevailed that

<sup>8</sup> See: <http://www.jewishencyclopedia.com/articles/14160-synagogue> , “SYNAGOGUE” By: Wilhelm Bacher, Lewis N. Dembitz

<sup>9</sup> Ibid.

they should be opposite the Ark and in that part of the room toward which the worshipers face in prayer.

Then in Talmud Babli Tractate Meg. 29a, it is written:

“Expounded Rava: What [is meant by what] is written, “Lord, you have been a dwelling place for us” (Psa. 90: 1)? These are the synagogues and academies. Said Abbaye: Initially I used to study at home and pray in the synagogue. After I heard what David said [namely], “Lord, I loved the place of your house” (Psa. 26: 8), I studied in the synagogue.

It is taught: R. Eleazar HaKapar says: The synagogues and academies that are in Babylonia will be established in the Land of Israel, as is said “for like Tabor will come from the mountains, and like Carmel will come from the sea” (Jer. 46:18). And the matter is an inference from minor to major. Just as Tabor and Carmel, which came only for a while to learn Torah, are fixed in Israel, how much more so [should this apply to] synagogues and academies, in which they read the Bible and spread Torah!”

As can be seen, the Esnoga, wherever it may be in Diaspora is considered part of the Temple Grounds, and in fact, one day, all Esnogas in the Diaspora will be taken by G-d back to Erets Yisrael. The Esnoga, therefore, in its Diaspora setting is meant to be not only a place for the Jewish community to pray, learn Torah, and serve to uphold the community in its various functions, but it also is supposed to be a well oiled and perfectly functioning proselitistic mechanism – **“and all kingdoms will turn to worship upon it,”** (Isaiah 2:2).

In view of this statement concerning the perfect will of G-d, most blessed be He, notwithstanding the Masoretic Petucha (paragraph divider), v. 5 addresses all Israel therefore and admonishes: **“Come, and let us walk in the teaching of the Law of the LORD”** (Isaiah 2:5). This, therefore explains that **“a walking in the teaching of the Law of the LORD”** is at the heart of the Jewish Esnoga. And in the edict of the Jerusalem Council, recorded in Acts 15:21, a series of bindings are placed upon the Gentiles “turning to G-d from worshiping idols” and concludes with the admonition – “for the rest you have Moses who has those proclaiming him in every city from ancient generations, being read in the Synagogues every Sabbath.”<sup>10</sup> In other words, the Esnoga is a place where Jews and Gentiles learn to: **“walk in the teaching of the Law of the LORD”** so that **“all kingdoms will turn to worship on it (all the Jewish Esnogas).**

This accords perfectly with the triumphant cry by the Master from the cross - **“Eil, Eil, Lemana Shabaqthani”**<sup>11</sup> (Mark 15:34)! Errico & Lamsa<sup>12</sup> explain these triumphant words of the Master from the cross as follows:

Yeshua had often told his disciples that he would be rejected, condemned to death and crucified-that Scriptures which foretold his death must be fulfilled. Isaiah, the great Hebrew prophet, had predicted Yeshua’s rejection and death.<sup>13</sup> Yeshua had also assured his disciples that in spite of the cruel death he was to face, he would rise from among the dead on the third day. On their last journey to Jerusalem, Yeshua predicted that his disciples would leave him and flee for their lives: “For behold, the hour is coming, and it has now come, when you will be dispersed, every man to his own country, and you will leave me alone; and yet I am never alone, because the Father is with me.”<sup>14</sup>

<sup>10</sup> My own rendition of the Greek Text.

<sup>11</sup> As per: Magiera, J.M. (2009), Aramaic Peshitta New Testament, Vertical Interlinear, Light of the Word Ministry, Vol. I, p.352. George M. Lamsa, (1957) The Holy Bible From Ancient Eastern Manuscripts, Philadelphia: A.J. Holman Co., p.1010, has “Eli, Eli Lemana Shabakthani” and translates it to: “My God, My God, for this I was spared!”

<sup>12</sup> Errico, R.A. & Lamsa G.M. (2001), Aramaic Light On The Gospels of Mark & Luke: A Commentary On The Teachings of Jesus From the Aramaic And Unchanged Near Eastern Customs, Smyrna, Georgia: Noohra Foundation, pp. 93-96.

<sup>13</sup> Isaiah 53:1-5

<sup>14</sup> John 16:32, Aramaic Peshitta text, Lamsa Translation

Also, when Yeshua was praying in Gethsemane, he had placed himself completely in God's hands and became willing to drink the cup of death. He could have asked God for help, and we are told that many legions of angels would have been sent to his aid, but Yeshua was not afraid of death. He was ready to reveal that the awesome power of death and the fearful grave were not a barrier between human beings and God. He was going to show that humanity is immortal and indestructible, because a human being bears the image and likeness of God - and God is indestructible. Through his death on the cross, Yeshua was to triumph over death; through his resurrection, he would give life a new meaning.

A famous Near Eastern writer and commentator, Isho'dad of Merv, Bishop of Hadatha, says that these words were uttered on the cross to make known Yeshua's immeasurable love and faithful obedience to God. Yeshua was obedient to God to the extent that he shed his blood on the cross for the sake of humanity. How could God as a loving Father forsake his obedient son, who gave his life for the sake of God's children?

Furthermore, this Semitic writer says that God had not forsaken Yeshua but that the prophet from Galilee was willing to suffer for our sakes. In his commentary on Matthew 27:46, he very clearly interprets the words of Jesus as God being with him in suffering, on the cross, in death, and in the grave. He also informs us that the sun and the moon darkened as a sign of mourning. This was typical Semitic poetic style of writing, indicating that the entire universe was sharing in this great tragedy.

God allowed (Aramaic: **shawaq**) Yeshua to die on the cross so that He might demonstrate that there is resurrection and life hereafter. Yeshua's death on the cross was to reveal the secrets of life. Yeshua could have escaped death as he had done before. Instead he chose to face the cross. Therefore, God raised him from death.

Again, Yeshua in the garden said: "O my Father, deliver me from this hour, but for this cause I came to this very hour.:" In other words, he was saying, "This is my destiny, to die for the sake of the truth." He said almost the same thing as he stood before Pilate: "For this cause came I into the world, to bear witness concerning the truth."<sup>15</sup> The expression "bear witness" in Aramaic means "to die for the sake of the truth." Many people understand **martyrs** as those who have come to bear witness with their lives. Surely, death on the cross was the fulfillment of Yeshua's destiny.

Yeshua cried on the cross: "My God, my God, for this I was spared!" None of the people standing near the cross thought that Yeshua had said that God forsook him. To this very day, Near Eastern Semites when they suffer tragedies say, "I was spared by God to see this tragedy with my own eyes." Such phrases are very common in Semitic speech and the people understand them quite well. The ancient Greek texts also use the term "spared" or "allowed."

Had Yeshua said that God had forsaken him, his enemies could then have declared that this Galilean had finally confessed that he was a sinner – God forsook him. Scripture tells us that God does not forsake the righteous/generous; nor does God forsake those who trust in Him. Those near the cross said, "He trusted in God; let us see if God will deliver him." How is it that the people who stood around the cross did not say that God had forsaken him? How can it be that translators of the New Testament, who lived 1600 years later in England, knew more than the people who stood on the hill of the Gilgulet and witnessed Yeshua's death? And they also heard his cries in their own language! Without doubt, the testimony of those who stood near the cross is greater than that of all the scholars in the world.

**THE WORDS "L'MANA SHABAQTANI."** The challenge and difficulty in translating "L'mana

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<sup>15</sup> John 12:27, Aramaic Peshitta Text, Lamsa translation

Shabaqtani” was due to a misunderstanding of the Aramaic intended use of the terms and their various meanings. The word **Shabaq** can mean “to spare, leave, desert, forgive, allow, permit, keep.” Also, the translators mistook the word **L’mana**, which can mean “why, for what, for this.” In vernacular Aramaic, people use the word **Lamodi** or **Lamodmindi** – “for what cause,” “for this reason or cause.” Usually when **L’mana** is used to mean “why,” it is preceded by the word **Mittol**. **Mittol L’mana** appears throughout a book that was written by a great soldier and physicist named Job, of the Church of the East, in the ninth century CE.

**Shabaq** is one of the most difficult words to translate, especially by foreigners who read but cannot converse in Aramaic. The words **L’mana Shabaqtani** that appear in Matthew and Mark mean “For this cause, or thing, I was spared,” that is to say, “This is my destiny.” At times, Aramaic speaking people use this expression as an exclamation, with a shaking of their heads – “To what an end or purpose you have kept me!”

Throughout his life, Yeshua trusted in God, who guided and directed him in everything. He never doubted or questioned his Father's wisdom. He was always in accord with God and never felt that he was alone or without God's presence.”

Thus, we arrive at our original assertion that the death and resurrection of the Master was the match that lit the progressive chain reaction that brings Isaiah 5:2-5 to its progressive fulfillment. And vehicle to the progressive fulfillment of this prophecy is none other than the institution of the Esnoga in the Diaspora.

These thoughts are well expressed in the Psalm 129 for this week, where we read about Israel and Messiah be ultimately triumphant:

<sup>1</sup>A song of ascents. Since my youth they have often assailed me, let Israel now declare,

<sup>2</sup>since my youth they have often assailed me, but they have never overcome me.

<sup>3</sup>Plowmen plowed across my back; they made long furrows.

<sup>4</sup>The LORD, the righteous/generous one, has snapped the cords of the wicked.

<sup>5</sup>Let all who hate Zion fall back in disgrace.

<sup>6</sup>Let them be like grass on roofs that fades before it can be pulled up,

<sup>7</sup>that affords no handful for the reaper, no armful for the gatherer of sheaves,

<sup>8</sup>no exchange with passersby: "The blessing of the LORD be upon you." "We bless you by the name of the LORD."

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## Verbal Connections

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

**D’Barim (Deuteronomy) 21:10 – 23:9**

**Ashlamata: Yeshayahu (Isaiah) 2:4-7 + 5:1-6**

**Tehillim (Psalms) 129-132**

**Mordechai (Mark) 15:33-39**

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

War - מלחמה, Strong’s number 04421.

LORD - יהוה, Strong’s number 03068.

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

**Enemies - אֹיִב, Strong’s number 0341.**

LORD - יְהוָה, Strong’s number 03068.

Deliver / give - נָתַן, Strong’s number 05414.

**D’Barim (Deuteronomy) 21:10-11** When thou goest forth <03318> (8799) to war <04421> against thine enemies <0341> (8802), and the LORD <03068> thy God <0430> hath delivered <05414> (8804) them into thine hands <03027>, and thou hast taken <07617> (8804) them captive <07628>, 11 And seest <07200> (8804) among the captives <07633> a beautiful <08389> <03303> woman <0802>, and hast a desire <02836> (8804) unto her, that thou wouldest have her <03947> (8804) to thy wife <0802>;

**Yeshayahu (Isaiah) 2:4** And he shall judge <08199> (8804) among the nations <01471>, and shall rebuke <03198> (8689) many <07227> people <05971>: and they shall beat <03807> (8765) their swords <02719> into plowshares <0855>, and their spears <02595> into pruninghooks <04211>: nation <01471> shall not lift up <05375> (8799) sword <02719> against nation <01471>, neither shall they learn <03925> (8799) war <04421> any more.

**Yeshayahu (Isaiah) 2:5** O house <01004> of Jacob <03290>, come <03212> (8798) ye, and let us walk <03212> (8799) in the light <0216> of the LORD <03068>.

**Tehillim (Psalms) 129:4** The LORD <03068> is righteous <06662>: he hath cut asunder <07112> (8765) the cords <05688> of the wicked <07563>.

**Tehillim (Psalms) 132:4** I will not give <05414> (8799) sleep <08153> to mine eyes <05869>, or slumber <08572> to mine eyelids <06079>.

**Tehillim (Psalms) 132:18** His enemies <0341> (8802) will I clothe <03847> (8686) with shame <01322>: but upon himself shall his crown <05145> flourish <06692> (8686).

**Hebrew:**

Hebrew	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6
אֹיִב	enemies	Deut 21:10 Deut 23:9	Ps 132:18	
אֵין	there, no,	Deut 22:26 Deut 22:27		Isa 2:7
אִישׁ	man	Deut 21:15 Deut 21:18 Deut 21:21 Deut 21:22 Deut 22:13 Deut 22:16 Deut 22:18 Deut 22:21 Deut 22:22 Deut 22:23 Deut 22:24 Deut 22:25		Isa 5:3

Hebrew	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6
		Deut 22:26 Deut 22:28 Deut 22:29 Deut 22:30		
אִם	mother	Deut 21:13 Deut 21:18 Deut 21:19 Deut 22:6 Deut 22:7 Deut 22:15	Ps 131:2	
אָמַר	say	Deut 21:20 Deut 22:14 Deut 22:16 Deut 22:17	Ps 129:1 Ps 129:8	
אֱמֶת	true, truth	Deut 22:20	Ps 132:11	
אָרַךְ	prolong, lengthen	Deut 22:7	Ps 129:3	
אֶרֶץ	ground, land	Deut 22:6 Deut 23:7		Isa 2:7
בֹּא	bring, enter, go	Deut 21:12 Deut 21:13 Deut 22:13 Deut 23:1 Deut 23:2 Deut 23:3 Deut 23:8	Ps 132:3 Ps 132:7	
בַּיִת	house	Deut 21:12 Deut 21:13 Deut 22:2 Deut 22:8 Deut 22:21	Ps 132:3	Isa 2:5 Isa 2:6
בָּן	sons	Deut 21:15 Deut 21:16 Deut 21:17 Deut 21:18 Deut 21:20 Deut 22:6 Deut 22:7 Deut 23:4 Deut 23:8	Ps 132:12	Isa 5:1
בָּנָה	build	Deut 22:8		Isa 5:2
בְּרָכָה	blessing	Deut 23:5	Ps 129:8	
גַּג	roof	Deut 22:8	Ps 129:6	
דָּבָר	deeds, charge, thing , word	Deut 22:14 Deut 22:17 Deut 22:20 Deut 22:24 Deut 22:26	Ps 130:5	

Hebrew	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6
		Deut 23:4 Deut 23:9		
הָיָה	has, committed, remain	Deut 21:15 Deut 21:16 Deut 21:18 Deut 21:22 Deut 22:2 Deut 22:5 Deut 22:19 Deut 22:29		Isa 5:1 Isa 5:5
הִלָּךְ	involve, come, walk		Ps 131:1	Isa 2:5
הִנֵּה	behold	Deut 22:17	Ps 132:6	
יָדַעַ	know	Deut 22:2		Isa 5:5
יְהוָה	LORD	Deut 21:10 Deut 21:23 Deut 22:5 Deut 23:1 Deut 23:2 Deut 23:3 Deut 23:5 Deut 23:8	Ps 129:4 Ps 129:8 Ps 130:1 Ps 130:5 Ps 130:7 Ps 131:1 Ps 131:3 Ps 132:1 Ps 132:2 Ps 132:5 Ps 132:8 Ps 132:11 Ps 132:13	Isa 2:5
יָכַל	cannot, allowed, prevailed	Deut 21:16 Deut 22:3 Deut 22:19 Deut 22:29	Ps 129:2	
יַעֲקֹב	Jacob		Ps 132:2 Ps 132:5	Isa 2:5 Isa 2:6
יָשַׁב	remain, sit, dwell, inhabitants	Deut 21:13	Ps 132:12 Ps 132:14	Isa 5:3
יִשְׂרָאֵל	Israel	Deut 21:21 Deut 22:19 Deut 22:21 Deut 22:22	Ps 129:1 Ps 130:7 Ps 130:8 Ps 131:3	
כִּי	when			
כָּל	all	Deut 21:17 Deut 21:21 Deut 22:3 Deut 22:5 Deut 22:6 Deut 22:19 Deut 22:29 Deut 23:6	Ps 129:5 Ps 130:8 Ps 132:1	

Hebrew	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6
		Deut 23:9		
כֶּסֶף	money	Deut 21:14 Deut 22:19 Deut 22:29		Isa 2:7
כַּרְם	vineyard	Deut 22:9		Isa 5:1 Isa 5:3 Isa 5:4 Isa 5:5
לא	cannot, no	Deut 21:16 Deut 22:5 Deut 22:19 Deut 22:26 Deut 22:29 Deut 23:1 Deut 23:2 Deut 23:3 Deut 23:6	Ps 129:8 Ps 131:1 Ps 131:2	Isa 2:4
לָבַשׁ	wear, clothe	Deut 22:5 Deut 22:11	Ps 132:9 Ps 132:16 Ps 132:18	
לֶחֶם	food, bread	Deut 23:4	Ps 132:15	
לְמַד	teach		Ps 132:12	Isa 2:4
מָלֵא	fill		Ps 129:7	Isa 2:6 Isa 2:7
מִלְחָמָה	battle	Deut 21:10		Isa 2:4
מִן	more than		Ps 130:6 Ps 131:1	Isa 5:6
מָצָא	Has found, find, discover	Deut 21:17 Deut 22:3 Deut 22:14 Deut 22:17 Deut 22:20 Deut 22:22 Deut 22:23 Deut 22:25 Deut 22:27 Deut 22:28	Ps 132:5 Ps 132:6	
מְקוֹם	hometown, place	Deut 21:19	Ps 132:5	
נַפְשׁ	wishes, soul	Deut 21:14	Ps 130:5 Ps 130:6 Ps 131:2	
נָתַן	delivers	Deut 21:10 Deut 21:17 Deut 21:23 Deut 22:16 Deut 22:19 Deut 22:29	Ps 132:4	

Hebrew	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6
סיר	remove	Deut 21:13		Isa 5:5
סָקַל	stone	Deut 22:21 Deut 22:24		Isa 5:2
עד	until			
עוֹלָם	ever, forever	Deut 23:3 Deut 23:6	Ps 131:3	
עַל	against	Deut 21:10 Deut 21:16 Deut 22:24 Deut 22:26 Deut 23:4 Deut 23:9	Ps 131:2	
עָלָה	lie, will come		Ps 132:3	Isa 5:6
פָּנִים	before, face	Deut 21:16 Deut 22:17	Ps 132:10	
קוֹל	obey, voice	Deut 21:18 Deut 21:20	Ps 130:2	
קִים	certainly, help, raise, arise	Deut 22:4 Deut 22:26	Ps 132:8	
קַרְנוֹ	horn		Ps 132:17	Isa 5:1
שָׂדֵה	field	Deut 22:25 Deut 22:27	Ps 132:6	
שׁוּב	bring back, restore	Deut 22:1 Deut 22:2	Ps 132:10 Ps 132:11	
שִׁית	set, lay		Ps 132:11	Isa 5:6
שָׁם	defames, name	Deut 22:14 Deut 22:19	Ps 129:8	
שָׁמַע	listen, hear	Deut 21:18 Deut 21:20 Deut 21:21 Deut 23:5	Ps 130:2 Ps 132:6	
שָׁמַר	keep	Deut 23:9	Ps 130:3 Ps 130:6 Ps 132:12	
שָׂנֵא	unloved	Deut 21:15 Deut 21:16 Deut 21:17 Deut 22:13 Deut 22:16	Ps 129:5	
תּוֹךְ	home, middle	Deut 21:12 Deut 22:2		Isa 5:2
בָּעַר	remove	Deut 21:21 Deut 22:21 Deut 22:22 Deut 22:24		Isa 5:5
חָרַשׁ	plow	Deut 22:10	Ps 129:3	
יָרָא	fear	Deut 21:21	Ps 130:4	

Hebrew	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6
עָנָה	humbled	Deut 21:14 Deut 22:24 Deut 22:29	Ps 132:1	
עָשָׂה	trim, do , make	Deut 21:12 Deut 22:3 Deut 22:5 Deut 22:8 Deut 22:12 Deut 22:21 Deut 22:26		Isa 5:2 Isa 5:4 Isa 5:5
קָנָה	wait		Ps 130:5	Isa 5:2 Isa 5:4
רַב	many, times		Ps 129:1 Ps 129:2	Isa 2:4

### Greek:

Greek	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6	NC Mk 15:33-39
ἀκούω	hearing, heard	Deu21:21	Psa 132:6		Mar 15:35
ἄνθρωπος	man, men	Deu 21:15 Deu 22:16 Deu 22:18 Deu 22:22 Deu 22:23 Deu 22:24 Deu 22:25 Deu 22:26 Deu 22:29 Deu 22:30		Isa 5:3	Mar 15:39
βοάω	yell out	Deu 22:24 Deu 22:27			Mar 15:34
γῆ	land, ground	Deu 21:23 Deu 22:6 Deu 23:7		Isa 2:7	Mar 15:33
εἶδω	beheld, seeing	Deu 21:11 Deu 22:1			Mar 15:36 Mar 15:39
εἷς	one	Deu 21:15			Mar 15:36
ἔπω	said		Psa 129:1 Psa 129:8		Mar 15:39
θεός	GOD				
ἰδοῦ	behold		Psa 132:6		Mar 15:35
καθαίρω	lower, demolish			Isa 5:5	Mar 15:36
κράζω	cried out		Psa 130:1		Mar 15:39
λέγω	said	Deu 22:14 Deu 22:17			Mar 15:34 Mar 15:35

Greek	English	Torah Seder Deu 21:10 - 23:9	Psalms Psa 129-132	Ashlamatah Isa 2:4-7 + 5:1-6	NC Mk 15:33-39
					Mar 15:36
μέγας	great		Psa 131:1		Mar 15:34 Mar 15:37
περιτίθημι	put on, put around			Isa 5:2	Mar 15:36
υἱός	son	Deu 21:15 Deu 21:16 Deu 21:17 Deu 21:18 Deu 21:20 Deu 22:21 Deu 23:4 Deu 23:8	Psa 132:12		Mar 15:39
φωνή	voice	Deu 21:18 Deu 21:20	Psa 130:2		Mar 15:34 Mar 15:37

## Mordechai 129-132 Mordechai 15:33—39

By: HH Paqid Dr. Adon Eliyahu ben Abraham

BESB	GREEK TEXT
<b>Mar 15:33</b> And when the sixth hour (mid-day) came, darkness came over the whole land <sup>16</sup> until the ninth hour (mid-afternoon – about 3:00 PM). <sup>17</sup>	<sup>33</sup> γενομένης δὲ ὥρας ἕκτης σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.
<b>Mar 15:34</b> And at the ninth hour <sup>18</sup> Yeshua cried out with a loud voice, "Eil, Eil, Lemana Shabaqthani?" <sup>19</sup> (which is translated, "My God, my God, have you forsaken me?") <sup>20</sup>	<sup>34</sup> καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἐλωι ελωι λαμμᾶ σαβαχθανι ὃ ἐστὶν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου

<sup>16</sup> Varied authors have tried to explain this “darkness” in terms of a “black sirocco.” Cf. Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. p. 593 and Cranfield, C. E. (1959). *The Cambridge Greek Testament commentary, The Gospel according to Mark*. (C. F. Moule, Ed.) New York, New York, US: Cambridge University Press. p. 457 and still others see it as an eclipse which it not possible. See i.e. Taylor 593

<sup>17</sup> Cf. Amos 8:9

<sup>18</sup> The “ninth hour” is the hour of the Ma’arib evening prayer. Consequently, we see Yeshua in prayer while in the final moments of his life.

<sup>19</sup> As per: Magiera, J.M. (2009), *Aramaic Peshitta New Testament, Vertical Interlinear*, Light of the Word Ministry, Vol. I, p.352.

<sup>20</sup> Possible ref. to Psa. 22:1. Scholars have argued back and forth between Matthew and Mark as to the specific language, some suggesting Aramaic and other Hebrew. The confusion is resolved, in my opinion, when we look at the text as originating in **Mishnaic Hebrew**. See e.g. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. pp. 325-327 and Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. pp. 1043-1058. Taylor more close to the truth, refers to the language as Hebrew-Aramaic (593). Conversely, George M. Lamsa, (1957) *The Holy Bible From Ancient Eastern Manuscripts*, Philadelphia: A.J. Holman Co., p.1010, translates:”My God, My God, for this I was spared!” to the effect that Yeshua was saying that this was part of his role in being chosen as the Messiah and without any reference to Psalm 22:1 but rather as a mere statement of fact. In this vein see also: Errico, R.A. & Lamsa G.M. (2001), *Aramaic Light On The Gospels of Mark & Luke: A Commentary On The Teachings of Jesus From the Aramaic And Unchanged Near Eastern*

BESB	GREEK TEXT
	εἰς τί με ἐγκατέλιπές
<b>Mar 15:35</b> And when some of the bystanders heard him, (they) said, "Behold (listen), he is calling (for) Eliyahu!"	<sup>35</sup> καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον Ἰδοὺ Ἡλίαν φωνεῖ
<b>Mar 15:36</b> And someone ran and filled a sponge with sour wine, put it on a reed, and gave it to him to drink, <sup>21</sup> saying, "Leave him alone!" <sup>22</sup> Let us see if Eliyahu will come to take him down."	<sup>36</sup> δραμὼν δέ εἷς καὶ γεμίσας σπόγγον ὄξους περιθεὶς τε καλάμῳ ἐπότιζεν αὐτὸν λέγων Ἄφετε ἴδωμεν <sup>23</sup> εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν <sup>24</sup>
<b>Mar 15:37</b> And Yeshua breathed (out his last breath) reciting [the Shema] with a loud (voice). <sup>25</sup>	<sup>37</sup> ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν
<b>Mar 15:38</b> And the curtain <sup>26</sup> of the temple was torn in two from top to bottom.	<sup>38</sup> Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω
<b>Mar 15:39</b> And when the centurion who was standing facing him (Yeshua) saw that he expired, he said, "Truly this man was god's son! (A King of Yisrael - a Tsaddiq)"	<sup>39</sup> Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράζας ἐξέπνευσεν εἶπεν Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ

## DELITZSCH HEBREW TRANSLATION

<sup>33</sup> וּבְהִיּוֹת הַשְּׁעָה הַשְּׁשִׁית הָיָה חֲשׂוֹךְ עַל-כָּל-הָאָרֶץ עַד הַשְּׁעָה הַתְּשִׁיעִית:  
<sup>34</sup> וּבְשָׁעָה הַתְּשִׁיעִית וַיִּזְעַק יֵשׁוּעַ בְּקוֹל גָּדוֹל אֱלֹהֵי אֱלֹהֵי לְמָה שְׁבַקְתָּנִי וּפְרוּשׁוֹ אֵלֵי אֵלֵי לְמָה עָזַבְתָּנִי:  
<sup>35</sup> וַיִּשְׁמְעוּ אַנְשִׁים מִן הָעַמָּדִים שָׁם וַיֹּאמְרוּ הִנֵּה אֵל-אֱלֹהֵהוּ הוּא קוֹרֵא:  
<sup>36</sup> וַיֵּרָץ אֶחָד מֵהֶם וַיִּמְלֵא סָפוֹג חֲמִץ וַיִּשְׂם עַל-קִנְיָה וַיִּשְׁקְהוּ וַיֹּאמֶר הִנֵּחֻ וַנִּרְאָה אִם-יָבֹא אֱלֹהֵהוּ לְהוֹרִידוֹ:  
<sup>37</sup> וַיֵּשׁוּעַ נִתֵּן קוֹל גָּדוֹל וַיִּפַּח אֶת-נִפְשׁוֹ:  
<sup>38</sup> וּפְרָכַת הַהֵיכָל נִקְרְעָה לְשָׁנִים קָרְעִים מִלְּמַעְלָה לְמַטָּה:  
<sup>39</sup> וַיֵּרָא שָׂר הַמַּאֲהָה הָעַמִּיד מִנְּגִיד כִּי בִזְעָקוֹ כָּכָה יִצְאָה נִפְשׁוֹ וַיֹּאמֶר אֲכֵן הָאִישׁ הַזֶּה הָיָה בְּרִי-הָאֱלֹהִים:

Customs, Smyrna, Georgia: Noohra Foundation, pp.93-96.

<sup>21</sup> Possible ref. to Psa. 69:21(22)

<sup>22</sup> The text here is ambiguous and in need of explication

<sup>23</sup> I have translated Ἄφετε ἴδωμεν as "Let us see" concurring with Taylor (595) and Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament*. Peabody, MA: Hendrickson Publishers. p. 97 (863)

<sup>24</sup> εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν here an expression of doubt.

<sup>25</sup> Concurring with Taylor, here the text implies that Yeshua, after reciting the Shema (my interpretation) willingly yields himself over to death, "gives up the ghost."

<sup>26</sup> This "curtain" is not the "paroket" "veil" to the Holy of Holies. Josephus describes this "curtain" in *BJ* 5:211-213, and also, Josephus writes: <sup>211</sup>Now the Temple had two chambers, the inner chamber appeared more humble than the outer, the exterior had golden doors fifty-five cubits in height and sixteen cubits in breadth. <sup>212</sup> In front of these doors hung a veil of equal length and size, it was of Babylonian embroidery woven of fine linen of blended hyacinth, scarlet and purple, the workmanship was astonishing in appearance, this method of blending of colors was a mystical likeness of the whole created universe. <sup>213</sup>The scarlet caused one to imagine fire and the fine linen caused one to think of the earth but the hyacinth indicated the air and the purple the sea, their colors forming the contrast by which they were imagined, likewise, their origin formed their imagery the linen from the earth and the purple from the sea." (My translation Wars 5:211-213)



## INTRODUCTION

**Jdg 5:24-28** Blessed above women shall Jael be, the wife of Heber the Kenite, above women in the tent will she be blessed. <sup>25</sup> Water he asked, milk she gave him; in a lordly bowl she brought him curd. <sup>26</sup> Her hand she put to the tent-pin, and her right hand to the workmen's hammer; and with the hammer she struck Sisera, she struck through his head, yea, she pierced and struck through his temples. <sup>27</sup> At her feet he sunk, he fell, he lay; at her feet he sunk, he fell; where he sunk, there he fell down dead. <sup>28</sup> Through the window she looked forth, and peered, the mother of Sisera, through the lattice: 'Why is his chariot so long in coming? Why tarry the wheels of his chariots?' <sup>JPS</sup>

Heroic deeds are never without consequence or price. The price Ya’el paid remains a mystery when reading the present piece of the Tanakh. Yet like all heroic deeds, the hero always seems to find the strength and fortitude within them to accomplish the masterful deed required for the moment. As I have said in the past, the heroines of varied texts and passages always seem to stand out when compared to the heroes of the text. Ya’el’s destruction of the enemy through ingenious means demonstrates the compassion and means whereby certain acts of righteousness/generosity are accomplished.

Like the mystery of how Ya’el was able to overcome a powerful military genius, our Torah Seder weaves a mystery of Messianic detail that seems impossible to unravel. Beginning with the beautiful captive woman and concluding with those excluded from the congregation of Yisrael, we have a hard time in determining what the Torah Seder is trying to convey. Duty is often abbreviated with moments of pain.

### A HEROIN AND PROTOTYPE / MY G-D HAVE YOU FORSAKEN ME?

Another Biblical heroin is Hannah. Hannah is not only the progenitor of the great Prophet – Priest Shemuel (Samuel), she has taught the Jewish people power and importance of prayer.<sup>27</sup>

Though the prayer of Hannah initially confused Eli, he soon realized that Hannah was earnest in prayer. The prayer for the birth of Shemuel is eclipsed by the prayer, which she prays in yielding her son to G-d’s service.

**1 Samuel 2:1** And Hannah prayed and said: "My heart has rejoiced through the Lord; My horn has been raised by the Lord. My mouth is opened wide against my enemies, For I have rejoiced in Your salvation. <sup>2</sup> There is none as holy as the Lord, For there is none besides You; And there is no rock like our God. <sup>3</sup> Do not increasingly speak haughtily; Let not arrogance come out of your mouth, For the Lord is a God of thoughts, And to Him are deeds counted. <sup>4</sup> The bows of the mighty are broken; And those who stumbled, are girded with strength. <sup>5</sup> Those who were satiated have hired themselves out for bread, While the hungry have ceased. While the barren woman has born seven, She that had many children, has been bereaved. <sup>6</sup> The Lord kills and makes alive; He brings down to the grave and raises up. <sup>7</sup> The Lord impoverishes and makes rich. He humbles; He also exalts. <sup>8</sup> He lifts the poor from the dust; From the dunghill, He raises the pauper, To seat them with princes, And a seat of honor He causes them to inherit, For the pillars of the earth are the Lord's, And He placed the world upon them. <sup>9</sup> The feet of His pious ones He will guard, And the wicked shall be cut off in darkness, For not by strength will man prevail. <sup>10</sup> Those who strive with the Lord will be broken; Upon him will He thunder in Heaven; The Lord will judge the ends of the earth. And He will grant strength to His King, And raise the horn of His anointed one. <sup>11</sup> And Elkanah went to Ramah,

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<sup>27</sup> Cf. 1 Sam. 1:9-17

to his house, and the child was serving the Lord before Eli the priest.

The above cited prayer of Hannah is awe inspiring. We see remnants of this prayer throughout the Siddur (Prayer Book). The woman who believed that she was forsaken found solace in prayer. Not only did she find solace she found her reward. However, the above cited prayer demonstrates that Hannah never forgot what G-d had done for her or what she had promised G-d.

## MY G-D HAVE YOU FORSAKEN ME?...

Scholars love to make use of this phrase. In this single phrase a multitude of erroneous theologies are established. However, the text does have a measure of ambiguity. The use of the Hebrew word עזב ( $\pm^1$ zab) used to translate the Greek ἐγκατέλιπες can mean several things. Commentaries are long and drawn out regarding this statement.

In Nehemiah 3:8 it is used to mean repair.

**Neh 3:8** Next unto him **repaired** ( $\pm^1$ zab) Uzziel the son of Harhaiah, goldsmiths. And next unto him repaired Hananiah one of the perfumers, and they restored Jerusalem even unto the broad wall. <sup>JPS</sup>

Following this precedent, we might suggest that Yeshua was not referring to any abandonment by G-d. His ἐγκατέλιπες / עזב  $\pm^1$ zab looked forward to the restoration of particular crimes that had been committed against G-d.

**Azab** is also used to mean release. Therefore, we find in Yeshua’s “prayer” the possibility of looking for a release or possible tikun. One use of  $\pm^1$ zab defines the term within the idea of being “unmarried.” I find this possibility of interest when compared to the present Torah Seder.

**D’barim 21:11.** and you see among the captives a beautiful (**unmarried**)<sup>28</sup> woman and you desire her, you may take [her] for yourself as a wife.

## SHEMA

“And at the ninth hour”...

**m. Ber. 1:1** From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the **first watch**”—

The end of the “**ninth hour**” is the hour when the Ma’arib evening prayer is initiated.

Yeshua’s teachings concur with Rabbinic thought in placing the Shema at a place of prominence.<sup>29</sup> The recital of the Shema is an elemental Jewish expression of the unity of G-d. Furthermore, the Shema is an elemental part of the Torah – nomos. I will not belabor what I have stated in the previous pericope. However, I will reiterate that the Torah is the elemental fabric of the universe. The recital of the Shema as an elemental; portion of the Torah – nomos has amazing powers. In the garden when Yeshua prayed for the “cup – hour” to pass, he recited the Shema for fortitude. The present “hour” of darkness afforded Yeshua a modicum of modesty from the shame of his nakedness. I realize that there are a number of other answers to the “mysterious” darkness. However, we are

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<sup>28</sup> My notation

<sup>29</sup> Cf. Mark 12:28ff.

confined to Peshat in the present hermeneutic. Once again, I believe Yeshua recites the Shema. The end of the “ninth hour” concludes and the “first watch” begins initiating the hour of prayer. Furthermore, I believe that the initiation of the evening Shema is elemental for the present time in which we live.

I am sure that there are those who would find my words anachronistic. However, history has recorded countless Jewish martyrs reciting the Shema on their deathbed. Exactly when this practice began, we have no idea. I would opine that Rabbi Akiba, from the House of Hillel, learned the concept by his teachers, as did Yeshua. Consequently, we see Yeshua in prayer while in the final moments of his life. His prayer most likely included the evening Shema.

## THE TORN CURTAIN

Hakham Tsefet uses the term **σχίζω** only twice in the materials of Mark. In the first case, we see that Hakham Tsefet uses the verb to demonstrate that the “heavens” have been “split” in order for the Ruach (Spirit – Bat Kol) to express the notion of the “dove’s” descent upon Yeshua, announcing the favor of G-d on Yeshua in the early Markan text.<sup>30</sup> In the present pericope, it is used to describe the “split” of the curtain in the Temple. Of course, which curtain is of import to us.

This “curtain” is not the “*paroket*” “veil” to the Holy of Holies. Josephus describes this “curtain” in *BJ* 5:211-213

**BJ 5:211-213** Now the Temple had two chambers, the inner chamber appeared more humble than the outer, the exterior had golden doors fifty-five cubits in height and sixteen cubits in breadth.<sup>212</sup> In front of these doors hung a veil of equal length and size, it was of Babylonian embroidery woven of fine linen of blended hyacinth, scarlet and purple, the workmanship was astonishing in appearance, this method of blending of colors was a mystical likeness of the whole created universe.<sup>213</sup> The scarlet caused one to imagine fire and the fine linen caused one to think of the earth but the hyacinth indicated the air and the purple the sea, their colors forming the contrast by which they were imagined, likewise, their origin formed their imagery the linen from the earth and the purple from the sea.<sup>31</sup>

From the similarity of language and materials, we must interpret the rending of the curtain as the curtain of the outer sanctuary. The “*Paroket*” (veil separating the Holy of Holies from the court of the priests) was not a single curtain. The *Paroket* (veil to the Holy of Holies) was two curtains. One hung in front of the other with the space of an amah (cubit) distance between them. It was through this space that the Kohen Gadol (High Priest) would pass when entering the Holy of Holies on Yom Kippur (the Day of Atonement). The use of the singular form of **καταπέτασμα** reveals that the “curtain” (singular) was not the *Paroket* (veil to the Holy of Holies).

The curtain described above by Josephus was titled “The Heavens.” Consequently, the tearing of “The Heavens” (Mark 1:10) and the tearing of the curtain (titled the Heavens) reveals the curtain Hakham Tsefet is speaking about.

Why should this particular curtain be torn?

The courtyards of the Temple were laid out in an order, which made four boundaries.

- Courts of the Gentiles
- The Court of Women
- The Court of the Men

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<sup>30</sup> Cf. Mark 1:10

<sup>31</sup> My translation

- The Court of the Priests

The outer portion of the Court of the Priests allowed the Men of Yisrael to watch the sacrificial processes. However, the curtain – “the heavens” prohibited the men of Yisrael (the firstborn) from looking into the outer courts of the Sanctuary. Herein the message should be understood to mean that the government of the Levitical Priesthood had ended and the sin of the firstborn was now atoned for. The reproach for the sin of the golden calf had finally been lifted and the duties of the Levitical priesthood were now ending.

## THE SON OF G-D?

In concurring with Maloney, no human can determine that Yeshua was the “Son of G-d.” The words of the centurion should be read, “son of god”<sup>32</sup> in the same way certain men, such as kings and priests are called the “son of G-d.” Maloney further suggests the translation note above to mean that we should see the phrase “son of god” as a way of understanding that certain men deserve honorable mention and appropriate veneration. No Roman soldier<sup>33</sup> could have been expected to refer to Yeshua by the religious title “Son of G-d.”<sup>34</sup>

- To the present Hakham Tsefet, in the “Gospel” of Mark has not produced one human who remarks that Yeshua is the “Son of G-d.”<sup>35</sup>
- The grammar of our text does not contain the definite article. The grammar used by the Roman centurion<sup>36</sup> cannot mean that Yeshua was the “Son of G-d” in a Christological sense.<sup>37</sup>
- The centurion is not referring to the question of the Kohen Gadol (High Priest.)<sup>38</sup>

Of course, we would love to know why the Roman centurion referred to Yeshua as the “son of god.” The “Roman” centurion, Gentile who was excluded from the covenants of promise would begin to find the path to G-d through Yeshua. Yeshua, the Messianic mediator for the gentiles guaranteed that they would now have access to G-d through the Messianic King.

## PERORATION

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<sup>32</sup> Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. . New York: C. Scribner's sons. p. 295 Gould also translates the centurions words as “son of god” in a very Roman, rther than Christological sense.

<sup>33</sup> We cannot deny that there were those Roman soldiers who eventually found their connection to G-d through the work of Yeshua. Cf. Acts 10:1 ff. However, it would be anachronistic to make such assertions here. The Roman concept of “god” is more in line with a demi-god “hero” than “G-d.” Cranfield, C. E. (1959). *The Cambridge Greek Testament commentary, The Gospel according to Mark*. (C. F. Moule, Ed.) New York, New York, US: Cambridge University Press. p. 460

<sup>34</sup> Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. p. 330 n.282

<sup>35</sup> Note that Mark 3:11 is stated by the “unclean” spirits. I would further here that we do not look to those “spirits” as a source of theology, or truth.

<sup>36</sup> See e.g. Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. 2:1149 n.17

<sup>37</sup> Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. 2:1147

<sup>38</sup> I have translated ὁ υἱὸς τοῦ εὐλογητοῦ (literally - the son the blessed) in the following manner. Mark 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]?” My brackets demonstrate the missing words. The question of the Kohen Gadol (High Priest) may better be asked, are you the Messiah? This would explain for us in the contemporary age the truth of the question and Yeshua’s reply.

The present Torah Seder brings several things to our attention:

- The rite of the firstborn
- Moab
- Amon
- Gentile Predicament (mentioned in the prohibition of the Moabite and Ammonites entrance into the community)

While we cannot delve into the Remes of the opining remarks of Yael’s just killing of Sisera, we will divulge the mechanism called – “for the sake of Heaven” also found in Peshat concepts.

**Abot 5:17.** Any dispute that is **for the sake of Heaven** is destined to endure; one that is not for the sake of Heaven is not destined to endure. Which is a dispute that is for the sake of Heaven?

Of the four things mentioned above two of these items relate to sins committed for the sake of Heaven Moab and Amon. When reviewing the genealogy of Yeshua we can see that an Ammonite and Moabite were incorporated into his genealogy. Why? In order for Messiah to make repair for sins committed for the sake of Heaven – i.e. Tikun.

The Torah mention of the rite of the first-born is repaired when the curtain is torn. The Gentile predicament, mentioned last week is resolved when Gentiles like the Centurion acknowledge Yeshua as a Jewish King and agent through which they have access to G-d.

## Connections to Torah readings

### TORAH SEDER

I find an immediate connection to the Torah Seder through the use of ±<sup>1</sup>zab defines the term within the idea of being “unmarried.” (D’barim 21:11 – Mark 15:34)

### TEHILLIM

Psalms 130:2 recites a similar refrain to Mark 15:34 G-d harken to my voice, (Psalms) G-d have you forsaken me (perhaps better translated much like the wording of the Psalm - Mark 15:34)

### ASHLAMATAH

Both the Prophet and Mark speak of events, which unfold in the House of G-d - Temple. Isa 2:2, Mark 15:38

## MITZVOH (COMMANDMENTS) FROM THE TORAH SEDER

Torah Address	M#	Mitzvah (Commandment)	Oral Torah
D’barim 21:11	<b>532</b>	The precept of Law concerning the beautiful captive woman.	m. Kiddushin
D’barim 21:14	<b>533</b>	The prohibition of selling a beautiful woman captured in war	
D’barim 21:14	<b>534</b>	Not to make the beautiful woman work like a slave after	

<b>Torah Address</b>	<b>M#</b>	<b>Mitzvah (Commandment)</b>	<b>Oral Torah</b>
		conjugal intimacy	
D'barim 21:22	<b>535</b>	The prohibition of hanging someone after execution	m. San
D'barim 21:23	<b>536</b>	Someone hung on a tree shall not remain over night	
D'barim 21:23	<b>537</b>	The precept of burying someone executed by a court order	m. San
D'barim 22:1	<b>538</b>	The religious duty of returning lost property	m. B.M.
D'barim 22:3	<b>539</b>	Not to turn a blind eye to a lost object	m. B.M.
D'barim 23:4	<b>540</b>	Not to leave the beast of ones fellow under burden	
D'barim 23:4	<b>541</b>	The precept of lifting up a load for an Israelite	
D'barim 22:5	<b>542</b>	Women not to wear men's garments	
D'barim 22:5	<b>543</b>	Men are not to wear women's clothing	
D'barim 22:6	<b>544</b>	Not to remove the mother bird from a nest with young	m. Makkot
D'barim 22:7	<b>545</b>	Precept of removing the mother before removing the young of a nest	
D'barim 22:8	<b>546</b>	The religious duty of building a parapet	
D'barim 22:8	<b>547</b>	Not to leave a stumbling block or something dangerous lying about	
D'barim 22:9	<b>548</b>	Not to sow mixed seeds in Eretz Yisrael	m. Kil'ayim
D'barim 22:9	<b>549</b>	Not to eat produce from a vineyard where seed mixtures have been sown	
D'barim 22:10	<b>550</b>	Not to work two differint kinds of animal in the same yoke	
D'barim 22:11	<b>551</b>	Not to wear garments of wool and linen mixture	
D'barim 22:13	<b>552</b>	The precept of marriage to a woman	
D'barim 22:19	<b>553</b>	Not to spread an evil report about one's wife	
D'barim 22:19	<b>554</b>	He who spreads such a report can never divorce his if when finding she is innocent	
D'barim 22:24	<b>555</b>	The duty of the court concerning those who deserve stoning	
D'barim 22:26	<b>556</b>	Not to punish those who are compelled to transgress	
D'barim 22:29	<b>557</b>	The duty of the rapist to his victim	
D'barim 22:29	<b>558</b>	The rapist is not ever to divorce his victim	
D'barim 23:2	<b>559</b>	The Emasculated man is not to take any Israelite woman in marriage	
D'barim 23:3	<b>560</b>	The man of questionable birth in not to marry a Israelite woman	
D'barim 23:4	<b>561</b>	No Ammonite or Moabite man may marry an Israelite woman	
D'barim 23:7	<b>562</b>	Not to ever offer peace to Ammon or Moab	
D'barim 23:8	<b>563</b>	Not to exclude the progeny of Esau from intermarriages with Israelites	
D'barim 23:8	<b>564</b>	To exclude the Egyptian up to the third generation, not including the third.	

## Some Questions to Ponder:

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. What question/s were asked of Rashi regarding Deut. 21:10?
3. What question/s were asked of Rashi regarding Deut. 21:13?
4. What question/s were asked of Rashi regarding Deut. 21:17?
5. What question/s were asked of Rashi regarding Deut. 21:18?
6. What question/s were asked of Rashi regarding Deut. 21:22?
7. What question/s were asked of Rashi regarding Deut. 22:1?
8. What question/s were asked of Rashi regarding Deut. 22:5?
9. What question/s were asked of Rashi regarding Deut. 22:8?
10. What question/s were asked of Rashi regarding Deut. 22:17?
11. What question/s were asked of Rashi regarding Deut. 23:1?
12. What question/s were asked of Rashi regarding Deut. 23:3?
13. What question/s were asked of Rashi regarding Deut. 23:4-5?
14. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalms 129-132?
15. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Isaiah 2:4ff?
16. Why is Psalm 132:17-18 so important to a disciple of His Majesty King Yeshua the Messiah of Israel?
17. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 15:33-39?
18. In your opinion what key message/s did Hakham Tsefet try to convey in Mark 15:33-39?
19. What important Halakhic principles can be learned from Mark (Mordechai) 15:33-39?
20. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

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## Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,  
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,  
Who has given us a teaching of truth, implanting within us eternal life.

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

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

**Next Sabbath:**  
**“Shabbat Ki Tetse Machaneh”**  
**(“When you go forth in camp”)**

<b>Shabbat</b>	<b>Torah Reading:</b>	<b>Weekday Torah Reading:</b>
<b>כִּי-תֵצֵא מִחֲנֵה</b>		
<b>“Ki Tetse Machaneh”</b>	Reader 1 – D’barim 23:10-15	Reader 1 – D’barim 24:19-21
<b>“When you go forth in camp”</b>	Reader 2 – D’barim 23:16-19	Reader 2 – D’barim 24:20-22
<b>“Cuando salieres á campaña”</b>	Reader 3 – D’barim 23:20-26	Reader 3 – D’barim 24:19-22
	Reader 4 – D’barim 24:1-4	
D’barim (Deut.) 23:10 - 24:18	Reader 5 – D’barim 24:5-9	
Ashlamatah: Isaiah 1:16-26	Reader 6 – D’barim 24:10-13	Reader 1 – D’barim 24:19-21
Psalm 133 - 135	Reader 7 – D’barim 24:14-18	Reader 2 – D’barim 24:20-22
	Maftir: D’barim 24:16-18	Reader 3 – D’barim 24:19-22
	Isaiah 1:16-26	
N.C.: Mark 15:40-41		

Shalom Shabbat !

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