

BS"D (B'Siyata D'Shamaya)
Aramaic: With the help of Heaven

Esnoga Bet Emunah

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

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

E-Mail: gkilli@aol.com



Esnoga Bet El

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

<http://torahfocus.com/>

E-Mail: 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 24, 5772 – Oct. 21 – Oct. 22, 2011 | Fourth Year of the Shmita Cycle |

Candle Lighting and Havdalah Times:

Conroe & Austin, TX, U.S.

Fri. Oct 21 2011 – Candles at 6:36 PM
Sat. Oct 22 2011 – Havdalah 7:29 PM

Brisbane, Australia

Fri. Oct 21 2011 – Candles at 5:40 PM
Sat. Oct 22 2011 – Havdalah 6:35 PM

Bucharest, Romania

Fri. Oct 21 2011 – Candles at 6:05 PM
Sat. Oct 22 2011 – Havdalah 7:05 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Oct 21 2011 – Candles at 6:42 PM
Sat. Oct 22 2011 – Havdalah 7:37 PM

Jakarta, Indonesia

Fri. Oct 21 2011 – Candles at 5:28 PM
Sat. Oct 22 2011 – Havdalah 6:17 PM

Manila & Cebu, Philippines

Fri. Oct 21 2011 – Candles at 5:15 PM
Sat. Oct 22 2011 – Havdalah 6:05 PM

Miami, FL, U.S.

Fri. Oct 21 2011 – Candles at 6:30 PM
Sat. Oct 22 2011 – Havdalah 7:22 PM

Olympia, WA, U.S.

Fri. Oct 21 2011 – Candles at 5:57 PM
Sat. Oct 22 2011 – Havdalah 6:59 PM

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

Fri. Oct 21 2011 – Candles at 5:53 PM
Sat. Oct 22 2011 – Havdalah 6:49 PM

Sheboygan & Manitowoc, WI, US

Fri. Oct 21 2011 – Candles at 5:41 PM
Sat. Oct 22 2011 – Havdalah 6:41 PM

Singapore, Singapore

Fri. Oct 21 2011 – Candles at 6:34 PM
Sat. Oct 22 2011 – Havdalah 7:23 PM

St. Louis, MO, U.S.

Fri. Oct 21 2011 – Candles at 5:57 PM
Sat. Oct 22 2011 – Havdalah 6:54 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!

The following Torah readings and commentaries are dedicated in honor of Mrs. Wendy Carlsson (my sister-in-law and a recent widow) who has been diagnosed with cancer in the heart and lung and given by her oncologists six months to live. May G-d’s most wonderful mercy be upon her and may He heal her together with all the sick in Israel, amen ve amen!

Shabbat “Sh’ma Yisrael” & Mevar’chim HaChodesh Heshvan

New Moon for the Month of Heshvan Friday Oct. 28 – Saturday Oct. 29, 2011

| Shabbat | Torah Reading: | Weekday Torah Reading |
|----------------------------------|---|------------------------------|
| שְׁמַע, יִשְׂרָאֵל | | |
| “Sh’ma Yisrael” | Reader 1 – D’barim 6:4-9 | Reader 1 – D’barim 7:12-14 |
| “Hear O Israel” | Reader 2 – D’barim 6:10-12 | Reader 2 – D’barim 7:14-16 |
| “Oye O Israel” | Reader 3 – D’barim 6:13-15 | Reader 3 – D’barim 7:12-16 |
| D’barim (Deut.) 6:4-7:11 | Reader 4 – D’barim 6:16-19 | |
| Ashlamatah: Zech. 14:9-11, 16-21 | Reader 5 – D’barim 6:20-25 | |
| Special: 1 Samuel 20:18,42 | Reader 6 – D’barim 7:1-5 | Reader 1 – D’barim 7:12-14 |
| Psalm 116-117 | Reader 7 – D’barim 7:6-11 | Reader 2 – D’barim 7:14-16 |
| | Maftir: B’Midbar 28:9-15 | Reader 3 – D’barim 7:12-16 |
| N.C.: Mark 14:26-31 | - Zech. 14:9-11, 16-21 1 Samuel 20:18,42 | |

Blessing Before Torah Study

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

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

Rashi & Targum Pseudo Jonathan for: D’barim (Deuteronomy) 6:4 – 7:11

| Rashi | Targum Pseudo Jonathan |
|--|--|
| 4. Hear, O Israel: The Lord is our God; the Lord is one. | 4. It was, when the time came that our father Jakob should be gathered out of the world, he was anxious lest there might be an idolater among his sons. He called them, and questioned them, Is there such perversity in your hearts? They answered, all of them together, and said to him: HEAR, ISRAEL OUR FATHER: THE LORD OUR GOD IS ONE LORD! Jakob made response, and said, Blessed be His Glorious Name forever and ever. JERUSALEM: When the end had come to our father Jakob, that he should be taken up from the world, he called the twelve tribes, his sons, and gathered them round his couch. Then Jakob our father rose up, and said to them, Do you worship any idol that Terah the father of Abraham worshipped? Do you worship any idol that Laban (the brother of his mother) worshipped? Or |

| Rashi | Targum Pseudo Jonathan |
|--|---|
| | worship you the God of Jakob? The twelve tribes answered together, with fullness of heart, and said, Hear now, Israel our father: The LORD our God is one LORD. Jakob responded and said, May His Great Name be blessed for ever! |
| 5. And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means. | 5. Mosheh the prophet said to the people of the house of Israel, Follow after the true worship of your fathers, that you may love the LORD your God with each disposition of your hearts, and also that He may accept your souls, and the (dedicated) service of all your wealth; |
| 6. And these words, which I command you this day, shall be upon your heart. | 6. and let these words which I command you this day be written upon the tables of your hearts. |
| 7. And you shall teach them to your sons and speak of them when you sit in your house, and when you walk on the way, and when you lie down and when you rise up. | 7. And you will unfold them to your children, and meditate upon them when you are sitting in your houses, at the time when you are occupied in secret chambers, or in journeying by the way; at evening when you lie down, and at morning when you arise. |
| 8. And you shall bind them for a sign upon your hand, and they shall be for ornaments between your eyes. | 8. And you will bind them as written signs upon your left hand, and they will be for tephillin upon your forehead over your eyes. |
| 9. And you shall inscribe them upon the doorposts of your house and upon your gates. | 9. And you will write them upon the pillars, and affix them in three places, against the cupboard, upon the posts of your house, and on the right hand of your gate, in your going out. |
| 10. And it will be, when the Lord, your God, brings you to the land He swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, great and good cities that you did not build, | 10. And when the LORD your God has brought you into the land which he promised to Abraham, Yitshak, and Jakob, your fathers, to give you cities great and goodly which you did not toil in building, |
| 11. and houses full of all good things that you did not fill, and hewn cisterns that you did not hew, vineyards and olive trees that you did not plant, and you will eat and be satisfied. | 11. houses also, filled with all good, which you did not occupy in filling, and hewn cisterns in hewing which you did not labour, vineyards and olives with planting which you did not weary; and when you have eaten. and are satisfied, |
| 12. Beware, lest you forget the Lord, Who brought you out of the land of Egypt, out of the house of bondage. | 12. beware lest you forget the fear of the LORD your God, who delivered and led you out free from the land of Mizraim, from the house of the affliction of slaves; |
| 13. You shall fear the Lord, your God, worship Him, and swear by His name. | 13. but fear the LORD your God, and worship before Him, and swear by the Name of the Word of the LORD in truth. |
| 14. Do not go after other gods, of the gods of the peoples who are around you. | 14. You will not go after the idols of the Gentiles, the idols of the peoples who are round about you: |
| 15. For the Lord, your God, is a zealous God among you, lest the wrath of the Lord, your God, be kindled against you, and destroy you off the face of the earth. | 15. for the LORD our God is a jealous God, and an Avenger, whose Shekinah dwells in the midst of you; lest the anger of the LORD your God be kindled against you, and He quickly destroy you from the face of the earth. |
| 16. You shall not try the Lord, your God, as you tried Him in Massah. | 16. Sons of Israel, my people, be warned not to tempt the LORD your God as you tempted Him in the ten |

| Rashi | Targum Pseudo Jonathan |
|--|--|
| | temptations; |
| 17. Diligently keep the commandments of the Lord, your God, and His testimonies. and His statutes, which He has commanded you. | 17. keeping keep the commandments of the LORD your God, and His testimonies and statutes which He has commanded you; |
| 18. And you shall do what is proper and good in the eyes of the Lord, in order that it may be well with you, and that you may come and possess the good land which the Lord swore to your forefathers, | 18. and do what is good and right before the LORD that it may be well with you, and you may go in, and possess by inheritance the good land which the LORD covenanted to your fathers; |
| 19. to drive out all your enemies from before you, as the Lord has spoken. | 19. that He may drive out all your enemies before you, as the LORD has said. |
| 20. If your son asks you in time to come, saying, "What are the testimonies, the statutes, and the ordinances, which the Lord our God has commanded you?" | 20. When your son, in time to come, will ask you, saying, What are the testimonies, statutes, and judgments which the LORD our God has commanded you? |
| 21. You shall say to your son, "We were slaves to Pharaoh in Egypt, and the Lord took us out of Egypt with a strong hand. | 21. then will you say to your sons, We were servants to Pharaoh in Mizraim, |
| 22. And the Lord gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. | 22. and the Word of the LORD brought us out of Mizraim with a mighty hand; and the Word of the LORD wrought signs, great wonders, and sore plagues on Mizraim and on Pharaoh and all the men of his house, which our eyes beheld; |
| 23. And he brought us out of there, in order that He might bring us and give us the land which He swore to our fathers. | 23. but us He led forth free to bring us in and give us the land which He swore to our fathers. |
| 24. And the Lord commanded us to perform all these statutes, to fear the Lord, our God, for our good all the days, to keep us alive, as of this day. | 24. And the LORD commanded us to perform all these statutes, that we may fear the LORD our God for good to us in all days, that He may preserve us alive as at the time of this day; |
| 25. And it will be for our merit that we keep to observe all these commandments before the Lord, our God, as He has commanded us." | 25. and (the reward of) righteousness/generosity will be reserved for us in the world to come, if we keep all these commandments to perform them before the LORD our God, as He has commanded us. |
| | |
| 1. When the Lord, your God, brings you into the land to which you are coming to possess it, He will cast away many nations from before you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivvites, and the Jebusites, seven nations more numerous and powerful than you. | 1. When the LORD your God will bring you into the land to which you will come to possess it, and He will make many peoples to go out from before you, the Hittites, Girgashites, Amorites, Kanaanites, Perizzites, Hivvites, and Jebusites, seven nations more numerous and strong than you. |
| 2. And the Lord, your God, will deliver them to you, and you shall smite them. You shall utterly destroy them; neither shall you make a covenant with them, nor be gracious to them. | 2. and the LORD your God will deliver them up before you, then will you blot them out and utterly consume them by the curse of the LORD. You will strike no covenant with them, nor have pity upon them. |
| 3. You shall not intermarry with them; you shall not give your daughter to his son, and you shall not take his daughter for your son. | 3. You will not intermarry with them; your daughters you will not give to their sons, nor take their daughters for your sons; for whosoever marries with them is as if he made marriage with their idols. |

| Rashi | Targum Pseudo Jonathan |
|--|--|
| 4. For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the Lord will be kindled against you, and He will quickly destroy you. | 4. For their daughters will lead your sons away from My worship to serve the idols of the Gentiles; so will the anger of the LORD be kindled against you, and He will destroy you suddenly. |
| 5. But so shall you do to them: You shall demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire. | 5. But this will you do to them: you will destroy their altars, break their statues in pieces, cut down their groves for worship, and burn the images of their idols with fire. |
| 6. For you are a holy people to the Lord, your God: the Lord your God has chosen you to be His treasured people, out of all the peoples upon the face of the earth. | 6. For you will be a holy people before the LORD your God, as the LORD your God has taken pleasure in you, that you may be a people more beloved before Him than all the peoples who are on the face of the earth. |
| 7. Not because you are more numerous than any people did the Lord delight in you and choose you, for you are the least of all the peoples. | 7. Not because you were more excellent than all other peoples has the LORD had pleasure in you and chosen you, but because you were poor in spirit, and more humble than all the nations. |
| 8. But because of the Lord's love for you, and because He keeps the oath He swore to your forefathers, the Lord took you out with a strong hand and redeemed you from the house of bondage, from the hand of Pharaoh, the king of Egypt. | 8. Therefore, because the LORD had mercy on you, and would keep the covenant He had sworn with your fathers, He led you out free with a mighty hand, and redeemed you from the house of the affliction of slaves, from the hand of Pharaoh king of Mizraim. |
| 9. <u>Know, therefore, that the Lord, your God He is God, the faithful God,</u> Who keeps the covenant and loving kindness with those who love Him and keep His commandments to a thousand generations. | 9. <u>Know therefore that the LORD your God is a Judge,</u> strong and faithful, keeping covenant and mercy with them who love Him and keep His commandments unto a thousand generations, |
| 10. And He repays those who hate Him, to their face, to cause them to perish; He will not delay the one who hates Him, but he will repay him to his face. | 10. and who repays to them who hate Him the reward of their good works in this world, to destroy them (for their evil works) in the world to come; neither delays He (to reward) His enemies, but while they are alive in this world He pays them their recompense. JERUSALEM: And he repays them who hate Him for their little deeds of good which are in their hands in this world, to destroy them in the world to come; nor does He delay to render to them that hate Him the reward of the slight works that are in their hands in this world. |
| 11. You shall therefore, observe the commandments, the statutes, and the ordinances, which I command you this day to do. | 11. Observe therefore the mandates, the statutes, and judgments which I command you, to perform them. |
| | |

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

| Rashi | Targum Pseudo Jonathan |
|--|--|
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |

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

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. 260-314.

Summary of the Torah Seder – Deuteronomy 6:4 – 7:11

- The Shema – Deuteronomy 6:4-9
- Peril of Forgetting – Deuteronomy 6:10-19
- The Exodus – An Object Lesson – Deuteronomy 6:20-25
- The Ten Words and the Shem Demands Avoidance of Intermarriage, and the Destruction of all Idolatrous Worship in the Promised Land – Deuteronomy 7:1-5
- Reason for Previous Commands – Deuteronomy 7:6-11

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) 6:4 – 7:11

4 The Lord is our God; the Lord is one The Lord, who is now our God and not the God of the other nations - He will be [declared] in the future "the one God," as it is said: "For then I will convert the peoples to a pure language that all of them call in the name of the Lord" (Zeph. 3:9), and it is [also] said: "On that day will the Lord be one and His name one" (Zech. 14:9). (see Sifrei)

5 And you shall love [the Lord] Perform His commandments out of love. The one who acts out of love cannot be compared to the one who acts out of fear. If one serves his master out of fear, when the master sets a great burden upon him, this servant will leave him and go away [whereas if out of love he will serve him even under great burden] (Sifrei 6:5).

with all your heart Heb. בְּכָל־לִבְּךָ [The double "veth" in בְּכָל־לִבְּךָ, instead of the usual form בְּכָל־לִבְּךָ suggests:] Love Him with your two inclinations [the good and the evil]. (Sifrei ; Ber. 54a) Another explanation; "with all your heart," is that your heart should not be divided [i.e., at variance] with the Omnipresent (Sifrei).

and with all your soul Even if He takes your soul (Sifrei ; Ber. 54a, 61a).

and with all your means Heb. בְּכָל־מְאֵדָךְ, with all your possessions. There are people whose possessions are more precious to them than their own bodies. Therefore, it says, "and with all your means." (Sifrei) Another explanation of בְּכָל־מְאֵדָךְ is: You shall love God with whatever measure (מְדָה) He metes out to you, whether it be the measure of good or the measure of retribution. Thus also did David say: "**I will lift up the cup of salvations** [and I will call upon the name of the Lord]" (Ps. 116:12-13); "I found trouble and grief [and I called out in the name of the Lord]" (Ps. 116:3-4).

6 And these words... shall be What is this "love" [referred to in the previous verse]? It is that these words [the

mitzvoth] shall be upon your heart, and through this, you will come to recognize the Holy One, blessed be He, and will [consequently] cling to His ways. (Sifrei 6:6)

which I command you this day they should not appear to you as an antiquated edict (דְּיִיטְגָמָא) which no one cares about, but as a new one, which everyone hastens to read. The word דְּיִיטְגָמָא means: a royal edict which comes in writing.(Sifrei)

7 And you will teach them Heb. וְשִׁנְנֶתֶם . **This is an expression of sharpness**, meaning that these words should be sharply impressed in your mouth, so that if a person asks you something, you will not have to hesitate about it, but you will tell him immediately. (Sifrei ; Kidd. 30a)

to your sons These are your disciples. We find everywhere that disciples are termed “sons,” as it is said: “You are children to the Lord your God” (Deut. 14:1), and it says: “The disciples [lit. sons] of the prophets who were in Bethel” (II Kings 2:3). So too, we find that Hezekiah taught Torah to all Israel and called them children, as it is said: “My sons, now do not forget” (II Chron. 29:11). **And just as disciples are called “children,” as it is said “You are children to the Lord your God” so too, the teacher is called “father,”** as it is said [that Elisha referred to his teacher Elijah by the words] “My father, my father, the chariot of Israel...” (II Kings 2:12) (Sifrei 6:7).

and speak of them That your principal topic of conversation should be only about them; make them the main topic, not the secondary one. (Sifrei)

and when you lie down Now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if one lies down in the middle of the day. Therefore it states; “and when you rise up”; now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if you arise in the middle of the night! It says therefore, “When you sit in your house, and when you walk on the way.” **The Torah is thus speaking of the usual manner of conduct: The [usual] time of lying down and the [usual] time of rising up. (Sifrei)**

8 And you shall bind them for a sign upon your hand These are the tefillin of the arm.

and they shall be for ornaments between your eyes לְטַטְפָת . These are the tefillin of the head, and because of the number of the Scriptural sections contained in them [namely four], they are טַטְפָת - totafoth, for טַט - tat in Coptic means “two,” פַּת - path in Afriki (Phrygian) [also] means “two.” (San. 4b)

9 the doorposts of your house The word is מְזוּזוֹת [and not, מְזוּזוֹת , i.e., without the letter “vav”] to indicate that there is need for only one מְזוּזָה - mezuzah per door.

and upon your gates This ["gates"] is to include the gates of courtyards, the gates of provinces, and the gates of cities [in that they also require a mezuzah]. (Yoma 11a)

11 hewn Since it [the Land of Israel] was a stony and rocky place, the term “hewn” is appropriate [regarding the cisterns there].

12 out of the house of bondage Heb. מִבֵּית עֶבְדִים , lit. out of the house of slaves. As the Targum [Onkelos] renders: out of the house of slavery, i.e., out of the place where you were slaves [and “not the house that belonged to slaves.”]

13 and swear by His name If you possess all the attributes mentioned here, that you fear His name and serve Him, then you may swear by His Name, for if you fear His name, you will be cautious with your oath, but if [you do] not, you must not swear [by His name].

14 of the gods of the peoples who are around you The same applies to the gods of those peoples who are distant [from you], but, because you see those who are around you erring after them, it was necessary to warn you especially about them [i.e., the gods of the people close to you].

16 In Massah When they went out of Egypt, when they tested Him concerning water, as it is said [that they asked], "Is the Lord among us or not?" (Exodus 17:7) [Hence "Massah" means test.]

18 what is proper and good This refers to compromising, acting beyond the strict demands of the law.

19 [To drive out all your enemies...] as [the Lord] has spoken And where did He speak? When He said, "and I will confuse all the people..." (Exod. 23:27)

20 If your son asks you in time to come Heb. מָחָר . [The word] מָחָר [which usually means "tomorrow"] may [also] mean "at a later time."

Chapter 7

1 He will cast away Heb. וַיִּשְׁלַח . This is an expression meaning casting away, and causing to fly. Similarly is (Deut. 19:5), "and the iron [axe blade] will cause to fly [from the tree]."

2 nor be gracious to them Heb. וְלֹא תִחַן־ם . This means, you must not show them any grace (חַן) . It is forbidden for a person to say, "How handsome is this heathen!" Another explanation: Do not grant them a settlement (תְּחִינָה) in the land. (Avodah Zarah 20a)

4 For he will turn away your son from following Me i.e., the heathen's son, if he marries your daughter, will turn away your [grand]son whom your daughter will bear to him, from following Me. This teaches us that your daughter's son, born of a heathen man, is called "your son," but your son's son, born of a heathen woman, is not called "your son," but "her son." For Scripture [first says, "Do not give your daughter to his son, and do not take his daughter for your son." Then it follows with "For he will turn away your son..." However], referring to "do not take his daughter," it does not say "For she will turn away your son..." [because he is considered her son, not yours (Kid. 68b).

5 their altars Heb. מִזְבְּחֵיהֶם [A מִזְבֵּחַ is a structure] built up [of several stones].

and... their monuments Heb. וּמִצְבֵּיהֶם [A מִצְבֵּה is a structure made] of one stone.

their asherim trees Trees that are worshipped (Avodah Zarah 48a).

and... their graven images [These are] images (i.e., idols).

7 Not because you were [more] numerous [This is to be understood] according to its simple meaning. But its midrashic explanation [understanding וְלֹא מִרְבָּכֶם as "not because you are great"] is: Because you do not boast about yourselves when I shower good upon you. This is why I delighted in you [says God].

For you are the least [of all the peoples] You humble yourselves as, e.g., Abraham, who said, "For I am dust and ashes" (Gen. 18:27), and Moses and Aaron, who said, "but of what [significance] are we?" (Exod. 16:7) Unlike Nebuchadnezzar, who said, "I will liken myself to the Most High," (Isa. 14:14), and Sennacherib, who said, (Isa. 36:20), "Who are they among all the gods of the lands [who saved their land from my hand]?" and Hiram, who said, "I am a god, I have sat in a seat of God" (Ezek. 28:2). (Chul. 89a)

for you are the least Heb. כִּי־אֲתָם הַמְעַט Here כִּי is an expression of “because.”

8 But because of the Lord’s love Heb. כִּי מֵאַהֲבַת ה' Here, [however,] כִּי is an expression of “but.” [Thus, the verses read] Not because you were more numerous... did the Lord delight in you, but because of the Lord’s love for you.

and because He keeps the oath Heb. וּמִשְׁמֶרֶוֹ means, “and because of His keeping the oath” [not “and from His keeping the oath”].

9 to a thousand generations But earlier, (verse 5:10) it says: “To thousands [of generations].” [Why the difference?] Here, where it is adjacent to “those who keep His commandments,” it says: “to a thousand generations” [because it is referring to those who obey God out of fear] but previously, where it is adjacent to those who love Him, it says: “for thousands [of generations].” (Sotah 31a)

with those who love Him Those who perform [the commandments] out of love.

and keep His commandments Those who perform [the commandments] out of fear.

10 And He repays those who hate Him to their face During his life-time, He pays him his good reward, in order to cause him to be lost from the World to Come.

11 this day to do them But in the future, in the World to Come, you will receive their reward (Eruvin 22a).

Ketubim: Psalm 116:1 – 117:2

| Rashi | Targum |
|--|--|
| 1. I wished that the Lord would hear my voice [in] my supplications. | 1. I love, for the LORD will hear my voice, my prayer. |
| 2. For He extended His ear to me, and I shall call out in my days. | 2. For He has inclined His ear to me, and I call <i>to Him</i> throughout my days. |
| 3. [When] bands of death surrounded me and the boundaries of the grave befell me, and I found trouble and grief, | 3. The <i>sicknesses</i> of death surrounded me, and the pains of Sheol found me; pain and sorrow I will find. |
| 4. And I called out in the name of the Lord, "Please, O Lord, save my soul! | 4. And in the name of the LORD I will call out: Please, O LORD, save my soul. |
| 5. The Lord is gracious and righteous, and our God is merciful. | 5. The LORD is gracious and righteous/generous, and our God is merciful. |
| 6. The Lord protects the simple; when I was poor, He saved me. | 6. The LORD observes <i>enticements</i> ; I became poor, and <i>it was meet</i> to redeem me. |
| 7. Return, my soul, to your rest, for the Lord has dealt bountifully with you. | 7. Return, O my soul, to your <i>place of rest</i> , for <i>the word of the LORD</i> has repaid you <i>with good</i> . |
| 8. For You have rescued my soul from death, my eye from tears, and my foot from stumbling. | 8. For You have delivered my soul from <i>being killed</i> , my eyes from tears, my feet from stumbling. |
| 9. I shall walk before the Lord in the lands of the living. | 9. I will walk before the LORD in the land of the living. |
| 10. I believed so that I spoke; I humble myself exceedingly. | 10. I have believed, therefore I will speak; <i>in the assembly of the righteous/generous</i> I have <i>sung much praise</i> . |
| 11. I said in my haste, "All men are liars." | 11. I said when I <i>fled</i> , "All <i>the sons of men</i> are liars." |

| Rashi | Targum |
|--|---|
| 12. How can I repay the Lord for all His favors upon me? | 12. How will I repay <i>in the presence of</i> the LORD all His <i>kind</i> favors <i>that are shown</i> to me? |
| 13. I shall lift up a cup of salvations , and I shall call out in the name of the Lord. | 13. The cup of redemption I will carry <i>in the age to come</i> , and I will call on the name of the LORD. |
| 14. I shall pay my vows to the Lord now in the presence of all His people. | 14. I will repay my vows in the presence of the LORD, <i>I will tell now His miracles</i> to all His people. |
| 15. Difficult in the eyes of the Lord is the death of His pious ones. | 15. Honorable in the <i>presence</i> of the LORD is the death <i>that is sent</i> to His pious ones. |
| 16. Please, O Lord, for I am Your servant; I am Your servant the son of Your maidservant; You have loosed my thongs. | 16. Please, O LORD; for I am Your servant; I am Your servant, the son of Your handmaiden, You have loosened my bonds. |
| 17. To You I shall slaughter a thanksgiving offering, and I shall call out in the name of the Lord. | 17. To You I will sacrifice the sacrifice of <i>slaughter</i> , and call out in the name of the LORD. |
| 18. I shall pay my vows to the Lord now in the presence of all His people, | 18. I will repay my vows <i>in the presence of</i> the LORD, <i>I will tell now His miracles</i> to all His people. |
| 19. In the courtyards of the house of the Lord, in your midst, O Jerusalem. Hallelujah! | 19. In the courts of the sanctuary of our God, in your midst, O Jerusalem. Hallelujah! |
| 1. Praise the Lord, all nations, laud Him, all peoples. | 1. Praise the LORD, all you Gentiles; praise Him, all you nations. |
| 2. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah! | 2. For He has increased His goodness towards us; and the truth of the LORD is forever. Hallelujah! |

Meditation on Psalms 116:1 – 117:2

By HH Rosh Paqid Adon Hillel ben David

Rashi¹ tells us that Psalm 116 was composed by David when he was fleeing from Saul.² Psalm 117 is also attributed to King David by Ibn Ezra, who at one time ruled over all of the peoples of the world.¹ David felt forlorn and abandoned; forsaken by family and friends. David, prophetically foresaw that Israel would also feel completely alone in exile. The nations taunt them, "Your prayers and pleas are worthless, because HaShem has turned a deaf ear to you". Therefore, this psalm was composed to encourage the downcast exiles with the assurance that indeed, HaShem hears my voice, my supplications.

***Rosh HaShana 16b-17a** It has been taught: Beth Shammai say, There will be three groups at the Day of Judgment³ — one of thoroughly righteous, one of thoroughly wicked, and one of intermediate. The thoroughly righteous will forthwith be inscribed definitively as entitled to everlasting life; the thoroughly wicked will forthwith be inscribed definitively as doomed to Gehinnom, as it says. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to reproaches and everlasting abhorrence.⁴ The intermediate will go down to Gehinnom and squeal⁵ and rise again, as it says, And I will*

¹ Rashi's Commentary on Psalms, by Mayer I. Gruber

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

³ When the dead will arise in the flesh.

⁴ Daniek 12:2

bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will answer them.⁶ Of them, too, Hannah said, The Lord killeth and maketh alive, he bringeth down to the grave and bringeth up.⁷ Beth Hillel, however, say: He that abounds in grace inclines [the scales] towards grace,⁸ and of them David said, I love that the Lord should hear my voice and my supplication,⁹ and on their behalf David composed the whole of the passage, I was brought low and he saved me.¹⁰

The Talmud (Rosh HaShanah 16b-17a - above) explains that this psalm describes the day of Final Judgment at the time of the Resurrection of the Dead. The the average people, who are neither completely righteous nor completely wicked, will be saved from hell because HaShem will hear their cries, and He will forgive them. In gratitude, they will sing, "I love Him, for HaShem hears my voice, my supplications."

V.2 contains a hint to the festivals when he says, "in my days", which is an allusion to the festivals.¹¹ This festival reference connects to our Ashlamata which speaks of the the feast of Succoth, which we have just concluded.

V.1 Mimics the words of the shema, in Hebrew, as a clear connection to our Torah portion. We find *yeshma* in v1, which comes from the root *shema*. In that same verse we find a word that matches the first word in the second sentence of the shema – *ahabti*, which comes from the root *ahab*. In the shema we have the command, "You shall love". In the Psalm we have David answering this command with, "I love". Thus we have a clear verbal tally to our Torah portion.

The Hallel Psalms (113-118) are normally recited during the pilgrimage festivals: Pesach, Shavuot, and Succoth. This hints to the festival of Succoth which we have just completed. Since we have previously learned about the bi-modality, in [RAINS](#), of the year such that the seven day Pesach festival is analogous to the seven day festival of Succoth, which occurs exactly six months later. This provides us with a clear connection to the Pesach Hallel in our reading from Mordechai (14:26).

Ashlamatah: Zech. 14:9-11, 16-21

| Rashi | Targum |
|---|--|
| 1. ¶ Behold! A day of the Lord is coming, and your plunder shall be shared within you. | 1. Behold, the day will come from the LORD when the house of Israel will divide the possessions of the nations in your midst, O Jerusalem. |
| 2. And I will gather all the nations to Jerusalem to wage war; and the city shall be captured, and the houses shall be plundered, and the women shall be ravished, and half the city shall go forth into exile-and the rest of the people shall not be cut off from the city. | 2. And I will gather all the nations to Jerusalem to do battle, and the city will be conquered and the houses plundered and the women ravished, and half of the city will go forth into captivity, but the remainder of the people will not cease from the city. |

⁵ On account of their punishment. Al. 'struggle and rise'. [Ginzberg L.: 'be singed', i.e., by the fires of the Gehinnom, and after this experience arise thence and be healed.

⁶ Zecharia 13:9

⁷ 1 Samuel 2:6.

⁸ And does not doom them to Gehinnom.

⁹ Psalm 116:1. Further on we read, The cords of death compassed me (v. 3).

¹⁰ Psalm 16:6.

¹¹ Arugas Habosem, Vol 2, p234.

| Rashi | Targum |
|---|---|
| 3. And the Lord shall go forth and wage war with those nations, like the day he waged war on the day of the battle. | 3. And the LORD will reveal himself and will do battle with those nations as in the day when He did battle by the Red Sea. |
| 4. And on that day His feet shall stand on the Mount of Olives, which is before Jerusalem from the east. And the Mount of Olives shall split in the midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south. | 4. And at that time He will reveal Himself in His might upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives will be split in two to the east and to the west by a very great valley; and half of the mountain will be torn away to the north and half of it to the south. |
| 5. And you shall flee to the valley of the mountains, for the valley of the mountains shall reach Azal. And you shall flee as you fled because of the earthquake, in the days of Uzziah the King of Judah. And the Lord, my God, shall come; all holy ones with you. | 5. And the valley of the mountains will be stopped up, for the valley of the mountains will extend to Azal; and you will flee just as you fled before the earthquake which came in the days of Uzziah king of the tribe of the house of Judah; and the LORD my God will reveal Himself, and all His holy ones with Him. |
| 6. And it shall come to pass on that day that there shall be no light, only disappearing light and thick darkness. | 6. And it will come to pass at that time. there will not be light, but cold and ice. |
| 7. And it shall be one day that shall be known to the Lord, neither day nor night; and it shall come to pass that at eventide it shall be light. | 7. And it will be one day - it is known before the LORD - not like the light of day, and not like the darkness of night; and it will come to pass, at evening there will be light. |
| 8. And it shall come to pass on that day that spring water shall come forth from Jerusalem; half of it to the eastern sea, and half of it to the western sea; in summer and in winter it shall be. | 8. And it will come to pass at that time, spring waters will issue from Jerusalem, half of them to the eastern sea and half of them to the western sea; they will issue in summer and in winter. |
| 9. And the Lord shall become King over all the earth; on that day shall the Lord be one, and His name one. | 9. <u>And the kingdom of the LORD will be revealed upon all the inhabitants of the earth; at that time they will serve before the LORD with one accord. For His name is established in the world, there is none apart from Him.</u> |
| 10. The whole earth shall be changed to be like a plain, from the hill of Rimmon in the south of Jerusalem; but it [Jerusalem] will be elevated high and remain in its old place; from the gate of Benjamin to the place of the first gate, until the corner gate, and from the tower of Hananel until the king's wine-cellars. | 10. He will turn the whole land into a plain from Geba to Rimmon, south of Jerusalem; and (Jerusalem) will increase and will be inhabited in its place from the Gate of the tribe of Benjamin to the site of the former gate, to the Gate of the Corners, and (from) the Hippicus Tower to the king's pits. |
| 11. And they shall dwell therein, and there shall be no more destruction; but Jerusalem shall dwell in safety. {S} | 11. And they will live in it, and there will be no more killing, and Jerusalem will dwell in security. |
| 12. And this shall be the plague wherewith the Lord will smite all the nations who besieged Jerusalem; his flesh will waste away while he still stands on his feet; his eyes will waste away in their sockets, and his tongue shall waste away in his mouth. | 12. And this will be the plague with which the LORD will smite all the nations which assemble and come against Jerusalem: their flesh will be dissolved while they stand upon their feet, and their eyes will dissolve in their sockets, and their tongue will dissolve in their mouth. |
| 13. And it will come to pass on that day that there will be great consternation, sent by the Lord upon them; each one shall seize the hand of the other, and his hand shall | 13. And it will come to pass at that time, there will be a great deadly upheaval from the LORD among them and they will each lay hold upon the hand of his companion, |

| Rashi | Targum |
|---|--|
| rise up against the hand of the other. | and his hand will be torn away with the hand of his companion. |
| 14. Yea, even Judah will fight against Jerusalem! And the wealth of all the nations round about-gold and silver and apparel-will be gathered in very great abundance. | 14. And even the people of the house of Judah will the nations bring by force to wage war against Jerusalem, and they will amass the goods of all the nations round about, gold and silver and clothes in great abundance. |
| 15. And so will be the plague of the horses, the mules, the camels, the donkeys, and all the animals that are in those camps, similar to this plague. | 15. And the plague upon the horse, mule, camel and ass, and every beast which may be in those camps: will be like this plague. |
| 16. And it will come to pass that everyone left of the nations who came up against Jerusalem will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Tabernacles. | 16. <u>And it will come to pass, everyone who is left of all the nations which assemble and come against Jerusalem will go up year by year to worship before the King of the ages, the LORD of hosts, and to keep the festival of Tabernacles.</u> |
| 17. And it shall be that whoever of all the families of the earth does not go up to Jerusalem to prostrate himself to the King, the Lord of Hosts-upon them there shall be no rain. | 17. And it will come to pass, if any of the families of the nations of the earth will not go up to Jerusalem to worship before the King of the ages, the LORD of hosts, there will not be rain upon them. |
| 18. And if the family of Egypt does not go up and does not come, it shall not [rain] upon them. The plague [on Egypt] will be [the same as] that with which the Lord will plague the nations who do not go up to celebrate the festival of Tabernacles. | 18. <u>And if the kingdom of Egypt will not go up or be present, then the Nile will not rise for them, but upon them will be the plague with which the LORD will smite all the nations which will not go up to keep the festival of Tabernacles.</u> |
| 19. Such will be the punishment of Egypt and the punishment of all the nations who do not go up to celebrate the festival of Tabernacles. | 19. <u>This shall be the retribution upon the Egyptians and the retribution upon all the nations which will not go up to keep the festival of Tabernacles.</u> |
| 20. On that day there will be upon the bells of the horses, "holy to the Lord"; and the pots in the House of the Lord will be like the sprinkling bowls before the altar. | 20. At that time there will be upon the blanket of the horse, "Holiness before the LORD", and the pots in the Sanctuary of the LORD will be numerous as the bowls before the altar. |
| 21. Yea, every pot in Jerusalem and in Judah will be holy to the Lord of Hosts, and all who sacrifice will come and take of them and cook in them; and there will no longer be a trafficker in the House of the Lord of Hosts on that day. {P} | 21. And every pot in Jerusalem and in Judah will be holiness before the LORD of hosts, and all who offer sacrifice will come and take from them and boil in them; and there will never again be a trader in the Sanctuary of the LORD of hosts at that time. |
| | |

Special Ashlamatah: 1 Samuel 20:18,42

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

| Rashi | Targum |
|--|---|
| forever.” And he arose and went away; and Jonathan came to the city. | And he arose and went, and Jonathan entered the city. |
| | |

With The School of the Prophets

By: Hakham Dr. Yosef ben Haggai

Before we start elucidating the prophetic lesson for this Shabbat, there are two key points that we need to be reminded of. First, this prophetic lesson together with most of the prophetic lessons in the Scriptures are better suited to be dealt with at the Midrashic or So’od levels of Rabbinic hermeneutics. Nevertheless, since we are in a cycle of Peshat, and despite the fact that many wonderful pearls of wisdom will be hidden from us, there still remains much to be explained and be comforted with, as it is said, in spite of whatever level of Rabbinic hermeneutics one approaches the sacred text, yet “All scripture *is* given by inspiration of G-d, and *is* profitable for teaching, for reproof, for correction, for instruction in righteousness/generosity.”¹²

Second, we need to understand that there is no “**new**” concept brought up in the teachings of the Psalms or the Prophets that is at variance with the teachings of the Torah (both Written and Oral). What the Prophets are doing is simply digging deep into the treasures of the Torah to bring out to light important forgotten nuances in the Torah text that will better allow us to complete our mission successfully while living on this age. With this in mind, let us advance in trying to analyse our prophetic lesson at the Peshat level and find answers and implications for our present walk with G-d.

We also need to explain that whilst the normal rule (with exceptions) is for the public reading of the Prophets on the average Sabbath in the Esnoga, for those using the Septennial Torah reading cycle, should not exceed 11 verses,¹³ yet, when it comes to the homily all verses within the Petucha/ot (Pericope/s) from which the reader read are open to discussion. For example: the public reading of the Prophet Zechariah for this week is 14:9-11, 16-21, but the Petucha extends from Zechariah 14:1-21. Therefore, all these 21 verses are open game when it comes to the homily, even when some verses may not be read to the public. In characteristic Jewish nobility and great Chessed, the late Professor Jacob Mann, may his memory be for blessing, explains that this was done "in order not to weary the congregation by too prolonged service."¹⁴

Having explained these fundamental technicalities of our Prophetic Lesson in the Septennial Torah Reading Cycle, let us now engage our text at the Peshat level.

1. ¶ Behold! A day of the Lord is coming, and your plunder shall be shared within you.

Rashi opens his exegesis of the text by stating that the phrase “**A day of the LORD**” means a day that is dear to Ha-Shem. But which day is it? The AV translators rendered the beginning of this verse somewhat differently – “Behold, the day of the LORD cometh.” The Masoretic text has: הִנֵּה יוֹם בּוֹ לַחַשְׁמֹה (Hineh Yom Bo, LaHa-Shem). The AV is therefore incorrect and the ESV has a better rendering – “Behold, a day is coming for the LORD.” Thus, Rashi is correct in implying that “the day of the LORD” is a primarily “a day for the LORD.” A day that is very dear to Him, and the next verses will show us why. However, we have not fully answered yet our

¹² 2 Timothy 3:16

¹³ Mann, J. (1971) The Bible as Read and Preached in the Old Synagogue. New York: KTAV Publishing House, Inc., Vol. I, p. 9.

¹⁴ Ibid.

question about which day is it. Keil and Delitzsch¹⁵ are of the opinion that is the same day as the one mentioned in Isaiah 2:12 –

“For the LORD of Hosts has ready a day Against all that is proud and arrogant, Against all that is lofty -- so that it is brought low.” (JPS)

In my opinion, this is the same day which the Prophet Malachi called twice (3:23-24):

²³ *Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD.*

²⁴ *He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD.* (JPS)

Whether this day consists of a normal 24hr. day, or a period of days is not explicitly explained, however from Midrashic and So’od literature it appears to be a well defined period of time greater than 24 hrs.

We may now ask, where in our Torah Seder of D’barim (Deut.) 6:4-7:11 did the Prophet Zechriah find this notion of a "day of/for the LORD" which according to Rashi is "dear to Ha-Shem"? Again, Rashi in opening his Peshat commentary on our Torah Seder starts in Deut. 6:4 stating:

The Lord is our God; the Lord is one The Lord, who is now our God and not the God of the other nations - He will be [declared] in the future “the one God,” as it is said: “For then I will convert the peoples to a pure language that all of them call in the name of the Lord” (Zeph. 3:9), and it is [also] said: “On that day will the Lord be one and His name one” (Zech. 14:9). (see Sifrei)

In other words, the Prophet Zechariah has heard the reading of this Torah Seder in the Temple and the first paragraph of the Shema becomes now the topic for his prophecy. The Prophet comes to the conclusion that until the fall of Adam the name of Ha-Shem was One, after the fall of Adam there is an obligation for all human beings particularly the Jewish people to make His name One by not only making the land of Israel the Garden of Eden but also the whole earth. As Hakham Shaul puts it:

*“Or is G-d the G-d of Jews **only**? Is he not the G-d of Gentiles **also**? Yes, of the Gentiles also, **since G-d is One**--who will justify the circumcised by [their] faithful obedience and the uncircumcised through faithful obedience [together with the Jews]”¹⁶*

Therefore, the Prophet states:

And the LORD (i.e. Ha-Shem) will be king over all the earth. On that day the LORD will be One and his name One. (Zec 14:9)

And Rashi comments on this verse:

shall the Lord be One For all the nations shall abandon their vanities and acknowledge Him, that He is One, and [that] no strange deity is with Him.
and His name One That His name shall be mentioned by everyone.

This line of logic has many profound implications in this age and in the age-to-come, as well as in everyday life of

¹⁵ Keil & Delitzsch Commentary on the Old Testament on Zech.14:1 as found in [e-Sword](#) © 2000 – 2011.

¹⁶ Romans 3:29-30, my own rendition.

all peoples, directives for the ruling elites, and also on cosmic and metaphysical planes. Since we are in the Peshat we will limit ourselves to those implications affecting the everyday life of all peoples (including both Jews and Gentiles).

We are in a stage of human history where most of the world either through the means of Christianity (to a larger degree) and through Islam (to a much lesser degree) have heard about G-d and the Hebrew Scriptures and posses a Bible. The work is still incomplete and much more needs to be done. Nevertheless, through business best practices and globalization a good number of the world’s population stop work on Saturdays and Sundays even though their religion may not recognize these days as days for worship, Torah study, and to spend reconnecting with the family.

Why has this come to be? The answer may be found (a) in the hand of G-d’s Providence and plan for the human race, and (b) because of the presence of the Jewish people in places of global influence. From this perspective, we start to understand that the Jewish Diaspora, despite the many persecutions and hardships is a sine qua nom prerequisite in fulfilling the prophecy -

And the LORD (i.e. Ha-Shem) will be king over all the earth. On that day the LORD will be One and his name One. (Zec 14:9)

Some people have a fantastic notion that all we need to do is sit down and wait sitting down for Ha-Shem, most blessed be He, to do all the work. This line of thinking corresponds to people with mental poverty, who have failed to understand that G-d has put humanity on earth to bring it to Edenic conditions and to make G-d’s name (authority) One.

The Rambam (Maimonides) in his Sefer HaMitzvoth¹⁷ enunciates the various implications for Jews and Gentiles alike about the fact that we are called to love G-d (Deut. 6:5). He states:

The Sages say that this commandments also includes an obligation to call upon all mankind to serve Him (exalted be He), and to have faithful obedience in Him. For just as you praise and extol anybody whom you love, and call upon others also to love him, so, if you love the LORD to the extent of the conception of His true nature to which you have attained, you will undoubtedly call upon the foolish and ignorant to seek knowledge of the Truth which you have already acquired.

As the Sifre says (on Deut. 6:5): ‘And you will love the LORD your G-d: this means that you should make Him beloved of man as Abraham your father did, as it is said (Gen. 12:5), *And the souls they had gotten in Haran.*’ That is to say, just as Abraham, being a loved of the LORD – as Scripture testifies (Is. 41:8), *Abraham My friend* – by the power of his conception of G-d, and out of his great love for Him, summoned mankind to believe, you too must so love Him as to summon mankind unto Him.

And so our Psalmist this week echoes the words of Deut. 6:5 when he intones the stirring melody line (116:1): **אֶת-קוֹלִי כִי-יִשְׁמַע יְהוָה --** – “AHAVTI – I love” Now Psalm 116 forms part of what is called the Great Hallel song¹⁸ (Psalms 115-118, 136) which is recited for Pesach and also on the festival of Sukkoth. In Psalm 136 G-d addresses all humanity and states:

²⁵ *Who gives His food to all flesh, for his goodness is forever.*

²⁶ *Sing praise to the God of heaven, for his goodness is forever.*

In other words, G-d is saying, since I have bestowed My goodness to all flesh it behoves you to acknowledge Me,

¹⁷ Maimonides, (1967). The Commandments, Trans. By Charles B. Chavel, London: The Soncino Press, Vol. I, p.4

¹⁸ Cf. Mark (Mordechai) 14:26 read on this Shabbat.

to sing praises to Me, and to love Me.

Concerning this our obligation to love Ha-Shem, Rashi comments on Deut. 6:5

5 And you shall love [the Lord] Perform His commandments out of love. The one who acts out of love cannot be compared to the one who acts out of fear. If one serves his master out of fear, when the master sets a great burden upon him, this servant will leave him and go away [whereas if out of love he will serve him even under great burden] (Sifrei 6:5).

Therefore since G-d has chosen to place us in Diaspora (a great burden), the only way to maintain a permanent connection with Him and our coreligionists is love. For love in Hebrew is AHABAH which has a numerical value of 13 (Alef = 1 + Hey = 5 + Bet = 2 + Hey = 5 = 13) and is synonymous with the great Hebrew word at the end of Deut. 6:4 – ECHAD (One), since its numerical value is also 13 (Alef = 1 + Chet = 8 + Dalet = 4 = 13). That is, oneness of G-d can only be achieved as the love of G-d insists that we proclaim Him and His commandments amongst all the peoples. For as we have learned from the Rambam, he who loves G-d will also make Him beloved by all his neighbours and friends, and in doing so we put our grain of salt in bringing to reality the great and wonderful prophecy (which in the Esnoga liturgy its recitation culminates the morning services):

And the LORD (i.e. Ha-Shem) will be king over all the earth. On that day the LORD will be One and his name One. (Zec 14:9)

The Sages of the Mishnah, therefore started to distil their wisdom with the following statement:

“Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua to the Elders, and the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They [the Men of the Great Assembly] emphasized three things: Be cautious in judgment, **make stand many disciples**, and make a fence around the Torah.”¹⁹

The poignant question that G-d is asking us through the Prophet today is: what has been our part in making Ha-Shem One and His name (authority) One through daily study of the Torah, practicing its commandments and “making stand many disciples” as Abraham our father did? If this is not our all pervasive goal and main characteristic in our lives then obviously we have failed to perceive, understand and internalize the love of and for G-d, most blessed be He!

May it be said at the end of our lives, here is a person who was characterised in making Ha-Shem One and His name (authority) One by bringing “many close to the light of the Torah and His Messiah and making stand many disciples,” amen ve amen!

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

Devarim (Deuteronomy) 6:4-7:11
Zechariah 14:9-11, 16-21
Tehillim (Psalms) 116-117
Mordechai (Mark) 14:26-31

¹⁹ Pirke Abot 1:1 – my own translation.

The verbal tallies between the Torah and the Ashlamata are:

HaShem / LORD - יהוה, Strong’s number is 03068.
One - אחד, Strong’s number is 0259.
Might / great / greatly - מאד, Strong’s number 03966.

The verbal tallies between the Torah and the Psalm are:

Hear / heard - שמע, Strong’s number 08085.
HaShem / LORD - יהוה, Strong’s number is 03068.
God - אלהים, Strong’s number 0430.
Love - אהב, Strong’s number 0157.
Soul - נפש, Strong’s number is 05315.
Might / great / greatly - מאד, Strong’s number 03966.

Devarim (Deuteronomy) 6:4-5 Hear, O Israel: The LORD <03068> our God <0430> is one <0259> LORD <03068>: 5 And thou shalt love <0157> (8804) the LORD <03068> thy God <0430> with all thine heart, and with all thy soul <05315>, and with all thy might <03966>.

Zechariah 14:9 And the LORD <03068> shall be king over all the earth: in that day shall there be one <0259> LORD <03068>, and his name one.

Zechariah 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great <03966> abundance.

Tehillim (Psalms) 116:1 I love <0157> (8804) the LORD <03068>, because he hath heard <08085> (8799) my voice and my supplications.

Tehillim (Psalms) 116:4 Then called I upon the name of the LORD <03068>; O LORD <03068>, I beseech thee, deliver my soul <05315>.

Tehillim (Psalms) 116:5 Gracious is the LORD <03068>, and righteous; yea, our God <0430> is merciful.

Tehillim (Psalms) 116:10 I believed, therefore have I spoken: I was greatly <03966> afflicted:

Hebrew:

| Hebrew | English | Torah Seder Deu 6:4-7:11 | Psalms Psa 116-117 | Ashlamatah Zec 14:9-11, 16-21 |
|--------|---------|--|-----------------------|----------------------------------|
| אהב | love | Deut 6:5 Deut 7:8 Deut 7:9 | Ps 116:1 | |
| אחד | one | Deut 6:4 | | Zech 14:9 |
| אלהים | GOD | Deut 6:4 Deut 6:5 Deut 6:10 Deut 6:13 Deut 6:14 Deut 6:15 | Ps 116:5 | |

| Hebrew | English | Torah Seder Deu 6:4-7:11 | Psalms Psa 116-117 | Ashlamatah Zec 14:9-11, 16-21 |
|--------|------------------------|---|-----------------------|--|
| | | Deut 6:16 Deut 6:17 Deut 6:20 Deut 6:24 Deut 6:25 Deut 7:1 Deut 7:2 Deut 7:4 Deut 7:6 Deut 7:9 | | |
| אָמֵן | faithful | Deut 7:9 | Ps 116:10 | |
| אָמַר | saying, said | Deut 6:20 Deut 6:21 | Ps 116:11 | |
| אָרֶץ | land, earth | Deut 6:10 Deut 6:12 Deut 6:18 Deut 6:23 Deut 7:1 | Ps 116:9 | Zech 14:9 Zech 14:10 Zech 14:17 |
| אֲשֶׁר | which, whom | | | |
| בּוֹא | brings, entering, come | Deut 6:10 Deut 6:18 Deut 6:23 Deut 7:1 | | Zech 14:16 Zech 14:18 Zech 14:21 |
| בַּיִת | house | Deut 6:7 Deut 6:9 Deut 6:11 Deut 6:12 Deut 6:22 Deut 7:8 | Ps 116:19 | Zech 14:20 Zech 14:21 |
| בֵּן | sons | Deut 6:7 Deut 6:20 Deut 6:21 Deut 7:3 Deut 7:4 | Ps 116:16 | |
| גּוֹי | nations | Deut 7:1 | Ps 117:1 | Zech 14:16 Zech 14:18 Zech 14:19 |
| דָּבַר | talk, spoken, said | Deut 6:7 Deut 6:19 | Ps 116:10 | |
| הָיָה | come about | Deut 6:10 | | Zech 14:16 |
| הִלְךְ | walk, follow | Deut 6:7 Deut 6:14 | Ps 116:9 | |
| זָבַח | offer, sacrifice | | Ps 116:17 | Zech 14:21 |
| זֶה | this | | | |
| יְהוָה | LORD | Deut 6:4 Deut 6:5 | Ps 116:1 Ps 116:4 | Zech 14:9 Zech 14:16 |

| Hebrew | English | Torah Seder Deu 6:4-7:11 | Psalms Psa 116-117 | Ashlamatah Zec 14:9-11, 16-21 |
|--------|------------------|---|--|--|
| | | Deut 6:10 Deut 6:12 Deut 6:13 Deut 6:15 Deut 6:16 Deut 6:17 Deut 6:18 Deut 6:19 Deut 6:20 Deut 6:21 Deut 6:22 Deut 6:24 Deut 6:25 Deut 7:1 Deut 7:2 Deut 7:4 Deut 7:6 Deut 7:7 Deut 7:8 Deut 7:9 | Ps 116:5 Ps 116:6 Ps 116:7 Ps 116:9 Ps 116:12 Ps 116:13 Ps 116:14 Ps 116:15 Ps 116:16 Ps 116:17 Ps 116:18 Ps 116:19 Ps 117:1 Ps 117:2 | Zech 14:17 Zech 14:18 Zech 14:20 Zech 14:21 |
| יום | day | Deut 6:6 Deut 6:24 Deut 7:11 | Ps 116:2 | Zech 14:9 Zech 14:20 Zech 14:21 |
| ירושלם | Jerusalem | | Ps 116:19 | Zech 14:10 Zech 14:11 Zech 14:16 Zech 14:17 Zech 14:21 |
| ישב | sit, live, dwell | Deut 6:7 | | Zech 14:10 Zech 14:11 |
| כי | when | | | |
| כל | all | Deut 6:5 Deut 6:11 Deut 6:19 Deut 6:22 Deut 6:24 Deut 6:25 Deut 7:6 Deut 7:7 | Ps 116:11 Ps 116:12 Ps 116:14 Ps 116:18 Ps 117:1 | Zech 14:9 Zech 14:10 Zech 14:16 Zech 14:19 Zech 14:21 |
| לא | no, not | Deut 7:2 Deut 7:3 Deut 7:7 | | Zech 14:11 Zech 14:17 Zech 14:18 Zech 14:21 |
| לקח | take | Deut 7:3 | | Zech 14:21 |
| מאד | might, greatly | Deut 6:5 | Ps 116:10 | |
| מה | what | | | |
| מזבח | altar | Deut 7:5 | | Zech 14:20 |

| Hebrew | English | Torah Seder Deu 6:4-7:11 | Psalms Psa 116-117 | Ashlamatah Zec 14:9-11, 16-21 |
|------------|-------------------|--|------------------------------------|---|
| מֶלֶךְ | king | Deut 7:8 | | Zech 14:9 Zech 14:10 Zech 14:16 Zech 14:17 |
| מִצְרַיִם | Egypt | Deut 6:12 Deut 6:21 Deut 6:22 Deut 7:8 | | Zech 14:18 Zech 14:19 |
| נַפֶּשׁ | soul | Deut 6:5 | Ps 116:4 Ps 116:7 Ps 116:8 | |
| עֶבֶד | slavery | Deut 6:12 Deut 6:21 Deut 7:8 | Ps 116:16 | |
| עֵין | forehead, before | Deut 6:8 Deut 6:18 Deut 6:22 | Ps 116:8 Ps 116:15 | |
| עַל | off, toward | | | |
| פָּנִים | face, before | Deut 6:15 Deut 6:19 Deut 6:25 Deut 7:1 Deut 7:2 Deut 7:6 Deut 7:10 | Ps 116:9 | Zech 14:20 |
| שֵׁם | name | Deut 6:13 | Ps 116:4 Ps 116:13 Ps 116:17 | Zech 14:9 |
| שָׁמַע | hear | Deut 6:4 | Ps 116:1 | |
| שָׁמַר | watch, diligently | Deut 6:12 Deut 6:17 Deut 6:25 Deut 7:8 Deut 7:9 Deut 7:11 | Ps 116:6 | |
| שַׁעַר | gates | Deut 6:9 | | Zech 14:10 |
| חֶסֶד | Loving-kindness | Deut 7:9 | Ps 117:2 | |
| כְּנַעֲנִי | Canaanites | Deut 7:1 | | Zech 14:21 |
| עַם | people | Deut 6:14 Deut 7:6 Deut 7:7 | Ps 116:14 Ps 116:18 | |
| שָׁלַם | repays | Deut 7:10 | Ps 116:14 Ps 116:18 | |

Greek:

| Greek | English | Torah Seder Deu 6:4-7:11 | Psalms Psa 116-117 | Ashlamatah Zec 14:9-11, 16-21 | NC Mk 14:26-31 |
|---------|------------|---|---|--|-------------------------------------|
| γράφω | written | Deu 6:9 | | | Mar 14:27 |
| οὐ | no, not | Deu 6:10 Deu 6:11 Deu 6:14 Deu 6:16 Deu 7:2 Deu 7:3 Deu 7:7 | | Zec 14:11 Zec 14:17 Zec 14:21 | Mar 14:29 |
| πάς | all, every | Deu 6:11 Deu 6:19 Deu 6:24 Deu 6:25 Deu 7:6 Deu 7:7 | Psa 116:11 Psa 116:12 Psa 116:14 Psa 116:18 Psa 117:1 | Zec 14:9 Zec 14:10 Zec 14:16 Zec 14:17 Zec 14:18 Zec 14:19 Zec 14:21 | Mar 14:27 Mar 14:29 Mar 14:31 |
| πατάσσω | strike | Deu 7:2 | | Zec 14:18 | Mar 14:27 |
| σήμερον | today, day | Deu 6:6 Deu 6:24 Deu 7:11 | | | Mar 14:30 |

N.C.: MORDECHAI 116—117 Mordechai (Mark) 14:26-31

By: HH Paqid Dr. Adon Eliyahu ben Abraham

BESB

Mar 14:26 And when they had sung the [final] Psalms [of the Pesach Seder] (The Hallel),²⁰ they went out to the Har Zeytim (Mount of Olives).

Mar 14:27 And Yeshua said to them (his talmidim), all of you will find an occasion to be offended²¹ because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones" (Rashi Zech 13:7).

Mar 14:28 But after I am raised, I will go before you into the Galil.

GREEK TEXT

²⁶ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν

²⁷ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, ὅτι γέγραπται Πατάξω τὸν ποιμένα καὶ διασκορπισθήσεται τὰ πρόβατα

²⁸ ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν

²⁹ ὁ δὲ Πέτρος ἔφη αὐτῷ καὶ Εἰ πάντες σκανδαλισθήσονται ἀλλ' οὐκ ἐγώ

²⁰ Psalms 115-118, 136 (The Great Hallel)

²¹ This word is used in the Mishnah to describe offence. Cf. m. Ber. 4:2 4:2 R. Nehunia b. Haqanah would pray a short prayer upon entering the study house and upon leaving. They said to him, "What is the nature of this prayer?" He said to them, "Upon entering I pray that **I will cause no offense**. "And upon my exit I give thanks for my portion [in life]." Neusner, J. (1988). The Mishnah: A new translation (7). New Haven, CT: Yale University Press.

BESB

GREEK TEXT

Mar 14:29 But Tsefet said to him, Although all will find an occasion to be offended, I will not.

³⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοὶ ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσει με

Mar 14:30 And Yeshua said to him, Amen ve amen I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times.

³¹ ὁ δὲ ἐκ περισσοῦ ἔλεγεν μᾶλλον, Ἐὰν με δέη συναποθανεῖν σοὶ οὐ μὴ σε ἀπαρνήσομαι ὡσαύτως δὲ καὶ πάντες ἔλεγον

Mar 14:31 But he (Tsefet) spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They (the rest of the talmidim) also said the same.

DELITZSCH HEBREW TRANSLATION

²⁶ וְאַחֲרַי קְרָאָם אֶת־הַהִלֵּל וַיִּצְאוּ אֶל־הַר הַזֵּיתִים: ²⁷ וַיֹּאמֶר אֵלֵיהֶם יֵשׁוּעַ אַתֶּם כָּלְכֶם תִּפְשְׁלוּ בִי בַלַּיְלָה הַזֶּה כִּי כְתוּב אָפָה אֶת־הַרְעָה וְתִפּוּצִינָה הַצֵּאן: ²⁸ אַךְ אַחֲרַי קוֹמִי מִן־הַמַּתִּים אֵלֶיךָ לְפָנֶיכֶם הַגְּלִילָה: ²⁹ וַיֹּאמֶר אֵלָיו פְּטָרוֹס גַּם אִם־יִפְשְׁלוּ כוֹלָם אֲנִי לֹא אֶפְשֵׁל: ³⁰ וַיֹּאמֶר אֵלָיו יֵשׁוּעַ אֲמֵן אֵמַר אֲנִי לָךְ כִּי הַיּוֹם בַּלַּיְלָה הַזֶּה בְּטָרִם יִקְרָא הַתְּרַנָּגוּל פְּעָמִים אֶתֶּה תִּכְחַשׁ־בִּי שְׁלֹשׁ פְּעָמִים: ³¹ וְהוּא הִתְאַמֵּץ וַיֹּסֶף לְדַבֵּר וַיֹּאמֶר גַּם כִּי־יִהְיֶה עָלַי לְמוֹת אֶתְּךָ כַּחַשׁ לֹא־אֶכְחַשׁ בָּךְ וְכֵן אֶמְרוּ גַם־כּוֹלָם:



INTRODUCTION

Will our master teach us about G-d’s loving-kindness towards the Gentiles?

The irony of this week’s material is so astonishing that it seems that it should be evident to everyone. “And when they had sung the final Psalms of the Pesach Seder (The Hallel),” should be understood to read that they sang the Psalms 116—118 and 136 the grand Hallel. However, searching for the present Yelammedenu of our text caused me some distress in the beginning. Nevertheless, when the theme of the materials is carefully reviewed, I believe the Yelammedenu is evident. I will try to reveal this carefully and systematically.

The Eternal Graciousness of G-d

Psalm 136

¹ Give thanks to the LORD because He is good, for His kindness is eternal. ² Give thanks to the G-d of the angels, for His kindness is eternal. ³ Give thanks to the LORD of lords, for His kindness is eternal. ⁴ To Him Who performs great wonders alone, for His kindness is eternal. ⁵ To Him Who made the heavens with understanding, for His kindness is eternal. ⁶ To Him Who spread out the earth over the water, for His kindness is eternal. ⁷ To Him Who made great luminaries, for His kindness is eternal. ⁸ The sun to rule by day, for His kindness is eternal. ⁹ The moon and stars to rule at night, for His kindness is eternal. ¹⁰ To Him Who smote the Egyptians with their firstborn, for His kindness is eternal. ¹¹ And He took Israel from their midst, for His kindness is eternal. ¹² With a strong hand and with an outstretched arm, for His kindness is eternal. (JPS)

This Psalm is the final Psalm of the Passover Ceremony. This Psalm is referred to as the “Grand Hallel.” Its theme

is the loving-kindness of G-d towards Yisrael. However, Jewish commentators on this particular Psalm reveal that there is more to the loving-kindness of G-d that meets the eye.

***For He is Good.** An aspect of His goodness is that He punishes man for his sins each according to his own level of prosperity. The rich man may lose an expensive bull while the pauper will be deprived of a crust of bread.²²*

***Ki L’Olam Chasdo.** For enduring forever is His kindness. Homiletically, this can be rendered: His kindness is to the world. Man’s kindness can be prompted by selfish motives, but G-d acts for the sake of the world.²³*

The eternal Graciousness of G-d must be viewed from the cosmic and eternal measure of His plan. Humanity tends to see things from the vantage point of the earthly mundane perspective. While Eretz Yisrael is His focal point, G-d will not neglect the rest of His creation.

Coming Diaspora

Since we Jews have been delivered from Mitzrayim, why have we been sentenced to live in this Diaspora for nearly two millennia?

THEY WENT OUT TO THE HAR ZEYTIM (MOUNT OF OLIVES)

This place, the Mount of Olives seems to be one of Yeshua’s favorite locations for revealing future events.²⁴

The previous pericope of Mordechai allows us to use the hermeneutic principle of contiguity for further elucidation of our present materials.

Mar 14:22 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*.

Mar 14:27 And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. For it is written, "O sword, awaken against My shepherd and against the man who is associated with Me! says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones" (Zech 13:7).

The “broken body” and “flock” becomes analogous of the Jewish people, which will soon be sent to the farthest and most remote ends of the earth. This “Diaspora” is necessary to effect a repair for the atrocities committed by the gentiles in their own lands. When blood is spilled on the land, tikkun is requisite.²⁵ Here we will use the hermeneutic law of **Ḳal va-ḥomer**²⁶ to show that if the spilling of blood contaminates Eretz Yisrael, **how much the more** the spilling of blood in Gentile lands also contaminates the whole earth. Therefore, the earth (i.e., the lands of the Gentiles) needs reparation by means of a Jewish presence and Halakhah to effect that Tikkun, since G-d is not only the G-d of Israel, but also the G-d of the whole earth (Psalm 24:1).

²² Mesorah Heritage Foundation (2001). The Book of Psalms, With Interlinear Translation. (R. M. Davis, Ed.) Mesorah Publications LTD. p. 381

²³ Ibid

²⁴ Cf. Mordechai (Mark) 13:1-3 where Yeshua prophetically speaks of final things and Jerusalem’s, the Temple’s destruction.

²⁵ Cf. **B’Midbar 35:33-36** Note: Rashi’s comments to this verse - **33 And you shall not corrupt** Heb. וְלֹא-תַחַיֵּיפוּ, you shall not cause it to be wicked, as the Targum [Onkelos] renders, לֹא תַחַיֵּיבֵן, you shall not make sinful."

²⁶ **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

The Ramban²⁷ translates the D’varim 35:33 “Do not cause unfaithfulness to the land.” He then goes on to explain that “unfaithfulness” is doing the opposite of the Torah and becoming involved in sins of idolatry, bloodshed and sexual immorality. When the land is contaminated in the above-mentioned ways, the Shekinah of G-d will not dwell in that land. The effected Tikkun for the lands where murder has gone unpunished returns the Divine Presence to that land. In light of His Honor Rosh Paqid Hillel ben David’s thesis on the “[Brain](#),” we would expect that the greater dispersion of Jews will be to the Occident or Western world.

Thus, we must expect the Diaspora of the Jewish people to effect a greater measure of Tikkun for Gentile “unfaithfulness” in the Western world. This idea of “faithfulness” is fostered by our present pericope.

Mar 14:27 And Yeshua said to them (his talmidim), All of you will find an occasion to be offended because of me this night. But Tsefet said to him, Although all will find an occasion to be offended, I will not.

³⁰ And Yeshua said to him, Truly I say to you that today, in this night, before the Temple crier calls out twice, you will deny our association three times.

³¹ But he (Tsefet) spoke the more zealously, If I should die with you, I will not deny my association with you in any way. They (the rest of the talmidim) also said the same.

Yeshua predicts the “unfaithfulness” of the Talmidim this present evening before the Temple crier can make two of his time announcements. Hakham Tsefet, in remembering the details of that evening has incorporated them into our present pericope with good reason. Herein we find a positive connection to our Torah Seder.

D’varim 7:3 You shall not intermarry with them; you shall not give your daughter to his son, and you shall not take his daughter for your son. ⁴ For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the Lord will be kindled against you, and He will quickly destroy you. ⁵ But so shall you do to them: You shall demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire. (Rashi)

Hakham Tsefet verbalizes the appropriate “faithfulness” we should have towards G-d and His Messiah. Hakham Tsefet is cautioning his audience to beware of their level of association with the Gentiles where they will be sent. Hakham Tsefet can use his own “unfaithfulness” to teach a lesson for those about to enter the Diaspora. Scholars are quick to castigate the talmidim in their comments about “true disciple who deny themselves.”²⁸ However, I believe it is evident enough that Hakham Tsefet is demonstrating the loving-kindness of G-d that is extended to us even when we fail.

Healy translates verse 26 “All of you will have your faith shaken.”²⁹ If we then translate Mary Healy’s “faith” into “faithfulness” the picture becomes very clear. Each of the talmidim would have their “faithfulness shaken.” Healy further explains the Greek word **σκανδαλίζω** *skandalizo* {skan-dal-id'-zo} to mean, “Fall away.”³⁰ In other words,

²⁷ My use of the Ramban here is restricted to P’shat hermeneutic and the simplistic interpretation of his translation.

²⁸ Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. p. 289 Moloney’s castigation refers to Mark 8:34-38 where Yeshua tells us that the talmid must deny himself. However, it seems evident that Hakham Tsefet is demonstrating that even the choicest of talmidim is capable of unfaithfulness. While we often try to think of the model talmid we must understand that Yeshua the Master, like the Torah sets the standard. This is the goal for which we aim. Edwards makes mention of their “conciety.” Again, I believe that despite their failure they wanted to reassure themselves that they would not fall. This may be “conceit,” but this is not their intent. Nor, is this the intent of Hakham Tsefet in his presentation of this material. However, I will concur with Edwards statement that Hakham Tsefet wants us to know “how quickly the most noble convictions can wilt before a serious onslaught.” Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos.

²⁹ Healy, M. (2008). *The Gospel of Mark* (Catholic Commentary on Sacred Scripture ed.). Grand Rapids, MI: Baker Academic. p. 287

³⁰ Ibid. p. 288 This seems to be one of the preferred translations of **σκανδαλίζω** *skandalizo* {skan-dal-id'-zo}. Moloney also uses this thought for **σκανδαλίζω** *skandalizo* {skan-dal-id'-zo}. Cf. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary*. Peabody: Hendrickson Publishers. p. 287, Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 428

Yeshua is telling his talmidim that their perceived “faithfulness” will be shaken. We often have a false view of our “faithfulness,” which must be tested and shaken to validate our measure of faithful obedience.

When the “shepherd of my community,” of Zechariah 13:7, a reference to Messiah,³¹ when **smitten** it follows that the “sheep” of that community become dispersed. Thus the pericope of Mordechai makes a direct verbal connection with the Torah Seder now.

***D’varim 7:2.** And the Lord, your God, will deliver them to you, and you shall **smite** them. You shall utterly destroy them; neither shall you make a covenant with them, nor be gracious to them.*

The community of G-d is driven into Diaspora by the directive of **“smiting”** of the shepherd of G-d’s community. However, this dispersion is not without the promise of a return. The verse: *“O sword, awaken against My shepherd and against the man who is associated with Me! Says the Lord of Hosts. Smite the shepherd, and the flock shall scatter, and I will return My hand upon the little ones,”* can also be translated to mean that G-d will return authority of the priesthood to the firstborn in Israel (i.e., “the little ones”) by means of the Hakhamim and Bate Din. In other words, we can see that there will be a paradigm shift in power and authority when the shepherd is smitten and the flock is driven into Diaspora.

While Rashi does not see the Zekharya passage as a reference to Yisrael, Yeshua clearly does. This should not be understood as the two Sages contradicting each other, but rather that Rashi is giving us the historical context of this verse of Zekharya whilst Yeshua is looking at one of the many prophetic fulfillments of this verse. Yeshua sees this as a reference to the scattering of his talmidim when he will be arrested and crucified. The Master points to the fact that the talmidim would be scattered in the immediate sense and the Jewish people in the eventual sense of the Diaspora post 70 c.e.

The Markan account of the talmidim’s failure to maintain their association with the Messiah is one of discretion. We saw this type of discretion in the pericope where Yeshua does not directly name Yehuda Ish Keriyoth as the one who would hand him over to the Kohen Gadol. Likewise, Hakham Tsefet singles himself out as the main perpetrator of unfaithfulness. Scholars have suggested that this is Mordechai’s attempt to belittle Hakham Tsefet,³² which we must totally reject.

However, Rashi equates the “little ones” with the governmental powers of the Gentile Kings and their officers. Of course, this is most fascinating because the powers of the Gentiles are subject to the authority of the prophetic voice of the Jewish sages, when we (the Jewish people) live by the Governance of G-d according to His Torah (cf. Jonah 3:1-10). And, this is the reason for the dispersion of the B’ne Yisrael throughout the Diaspora – i.e., to effect Tikun upon the lands of the Gentiles throughout the whole world.



Conclusion

The proximity to Rosh HaShanah, Yom Kippur and Sukkot is also evident in the present Torah Seder and related materials. The use of words like “inscribe” and “statute”³³ relate to the phrases used in greetings at this time of the year. Not only can we see the proximity to Rosh HaShanah, Yom Kippur and Sukkot, we see the bimodality of the

³¹ Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave: A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. p. 1451

³² Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 668

³³ Cf. D’varim 6:8, 7:11 Also note that the root meaning of “statute” (chok) means to inscribe.

Triennial Torah readings. The theme of Pesach in Mordechai is evident in verses 6:20-23, 7:8 of D’varim. Consequently, we have an immediate thematic connection. However, we must ask the question; why does Hakham Tsefet make this specific connection with the High Holy Days? Or, rephrasing the question: what does Hakham Tsefet’s present pericope have to do with the High Holy Days?

Yom Kippur is filled with penitential prayers and readings of the prophet Yonah (Jonah). This story is one of those that makes one stop and think. Yonah is commissioned by G-d to proclaim repentance to the Ninevites. As the story goes, Yonah refuses and brings judgment upon himself. His repentance causes him to go to Nineveh and proclaim the message commissioned to him by G-d. While there are several other nuances to the story, the Ninevites accept the message of Yonah and repent.

Herein we see the loving-kindness of G-d to the people of Nineveh in that He sent a Jewish prophet to them as well as giving them space to repent. Likewise, we should look at the story of Hakham Tsefet and the Torah Seder to see that G-d’s loving-kindness is transmitted to Israel, and by Israel to the entire earth. For this reason, nearly all of the Jewish population was sent by G-d into the Diaspora. Obviously, this is for the sake of repentance and Tikun - repair.

D’varim 7:8. But because of the Lord's love for you, and because He keeps the oath He swore to your forefathers, the Lord took you out with a strong hand and redeemed you from the house of bondage, from the hand of Pharaoh, the king of Egypt.

Shemot 19:6 and you will be unto Me a kingdom of priests, and a holy nation. These are the words which you will speak unto the children of Israel.'

Isa 60:3 And the Gentiles will walk at your light, and kings at the brightness of your rising.

The redemption of Yisrael from Egyptian bondage was a part of G-d’s plan of loving-kindness to redeem the whole world through a nation of Priests, Prophets and Kings.

Psalms 113-118 are also related to the liturgy of the festival of Sukkot. The Mishnah and Talmud elaborate on their use during the Hallel and the shaking of the Lulab.³⁴ The discussion labors to communicate at what point in the Hallel, Psa. 118 the lulab is waved. Of course, we must again ask: what is the relationship between all these comments and points of connection? In a manner of speaking, the Festival of Sukkot illustrates the exodus from Egypt. The small sukkot that our forefathers lived in is a reminder that we can be fully confident in G-d’s ability to watch over us regardless of where we are. Likewise, Ezekiel’s statement: *“My dwelling-place also will be over/with them; and I will be their God, and they will be My people”* (Eze 37:27) is another manner of reassurance that G-d will always watch over the Jewish people. However, the theme of Sukkot has also a connection to the Jewish Diaspora. The B’ne Yisrael are since this festival commemorates the times in which we were extremely dependent on G-d for our survival in the midst of a harsh wilderness of no-man’s land. The fragile structures we live in during the festival of Sukkot demonstrate our vulnerability while in exile, as we were in the wilderness. Again, the Sukkah is a reminder of the loving-kindness of G-d.

The Temple services during the Festival of Sukkot were also related to the healing (tikkun) of the nations. The number of bulls offered reveals that G-d extends His loving-kindness to the gentiles as well.

Only when the job of tikkun among the nations is complete can we return to Eretz Yisrael and live out our years in peace. May this be soon, amen ve amen!

³⁴ Cf. m. Sukkah 3:9 and b. Sukkah 37b

Connections to Torah readings

Torah Seder

The Markan text connects verbally with D’varim 7:2 through the word “smite.” Hakham Tsefet records that idea from Zekharya 13:7 This verse from Zekharya also sets the tone for the diaspora as related in D’varim 7:3—5

Tehillim

These Psalms are alluded to in Mordechai as the “Hymns” which were sung before departing to the Mount of Olives. This Prophetic passage also lets us know that we have just experienced the Festival of Sukkot.

Ashlamatah

The Prophet Zekharya looks to the day when G-d will be L-rd over all the earth. This connects with the idea previously stated in Zekharya where the Shepherd is smitten and the flock is scattered. The Jewish people must first go into diaspora before G-d can be L-rd over all the earth.

Mitzvoth:

| Torah Add | M# | Mitzvah | Oral Torah |
|-------------|------------|---|-----------------------|
| D’varim 6:4 | 417 | Precept of declaring G-d’s oneness | M. Ber 1:1—2:1 |
| D’varim 6:5 | 418 | Precept of love for G-d | M. Ber 9:5; Pes 5:7 |
| D’varim 6:7 | 419 | Precept of Torah Study | M. Peah 1:1; Abot 1:5 |
| D’varim 6:4 | 420 | Recite the Shema twice daily | M. Ber. 1:1—2:1 |
| D’varim 6:8 | 421 | Precept of wearing the t’fillin on the hand | M. Men 4:1 |
| D’varim 6:8 | 422 | Precept of t’fillin for the head | M. Men 4:1 |
| D’varim 6:9 | 423 | Precept of placing the mezuzah on the door | M. Men 3:7 |

Mitzvot Implied by the Nazarean Codicil³⁵

I have included this section due to notice of mitzvot found in the Nazarean Codicil that corresponds with the Torah. The following mitzvot are implied. Their implication is the result of existence in Torah and observed in the

³⁵ Please note that I am referring to halahkot inferred only by the present text. This may relate to other halahkot but I will address these inferences when the text demands such attention. When other texts mirror or explicate the present text they will be added as noted below. The present halahkot are inferred by their presence in the Nazarean Codicil as well as Yeshua’s observance of them.

Nazarean Codicil by the Master of his talmidim. The Nazarean Codicil alone implies some of these Mitzvot. However, these “mitzvot” seem to be the Mesorah of the Master. I would her insert that the above mitzvot of the Torah are insinuated by implication.

1. To sing the Psalms (Hallel) at the Pesach Seder
2. Talmudize the Gentiles with the Mesorah of Yeshua

Some Questions. to Ponder:

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What question/s were asked of Rashi in D’barim 6:4?
3. What question/s were asked of Rashi in D’barim 6:5?
4. What question/s were asked of Rashi in D’barim 6:6?
5. What question/s were asked of Rashi in D’barim 6:7?
6. What question/s were asked of Rashi in D’barim 6:8?
7. What question/s were asked of Rashi in D’barim 6:9?
8. What question/s were asked of Rashi in D’barim 7:4?
9. What question/s were asked of Rashi in D’barim 7:7?
10. What question/s were asked of Rashi in D’barim 7:8?
11. What question/s were asked of Rashi in D’barim 7:9?
12. Why do the Jews, sent by G-d into the Diaspora have ended primarily in the Occidental world?
13. How does D’barim 7:3 sets the tone for our relationship with the Gentiles?
14. What lesson can we learn from Hakham Tsefet’s failure to maintain association with Yeshua?
15. What does Hakham Tsefet’s present pericope of Mordechai 14:26-31 have to do with the High Holy Days?
16. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) 14:26-31 for this Shabbat?
17. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophet Zechariah this week?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet by the hand of his scribe Mordechai for this week?
20. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V’Chayéi Olám Natá B’Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

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

**Next Sabbath: “Shabbat Rosh Chodesh Heshvan”
(Sabbath of the New Moon of the month of Heshvan)**

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|--|------------------------------|-------------------------------|
| יְפֹקֵד ה' | | |
| “Shabbat Rosh Chodesh” | Reader 1 – B’Midbar 27:15-17 | Reader 1 – D’barim 7:12-14 |
| “Sabbath of the New Moon” | Reader 2 – B’Midbar 27:18-20 | Reader 2 – D’barim 7:14-16 |
| “Sábado del Novilunio” | Reader 3 – B’Midbar 27:21-23 | Reader 3 – D’barim 7:12-16 |
| | Reader 4 – B’Midbar 28:1-9 | |
| B’Midbar (Num.) 27:15 - 28:25 | Reader 5 – B’Midbar 28:10-14 | |
| Ashlamatah: Yeshayahu (Isaiah) 66:1-24 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – D’barim 7:12-14 |
| Psalm 104:1-35 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – D’barim 7:14-16 |
| Proverbs 7:1-27 | Maftir: B’Midbar 28:23-25 | Reader 3 – D’barim 7:12-16 |
| | - Isaiah 66:1-24 | |
| N.C.: Col. 2:16-23 | | |

Shalom Shabbat !

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

Note: Normal classes on the Torah Seder via the Internet using Gogle+ will resume this coming Sunday morning the 23rd of October at the usual U.S. times. See you all in class!
