

Esnoga Bet Emunah

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

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
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<http://torahfocus.com/>

E-Mail: waltoaklev@charter.net

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

Three and 1/2 year Lectionary Readings	Fourth Year of the Reading Cycle
Tishri 03, 5772 – Sept. 30 - October 01, 2011	Fourth Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Conroe & Austin, TX, U.S.

Fri. Sept 23 2011 – Candles at 7:00 PM
Sat. Sept 24 2011 – Havdalah 7:53 PM

Brisbane, Australia

Fri. Sept 23 2011 – Candles at 5:29 PM
Sat. Sept 24 2011 – Havdalah 6:22 PM

Bucharest, Romania

Fri. Sept 23 2011 – Candles at 6:42 PM
Sat. Sept 24 2011 – Havdalah 7:41 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Sept 23 2011 – Candles at 7:10 PM
Sat. Sept 24 2011 – Havdalah 8:04 PM

Jakarta, Indonesia

Fri. Sept 23 2011 – Candles at 5:30 PM
Sat. Sept 24 2011 – Havdalah 6:18 PM

Manila & Cebu, Philippines

Fri. Sept 23 2011 – Candles at 5:29 PM
Sat. Sept 24 2011 – Havdalah 6:18 PM

Miami, FL, U.S.

Fri. Sept 23 2011 – Candles at 6:51 PM
Sat. Sept 24 2011 – Havdalah 7:42 PM

Olympia, WA, U.S.

Fri. Sept 23 2011 – Candles at 6:37 PM
Sat. Sept 24 2011 – Havdalah 7:48 PM

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

Fri. Sept 23 2011 – Candles at 6:22 PM
Sat. Sept 24 2011 – Havdalah 7:17 PM

Sheboygan & Manitowoc, WI, US

Fri. Sept 23 2011 – Candles at 6:17 PM
Sat. Sept 24 2011 – Havdalah 7:16 PM

Singapore, Singapore

Fri. Sept 23 2011 – Candles at 6:40 PM
Sat. Sept 24 2011 – Havdalah 7:28 PM

St. Louis, MO, U.S.

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

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

Roll of Honor:

This Torah commentary comes to you courtesy of:

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah
Her Excellency Giberet Laurie Taylor
His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
Her Excellency Prof. Dr. Conny Williams & beloved family
Her Excellency Giberet Gloria Sutton & beloved family

For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!

Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics.

If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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

“Shabbat Shuvá” (Sabbath of Repentance/Returning)

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

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

Blessing Before Torah Study

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

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

Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

May Ha-Shem bless you and keep watch over you; - Amen!

May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!

May Ha-Shem bestow favor on you, and grant you peace. – Amen!

This way, the priests will link My Name with the Israelites, and I will bless them."

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Rashi & Targum Pseudo Jonathan for: D’barim (Deuteronomy) 4:41 – 6:3

Rashi	Targum Pseudo Jonathan
41. Then Moses decided to separate three cities on the side of the Jordan towards the sunrise,	41. And now, behold, Mosheh set apart three cities beyond the Jordan toward the sunrise,
42. so that a murderer might flee there, he who murders his fellow man unintentionally, but did not hate him in time past, that he may flee to one of these cities, so that he might live:	42. that the manslayer who had killed his neighbor without intention, not having hated him yesterday or before, may flee, and escape into one of those cities, and be spared alive.
43. Bezer in the desert, in the plain country of the	43. Kevatirin the wilderness, in the plain country, for the

Rashi	Targum Pseudo Jonathan
Reubenites, Ramoth in Gilead of the Gadites, and Golan in the Bashan of the Menassites.	tribe of Reuben, and Ramatha in Gilead for the tribe of Gad, and Dabera in Mathnan for the tribe of Menasheh.
44. And this is the teaching which Moses set before the children of Israel:	44. This is the declaration of the Law which Mosheh set in order before the sons of Israel
45. These are the testimonies, statutes and ordinances, which Moses spoke to the children of Israel when they went out of Egypt,	45. and the statutes and judgments which Mosheh spoke with the sons of Israel at the time when they had come out of Mizraim.
46. on the side of the Jordan in the valley, opposite Beth Peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel smote, after they went out of Egypt.	46. And Mosheh delivered them beyond Jordan over against Beth Peor, in the land of Sihon king of the Amoraee, who dwelt in Heshbon, whom Mosheh and the sons of Israel smote when they had come out of Mizraim.
47. And they possessed his land and the land of Og, king of the Bashan, the two kings of the Amorites, who were on the side of the Jordan, towards the sunrise,	47. And they took possession of his land and the land of Og, king of Mathnan, the two kings of the Amoraee, who were beyond the Jordan, eastward,
48. from Aroer, which is by the bank of the river Arnon, to Mount Sion, which is Hermon,	48. from Aroer on the bank of the river Arnon to the mountain of Saion, which is the Snowy Mount;
49. and all the plain across the Jordan eastward as far as the sea of the plain, under the waterfalls of the hill.	49. and all the plain beyond Jordan, eastward, unto the sea that is in the plain under the spring of the heights.
1. And Moses called all Israel and said to them, "Hear, O Israel, the statutes and ordinances which I speak in your ears this day, and learn them, and observe [them] to do them.	1. And Mosheh called all Israel, and said to them: Hear, Israel, the statutes and judgments that I speak before you this day, to learn them, and observe to perform them.
2. The Lord our God made a covenant with us in Horeb.	2. The LORD our God confirmed a covenant with us in Horeb:
3. Not with our forefathers did the Lord make this covenant, but with us, we, all of whom are here alive today.	3. not with our fathers did the LORD confirm this covenant, but with us, who are all of us here this day alive and abiding.
4. Face to face, the Lord spoke with you at the mountain out of the midst of the fire:	4. Word to word did the LORD speak with you at the mountain from the midst of the fire.
5. (and I stood between the Lord and you at that time, to tell you the word of the Lord, for you were afraid of the fire, and you did not go up on the mountain) saying,	5. I stood between the Word of the LORD and you at that time, to declare to you the word of the LORD, because you were afraid before the voice of the Word of the LORD, which you heard from the midst of the fire; neither did you go up to the mountain while He said:
6. "I am the Lord your God, Who took you out of the land of Egypt, out of the house of bondage.	6. Sons of Israel, My people, I am the LORD your God, who made and led you out free from the land of Mizraim, from the house of the bondage of slaves.
7. You shall not have the gods of others in My presence.	7. Sons of Israel, My people, no other god will you have beside Me.
8. You shall not make for yourself a graven image, or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.	8. You will not make to you an image or the likeness of anything which is in the heavens above, or in the earth below, or in the waters under the earth:
9. You shall not prostrate yourself before them, nor worship them, for I, the Lord your God, am a zealous God, visiting the iniquity of the fathers upon the sons,	9. you will not worship them or do service before them; for I am the LORD your God, a jealous and avenging God, taking vengeance in jealousy; remembering the

Rashi	Targum Pseudo Jonathan
upon the third and the fourth generations of those who hate Me.	sins of wicked/lawless fathers upon rebellious children to the third generation and to the fourth of them that hate Me, when the children complete to sin after their fathers;
10. And [I] perform loving kindness to thousands [of generations] of those who love Me and to those who keep My commandments.	10. but keeping mercy and bounty for a thousand generations of the righteous/generous who love Me and keep My mandates and My laws.
11. You shall not take the name of the Lord, your God, in vain, for the Lord will not hold blameless anyone who takes His name in vain.	11. Sons of Israel, My people, no one of you will swear by the Name of the Word of the LORD your God in vain: for the LORD, in the day of the great judgment, will not acquit anyone who will swear by His Name in vain.
12. Keep the Sabbath day to sanctify it, as the Lord your God commanded you.	12. Sons of Israel, My people, observe the day of Sabbath, to sanctify it according to all that the LORD your God has commanded.
13. Six days may you work, and perform all your labor,	13. Six days you will labor and do all your work,
14. but the seventh day is a Sabbath to the Lord your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your maidservant may rest like you.	14. but the seventh day (will be for) rest and quiet before the LORD your God; you will do no work, neither you, nor your sons, nor your daughters, nor your servants, nor your handmaids, nor your oxen, your asses, nor any of your cattle, nor your sojourners who are among you; that your servants and handmaids may have repose as well as you.
15. And you shall remember that you were a slave in the land of Egypt, and that the Lord your God took you out from there with a strong hand and with an outstretched arm; therefore, the Lord, your God, commanded you to observe the Sabbath day.	15. And remember that you were servants in the land of Mizraim, and that the LORD your God delivered and led you out with a strong hand and uplifted arm; therefore the LORD your God has commanded you to keep the Sabbath day.
16. Honor your father and your mother as the Lord your God commanded you, in order that your days be lengthened, and that it may go well with you on the land that the Lord, your God, is giving you.	16. Sons of Israel, My people, be every one mindful of the honor of his father and his mother, as the LORD your God has commanded you, that your days may be prolonged, and it may be well with you in the land which the LORD your God gives you.
17. You shall not murder. And you shall not commit adultery. And you shall not steal. And you shall not bear false witness against your neighbor.	17. Sons of Israel, My people, you will not murder, nor be companions or participators with those who do murder, nor will there be seen in the congregations of Israel (those who have part) with murderers; that your children may not arise after you, and teach their own to have part with murderers; for because of the guilt of murder the sword comes forth upon the world. Sons of Israel, My people, you will not be adulterers, nor companions of, or have part with, adulterers; neither will there be seen in the congregations of Israel (those who have part) with adulterers, and that your children may not arise after you, and teach theirs also to be with adulterers; for through the guilt of adulteries the plague comes forth upon the world. Sons of Israel, My people, you will not be thieves, nor

Rashi	Targum Pseudo Jonathan
	<p>be companions nor have fellowship with thieves, nor will there be seen in the congregations of Israel (those who have part) with thieves; for because of the guilt of robberies famine comes forth on the world.</p> <p>Sons of Isreal, My people, you will not bear false witness, nor be companions or have fellowship with the bearers of false testimony; neither will there be seen in the congregations of Israel those who (have part) with false witnesses; for because of the guilt of false witnesses the clouds arise, but the rain does not come down, and dearth comes on the world.</p>
<p>18. And you shall not covet your neighbor's wife, nor shall you desire your neighbor's house, his field, his manservant, his maidservant, his ox, his donkey, or anything that belongs to your neighbor.</p>	<p>18. Sons of Israel, My people, you will not be covetous, nor be companions or have fellowship with the covetous; neither will there be seen in the congregations of Israel any who (have part) with the covetous; that your children may not arise after you, and teach their own to be with the covetous. Nor let any one of you desire his neighbour's wife, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongs to his neighbour; for because of the guilt of covetousness the government (malkutha) seizes upon men's property to take it away, and bondage comes on the world.</p>
<p>19. The Lord spoke these words to your entire assembly at the mountain out of the midst of the fire, the cloud, and the opaque darkness, with a great voice, which did not cease. And He inscribed them on two stone tablets and gave them to me.</p>	<p>19. These words spoke the LORD with all your congregation at the mount, from the midst of the fiery cloud and tempest, with a great voice which was not limited; and the voice of the Word {Dibbera} was written upon two tables of marble, and He gave them unto me.</p>
<p>20. And it was, when you heard the voice from the midst of the darkness, and the mountain was burning with fire, that you approached me, all the heads of your tribes and your elders.</p>	<p>20. But when you had heard the voice of the Word {Dibbera} from the midst of the darkness, the mountain burning with fire, the chiefs of your tribes and your Sages drew near to me,</p>
<p>21. And you said, "Behold, the Lord, our God, has shown us His glory and His greatness, and we heard His voice from the midst of the fire; we saw this day that God speaks with man, yet [man] remains alive.</p>	<p>21. and said, Behold, the Word of the LORD our God has showed us His glorious Shekinah, and the greatness of His excellence, (His magnificence) and the voice of His Word have we heard out of the midst of the fire. This day have we seen that the LORD speaks with a man in whom is the Holy Spirit, and he remains alive.</p>
<p>22. So now, why should we die? For this great fire will consume us; if we continue to hear the voice of the Lord, our God, anymore, we will die.</p>	<p>22. But now why should we die? For this great fire will devour us; if we again hear the voice of the Word of the LORD our God, we will die.</p>
<p>23. For who is there of all flesh, who heard the voice of the living God speaking from the midst of the fire, as we have, and lived?</p>	<p>23. For who, of all the offspring of flesh, has heard the voice of the Word of the Living God speaking from amid the fire as we, and has lived?</p>
<p>24. You approach, and hear all that the Lord, our God, will say, and you speak to us all that the Lord, our God, will speak to you, and we will hear and do.</p>	<p>24. Go you near, and hear all that the LORD our God will say, and speak you with us all that the LORD our God will say to you, and we will hearken and will do.</p>

Rashi	Targum Pseudo Jonathan
25. And the Lord heard the sound of your words when you spoke to me, and the Lord said to me, "I have heard the sound of the words of this people that they have spoken to you; they have done well in all that they have spoken.	25. And the voice of your words was heard before the LORD when you spoke with me, and the LORD said to me, All the words of this people which they have spoken with you are heard before Me; all that they have said is good.
26. Would that their hearts be like this, to fear Me and to keep all My commandments all the days, that it might be well with them and with their children forever!	26. O that the disposition of their heart were perfect as this willingness is to fear Me and to keep all My commandments all days, that it may be well with them and with their children for ever!
27. Go say to them, 'Return to your tents.'	27. {Go, say to them: he has permitted you to join with your wives since you have been separated three days.}
28. But as for you, stand here with Me, and I will speak to you all the commandments, the statutes, and the ordinances which you will teach them, that they may do them in the land which I give them to possess.	28. Now therefore be separate from your wife, that with the orders above you may stand before Me, and I will speak with you the commandments, statutes, and judgments, which you will teach them to perform in the land that I give you to inherit.
29. Keep them to perform [them] as the Lord your God has commanded you; do not turn aside either to the right or to the left.	29. And now observe to do as the LORD your God has commanded you; decline not to the right hand or to the left.
30. In all the way which the Lord, your God, has commanded you, you shall go, in order that you may live and that it may be well with you, and so that you may prolong your days in the land you will possess.	30. Walk in all the way which the LORD your God commands you, that you may live and do well, and lengthen out days in the land you will inherit.
1. This is the commandment, the statutes, and the ordinances that the Lord, your God, commanded to teach you, to perform in the land into which you are about to pass, to possess it.	1. And this is the declaration of the commandments, the statutes, and the judgments which the LORD your God has commanded (me) to teach you to perform in the land to which you pass over to inherit;
2. In order that you fear the Lord, your God, to keep all His statutes and His commandments that I command you, you, your son, and your son's son, all the days of your life, and in order that your days may be lengthened.	2. that you may fear the LORD your God, and keep all His statutes and precepts which I command you; you, your son, and the son of your son, all the days of your life; and that you may prolong your days.
3. And you shall, [therefore,] hearken, O Israel, and be sure to perform, so that it will be good for you, and so that you may increase exceedingly, just as the Lord, the God of your fathers, spoke to you, a land flowing with milk and honey.	3. Hearken then, Israel, to keep and to do, that it may be well with you, and you may increase greatly, as the LORD God of your fathers has spoken to you, (that) He will give you a land whose fruits are rich as milk, and sweet as honey.

Reading Assignment:

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

By: Rabbi Yitzchaq Behar Argueti

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

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 214-260.

Summary of the Torah Seder – Deuteronomy 4:41 – 6:3

(Moses' Second Discourse)

- Moses Assigns 3 Cities of Refuge East of Jordan – Deut. 4:41-43
- Title, Time and Place of Moses' Second Discourse – Deut. 4:44-49
- On the Revelation of Horeb – Deut. 5:1-5
- The First Word – Deut. 5:6
- The Second Word – Deut. 5:7-10
- The Third Word – Deut. 5:11
- The Fourth Word – Deut. 5:12-15
- The Fifth Word – Deut. 5:16
- The Sixth, Seventh, Eighth, and Ninth Word – Deut. 5:17
- The Tenth Word – Deut. 5:18
- The Manner in which the Decalogue was Delivered – Deut. 5:19-30
- Conclusion of the Second Discourse – Deut. 6:1-3

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: D'barim (Deuteronomy) 4:41 – 6:3 .

41 Then [Moses] decided to separate Heb. אָז יִבְדִּיל [The future form יִבְדִּיל instead of the past form הִבְדִּיל is to be explained]: Moses set his heart to hasten to [implement] the matter to separate them. And even though they were

not to serve as cities of refuge until those of the land of Canaan would be separated, Moses said, "Any commandment that is possible to fulfill, I will fulfill" (Makkoth 10a).

on the side of the Jordan towards the sunrise On that side which is on the east of the Jordan.

towards the sunrise Heb. מִזְרְחָהּ שֶׁמֶשׁ Because the word מִזְרְחָהּ is in the construct state, the "reish" is punctuated with a "chataf" (vocal "sh'va"), the meaning being, "the rising of the sun," i.e., the place of the sunrise.

44 And this is the teaching This one which he is about to set down after this chapter.

45 These are the testimonies... which [Moses] spoke They are the very same ones that he spoke when they went out of Egypt, and he taught it to them again in the plains of Moab.

47 who were on the side of the Jordan which is in the east, because the other side was in the west. [That means on the side opposite the western side.]

Chapter 5

3 Not with our forefathers Alone did the Lord make [this covenant], but with us.

4 Face to face Rabbi Berechiah said, "So said Moses: 'Do not say that I am misleading you about something that does not exist, as an agent does, acting between the seller and the buyer, [because] behold, the seller Himself is speaking with you.'" (Pesikta Rabbathi).

5 saying This refers back to (verse 4), "the Lord spoke with you at the mountain out of the midst of the fire... saying, 'I am the Lord...,' and I stood between the Lord and you".

7 in My presence Heb. עַל-פְּנֵי , lit. before Me, i.e., wherever I am, and that is the entire world. Another explanation: As long as I exist [i.e., forever] (Mechilta). I have already explained the Ten Commandments (see Exodus 20:1-14).

12 Keep [the Sabbath day] But in the first set [of Ten Commandments] (in Exod. 20) it says: "Remember [the Sabbath day]!" The explanation is: Both of them ("Remember" and "Keep") were spoken simultaneously as one word and were heard simultaneously. (Mechilta 20:8)

just as [the Lord your God] commanded you Before the giving of the Torah, at Marah (Shab. 87b).

15 And you shall remember that you were a slave... God redeemed you on the condition that you will be His slave and keep His commandments.

16 as the Lord your God commanded you Also regarding the honoring of father and mother they were commanded at Marah, as it is said: (Exod. 15:25), "There He gave them a statute and an ordinance." (San. 56b)

17 And you shall not commit adultery Adultery applies only [to relations] with a married woman.

18 nor shall you desire Heb. וְלֹא תִתְאַוֶּה . [As the Targum [Onkelos] renders:] תְּרוּג וְלֹא , "you shall not desire." This too is an expression of coveting (תְּמַדָּה) , just as "pleasant (נְחֻמָּה) to see" (Gen. 2:9), which the Targum [Onkelos] interprets as "desirable (דְּמֻרָגָה) to see."

19 which did not cease Heb. וְלֹא יָסָר , interpreted by the Targum [Onkelos]: וְלֹא פָסַק "and it did not cease." [Because it is human nature that one is unable to utter all his words in one breath, but he must pause, whereas the

characteristic of the Holy One, blessed is He, is not so. God did not pause, and since He did not pause, He did not have to resume.] for His voice is strong and exists continuously (San. 17a). Another explanation of אֵלֵינוּ יְהוָה : He never again revealed Himself so publicly [as He did on Mount Sinai. Accordingly, we render: and He did not continue].

24 And you speak to us Heb. אָנֹכִי , a feminine form]-You weakened my strength as that of a female, for I was distressed regarding you, and you weakened me, since I saw that you were not anxious to approach God out of love. Would it not have been preferable for you to learn [directly] from the mouth of the Almighty God, rather than to learn from me?

Ketubim: Psalm 113:1 – 115:18

Rashi	Targum
1. Hallelujah! Praise, you servants of the Lord, praise the name of the Lord.	1. Hallelujah! Give praise, O servants of the LORD, praise the name of the LORD.
2. May the name of the Lord be blessed from now and to eternity.	2. May the name of the LORD be blessed, from now and forever.
3. From the rising of the sun until its setting, the name of the Lord is praised.	3. From the rising of the sun to its setting, the name of the LORD is praised.
4. The Lord is high over all nations; upon the heavens is His glory.	4. The LORD is high above all Gentiles, His glory is over the heavens.
5. Who is like the Lord, our God, Who dwells on high,	5. Who is like the LORD, our God, whose <i>dwelling</i> is lofty in situation?
6. Who lowers [His eyes] to look in the heavens and the earth?	6. Who lowers <i>His eyes</i> to look on the heavens and the earth.
7. He lifts the pauper up from the dust, from the dungheap He raises up the needy,	7. Who raises up the poor man from the dust; He will lift up the needy from the ash-heap.
8. To seat [him] with princes, with the princes of His people.	8. To make him dwell with the leaders, with the leaders of His people.
9. He seats the barren woman of the house as a happy mother of children. Hallelujah!	9. Who makes dwell <i>the congregation of Israel, who is likened to a barren woman who sits beholding the men of her house, full of people, like a mother who rejoices over her sons.</i>
1. When Israel left Egypt, the house of Jacob [left] a people of a strange tongue,	1. When Israel came out of Egypt, the house of Jacob from <i>barbarian</i> peoples
2. Judah became His holy nation, Israel His dominion.	2. The company of the house of Judah became <i>property</i> of His Holy One, Israel of his rulers.
3. The sea saw and fled; the Jordan turned backward.	3. <i>When the word of the LORD was revealed at the sea, the sea looked and retreated; the Jordan turned around.</i>
4. The mountains danced like rams, hills like young sheep.	4. <i>When the Torah was given to His people, the mountains leapt like rams, the hills like offspring of the flock.</i>
5. What frightens you, O sea, that you flee? O Jordan, that you turn backward?	5. <i>God said, "What is the matter, O sea, for you are retreating? O Jordan, that you are turning around?"</i>
6. You mountains, that you dance like rams; you hills, like young sheep?	6. O mountains, leaping about like rams? O hills, like offspring of the flock?

Rashi	Targum
7. From before the Master, Who created the earth, from before the God of Jacob,	7. In the presence of the lord, dance, O earth, in the presence of the God of Jacob.
8. Who transforms the rock into a pond of water, the flint into a fountain of water.	8. Who turns the flint into a <i>channel</i> of water, the adamant to springs of water.
1. Not for us, O Lord, not for us, but for Your name give honor, for Your kindness and for Your truthfulness.	1. Not <i>on our account</i> , O LORD, not <i>on account of our merits</i> , but rather to Your name give glory, because of Your goodness and because of Your truth.
2. Why should the nations say, "Where is your God now?"	2. Why will the Gentiles say to us, "Where now is your God?"
3. But our God is in heaven; whatever He wishes, He does.	3. And our God's <i>residence</i> is in heaven, all that He desires He has done.
4. Their idols are silver and gold, the handiwork of man.	4. Their idols are of silver and gold, the handiwork of <i>a son of man</i> .
5. They have a mouth but they do not speak; they have eyes but they do not see.	5. They have a mouth, but do not speak; they have eyes, and do not see.
6. They have ears but they do not hear; they have a nose but they do not smell.	6. They have ears, and do not hear; they have <i>nostrils</i> , but do not smell.
7. Their hands-but they do not feel; their feet-but they do not walk; they do not murmur with their throat.	7. Hands, but do not feel; feet, but do not walk; they do not murmur with their throat.
8. Like them shall be those who make them, all who trust in them.	8. May their makers become like them, everyone who relies upon them.
9. Israel, trust in the Lord; He is their help and their shield.	9. O Israel, trust in <i>the Word of the LORD</i> ; He is their helper and their shield.
10. House of Aaron, trust in the Lord; He is their help and their shield.	10. <i>Those of the house of Aaron</i> , trust in <i>the Word of the LORD</i> ; He is their helper and their shield.
11. Those who fear the Lord, trust in the Lord; He is their help and their shield.	11. You who fear the LORD, trust in <i>the Word of the LORD</i> ; He is their helper and their shield.
12. The Lord, Who remembered us, will bless; He will bless the house of Israel; He will bless the house of Aaron.	12. <i>The word of the LORD</i> has remembered us <i>for good</i> , He will bless; He will bless the house of Israel, He will bless the house of Aaron.
13. He will bless those who fear the Lord, the small together with the great.	13. He will bless those who fear the LORD, the small with the great.
14. May the Lord add upon you, upon you and upon your children.	14. <i>The word of the LORD</i> will add to you; to you, and to your sons.
15. Blessed are you to the Lord, the Maker of heaven and earth.	15. Blessed are you in the presence of the LORD, maker of heaven and earth.
16. The heavens are heavens of the Lord, but the earth He gave to the children of men.	16. The heavens of the heavens are for the <i>glorious presence of the LORD</i> , and the earth He has given to the sons of men.
17. Neither will the dead praise God, nor all those who descend to the grave.	17. The dead do not praise <i>the name of the LORD</i> , nor any of those who go down to <i>the grave of earth</i> .
18. But we shall bless God from now until everlasting, Hallelujah!	18. But we will bless Yah, from now and forevermore. Hallelujah!

Rashi Commentary for: Psalm 113:1 – 115:18

Chapter 113

5 Who is like the Lord, our God in heaven and earth, who dwells on high and lowers His eyes to see? מושיבי , להושיבי , מקימי , משפילי , מגביהי , all have a superfluous “yud.”

9 the barren woman of the house Zion, which is like a barren womanHe will seat her.

as a happy mother of children (Isa. 66:8): “that Zion both experienced birth pangs and bore her children.”

Chapter 114

1 a people of a strange tongue With another language, which is not the Holy Tongue. A similar expression is (Isa. 33: 19): “A people of a strange tongue you shall not see, a people of speech too obscure, etc.” The “nun” and the “lammed” are interchangeable, like נִשְׁכָּה , chamber, which is [equivalent to] לְשָׁכָה , in the Book of Ezra (Neh. 13:7).

2 Judah became His holy nation He took Judah as the lot of His portion and His sanctity, and even they sanctified His name when they descended into the sea, as the matter that is stated (above 68:28): “the princes of Judah pelt them with stones.” Similarly, this verse is explained in the Aggadah (Mid. Ps. 114:8): Judah became His holy people, for Nahshon sprang into the sea and said, “I shall descend first,” and that is what [the Psalmist] says: Judah became His holy people.

3 the Jordan turned backward because all the water of Creation split.

7 Who created the earth Heb. הוּלִי , Who created the earth. The “yud” is superfluous as מגביהי , משפילי and ההופכי .

8 into a fountain of water Heb. למעינו . The “vav” is superfluous, as the “vav” in (above 104: 11, 20) “the beasts (היתר) of the forest.”

Chapter 115

1 Not for us Not for us or for the fitness of our deeds shall You do [this] for us.

but for Your name give honor So that they should not say, “Where is their God now?”

7 but they do not feel Heb. מיִשׁוֹן , an expression of (Gen. 27:12): “Perhaps my father will feel me (ימשני) .”

11 Those who fear the Lord These are the proselytes.

Ashlamatah: Joshua 20:8 – 21:8

Rashi	Targum
1. And the Lord spoke to Joshua, saying,	1. And the LORD spoke with Joshua, saying:
2. "Speak to the children of Israel, saying, 'Prepare for you cities of refuge, of which I spoke to you through Moses.	2. "Speak with the sons of Israel, saying: 'Pick out for yourselves the cities of refuge about which I spoke with you by the hand of Moses,
3. To which a slayer that kills any person unawares, unwittingly, shall flee and they shall be for you as a refuge from the avenger of blood.	3. where a killer <i>who will kill</i> someone by negligence without <i>his</i> knowledge may flee. And they will be for you a refuge from the avenger of blood.

Rashi	Targum
4. And he shall flee to one of those cities, and he shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to them, and give him a place, and he shall dwell among them.	4. And he will flee to one of these cities, and he will stand at the entrance of the gate of the city, and he will speak <i>before</i> the elders of that city his words, and they will gather him to the city unto them, and they will give to him a place, and he will dwell with them.
5. And if the avenger of blood pursue him, then they shall not deliver the slayer into his hand, because he smote his neighbor unwittingly, and did not hate him from before.	5. And if the avenger of blood will pursue after him, they will not hand over the killer in his hand, for without <i>his</i> knowing he struck down his neighbor and he was not hating him yesterday and before that.
6. And he shall dwell in that city until he stand before the tribunal for judgment, until the death of the High Priest that shall be in those days. Then shall the slayer return, and come to his own city, and to his own house, to the city from which he fled."	6. And he will dwell in that city until he will stand before the congregation for judgment, until the high priest in those days will die. Then the killer will return and enter his city and his house, the city from which he fled."
7. And they set apart Kedesh in Galilee Mount Naphtali, and Shechem in Mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.	7. And <i>they appointed</i> Kedesh in Galilee in the hill country of <i>the house of Naphtali</i> and Shechem in the hill country of <i>the house of Ephraim</i> and Kiriath-arba, that is, Hebron, in the hill country of <i>the house of Judah</i> .
8. And on the other side of the Jordan at Jericho eastward, they had assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.	8. And across the Jordan <i>which is</i> east of Jericho, they picked Bezer in the wilderness, in the plain, from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in <i>Matnan</i> from the tribe of Manasseh.
9. These were the cities set apart for all the children of Israel and for the stranger that sojourns among them, that whosoever kills any person unawares might flee there, and not die by the hand of the avenger of blood, until he stood before the tribunal. {P}	9. And these were the cities that were appointed for all the sons of Israel and for <i>the sojourners who will sojourn</i> among them, where anyone <i>who will kill</i> someone by negligence may flee, and he will not die by the hand of the avenger of blood until he will stand before the congregation.
1. And the heads of the fathers' [houses] of the Levites approached Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' [houses] of the tribes of the children of Israel;	1. And the heads of the clans of the Levites drew near unto Eleazar the priest and unto Joshua the son of Nun and unto the heads of the clans of the tribes for the sons of Israel.
2. And they spoke to them in Shiloh in the land of Canaan, saying, "The Lord commanded through Moses to give us cities to dwell in, and the open land around them for our cattle." {P}	2. And they spoke with them in Shiloh in the land of Canaan, saying: "The Lord commanded by the hand of Moses to give to us cities to dwell in and their open spaces for our cattle."
3. And the children of Israel gave to the Levites from their inheritance, according to the commandment of the Lord, these cities and the open land around them.	3. And the sons of Israel gave to the Levites from their inheritance according to the <i>Memra</i> of the LORD these cities and their open spaces.
4. And the lot went out for the families of the Kohathites; and the children of Aaron the priest, who were of the Levites, had by lot, from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin, thirteen cities. {S}	4. And the lot went forth for the families of Kohath, and the sons of Aaron the priest from the Levites had in the lot from the tribe of Judah and from the tribe of Simeon and from the tribe of Benjamin thirteen cities.
5. And the rest of the children of Kohath had by lot ten cities from the families of the tribe of Ephraim, and	5. And the sons of Kohath who were left had in the lot from the families of the tribe of Ephraim and from the

Rashi	Targum
from the tribe of Dan, and from the half-tribe of Manasseh. {S}	tribe of Dan and from the half tribe of Manasseh ten cities.
6. And the children of Gershon had by lot from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan, thirteen cities. {S}	6. And the sons of Gershon had in the lot thirteen cities from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half tribe of Manasseh in <i>Matnan</i> .
7. For the children of Merari according to their families, there were twelve cities from the tribe of Reuben and from the tribe of Gad, and from the tribe of Zebulun. {S}	7. And the sons of Merari according to their families had twelve cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun.
8. And the children of Israel gave to the Levites by lot these cities with the open land around them, as the Lord had commanded through Moses. {P}	8. And the sons of Israel gave to the Levites these cities and their open spaces, just as the LORD commanded by the hand of Moses, in the lot.

Special Ashlamatah I: Hosea 14:2-10

Rashi	Targum
2. ¶ Return, O Israel, to the Lord your God, for you have stumbled in your iniquity/Lawlessness.	2. Return, O Israel, to the fear of the LORD your God, for you have fallen because of your sin.
3. <u>Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.</u>	3. <u>Bring with you words of confession and return to the worship of the LORD. Say before Him, "It is near for You to forgive iniquities," then we will be accepted as good. Let the words of our lips be accepted before You with favour like bullocks on Your altar!</u>
4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, <u>for in You, by Whom the orphan is granted mercy.</u> "	4. The kings of Assyria will not save us. We will not put our trust in horsemen, and no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were like orphans in Egypt.
5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.	5. I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they freely repent, for My anger has turned away from them.
6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon.	6. My Memra will be like dew to Israel; they will bloom like the lily, and they will dwell in their fortified land like the free of Lebanon which puts forth its branches.
7. Its branches shall go forth, and its beauty shall be like the olive tree, and its fragrance like the Lebanon.	7. Sons and daughters will multiply, and their light will be like the light of the holy candelabrum, and their fragrance like the fragrance of incense.
8. Those who dwelt in its shade shall return; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon.	8. They will be gathered from among their exiles, they will dwell in the shade of their anointed One (Messiah). The dead will be resurrected and goodness will increase in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary.

Rashi	Targum
9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found.	9. The house of Israel will say, “Why should we worship idols anymore?” I, by My Memra, will hear the prayer of Israel and have compassion on them. I, by My Memra will make them like a beautiful cypress tree, because forgiveness for their waywardness is found before Me.
10. Who is wise and will understand these, discerning and will know them; for the ways of the Lord are straight, and the righteous/generous shall walk in them, and the rebellious shall stumble on them. {P}	10. <u>Who is wise and will consider these things? Who is prudent and will take note of them? For the ways of the LORD are right and the righteous/generous who walk in them will live in everlasting life through them, but the wicked/Lawless will be delivered to Gehinnam because they have not walked in them.</u>

Special Ashlamatah II: Micah 7:18-20

Rashi	Targum
14. ¶ Lead Your people with Your rod - the flock of Your inheritance who dwell alone, a forest in the midst of a fruitful field - and they shall graze in Bashan and Gilead as in days of yore.	14. Sustain Your people by Your Memra; the tribe of Your inheritance will dwell by themselves in the world which will be renewed; those who were desolate in the forest will be settled in Carmel; they will be sustained in the land of Bashan and Gilead as in the days of old.
15. As in the days of your exodus from the land of Egypt, I will show him wonders.	15. As in the day when they came out of the land of Egypt, I will show them wondrous deeds.
16. Nations shall see and be ashamed of all their might- they shall place a hand upon their mouth; their ears shall become deaf.	16. The Gentiles will see and be ashamed despite all their might; they will put their hands on their mouths; their ears will be deafened.
17. They shall lick the dust as a snake, as those who crawl on the earth. They shall quake from their imprisonment; they shall fear the Lord, our God, and they shall fear you.	17. They will prostrate themselves on their faces upon the ground. like snakes, crawlers in the dust, They will come trembling out of their fortresses, and from before the LORD our God they will be destroyed; and they will be afraid before you.
18. <u>Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness.</u>	18. <u>There is none besides You; You are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, Who does not extend His anger forever, because He delights in doing good.</u>
19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins.	19. His Memra will again have mercy on us, He will tread upon our transgressions in His love and He will cast all the sins of Israel into the depths of the sea.
20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore. {P}	20. You will show (Your) faithfulness to Jacob to his sons, as You swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore to our fathers in days of old.

Rashi	Targum

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

Hebrew:

English	Torah Seder Deu 4:41-6:3	Psalms 113:1-115:18	Ashlamatah Jos 20:8-21:8	S. Ash 1 Hos 14:1-9	S. Ash 2 Mic 7:18-20
father	Deut 5:3 Deut 5:9 Deut 5:16 Deut 6:3		Josh 21:1		Mic 7:20
man	Deut 5:24	Ps 115:4 Ps 115:16			
love	Deut 5:10			Hos 14:4	
Aaron		Ps 115:10 Ps 115:12	Josh 21:4		
hearing, ear	Deut 5:1	Ps 115:6			
God	Deut 5:9				Mic 7:18
LORD	Deut 5:2 Deut 5:6 Deut 5:7 Deut 5:9 Deut 5:11 Deut 5:12 Deut 5:14 Deut 5:15 Deut 5:16 Deut 5:24 Deut 5:25 Deut 5:26 Deut 5:27 Deut 5:32 Deut 5:33 Deut 6:1 Deut 6:2 Deut 6:3	Ps 113:5 Ps 115:2 Ps 115:3		Hos 14:1 Hos 14:3	
mother	Deut 5:16	Ps 113:9			
said	Deut 5:1 Deut 5:5 Deut 5:24 Deut 5:27 Deut 5:28 Deut 5:30	Ps 115:2	Josh 21:2	Hos 14:2 Hos 14:3	

English	Torah Seder Deu 4:41-6:3	Psalms 113:1-115:18	Ashlamatah Jos 20:8-21:8	S. Ash 1 Hos 14:1-9	S. Ash 2 Mic 7:18-20
truth		Ps 115:1			Mic 7:20
nose		Ps 115:6		Hos 14:4	Mic 7:18
Ephraim			Josh 21:5	Hos 14:8	
plateau, land, earth	Deut 4:43 Deut 4:46 Deut 4:47 Deut 5:6 Deut 5:8 Deut 5:15 Deut 5:31 Deut 5:33 Deut 6:1 Deut 6:3	Ps 113:6 Ps 114:7 Ps 115:15 Ps 115:16	Josh 21:2		
cattle	Deut 5:14		Josh 21:2		
house	Deut 5:6 Deut 5:21	Ps 113:9 Ps 114:1 Ps 115:10 Ps 115:12			
sons	Deut 4:44 Deut 4:45 Deut 4:46 Deut 5:9 Deut 5:14 Deut 5:29 Deut 6:2	Ps 113:9 Ps 114:4 Ps 114:6 Ps 115:14 Ps 115:16	Josh 20:9 Josh 21:1 Josh 21:3 Josh 21:4 Josh 21:5 Josh 21:6 Josh 21:7 Josh 21:8		
Bezer	Deut 4:43		Josh 20:8		
Bashan	Deut 4:43 Deut 4:47		Josh 20:8 Josh 21:6		
great	Deut 5:22 Deut 5:25	Ps 115:13			
Golan	Deut 4:43		Josh 20:8		
Gilead	Deut 4:43		Josh 20:8		
sojourner	Deut 5:14		Josh 20:9		
spoke, speak	Deut 4:45 Deut 5:1 Deut 5:4 Deut 5:22 Deut 5:24 Deut 5:26 Deut 5:27 Deut 5:28 Deut 5:31 Deut 6:3	Ps 115:5	Josh 21:2		
word	Deut 5:5 Deut 5:22 Deut 5:28			Hos 14:2	

English	Torah Seder Deu 4:41-6:3	Psalms 113:1-115:18	Ashlamatah Jos 20:8-21:8	S. Ash 1 Hos 14:1-9	S. Ash 2 Mic 7:18-20
way	Deut 5:33			Hos 14:9	
go, walk, sprout	Deut 5:30 Deut 5:33	Ps 115:7		Hos 14:6 Hos 14:9	
mount, mountain	Deut 4:48 Deut 5:4 Deut 5:5 Deut 5:22 Deut 5:23	Ps 114:4 Ps 114:6			
remember	Deut 5:15	Ps 115:12			
hand	Deut 5:15	Ps 115:4 Ps 115:7	Josh 20:9 Josh 21:2 Josh 21:8	Hos 14:3	
Judah		Ps 114:2	Josh 21:4		
LORD					
today, days, day	Deut 5:1 Deut 5:3 Deut 5:12 Deut 5:13 Deut 5:14 Deut 5:15 Deut 5:16 Deut 5:24 Deut 5:29 Deut 5:33 Deut 6:2				Mic 7:20
sea	Deut 4:49	Ps 114:3 Ps 114:5			Mic 7:19
more, give	Deut 5:22	Ps 115:14			
Jacob		Ps 114:1 Ps 114:7			Mic 7:20
came, brought, forth	Deut 4:45 Deut 4:46 Deut 5:6 Deut 5:15	Ps 114:1	Josh 21:4		
Jordan	Deut 4:41 Deut 4:46 Deut 4:47 Deut 4:49	Ps 114:3 Ps 114:5	Josh 20:8		
lived, enthroned, abide	Deut 4:46	Ps 113:5 Ps 113:8 Ps 113:9	Josh 21:2	Hos 14:7	
Israel	Deut 4:44 Deut 4:45 Deut 4:46 Deut 5:1 Deut 6:3 Josh 20:9	Ps 114:1 Ps 114:2 Ps 115:9 Ps 115:12	Josh 20:9 Josh 21:1 Josh 21:3 Josh 21:8	Hos 14:1 Hos 14:5	

English	Torah Seder Deu 4:41-6:3	Psalms 113:1-115:18	Ashlamatah Jos 20:8-21:8	S. Ash 1 Hos 14:1-9	S. Ash 2 Mic 7:18-20
	Josh 21:1 Josh 21:3 Josh 21:8 Ps 114:1 Ps 114:2 Ps 115:9 Ps 115:12 Hos 14:1 Hos 14:5				
like		Ps 115:8			Mic 7:18
without, no, cannot	Deut 4:42 Deut 5:7 Deut 5:22	Ps 115:5 Ps 115:6 Ps 115:7 Ps 115:17		Hos 14:3	
die, dead	Deut 5:25	Ps 115:17	Josh 20:9		
east	Deut 4:41 Deut 4:47 Deut 4:49	Ps 113:3	Josh 20:8		
water	Deut 5:8	Ps 114:8			
plateau, plain	Deut 4:43		Josh 20:8		
because, beyond, before, beneath	Deut 5:5 Deut 5:8	Ps 114:7	Josh 20:8		
work		Ps 115:4		Hos 14:3	
Egypt	Deut 4:45 Deut 4:46 Deut 5:6 Deut 5:15	Ps 114:1			
Moses	Deut 4:41 Deut 4:44 Deut 4:45 Deut 4:46 Deut 5:1		Josh 21:2 Josh 21:8		
flee	Deut 4:42	Ps 114:3 Ps 114:5	Josh 20:9		
inheritance, possession			Josh 21:3		Mic 7:18
defeated	Deut 4:46		Josh 20:9	Hos 14:5	
take, pardons	Deut 5:11			Hos 14:2	Mic 7:18
gives	Deut 5:16 Deut 5:22 Deut 5:29 Deut 5:31	Ps 115:1 Ps 115:16	Mic 7:20		
slavery, male	Deut 5:6 Deut 5:14 Deut 5:15 Deut 5:21	Ps 113:1			

English	Torah Seder Deu 4:41-6:3	Psalms 113:1-115:18	Ashlamatah Jos 20:8-21:8	S. Ash 1 Hos 14:1-9	S. Ash 2 Mic 7:18-20
even as far	Deut 4:48 Deut 4:49	Ps 113:2 Ps 115:18	Josh 20:9		
any longer	Deut 5:25			Hos 14:3 Hos 14:8	
forever	Deut 5:29	Ps 113:2 Ps 115:18			
guilt, iniquity	Deut 5:9			Hos 14:1 Hos 14:2	Mic 7:18 Mic 7:19
standing, stands	Deut 5:5 Deut 5:31		Josh 20:9		
idols		Ps 115:4		Hos 14:8	
now, this time	Deut 5:25	Ps 113:2 Ps 115:18			
command		Ps 115:5	Josh 21:3		
before, face	Deut 4:44 Deut 5:4 Deut 5:5 Deut 5:7	Ps 114:7	Josh 20:9		
commanded	Deut 5:12 Deut 5:15 Deut 5:16 Deut 5:32 Deut 5:33 Deut 6:1 Deut 6:2		Josh 21:2 Josh 21:8		
shown, see, behold, looked	Deut 5:24	Ps 113:6 Ps 114:3 Ps 115:5			
Ramoth	Deut 4:43		Josh 20:8		
heads	Deut 5:23		Josh 21:1		
finds mercy, have compassion				Hos 14:3	Mic 7:19
return, turn	Deut 5:30			Hos 14:1 Hos 14:2 Hos 14:4 Hos 14:7	Mic 7:19
three	Deut 4:41		Josh 21:4 Josh 21:6		
name	Deut 5:11	Ps 113:1 Ps 113:2 Ps 113:3 Ps 115:1			
heaven	Deut 5:8	Ps 113:4 Ps 113:6 Ps 115:3 Ps 115:15 Ps 115:16			

English	Torah Seder Deu 4:41-6:3	Psalms 113:1-115:18	Ashlamatah Jos 20:8-21:8	S. Ash 1 Hos 14:1-9	S. Ash 2 Mic 7:18-20
hear	Deut 5:1 Deut 5:23 Deut 5:24 Deut 5:25 Deut 5:26 Deut 5:27 Deut 5:28 Deut 6:3	Ps 115:6			
to the east, sun	Deut 4:41 Deut 4:47	Ps 113:3			
two	Deut 4:47 Deut 5:22		Josh 21:7		
edge	Deut 4:48			Hos 14:2	
midst, among	Deut 5:4 Deut 5:22 Deut 5:23 Deut 5:24 Deut 5:26		Josh 20:9		
live	Deut 4:42 Deut 5:24 Deut 5:26 Deut 5:33			Hos 14:7	
Loving-kindness	Deut 5:10	Ps 115:1			Mic 7:18 Mic 7:20
pleases, delights		Ps 115:3			Mic 7:18
afraid, fear	Deut 5:5 Deut 5:29 Deut 6:2	Ps 115:11 Ps 115:13			
glory	Deut 5:24	Ps 113:4 Ps 115:1			
wilderness	Deut 4:43		Josh 20:8		
going over, passes	Deut 6:1				Mic 7:18
cities	Deut 4:41 Deut 4:42		Josh 20:9 Josh 21:2 Josh 21:3 Josh 21:4 Josh 21:5 Josh 21:6 Josh 21:7 Josh 21:8		
people	Deut 5:28	Ps 113:8 Ps 114:1			
bear	Deut 5:20			Hos 14:8	
carefully, do, observe	Deut 5:1 Deut 5:8 Deut 5:10 Deut 5:13	Ps 115:3 Ps 115:8 Ps 115:15			

English	Torah Seder Deu 4:41-6:3	Psalms 113:1-115:18	Ashlamatah Jos 20:8-21:8	S. Ash 1 Hos 14:1-9	S. Ash 2 Mic 7:18-20
	Deut 5:14 Deut 5:15 Deut 5:27 Deut 5:31 Deut 5:32 Deut 6:1				

Greek:

Greek	English	Torah Seder	Psalms	Ashlamatah	S. Ash 1	S. Ash 2	NC
αἷμα	blood			Jos 20:9			Mar 14:24
διαθήκη	covenant	Deu 5:2 Deu 5:3					Mar 14:24
δίδωμι	give, gave	Deu 5:16 Deu 5:22 Deu 5:29 Deu 5:31 Deu 6:3					Mar 14:22 Mar 14:23
ἔπω	said, spoke	Deu 5:1 Deu 5:27 Deu 5:28	Psa 115:2	Jos 21:2	Hos 14:2 Hos 14:3		Mar 14:22 Mar 14:24
εὐλογέω	blessing, blessed		Psa 113:2 Psa 115:12 Psa 115:15 Psa 115:18				Mar 14:22
ἡμέρα	days	Deu 5:1 Deu 5:12 Deu 5:13 Deu 5:14 Deu 5:15 Deu 5:24 Deu 5:29 Deu 6:2				Mic 7:20	Mar 14:25
θεός	GOD						
λαμβάνω	take, receive, taken	Deu 5:11			Hos 14:2		Mar 14:22 Mar 14:23
λέγω	say, saying						
οὐκέτι	longer				Hos 14:3		Mar 14:25
οὐκοῦν	in any way, in no way				Hos 14:3		Mar 14:25
πᾶς	all	Deu 4:49 Deu 5:1 Deu 5:3 Deu 5:8 Deu 5:13 Deu 5:14 Deu 5:21 Deu 5:22 Deu 5:23 Deu 5:27 Deu 5:28 Deu 5:29 Deu 5:31 Deu 5:33	Psa 113:4 Psa 115:3 Psa 115:8 Psa 115:17	Jos 20:9		Mic 7:19	Mar 14:23

Greek	English	Torah Seder	Psalms	Ashlamatah	S. Ash 1	S. Ash 2	NC
		Deu 6:2					

N.C.: Mark 14:22-25

MIT ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
22. While they were eating, having taken (flat) bread, he said a blessing of thanksgiving over it, broke it, and gave it to them. He said, "Receive this, my body."	22. And while they were eating, Jesus took bread and blessed [it] and broke [it] and gave [it] to them. And he said to them, "Take, this is my body."	22. Καὶ ἐσθιόντων αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά μου	22 וַיְהִי בְּאֲכָלָם וַיִּקַּח יֵשׁוּעַ לֶחֶם וַיְבָרֶךְ וַיְבַצֵּעַ וַיִּתֵּן לָהֶם וַיֹּאמֶר קְחוּ אֲכֹלוּ זֶה הוּא גּוּפִי:
23. Also having taken a cup, he pronounced a blessing of thanksgiving over it, and he gave it to them. They all drank from the cup.	23. And he took a cup and gave thanks and blessed [it] and gave [it] to them, and they all drank from it.	23. καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς καὶ ἔπιον ἐξ αὐτοῦ πάντες	23 וַיִּקַּח אֶת־הַכּוֹס וַיְבָרֶךְ וַיִּתֵּן לָהֶם וַיִּשְׁתּוּ מִמֶּנָּה כּוֹלָם:
24. He said to them: "This is my covenantal blood poured out on behalf of multitudes of people.	24. And he said to them, "This is my blood of the new covenant that is shed on behalf of many.	24. καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον	24 וַיֹּאמֶר לָהֶם זֶה דְּמִי דְּמֵ־הַבְּרִית הַחֲדָשָׁה הַנּוֹשָׁפָה בְּעַד רַבִּים:
25. I assure you that I will surely no longer drink what is produced by the vine until that day arrives when I drink of a new vintage in the kingdom of God."	25. Truly I say to you, I will not drink again from the fruit of the vine until that day in which I will drink it anew in the kingdom of God."	25. ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ	25 אָמֵן אֹמַר אֲנִי לָכֶם שָׁתָה לֹא־אֶשְׁתָּה עוֹד מִפְּרֵי הַגֶּפֶן עַד־הַיּוֹם הַהוּא אֲשֶׁר אֶשְׁתָּה אִתּוֹ חֲדָשׁ בְּמַלְכוּת הָאֱלֹהִים:

HH Paqid Dr. Adon Eliyahu’s Rendition

22. ¶ And Yeshua received bread (the afikomen) and said Ha-Motsi and broke it, and he gave to them and said, receive this, it is [analogous of] my [Jewish] body [politic].

23. And he (Yeshua) said grace (Birkat Hamazon), after they ate (the meal), and taking the cup (the 3rd one of redemption), after saying Ha-Gefen gave to them, and they all drank out of it.

24. And he said to them, This is [analogous of] my life (the blood) of the [renewal of the] Covenant, which is poured out for the many (the Gentiles).

25. Amen ve amen I say to you, I will no more drink of the fruit of the vine until that day that I drink it (or, I

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

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

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

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

am refreshed/strengthened) anew in the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings].

Hakham’s Commentary

I would like to comment that in the Greek manuscripts sometimes there are divisions of paragraphs, however there is no divisions into verses as there is in the English translations. The word order in each of the paragraphs is not like in English and therefore it is up to the translator to make the English translation as best as he thinks the Greek text is saying.

In the above verses there is evidence of textual corruption due to scribal mistakes or intentional tampering. His Honor Paqid Dr. Adon Eliyahu has most wisely made the English translation of the Greek text to conform with the Jewish Passover order of service. In this he has my complete approval. May he be much encouraged to continue unimpeded doing these wonderful translations and commentaries for many years to come, amen ve amen.

Midrash Pesiqta de Rab Kahana for Shabbat Shuba: Pisqa Twenty-Four

Return O Israel to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy (Hosea 14:1-3).

XXIV:I

Is a shofar blown in a city and the people are not afraid? Does evil befall a city [unless the Lord has done it?] (Amos 3:6): The matter may be compared to the case of a town besieged by marauders, in which there was an elder who would warn all the people of the town [about the danger]. Whoever listened to him was saved, and whoever did not listen was overcome by the guerillas, who killed him. So it is written: So you, son of man, I have made a watchman for the house of Israel; [whenever you hear a word from my mouth, you shall give them warning from me] (Ez. 33:7). If I say to the wicked, O wicked man, you shall surely die, [and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand. But if you warn the wicked to turn from his way and he does not turn from his way, he shall die in his iniquity, but you will have saved your life] (Ez. 33:8). So too: Is a shofar blown in a city on the New Year, ... and the people are not afraid: this refers to Israel. Does evil befall a city unless the Lord has done it? (Amos 3:6): The Holy One, blessed be He, does not want the death of the wicked, in line with the following verse: As I live, says the Lord God, I have no desire for the death of the wicked. [I would rather that a wicked man should mend his ways and live. Give up your evil ways, give them up, O Israelites, why should you die?] (Ez. 33:11). [In Aramaic:] "O people, what do I want from you, but Give up your evil ways, give them up, O Israelites. There are those who prefer to derive the same lesson from the following: Seek me and live (Amos 5:4). [In Aramaic]: "O people, what do I want of you, but: Seek me and live," Therefore Hosea admonishes Israel, saying to them, Return O Israel to the Lord your God, [for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy] (Hosea 14:1-3).

XXIV:II

By awesome deeds answer us with victory, O God of our deliverance, [in whom men trust from the ends of the earth and far-off seas; you are girded with strength and by your might you fix the mountains in their place, calm the rage of the seas and their raging waves. The dwellers at the ends of the earth hold your signs in awe; you make morning and evening sing aloud in triumph] (Ps. 65:5-8): R. Judah in the name of R. Isaac: "The awesome deeds that you have done with us in this world are [recompense] for the suffering that you bring upon us in this world." R. Haggai in the name of R. Isaac: "The awesome deeds that you are destined to do with us in this world are [recompense] for the suffering that you bring upon us in this world."

...in whom men trust from the ends of the earth: You are the trust of [even] strong men who [wrongly] call on your name too (cf. Braude and Kapstein, *ad loc.*). Wayfarers trust in your name, seafarers trust in your name, those who go forth on caravans trust in your name.

... far-off seas: R. Hinena bar Pappa asked R. Samuel bar Nahman, saying to him, "What is the meaning of the phrase, *far-off seas?*" He said to him, "Repentance is compared to a sea. Just as a sea is eternally open, so the gates of repentance are eternally open. And prayer is to be compared to a purification-pool. Just as a purification pool sometimes is open, sometimes locked, so the gates of prayer sometimes are open, sometimes are locked. Just as in the case of a purification-pool, sometimes someone may wish to immerse himself but finds his father or his master there and is embarrassed and goes away ... But in the case of the sea, he just goes a short distance away and goes down and immerses [without having to come back some other day]."

R. Berekhiah, R. Helob in the name of R. Anan bar Yose: "Even the gates of prayer are always open." That view accords with what R. Yose bar Halapta said, "There are particular times for prayer: David came along and spelled them out: *But as for me, may my prayer be for you, O Lord, at a propitious time* (Ps. 69:14): Said David before the Holy One, blessed be He, 'Lord of the ages, when I pray before you, may it be a propitious time,'"

God, in the abundance of your mercy, answer me with your true salvation (Ps. 69:14): It has been taught on Tannaite authority in the name of R. Eliezer, "*The Lord is the purification pool of Israel* (Jer. 17:13): Just as a purification pool purifies the unclean, so the Holy One, blessed be He, purifies Israel." Therefore Hosea admonishes Israel saying to them, *Return O Israel [to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy]* (Hosea 14:1-3).

XXIV:III

The Lord thunders before his host, [his is a mighty army, countless are those who do his bidding. Great is the day of the Lord and terrible, who can endure it? And yet, the Lord says, even now turn back to men with your whole heart, fast and weep and beat your breasts, rend your hearts and not your garments, turn back to the Lord your God; for he is gracious and compassionate, long-suffering and ever constant, always ready to repent of the threatened evil. It may be he will turn back and repent and leave a blessing behind him] (Joel 2:11-14):

The Lord thunders before his host: on the New Year. ... *his is a mighty army:* this refers to Israel. ... *countless are those who do his bidding:* for he makes abundant the strength of the righteous who have done his will. *Great is the day of the Lord and terrible:* this refers to the Day of Atonement. ... *who can endure it.*

For said R. Qerispa [Chrispus] in the name of R. Yohanan, "There are three account books, one for the completely righteous, one for the completely wicked, and one for the in-betweens. *These are for eternal life* (Dan. 12:2): Said Rabbi, "This refers to the completely righteous." *These are for shame and eternal derision* (Dan. 12:2): This refers to the completely wicked. *They are blotted out of the book* (Ps. 69:29): These are the wicked. ... *of the living:* these

are the righteous. ...*and with the righteous they are not inscribed*: these are the in-betweens. To these the Holy One, blessed be He, has given the ten days between the New Year and the Day of Atonement. If they repent, they are inscribed with the righteous, and if not, there are inscribed with the wicked. Therefore Hosea admonishes Israel saying to them, *Return O Israel to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy* (Hosea 14:1-3).

XXIV:IV

However angry your hearts, do not do wrong; though you lie abed [resentful, do not break silence; pay your due of sacrifice and trust in the Lord] (Ps. 4:4-5): R. Jacob bar Abinah and Rabbis: R. Jacob bar Abinah said, "[The sense is:] Let your impulse to do evil be angry with you, but do not let it make you sin." Rabbis said, "Make your impulse to do evil angry but do not come into the toils of sin."

It was taught on Tannaite authority in the name of R. Eleazar, *"The purification-pool of Israel* (Jer. 17:13): "Said the Holy One, blessed be He, to Israel, 'I have said to you to pray in the synagogue that is in your town, and if not, then you can pray in your field, and if not, then you can pray in your house, and if not then you can pray in your bed, and if not, you can meditate in your heart.'"

...though you lie abed resentful, [do not break silence]: Said R. Yudan, "Keep silence from that transgression that is in your hand." Therefore Hosea admonishes Israel saying to them, *Return O Israel [to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him. Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy]* (Hosea 14: 1-3).

XXIV:V

The sacrifices of God are a broken spirit, a wounded heart, [O God, you will not despise. Let it be your pleasure to do good to Zion, to build anew the walls of Jerusalem. Then only shall you delight in the appointed sacrifices, then shall young bulls be offered on your altar] (Ps. 51:17-19): Zabedee bar Levi and R. Yose bar Paitres and rabbis: One said, "Said David before the Holy One, blessed be He, 'Lord of the ages, If you accept me as a penitent, I know that my son, Solomon, is going to go and build the sanctuary and offer on it all of the required offerings.' It is in accord with this verse of Scripture: *The sacrifices of God are a broken spirit, a wounded heart, [O God, you will not despise. Let it be your pleasure to do good to Zion, to build a new the walls of Jerusalem. Then only shall you delight in the appointed sacrifices, then shall young bulls be offered on your altar]* (Ps. 51:17-19). And I know that you will *do good to Zion, to build a new the walls of Jerusalem. Then only shall you delight in the appointed sacrifices, then shall young bulls be offered on your altar]* (Ps. 51: 17 -19)."

Another said, "How do we know of one who carries out penitence that the Holy One, blessed be He, regards it as though he had gone up to Jerusalem, built the house of the sanctuary, built the altar, and offered on it all required offerings? It is in accord with this verse of Scripture: *The sacrifices of God are a broken spirit, a wounded heart, O God, you will not despise*. And it is further written: *Let it be your pleasure to do good to Zion, to build a new the walls of Jerusalem. Then only shall you delight in the appointed sacrifices, [then shall young bulls be offered on your altar]* (Ps. 51:17-19)."

Rabbis said, "How do we know of him who passes before the ark [to recite the communal prayers] that he has to make mention of the building of the house of the sanctuary and of the offerings and also to mediate? It is on the basis of this blessing: 'Favor us, O our God, and dwell in Zion, your city, and may your children serve you in

Jerusalem.”

Said R. Abba bar Yudan, "Whatever blemish God has declared in the case of a beast, he has declared valid in the case of a man. Just as he declared invalid in the case of a beast to be brought for a sacrifice *one that was blind or broken* (Lev. 22:22), so he declared the same valid in the case of a man: *a broken spirit, a wounded heart, (O God, you will not despise.)*"

Said R. Alexandri, "In the case of an ordinary person, if he should make use of a broken pot, it is demeaning to him. But as to the Holy One, blessed be He, all the utensils that he uses are broken, as it is written, *The Lord is near those of broken heart* (Ps. 34:19), *he heals broken hearts* (Ps.147:3), *I dwell in the high and holy place with him that is of a contrite and humble spirit* (Is. 57: 17), *a broken spirit, a wounded heart, O God, you will not despise* (Ps. 51:19)." Therefore Hosea admonishes Israel saying to them, *Return O Israel [to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy]* (Hosea 14:1-3).

XXIV:VI

Behold (then) God builds a man's strength, who is a teacher like him (Job 36:22): Said R. Berekhiah, "The word *behold* (HN) is Greek, *hina*, meaning one, as you say, One is our God. ... *God builds a man's strength*: For he adds to the strength of the righteous, who carry out his will. ...*who is a teacher like him*: teacher for the sinners, telling them to carry out repentance. Therefore Hosea admonishes Israel saying to them, *Return O Israel [to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy]* (Hosea 14:1-3).

XXIV:VII

Good and upright is the Lord, because he teaches sinners in the way (Ps. 25:78): They asked wisdom, "As to the sinner, what is his punishment?" She said to them, "*Evil pursues sinners* (Prov. 13:21)." They asked prophecy, "As to the sinner, what is his punishment?" She said to them, "*The soul that sins shall die* (Ez. 18:4)." They asked the Torah, "As to the sinner, what is his punishment?" She said to them, "Let him bring a guilt-offering and it will attain atonement for him." They asked the Holy One, blessed be He, "As to the sinner, what is his punishment?" He said to them, "Let him repent, and it will attain atonement for him," That is in line with the verse of Scripture: *Good and upright is the Lord, because he teaches sinners in the way* (Ps. 25:78).

[*Good and upright is the Lord, because he teaches sinners in the way* (Ps. 25:78):] Said R. Phineas, "Why is he good? Because he is upright. Why is he upright? Because he is good."

... *because he teaches sinners in the way* (Ps. 25:78): For he teaches sinners the way in which to repent. Therefore Hosea admonishes Israel saying to them, *Return O Israel [to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy]* (Hosea 14:1-3).

XXIV:VIII

Conceal your faults and you will not prosper; [confess and give them up and you will find mercy] (Prov. 28:13): R.

Simeon, R. Joshua b. Levi in the name of R. Simeon b. Halapta: "In the case of all plants the roots of which you cover up, they will flourish. But in the case of a nut tree, if you cover up its roots, it will not prosper. The matter may be compared to the case of a mugger on trial before a magistrate. So long as he denies the crime, he is flogged. Once he confesses, he receives the decree. But the Holy One, blessed be He, is not that way. But before one confesses, he gives out the decree. Once one confesses, he provides forgiveness. That is in line with this verse of Scripture: *Conceal your faults and you will not prosper; [confess and give them up and you will find mercy]* (Prov. 28:13)."

Said R. Judah, "...*confess and give them up and you will find mercy.*" Therefore Hosea admonishes Israel saying to them, *Return O Israel to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy* (Hosea 14:1-3).

XXIV:IX

A man shall have his fill of good by the fruit of his mouth (Prov. 12:14): It is written, *When Reuben returned to the pit [and saw that Joseph was not in the pit, he tore his clothes and returned to his brothers and said, The lad is gone, and I, where shall I go? Then they took Joseph's robe and slaughtered a goat and dipped the robe in the blood, and they sent the long robe with sleeves and brought it to their father and said, This we have found; see now whether it is your son's robe or not']* (Gen. 37:29-34); R. Eliezer, R. Joshua, and Rabbis: [Where had he been?] R. Eliezer says, "He had been occupied with his sackcloth and ashes [on account of his earlier sin with his father's concubine (Gen. 35:22)], and when he had a free moment from his sack cloth and ashes, he went and looked into the pit. That is in line with this verse: *And behold Joseph was not in the pit.*" R. Joshua said, "All of the management of the household was assigned to him. When he had a moment free of the cares of management of the household, he went and looked into the pit. That is in line with this verse: *And behold Joseph was not in the pit.*" And rabbis said, "Said the Holy One, blessed be He, to him, 'You sought to restore the beloved son to his father. By your life, your son's son will restore Israel to their father in heaven. And who is that? It is Hosea.' *The word of the Lord which came to Hosea ben Beeri* (Hos. 1:1), and it is written, *his son Beerah* (I Chron 5:6)."

Why is he called Beeri? Because he is the well (*beerah*) of the Torah. And why did Beerah die in exile? So that the ten tribes should return on account of his merit. And why did Moses die in the wilderness? So that the generation of the wilderness should return on account of his merit.

R. Berekhiah said, "Said the Holy One, blessed be He, to him, 'You have opened the way to repentance first of all. By your life, the son of your son will come and open the way to repentance first of all: *Return O Israel [to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy]* (Hosea 14:1-3).

XXIV:X

For my thoughts are not your thoughts, [and your ways are not my ways This is the very word of the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts] (Is. 55:8-9): The matter may be compared to the case of a thug on trial before a magistrate. First he reads the charge, then he beats him, then he puts a bit in his mouth [so that he cannot retract his confession], then he lays down the verdict, then he goes forth to be put to death. But the Holy One, blessed be He, is not that way.

First he announces the charge against the tribes: *Now they sin more and more and have made molten images of their silver* (Hos. 13:2). Then he beats them: *Ephraim is beaten, their root is dried up* (Hos. 9:16). Then he puts a bit in their mouth: *The iniquity of Ephraim is bound up, his sin is stored up* (Hos. 13:12). Then he announces the verdict: *Samaria shall bear her guilt for she has rebelled against her God* (Hos. 14:1). And then he draws them back in repentance: *Return O Israel to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy* (Hosea 14:1-3).

XXIV:XI

What is written prior to [the base-verse, Hos. 14:2]? It is the following: *Samaria shall bear her guilt [for she has rebelled against her God]* (Hos. 14:1). And thereafter: *Return O Israel [to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy]* (Hosea 14:1-3). R. Eleazar in the name of R. Samuel bar Nahman: "The matter may be compared to the case of a town that rebelled against the king, who sent against it a general of the army to destroy it. The general was skilled and cool. He said to them, 'Take time for yourselves, so that the king not do to you what he did to such-and-such a town and its environs, and to such and such a district and its area.' So said Hosea to Israel, 'My children, repent, so that the Holy One, blessed be He, will not do to you what he did to Samaria and its environs.' Said Israel before the Holy One, blessed be He, 'Lord of the ages, if we repent, will you accept us?' He said to them, 'The repentance of Cain I accepted, will I not accept yours?' For a harsh decree was issued against him." That is in line with this verse of Scripture: *When you till the ground, it will no more yield its strength to you; a fugitive and a wanderer shall you be* (Gen. 4:12). But since he repented, he was relieved of half of the harsh decree. How do we know that he repented? *And Cain said to the Lord, Too great is my sin for me to bear it* (Gen. 4:13). And how do we know that he was relieved of half of the harsh decree? *And Cain went away from the presence of the Lord and dwelled in the land of the wanderer* (Gen. 4: 17). What is written is not *in the land of the fugitive and the wanderer*, but only, *in the land of the wanderer, to the east of Eden*. What is the meaning of *And Cain went away [from the presence of the Lord]*? R. Yudan in the name of R. Aibu said, "He shouted over the shoulder and went away, as if to deceive the ones above. [Freedman, *Genesis Rabbah*, p. 192, n. 1: He rejected God's reproof, as though murder was a light matter.]" R. Berekhiah in the name of R. Eleazar b. R. Simeon: "He went away like the [pig] that shows a cloven hoof [pretending to be a valid animal, when it is not,] like one who would deceive the creator." R. Hunah in the name of R. Hinena bar Isaac said, "He went out rejoicing, in line with this verse: *He goes forth to meet you and when he sees you, he will be glad in his heart* (Ex. 4: 14). Adam met him and said to him, 'What happened at your trial?' He said to him, 'I repented and am reconciled.' Then Adam began to beat on his face: 'So great is the power of repentance, and I never knew it!' He forthwith went and said: *It is a good thing to confess to the Lord* (Ps. 92:1)." Said R. Levi, "It was Adam who stated this psalm: *A Psalm for the Sabbath day* (Ps. 92:1).

"And shall I not accept your repentance? I accepted the repentance of Ahab, and shall I not accept your repentance?" For a harsh decree was issued against him, in line with this verse: *You shall speak to him saying, Have you killed and also taken possession? And you shall speak to him saying Thus says the Lord: In the place where dogs licked the blood of Naboth shall dogs lick your blood, even yours* (1 Kgs. 21 :29).

And it came to pass when Ahab heard these words that he tore his clothes and put sackcloth on his flesh and fasted and lay in sackcloth (1 Kgs. 21:27). How did he fast? If he was accustomed to eat at three hours, he would eat at six, and if he was accustomed to eat at six, he ate at nine. What is the meaning of *And he walked softly?*(1 Kgs. 21:29) R. Joshua b. Levi said, "He went barefooted." What is written there? *The word of the Lord came to Elijah the Tishbite saying, Do you see that Ahab humbles himself before me? Because he humbles himself before me, I will not bring the evil in his days* (1 Kgs. 21:28-29). Said the Holy One, blessed be He, to Elijah, "You have seen

that Ahab repented: *Do you see that Ahab humbles himself before me? {Because he humbles himself before me, I will not bring the evil in his days.}*

"And shall I not accept your repentance? I accepted the repentance of the men of Anathoth, and shall I not accept your repentance? For a harsh decree was issued against them: *Thus says the Lord concerning the men of Anathoth who seek your life. saying You shall not prophesy in the name of the Lord that you die not by our hand: therefore thus says the Lord, Behold I will punish them ... there shall be no remnant of them* (Jer. 11:21, 23). But when they repented, they had the merit of producing descendants: *Themen of Anathoth a hundred and twenty-eight* (Ezra 2:23).

"And shall I not accept your repentance? I accepted the repentance of the men of Nineveh, and shall I not accept your repentance?" For a harsh decree was issued against them, in line with this verse of Scripture: *Jonah began to enter into the city a day's journey [and he proclaimed and said, Yet forty days and Nineveh shall be overthrown]* (Jonah 3:4). *And the tidings reached the king of Nineveh and he arose from his throne and laid his robe from him and covered himself with sackcloth and proclaimed through Nineveh by the decree of the king and his nobles. saying, [‘Let neither man nor beast ... taste anything; let them not feed nor drink water; but let them be covered with sackcloth both man and beast and let them cry mightily to God’]* (Jonah 3:7-8). Said R. Simeon b. Laqish, "The men of Nineveh carried out an essentially deceitful repentance. What did they do? R. Huniah in the name of R. Simeon b. Halputa: "They set up calves inside with their mothers outside, and these lowed from inside and the mothers from outside, so these groaned on this side and those on that side. They said, if you do not have mercy on us, we shall not have mercy on them." Said R. Aha, "This is what they do also in Arabia: *How are the beasts groaning! the herds of cattle are confused [because they have no pasture]* (Joel 1:18)."

... but let them be covered with sackcloth both man and beast and let them cry mightily to God' (Jonah 3:7-8): What is the meaning of *mightily*? Said R. Simeon b. Halputa, "The impudent one conquers even the wicked one, all the more so the One who is the goodness of the world."

Let them turn everyone [from his evil way. from the violence that is in their hands] (Jonah 3:8): Said R. Yohanan, "What they had in hand they returned, but what they had put away in boxes, arks, and cupboards they did not return." *And rend your hearts and not your garments* (Joel 2:13): Said R. Joshua b. Levi, "If you rend your hearts in repentance, you will not have to render your garments on account of the death of your sons and daughters. Why not? *‘Because he is merciful and long-suffering* (Joel 2:13)." R. Aha and R. Tanhum in the name of R. Hiyya in the name of R. Yohanan, "What is written is not long-suffering [in the singular] but longer-suffering [in the dual], indicating that he is patient with the righteous but also patient with the wicked. He is patient with the righteous and collects from them the modicum on account of the bad deeds which they did in this world so as to give them their full and complete reward in the world to come. And he accords prosperity to the wicked in this world so as to give them the modicum of the reward for the good deeds that they have done in this world in order to exact from them full and complete penalty in the world to come." R. Samuel bar Nahman in the name of R. Yohanan: "What is written is not long-suffering [in the singular] but longer-suffering [in the dual], indicating that he is patient before he comes to collect [exacting punishment], and what he comes to collect, he extends the time [same word as patience] for collecting payment." Said R. Hanina, "Whoever has said that the All-Merciful is [loose in] forgiving will get loose bowels. But he is indeed patient but then collects what is coming to him." Said R. Levi, "What is the meaning of long-suffering? He is very far from anger. The matter may be compared to the case of a king who had two tough legions. Said the king, 'If the legions stay with me in the town, then when the townfolk make me angry, they will take off on their own against them and wipe them out. Lo, I shall send them some distance away. If the people make me angry, while I am still sending for them, the people will come and make their peace with me, and I shall accept their appeasement.'

X. "That is in line with this verse of Scripture: *They come from a country far away, from the end of heaven the weapons of his indignation* (Is. 13:5)." Said R. Isaac, "And not only so, but he locks the gate against [his own

legions], in line with this verse of Scripture: *The Lord has unlocked his armory and has brought forth the weapons of his indignation* (Jer. 50:25). While he is opening up, while he is still occupied, his mercy will be aroused. "

It was taught on Tannaite authority in the name of R. Meir, "*For lo, the Lord goes forth from his place* (Is. 26:21). He goes forth from the attribute of justice to the attribute of mercy for Israel."

"I accepted the repentance of Manasseh, and shall I not accept your repentance?" For a harsh decree was issued against him. This is in line with this verse of Scripture: *The Lord spoke to Manasseh and to his people but they did not listen. Therefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh with hooks* (2 Chr. 33:10, 11). What is the meaning of *hooks*? R. Abba bar Kahana said, "Manacles." *And they imprisoned him in fetters* (2 Chr. 33:11): What are fetters? R. Levi bar Haita, "They made him a kind of copper pot and made holes in it and put him into it and began to heat it from beneath. And when the pain of it began to affect him, there was not a single idol in the world on which he did not call: 'idol of so-and-so, come and save me.' But when nothing helped, he said, 'I remember that father would recite for me this verse: *In your distress when all these things come upon you in the end of days return to the Lord your God and listen to his voice, for the Lord your God is a merciful God, he will not fail you nor destroy you* (Deut. 4:30, 31). Lo, I shall call on him. If he answers me, well and good, and if not, then they're all alike.' Now the ministering angels were closing the windows of the firmament, so that the prayer of Manasseh would not come before the Holy One, blessed be He, 'Lord of the ages, a man who set up an idol in the temple - should such a man be able to repent?' Said to them the Holy One, blessed be He, 'If I do not accept him in repentance, I shall lock the door before all those who come to repent.' What did the Holy One, blessed be He, do for him? He dug a little opening under the throne of glory that was his, and through it he listened to his supplication. That is in line with this verse of Scripture: *And he prayed to the Lord and he was entreated of him* (2 Chr. 33:13). "What is written in the verse for the word for *entreat* is *dug* for him." *And he listened to his supplications* (2 Chr. 33:13): Said R. Eleazar b. R. Simeon, "In Arabia they shift the *ayin* for a *het* [so yielding the word-exchange just now cited]."

And he brought him back to Jerusalem to his kingdom (2 Chr. 33:13): How did he *bring him back*?. R. Samuel bar Nahman in the name of R. Aha: "He brought him back with a wind, as you say [in the Prayer], Who brings back the wind." *Manasseh knew that the Lord is God* (2 Chr. 33:13): At that time said Manasseh, "There is justice and a Judge." "I accepted the repentance of Jeconiah, and shall I not accept your repentance?"

"I accepted the repentance of Jeconiah, and shall I not accept your repentance?" For a harsh decree was issued against him. That is in line with the following verse of Scripture: *Is this man Coniah a despised, broken pot, a vessel no one cares for? Why are he and his children hurled and cast into a land which they do not know?* (Jer. 22:28). R. Abba bar Kahana said, "[A broken pot] is like a bone of marrow, which, when you break it open, turns out to be worthless." R. Helbo said, "It is like a date wrapper, which, when you shake it out, turns out to contain nothing."

... *a vessel no one cares for*: R. Hama b. R. Hanina said, "It may be compared to a piss pot." R. Samuel bar Nachman: "[It is] like a vessel of those who take blood." Said R. Meir, "The Holy One, blessed be He, took an oath that he would not bring from Jeconiah son of Jehoiakim, another king of Judah, in line with this verse: *As I live says the Lord, if Coniah the son of Jehoiakim were the signet on a hand, yet by my right hand I would pluck you hence* (Jer. 22:24). R. Hinena bar Isaac said, "From there [that is, from Jeconiah] I shall pull up the kingdom from the house of David." Another explanation: What is written is not I shall remove you but rather *I shall restore you*; the meaning is, 'From there I shall restore in you in repentance.' The source of his retribution turned into the source of his restoration." Said R. Zeira, I heard something from R. Ishmael b. R. Isaac, who expounded the present passage, but I don't remember what it was." Said to him R. Aha arika, "Perhaps this is what it was: *Thus says the Lord, Write this man as childless, a man who will not prosper in his days [for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah]* (Jer. 22:30)." He said to him, "Yes, in his days he will not succeed, but in the days of his son he will succeed." R. Aha bar Abun bar Benjamin in the name of R. Abba son of R. Pappi:

"Great is the power of repentance for it annulled both an oath and a decree. How do we know that it annulled an oath? *As I live says the Lord, if Coniah the son of Jehoiakim were the signet on a hand, yet by my right hand I would pluck you hence* (Jer. 22:24). Yet it is written, *In that day says the Lord of hosts I will take you O Zerubbabel, son of Shealtiel, [and make you as a signet]* (Haggai 2:23). And how do we know that it annulled a decree? It is written, *Thus says the Lord, Write this man as childless, [a man who will not prosper in his days for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah]* (Jer. 22:30). Yet it is written, The sons of Jeconiah, Assir Shealtiel, his son (1 Chr. 3:17)."

Said R. Tanhum bar Jeremiah, "The meaning of the name *Assir* is that he was imprisoned in a prison [with the same letters serving the name *Assir* and the word for prison]. *Shea/tie/*; For from him a sapling of the kingdom of the house of David was planted. Said R. Tanhuma, "*Assir* [the prisoner] refers to the Holy One, blessed be He, who imprisoned himself through an oath. *Shea/tiel* [which uses the letters for the word for *ask*] is because God brought the question of the validity of the oath to the heavenly court, which released him from his vow."

XXIV:XII

R. Judah the Patriarch in the name of R. Judah bar Simon: "Under ordinary circumstances if someone shoots an arrow, it may go a distance of a kor or two. But so great is the power of repentance that it reaches the throne of glory." Said R. Yose, "It is written, *Open to me* (Song 5:2). Said the Holy One, blessed be He, *Open to me* an opening as small as a hole of a needle and I shall open for you a space through which military camps and siege engines can enter." R. Tanhuma in the name of R. Haninah, R. Aibu in the name of R. Simeon b. Laqish: "Repent for a brief moment and *know that I am the Lord* (Ps. 46:11)." Said R. Levi, "If the Israelites repented for a single day, they would be redeemed. What verse of Scripture makes that point? [*He tends one flock in his care.*] *Today if you listen to his voice* (Ps. 95:7)." Said R. Judah bar Simon, "*Return, Israel, to the Lord your God* (Hosea 14:2), even if you have denied the very principle [of the faith]." Said R. Eleazar, "Under ordinary circumstances, if someone humiliates his fellow in public and after a while wants to conciliate him, the other says, 'Are you going to humiliate me in public and then conciliate me in private? Go and bring those people before whom you humiliated me and in their presence I shall be conciliated with you.' But the Holy One, blessed be He, is not that way. Rather, a person may go and blaspheme and curse in the market place but the Holy One, blessed be He, says to him to repent 'even between you and me and I shall accept you.'"

XXIV:XIII

R. Issachar of Kefar Mindi expounded, "*For he knows false men, indeed he sees iniquity, and will he not consider it?* (Job 11:11): "Under ordinary circumstances if a person does heaps and heaps of transgressions, but if he repents, it is as if *indeed he sees iniquity, and will not consider it.*"

It was taught on Tannaite authority in the name of R. Meir: "*Return O Israel [to the Lord your God]*: "[Since the name, Lord, stands for the attribute of mercy, and your God for the attribute of justice,] *return* while he is still subject to the attribute of mercy, and if not, then he is *your God*. Do it before the defense attorney is made into your prosecutor."

XXIV:XIV

Samuel Patrigrisa in the name of R. Meir: *Rejoice O young man in your youth [and walk in the ways of your heart]* (Qoh. 11:9)." Said R. Samuel b. R. Isaac, "Sages proposed to hide away the scroll of Qohelet, for they found in it[s teachings] matters that tended toward heresy. They said, 'Lo, is this the whole of Solomon's wisdom, which he came along to teach: *Rejoice, O young man, in your youth, [and let your heart cheer you in the days of your youth; walk in the ways of your heart and the sight of your eyes. But know that for all these things, God will bring you into judgment]* (Qoh. 11 :9)? But Moses stated, ... *not to follow after your own heart and your own eyes, [which you are*

inclined to go after wantonly]' (Num. 15:39), and yet [Solomon] has said, *Walk in the ways of your heart and the sight of your eyes!* [Accordingly, he would imply] there is neither justice nor a Judge, so the penalty of flogging has been annulled! *But when [Solomon further] stated, But know that for all these things, God will bring you judgment* (Qoh. 11 :9), they stated, 'Well has Solomon spoken.'" R. Hiyya the Elder and R. Simeon b. Halapta: R. Hiyya the Elder said, "The matter may be compared to a bandit who was fleeing from a magistrate. They said to him, 'Cut down on running, so you won't be exhausted for the dragging [when they take you out to be sentenced].'

"But know that for all these things, God will bring you judgment (Qoh. 11:9)." R. Simeon b. Halapta said, "The matter may be compared to the case of someone who was swimming. They said to him, 'Cut down on the trip out, so you won't be too tired for the trip back.' *"But know that for all these things, God will bring you judgment* (Qoh. 11:9)." Said R. Josiah, "The matter may be compared to the case of one who stole tax money. When he was caught, they said to him, 'Produce the tax money.' He said to them, 'Take it.' They said to him, 'What are you thinking? That we want only the money you stole this time? We want the money you stole every time.' *"But know that for all these things, God will bring you judgment* (Qoh. 11:9)." Said R. Levi, "The matter may be compared to the case of a bird caught in a cage, and his fellow stood near by and said to him, 'How lucky you are! How easy it is for your to get your food.' The other said to him, 'Are you looking at the food and not looking at the cage?' *"But know that for all these things, God will bring you judgment* (Qoh. 11:9)." Said R. Tanhuma, "The matter may be compared to the case of a wise guy who went into a cafe and said to the owner, 'Give me wine, give me good quality bread, and fat meat.' When the man had eaten and drunk, he said to him, 'Pay up.' He said to him, 'Here is the belly of "that man," [me] before you - split it open [and take it all back].' He said to him, 'Is that how you think you're going to get away from me?' Now the restaurant-owner was smart. What did he do? He took the man and wrapped him up in a reed mat and set him at the door of the cafe, and to whoever went by he would say, 'Attain merit [by giving money] for this corpse, because I want to buy him a decent burial.' A wise guy came by and asked, 'How long are you going to do this to him?' He said to him, 'Until I get what is owing to me for the bill.' When the man had collected what was owing for the bill, he said to the other, 'Get up and go to your father's grave and say to him that you are going to reach a bad end.' *"But know that for all these things, God will bring you judgment* (Qoh. 11:9)."

XXIV:XV

R. Eleazar, son of R. Y ose the Galilean, says, "Israel said before the Holy One, blessed be He, 'Lord of the ages, if we repent, who will testify for us [that we have done so]?' He said to them, 'If when it comes to bad I testify for you, if it is for good shall I not testify for you?' "... when it comes to bad I testify for you: *I will come near you to judgment and I will be a swift witness [against the sorcerers and against the adulterers]* (Mal. 3:5). "...if it is for good shall I not testify for you?"

[These are the words of the Lord of hosts, the God of Israel, concerning Ahab son of Kolaiah and Zedekiah son of Maaseiah, who prophesy falsely to you in my name. I will hand them over to Nebuchadrezzar king of Babylonia, and he will put them to death before your eyes. Their names shall be used by all the exiles of Judea in Babylonia when they curse a man. They shall say, May the Lord treat you like Zedekiah and Ahab, whom the king of Babylonia roasted in fire. For their conduct in Israel was an outrage. They committed adultery with other men's wives and without my authority prophesied in my name, and what they prophesied was false. I know. I can testify. This is the very word of the Lord (Jer. 29:21-23):] Ahab son of Kolaiah and Zedekiah son of Maaseiah were false prophets and committed adultery with the wives of their fellows. That is in line with this verse: For their conduct in Israel was an outrage. They committed adultery with other men's wives and without my authority prophesied in my name, [and what they prophesied was false] (Jer. 29:23). What did they do? One of them would go to a woman and say to her, "I have seen by my prophetic gift that my fellow will come to you [and have sexual relations with you, so that] you will bring forth a prophet in Israel." One would set things up for the other, and the other would set things up for the one. When a woman's time came to give birth, they went [even] to the wife of Nebuchadnezzar, saying to her thus and so. [Receiving their claim to produce a prophet also through her,] she said to them, "I can do nothing without the king's knowledge." When Nebuchadnezzar came, she told him the story. He said, "Is such a

thing possible? The God of this nation hates fornication. Lo, I am going to test them just the way I tested Hananiah, Mishael, and Azariah. If they survive, well and good, and if not then they are false prophets.' What did he do? He made a kind of copper frying pan with holes, and put them in it, and began to heat it up from the bottom. When they saw that they were in real trouble, they implicated Joshua b. Yehosedeq, high priest, with them, saying, "Perhaps through his merit we too may be saved." What did the Holy One, blessed be He, do to them? They were burned up and he was saved: *Is this one not a brand saved from the fire* (Zech. 3:2). That is in line with this statement: *Their names shall be used by all the exiles of Judea in Babylonia when they curse a man. [They shall say, May the Lord treat you like Zedekiah and Ahab, whom the king of Babylonia roasted in fire]* (Jer 29:22) What is stated is not, whom the king of Babylonia burned, but rather, *whom the king of Babylonia roasted in fire*, like popcorn.

XXIV:XVI

R. Levi and R. Isaac: R. Levi said, "Said the Holy One, blessed be He, to Jeremiah, 'Go, say to Israel, Repent.' He went and said it to them. They said to him, 'Our lord, Jeremiah, how shall we repent? How shall we have the impudence to come before the Omnipresent? Have we not angered him, and have we not made him jealous? Those mountains and hills on which we served idols - do they not yet endure [to testify against us]? *They sacrifice on the tops of mountains [and make offerings on the hills]* (Hos. 4: 13). *Let us lie down in our shame and let our confusion cover us* (Jer. 3:25).' He went before the Holy One, blessed be He, and repeated this. He said to him, 'Go, tell them, 'Did I not write for you in my Torah, [*The one who consults ghosts and familiar spirits to go astray after them -*] *I will set my face against that person and cast him off from among his people* (Lev. 20:6)? Have I ever done so to you? Rather: *I will not frown on you, for I am merciful, says the Lord. I will not bear a grudge forever* (Jer. 3:12).'"

R. Isaac said, "Said the Holy One, blessed be He, to Jeremiah, 'Go, say to Israel, Repent.' He went and said it to them. They said to him, 'Our lord, Jeremiah, how shall we repent? How shall we have the impudence to come before the Omnipresent? Have we not angered him, and have we not made him jealous? Those mountains and hills on which we served idols - do they not yet endure [to testify against us]? *They sacrifice on the tops of mountains [and make offerings on the hills]* (Hos. 4: 13). *Let us lie down in our shame [and let our confusion cover us]* (Jer. 3:25).' He went before the Holy One, blessed be He, and repeated this. He said to him, 'Go, tell them, 'If you come, is it not to your father who is in heaven that you are coming? [For so I have been a father for Israel, and Ephraim has been my first born] (Jer. 31:8).'"

XXIV:XVII

... for you have stumbled because of your iniquity (Hosea 14:2): Said R. Simon, "The matter may be compared to a tall rock, which was standing at a crossroads. People would stumble on it. Said the king to them, 'Cut it down little by little, so that when the time comes, I can remove it from the world.' So said the Holy One, blessed be He, to Israel, 'My children, the impulse to do evil is a great obstacle in the world. But cut it down little by little, so that when the time comes I shall remove it from the world.' That is in line with this verse: *And I shall remove the stony heart from your flesh* (Ez. 36:26)." Said R. Isaac, "As matters go in the world, if someone stumbles in transgression and he becomes liable for the death penalty at the hands of heaven, his ox may expire, his chicken perish, his flask break, he may stub his toe, for part of the soul is tantamount to the whole of it."

Another comment: *...reasoning things out one by one, [after searching long without success: I have found one man in a thousand worthy the name, but I have not found one woman among them all. This alone I have found, that God, when he made man, made him straightforward, but man invents endless subtleties of his own]* (Qoh. 7:27-29): One joins the other transgression until the account adds up [Mandelbaum].

XXIV:XVIII

[Return O Israel to the Lord your God, for you have stumbled because of your iniquity.] Take with you words

(Hosea 14:1) [*and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy (Hosea 14: 1-3)*]

...*Take with you words:* R. Judah and R. Nehemiah: R. Judah said, "Was it not with words that you seduced him at Sinai: *They seduced him with their mouth and lied to him with their tongue* (Ps. 78:36). [So too now you can seduce me with mere words (Mandelbaum).]" R. Nehemiah said, "*Take with you words.* Let people who are good with words come, people who do well in proclaiming the words of Scripture, people who do well in expounding it, for example, Levi b. Sisi and his colleagues."

As to Levi b. Sisi: troops came to his town. The troops were breaking in, and he took the scroll of the Torah and went up to the roof and said before him, "Lord of the ages, if a single word of this scroll I have treated as null, let the troops get in, but if not, let them go their way." Forthwith [the troops] were sought out but not found. His disciples did the same thing, and his right hand withered, but the troops went their way. A disciple of a disciple of his did the same thing, and, while his right hand did not wither, the troops did not go their way. They concluded: a fool cannot be insulted, nor a corpse feel the scalpel.

XXIV:XIX

[*Return O Israel to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord and say to him, Take away all iniquity; [accept that which is good, and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, Our God to the work of our hands. In you the orphan finds mercy (Hosea 14:1-3)]...and return to the Lord and say to him, Take away all iniquity; accept that which is good, and we will render the fruit of our lips:* R. Judah and R. Nehemiah: R. Judah said, "[Reading the phrase, *Take away all iniquity*, so that the word for *take away* bears the sense of, *you bear, you tolerate,*] [The prophet says,] 'You can tolerate everything, but our transgressions you cannot bear?'" And R. Nehemiah said, "[Reading the phrase, *Take away all iniquity*, so that the word for *take away* bears the sense of, *you collect payment for,*] [the prophet says,] 'Do not collect the whole of the debt, collect for half and forgive half,'"

... *accept that which is good:* R. Nathan, R. Aha in the name of R. Simeon, "The letters of the word for *good* add up to the same number as the letters of the word for soul: *take good* means *take life*."

... *and we will render the fruit of our lips:* Said R. Abbahu, "[Since the words for *fruit* and for *oxen* use the same letters, we interpret as follows:] Who will pay? Those oxen which we would offer before you."

... [*the fruit of*] *our lips:* The prayer that we offer before you. Said R. Isaac, "[... *the fruit of our lips:*] This atonement that you render for our souls. What a great goodness do you do for our souls, and what is it our duty to say? It is the word *good*: *It is good to confess to the Lord* (Ps. 92:2). *Confess to the Lord for he is good* (Ps. 118:1),"

Blessing After Torah Study

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,

before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

Coming Festivals:

FAST OF GEDALIAH Sunday September 12, 2010

Morning Service:

Torah Seder: Exodus 32:11-14; 34:1-11

Reader 1 - Ex. 32:11-14

Reader 2 - Ex. 34:1-4

Reader 3 - Ex. 34:6-11

Ashlamatah: Isaiah 55:6 – 56:8

N.C. Romans 1:18-32

The Murder of Gedaliah: An Anatomy of Self Destruction **(Jeremiah, Chapters 40-43)**

by Prof. Uriel Simon

Department of Talmud, Bar-Ilan University

<http://www.biu.ac.il/Spokesman/Tolerance/simon.htm>

Four days of fasting and mourning were decreed by the exiles to Babylon in order to retain the destruction of the First Temple in our collective memory. (Zechariah 7:3; 8:19) Three of them commemorate the tragedies brought upon us by the Babylonians -- the onset of the siege, the breach of the wall and the burning of the Temple. The fourth, the Fast of Gedaliah recalls the two-fold calamity which we brought upon ourselves: the loss of the last remnant of Jewish autonomy in Judea and the self-imposed exile to Egypt. Those were the political results. From the religious point of view, expressed verbally by the prophet of destruction Jeremiah, the first three are punishment by G-d for the sins of Judea while the fourth is an entirely new set of sins into which the punishment is built from the start.

In the meeting at the city of Ramah between the Babylonian commander Nebuzadran and the prophet Jeremiah, who was set free from among the bound and chained captives being led out to Babylon, the destroyer of the Temple and of Jerusalem speaks in the conceptual terms of the prophet: "Because you have sinned against the Lord and did not listen to His voice, that is why this has happened to you"(40:3)! Indirectly it is implied that he is the executor of the word of G-d to his prophet, and that he must repay Jeremiah for his prophecies which have been realized. He presents Jeremiah with four options, which are in fact, really three: "To come with him to Babylon and there receive preferential status from the government", to go as a private citizen to any destination he chooses (in the Land of Israel or outside), or to join Gedaliah Ben Ahikam who was chosen by the King of Babylon as Regent over the Remnant of Judea and "to dwell" with him in Mitzpah, (which archaeological findings indicate was not destroyed), "among the people".

The starving Jeremiah received an allowance and a meal from his captor and left him without any word of reply (apparently wishing to escape the bear hug of the conqueror and oppressor of his people who was being kind to him personally) and went to join Gedaliah in Mitzpah. When corruption had become rampant in Jerusalem, the prophet expressed the desire to break off from his people ("Oh, that I were in the wilderness in a lodging for travelers that I

might leave my people and go forth from them, for they are all adulterers, an assembly of treacherous men!" [9:1]), but during the siege he refrained from deserting his people though he advised others to do so (37:14; 38:2). Now, with the fall of the city and destruction of the land, he casts his lot with that of the Remnant and joins Gedaliah in the work of reconstruction: "and he dwelled with him among the people who remained in the land" (40:6).

There is an obvious affinity between the option chosen by the prophet and the reconstruction plans of Gedaliah, as he presented them to the seven "captains of the troops in the open country (outside Jerusalem) and their men" (40:7). He swore to them that they had no reason to fear serving the Chaldeans (Babylonians) even though they had fought against them previously, and encouraged them to "dwell in the land" like Jeremiah, rather than to seek personal resolutions to their troubles abroad. He promised to defend their rights before the occupation power and encouraged them to insure their economic well-being by gathering the crops left behind by the exiles and occupying deserted homes and lands ("and dwell in the cities you have taken" [40:10]). Their reaction is not given. Instead we are told of the initial success of the reconstruction plan of Gedaliah: "All the Judeans returned from all the places to which they were driven (among others -- from Moab, Ammon and Edom which were not conquered by the Babylonians) and they came to the Land of Judea, to Gedaliah at Mitzpah, and gathered an abundance of wine and summer fruits" (40:12).

In a second meeting between Gedaliah and "all the captains of the troops" except for Ishmael ben Netaniah, Gedaliah learns from them that the missing captain intends to murder him: "Do you know that Baalis, king of Ammon, sent Ishmael ben Netaniah to kill you?" (40:14). But Gedaliah "believed them not", though there was reason to believe that commonality of interest existed between the king of Ammon, who had participated in the rebellion against Babylonia (27:3) and with whom King Zedekiah had apparently hoped to find refuge in his flight to Jericho (39:4-5), and Ishmael ben Netaniah who was of "royal seed" (41:1) and could object to the position of power bestowed upon one who was not of the Davidic Line and criticize the co-operation with the Babylonians. (Gedaliah was of a family of long-standing loyalty to the worship of the G-d of Israel and supporting Jeremiah: His grandfather, Shafan, had been the scribe of King Josiah [Second Kings 22:3], his father Ahikam, was sent by Josiah to the prophetess Hulda [Second Kings 22:12] and had saved the life of Jeremiah [Jeremiah 26:24]).

The second intelligence warning came under cover: one of the most important warrior chieftains, Yochanan ben Kereach requested permission from Gedaliah to quietly assassinate Ishmael in order to avert a serious national disaster: "Why should he kill you and then all the Jews who gathered around you will be scattered and the remnant of Judea will perish?" (40:15). Gedaliah ignored the issue of the justification of committing murder to prevent murder and chose to deny very strongly the verity of the information and the reliability of the informant: "Do not do this thing, for you speak falsely of Ishmael"(40:16). The reader, who does not yet know what is about to happen, asks himself: are the two warnings some part of a conspiracy? Is it reasonable to assume that Yochanan, motivated by jealousy among the officers, would falsely accuse Ishmael? Could the complacency of Gedaliah result from his deep conviction in the correctness of his policies and from his simple belief that it would be inconceivable that a Judean army officer would even consider murdering him and thus mortally wound the attempts at rehabilitation of the "Remnant of Judea"?

Gedaliah disdained even passive security measures, inviting Ishmael and ten of his soldiers to share a meal with him. There, during the meal, the guests rose up against their host and murdered him, declaring their motive as political: "And they killed him because the King of Babylon had put him in charge of the land" (41:2). Ishmael, not content with killing the Jewish leader who had proposed collaboration with the Babylonians, also put to death all those who were in his immediate entourage -- "all the Judeans who were with him" as well as the Chaldean soldiers "who were stationed there" (41:3).

One iniquity brings on another: the assassinations soon led to slaughter. To prevent the news of the murder from becoming known outside Mitzpah, Ishmael massacred the participants in a caravan of eighty men from Schechem, Shiloh and Samaria who were traveling as penitents "their beards shaven, their clothing torn and having cut

themselves" (41:5) to the Temple Mount to offer sacrifices and express their deep anguish over the destruction of the Temple (which took place only two months earlier). In order to convince them to enter the city Ishmael went out to them and by cynical manipulation of the power of attraction of the fraternity of mourners he went to them "weeping as he walked" (41:6) inviting them to be the guests of Gedaliah. Perhaps, their acceptance proved to him that they agreed to the policies of Gedaliah. In any case, as soon as they entered the city Ishmael and his men killed seventy of them and with contempt and disrespect threw their bodies into a huge cistern which, three hundred years earlier, had been a part of the northern fortification of the Kingdom of Judea.

This horrible disregard of the value human life is indicated not only by the act of mass murder but also by Ishmael sparing the lives of the remaining ten pilgrims who bought their lives with high priced bribery: "Do not kill us for we have stores hidden in the fields -- wheat, barley, oil and honey. So he stopped and did not kill them along with their fellows" (41:8).

Now, all that Ishmael ben Netaniah was left to do was "to go over to the Ammonites"(thus confirming after the fact the information about the Ammonite conspiracy related in the first warning to Gedaliah), taking with him by force all the survivors of Mitzpah: "and Ishmael carried off all the remnant of the people" (41:10).

Yochanan ben Kareach and the other captains were not in Mitzpah during the two days of massacre. When "all the evil that Ishmael ... had done" (41:11) became known to them, they regrouped their forces and pursued Ishmael and his captives. The latter, upon seeing their rescuers approaching, went gladly over to their side while Ishmael "escaped with eight men from Yochanan and went to the Ammonites" (41:15). The emphasis on the ridiculous smallness of this militant band (which presumably had incurred two losses) seems to be an indication that a very few determined men, devoid of all restraints, can inflict an enormous, grave historic damage. Yochanan ben Kareach did not return to Mitzpah, fearing that a Babylonian reprisal force would not distinguish between friend and foe and punish him for the sins of Ishmael. This is, in fact, the way of all conquering, imperialist armies which instill terror in the local population through collective punishment, tending to see the assassination of their appointed official as an excuse for the cancellation of the few rights granted previously to the conquered. Just as Yochanan feared reprisal from the Babylonians for the death of Gedaliah, so he could expect reward from the Egyptians for the blow dealt by Ishmael to their Babylonian enemy. He therefore turned, with his entire camp -- soldiers and civilians alike -- to go down into Egypt.

Only at this point are we made aware that the prophet Jeremiah was also in the camp of Yochanan, (but we are not told whether he was among those taken captive in Mitzpah, or whether he had been outside the city and joined the warrior chieftains following the murder). In contrast to Gedaliah, who did not consult Jeremiah concerning the intentions of Ishmael, Yochanan and his fellow commanders now turned to Jeremiah, requesting that he pray on their behalf and ask of G-d a clear instruction concerning where to go and what to do. One gets the impression that the destruction and murder had a deep influence upon them since this was the first time that the men of Judea acknowledged the presence of a prophet among them, who could serve as their messenger to G-d. Jeremiah agreed to pray for them in their hour of distress and also to pass on to them the Divine answer, hiding nothing. They, on their part, swore to obey the word of G-d whether or not it would be acceptable to them, "that it may go well with us when we listen to the voice of the Lord our G-d" (42:6).

Ten days Jeremiah waited until the word of G-d came to him, proof positive that he did not answer them on the basis of his own opinion alone. His words indicated that God demanded of them to continue the policies of Jeremiah and Gedaliah. This can be deduced from the emphasized use of the verb to dwell: "if you continue to dwell (Hebrew verb root used twice for emphasis!) in this land I will build you and not destroy I will plant you and not uproot; for I regret the evil I have done to you" (42:10). G-d informed them that the time of retribution was over and a period of Divine Grace was at hand. Clearly referring to the terms of the prophetic dedication of Jeremiah, He told them that from this time forth He would cease "to uproot and pull down, to overthrow and destroy", and would begin "to build and to plant" (1:10). Gedaliah had told these military officers "Do not be afraid to serve the

Chaldeans" (40:9) and G-d now broadens the scope of this encouragement to include the expected reprisal by the Chaldeans after the murder: "Do not fear the King of Babylonia...for I am with you to save you and I will dispose him to be merciful to you; he shall show you mercy and return you to your own land" (42:11-12). These last words echo those of Gedaliah "And dwell in the cities you have captured."(40:10), as does the Divine warning "if you turn your faces to come to Egypt and you come to live there..." (42:15) echo the first option rejected by Jeremiah (when it was offered by Nebuzadran): "if it seems good to you to come with me to Babylon, come" (40:4). They are forbidden to escape to Egypt because, with the end of the era of punishment, voluntary exile is sinful, and if rebellion and disobedience continue, so will punishment continue: "As My anger and wrath poured down upon the inhabitants of Jerusalem, so will My wrath pour down upon you if you go to Egypt..."(42:18).

In stark contrast to their previous commitment to obey the word of G-d, the two most important of the commanders -- Azariah and Yochanan -- "and all the arrogant men" (43:2) refused to keep their promise. They claimed that Jeremiah had presented his own political views (formed under the influence of Baruch ben Neriah) as the word of G-d, and that if they were to listen to him some of them would be executed by the Babylonians and the others would be exiled to Babylon: "You speak falsehood! The Lord our G-d did not send you...rather Baruch ben Neriah is inciting you against us to deliver us into the hands of the Chaldeans to be killed or exiled to Babylon"(43:2-3). This grave accusation echoes that of Gedaliah to Yochanan: "You speak falsely of Ishmael!"(40:16). Gedaliah, out of an inflated sense of security, refused to believe the warning of Yochanan (which proved true several days later) and Yochanan and his companions, out of fear and poor judgment, did not believe the word of G-d as related to them by Jeremiah (which proved true several years later with the conquest of Egypt by Nebuchadnezzar).

Lack of caution on the part of Gedaliah made his murder possible along with the murders of many others with him. Lack of faith on the part of Yochanan and his companions led to voluntary exile and the wrath of G-d. Though they had seen the prophecies of destruction of Jeremiah proven true, the Remnant of Judea could not accept his present prophecies as the true word of G-d. Their inability to draw proper conclusions from the destruction of Jerusalem and the Temple brought a further destruction upon them.

The three central figures in this sad story of self-destruction were: the killer, Ishmael ben Netaniah, his victim, Gedaliah ben Achikam and his successor, Yochanan ben Kereach.

The killer was motivated by a combination of disgraceful opportunism and a zealous loyalty to a specific political doctrine which may have had some legitimacy before the destruction but was totally unrealistic afterwards. His short term way of thinking made it impossible for him to consider either the immediate results of his actions (the reprisal by the military chieftains) or to predict the long-term damage (cessation of the reconstruction process and the return to the Land, the loss of the remainder of Jewish autonomy under Babylonian rule and the increased flow of the remaining Jewish population into exile). The complete lack of moral restraints prevented him from understanding that political assassination, which dramatically shatters the taboo of the sanctity of human life, would result in a terrifying chain reaction of bloodshed.

The victim was warned in advance concerning his murder and the destruction of his efforts in national reconstruction but his moral-political naivety caused his downfall and the murders of those who had chosen to cast their lot with his leadership. Our Sages, displaying extreme moral sensitivity, attach to Gedaliah the blame for the disastrous results of his failure: "Since he should have paid attention to the advice of Yochanan ben Kereach and did not do so, Scripture sees him as having killed them (the seventy men who were thrown into the cistern)" (Bavli, Niddah, 61a). From here Rava derives the maxim: "Though one must not accept slander -- one must be cautious because of it".

The successor, onto whose shoulders fell the responsibility for the fate of the remnant of the people after the murder of Gedaliah and the rescue of the captives, panicked as a result of the act of terror committed by his rival. He knew enough to ask the word of G-d from Jeremiah but lacked the courage to follow it. His cowardice, lack of judgment

and paucity of faith made him an accomplice to self-destruction since he compounded it by voluntary exile.

In our two thousand years of exile we became "merciful sons of merciful fathers", unable to commit murder. With our return to our own land we once again possess the means and our souls have the ability to spill blood. The Fast of Gedaliah is meant to give us the opportunity to stand face to face with the horrors of our past so that we may muster the strength to prevent their repetition in the present.

LESCHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ!
For a good year may you be inscribed and sealed!
¡Para un año bueno sea usted inscrito y sellado!

**Next Shabbat (Tishri 10, 5772):
Shabbat & Yom Kippur**

For further study see:

<http://www.betemunah.org/kippur.html>;
<http://www.betemunah.org/kohen.html>
& <http://www.betemunah.org/atonemen.html>

**Evening Service:
Jonah 1:1 – 4:11**

Morning Service:

Shabbat	Torah Reading:
אַחֲרֵי מוֹת, שְׁנֵי בְנֵי אַהֲרֹן	
“Achare Mot, Sh’ne B’ne Aharon”	Reader 1 – Vayiqra 16:1-3
“after the death of the two sons of Aaron”	Reader 2 – Vayiqra 16:4-7
“después que murieron los dos hijos de Aarón”	Reader 3 – Vayiqra 16:7-11
Vayiqra (Leviticus) 16:1-34 B’Midbar (Num.) 29:7-11	Reader 4 – Vayiqra 16:12-17
Ashlamatah: Isaiah 57:14 - 58:14	Reader 5 – Vayiqra 16:18-24
	Reader 6 – Vayiqra 16:25-30
Psalm 69:1-37	Reader 7 – Vayiqra 16:31-34
	Maftir: B’Midbar 29:7-11
N.C.: Morechai (Mark) 6:1-6a I Hillel (Luke) 4:16-30	Isaiah 57:14-58:14

Afternoon Service:

Shabbat	Torah Reading:
כְּמַעֲשֵׂה אֶרֶץ-מִצְרַיִם	
“K’Ma’aseh Eretz-Mitsrayim”	Reader 1 – Vayiqra 18:1-5
“After the doings of the land of Egypt”	Reader 2 – Vayiqra 18:6-21
“Como hacen en la tierra de Egipto”	Reader 3 – Vayiqra 18:22-30
Vayiqra (Leviticus) 18:1-30	Maftir – Vayiqra 18:22-30
Ashlamatah: Micah 7: 18-20	Micah 7: 18-20
Psalms 32:1-11:	
N.C. II Hillel (II Luke/Acts) 27:1-44	

Coming Special Days:

Sukkoth – Tabernacles

Evening Wednesday 12th of October, 2011 – Evening Friday 21st of October 2011

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For further study see:

<http://www.betemunah.org/succhoth.html>; <http://www.betemunah.org/hoshana.html>;
<http://www.betemunah.org/birth.html>; <http://www.betemunah.org/shemini.html>;
& <http://www.betemunah.org/simchat.html>

Shalom Shabbat !

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