

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
I Adar 04, 5779 – Feb.. 08/09, 2019	Fourth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who who has been found with a mass in the area of her stomach and who has recently had a heart attack. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Simcha bat Sarah who has a possible malignant growth near her thyroids. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Simcha bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Bett'eina bat Sarah who has problems with her thyroids and is scheduled for surgery on the 15th of February. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Bett'eina bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Vinus Felty bat Noach the daughter of HE Giberet Mirit bat Sarah who is quite sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Vinus Felty bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon David Cox ben Noach, the father of HE Giberet Sarai bat Sarah, who is having blackout spells and the doctors don't know what is causing it. He is 80 and already has Parkinsonism (a Parkinson-like disease. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal HE Adon David Cox ben Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him. And may He send him speedily a

complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Philippe ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gamble on the stock market and consequently losing money. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying

that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob ben Abraham at the hearing on the 5th of February, amen ve amen! – P.S. Arbitration is scheduled for next March 15 at the Federal District Court.

“Shabbat “Khi HaMitsvah Ha-Zot” - ” For this commandment”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי הַמִּצְוָה הַזֹּאת		Saturday Afternoon
“Khi HaMitsvah Ha-Zot”	Reader 1 – D’barim 30:11-14	Reader 1 – D’barim 31:14-16
“For this commandment”	Reader 2 – D’barim 30:15-20	Reader 2- D’barim 31:17-19
“Este mandamiento que”	Reader 3 – D’barim 31:1-3	Reader 3- D’barim 31:20-23
D’barim (Deut.) 30:11 – 31:13	Reader 4 – D’barim 31:4-6	
	Reader 5 – D’barim 31:7-9	Monday & Thursday Mornings
Psalms 143:1- 144:15	Reader 6 – D’barim 31:10-13	Reader 1 – D’barim 31:14-16
Ashlam.: Is 48:14-22 + 49:27	Reader 7 – D’barim 31:10-13	Reader 2- D’barim 31:17-19
	Maftir – D’barim 31:10-13	Reader 3- D’barim 31:20-23
N.C.: Mark 16:12-13; Lk. 24:13-35; James 5:7-11	Is 48:14-22 + 49:27	

Summary of the Torah Seder – D’barim (Deut.) 30:11 – 31:13

- The Nature of G-d’s Commandment – Deuteronomy 30:11-14
- Peroration to the Discourses of Deuteronomy – Deuteronomy 30:15-20
- Appointment of Joshua – Deuteronomy 31:1-8
- Public Reading of the Torah – Deuteronomy 31:9-13

Reading Assignment:

The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 19: Deuteronomy – V – Repentance & Blessing

By: Rabbi Shmuel Yerushalmi, Translated by: Rabbi Eliyahu Touger
Published by: Moznaim Publishing Corp. (New York, 1991)
Vol. 19 – “Deuteronomy – V – Repentance & Blessing,” pp. 32-90.

Rashi & Targum Pseudo Jonathan for: D’barim (Deut.) 30:11 – 31:30

Rashi	Targum Pseudo Jonathan
11. For this commandment which I command you this day, is not concealed from you, nor is it far away.	11. For this commandment which I command you today is not hidden from you, nor afar off.

Rashi	Targum Pseudo Jonathan
12. It is not in heaven, that you should say, "Who will go up to heaven for us and fetch it for us, to tell [it] to us, so that we can fulfill it?"	12. It is not in the heavens, that you should say, Who will ascend for us into heaven, and bring it to us to make us hear, that we may do it? JERUSALEM: The Law is not in the heavens, that you should say, O that we had one like Mosheh the prophet to ascend into heaven, and bring it to us, and make us hear its commands, that we may do them!
13. Nor is it beyond the sea, that you should say, "Who will cross to the other side of the sea for us and fetch it for us, to tell [it] to us, so that we can fulfill it?"	13. Neither is it beyond the great sea, that you should say, Who will go beyond the sea for us, and fetch it for us to make us hear, that we may do it? JERUSALEM: Neither is the Law beyond the great sea, that you should say, O that we had one like Jonah the prophet, who could descend into the depths of the sea, and bring it to us, and make us hear its commands, that we may do them!
14. Rather, [this] thing is very close to you; it is in your mouth and in your heart, so that you can fulfill it.	14. For the Word is near to you, in your schools; open your mouth, that you may meditate on it; purify your hearts, that you may perform it. JERUSALEM: For the Word is very near you, in your mouth, that you may meditate upon it, and in your hearts, that you may perform it. See, behold, I have set before you this day the way of life, which is the path of the good, and the way of death, which is the path of the evil.
15. Behold, I have set before you today life and good, and death and evil,	15. Behold, I have set before you this day the way of life, wherein is the recompense of the reward of good unto the righteous/generosity, and the way of death, wherein is the retribution of the wages of evil unto the wicked.
16. inasmuch as I command you this day to love the Lord, your God, to walk in His ways, and to observe His commandments, His statutes, and His ordinances, so that you will live and increase, and the Lord, your God, will bless you in the land to which you are coming to take possession of it.	16. For I teach you today to love the LORD your God, and to walk in the ways that are right before Him, and to keep His commandments, statutes, and judgments, and live and multiply; that the LORD your God may bless you in the land into which you are entering to possess it.
17. But if your heart deviates and you do not listen, and you will be drawn astray, and you will prostrate yourself to other deities and serve them,	17. But if you think in your heart that you will not obey, but will go astray to worship the idols of the nations, and serve them,
18. I declare to you this day, that you will surely perish, and that you will not live long days on the land, to which you are crossing the Jordan, to come and take possession thereof.	18. I proclaim to you this day, that you will perish, and will not prolong your days on the land to which you are to pass over the Jordan to possess it.
19. This day, I call upon the heaven and the earth as witnesses [that I have warned] you: I have set before you life and death, the blessing and the curse. You shall choose life, so that you and your offspring will live;	19. I attest this day, not only you, who are to pass away from this world, but the heavens and the earth, that I have set before you life and death, blessing and its reverse. Choose therefore the way of life, even the Law, that you and your children may live the life of the

Rashi	Targum Pseudo Jonathan
	world to come;
20. To love the Lord your God, to listen to His voice, and to cleave to Him . For that is your life and the length of your days, to dwell on the land which the Lord swore to your forefathers to Abraham, to Isaac, and to Jacob to give to them.	20. that you may love the LORD your God, to obey His Word, and keep close unto His fear; for the Law in which you occupy yourselves will be your life in this world, and the prolongment of your days in the world that comes; and you will be gathered together at the end of the scattering, and dwell upon the land which the LORD swore to your fathers, to Abraham, Izhak, and Jakob, to give it unto them.
1. And Moses went, and he spoke the following words to all Israel.	1. AND Mosheh went into the tabernacle of the house of instruction, and spoke these words unto all Israel,
2. He said to them, "Today I am one hundred and twenty years old. I can no longer go or come, and the Lord said to me, "You shall not cross this Jordan.	2. and said to them: I am the son of a hundred and twenty years this day. I am no more able to go out and come in, and the Word of the LORD has said to me: You will not go over this Jordan.
3. The Lord, your God He will cross before you; He will destroy these nations from before you so that you will possess them. Joshua he will cross before you, as the Lord has spoken.	3. The LORD your God, and His Shekinah, will go over before you. He will destroy those nations, and you will possess them. Jehoshua also will go before you, as the LORD has said.
4. And the Lord will do to them, as He did to the Amorite kings, Sihon and Og, and to their land, [all of] which He destroyed.	4. And the LORD will execute judgment on them, as He did on Sihon and Og kings of the Amoraee, and the people of their land, whom He destroyed.
5. And [when] the Lord delivers them before you, you shall do to them according to all the commandment that I have commanded you.	5. And the Word of the LORD will deliver them up before you, and you will do to them according to all the commandment that I have commanded you.
6. Be strong and courageous! Neither fear, nor be dismayed of them, for the Lord, your God He is the One Who goes with you. He will neither fail you, nor forsake you."	6. Be strong, then, and of good courage, fear not, nor be dismayed before them; for the Shekinah of the LORD your God will be the Leader of you, He will not forsake nor be far from you.
7. And Moses called Joshua and said to him in the presence of all Israel, "Be strong and courageous! For you shall come with this people to the land which the Lord swore to their forefathers to give them. And you shall apportion it to them as an inheritance.	7. And Mosheh called Jehoshua from among the people, and said to him: Be strong, and of good courage; for you are appointed to go with this people to the land which the Word of the LORD swore to your fathers to give them, and you are to divide it among them.
8. The Lord He is the One Who goes before you; He will be with you; He will neither fail you, nor forsake you. Do not fear, and do not be dismayed."	8. And the Shekinah of the Word of the LORD will go before you, and His Word will be your helper; He will not forsake nor be far from you; fear not, nor be dismayed.
9. Then Moses wrote this Torah, and gave it to the priests, the descendants of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel.	9. And Mosheh wrote this Law, and delivered it to the priests the sons of Levi, who bare the ark of the LORD's covenant, and to all the Sages of Israel.
10. Then, Moses commanded them, saying, "At the end of [every] seven years , at an appointed time, in the Festival of Succoth, [after] the year of release,	10. And Mosheh commanded them, saying: At the end of seven years in the time of the year of remission at the feast of Tabernacles,
11. When all Israel comes to appear before the Lord,	11. when all Israel comes to appear before the LORD

Rashi	Targum Pseudo Jonathan
your God, in the place He will choose you shall read this Torah before all Israel, in their ears.	your God, in the place that He will choose, you will read this Law before all Israel while they listen.
12. Assemble the people: the men, the women, and the children, and your stranger in your cities, in order that they hear, and in order that they learn and fear the Lord, your God, and they will observe to do all the words of this Torah.	12. Assemble the people, the men, that they may learn, the women, that they may hear instruction, the children, that they may partake the benefit (reward) of those who bring them, and your sojourners who are in your cities, that they may behold the majesty of the Law, and be reverent all of them before the Word of the LORD your God, and observe to do all the words of this Law.
13. And their children, who did not know, will hear and learn to fear the Lord, your God, all the days that you live on the land, to which you are crossing the Jordan, to possess.	13. Let their children also, who know not, hear, and learn to fear the LORD your God all the days that you live in the land to inherit which you pass over Jordan.

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

Rashi's Commentary on D'barim (Deut.) 30:11 – 31:30

11 is not concealed from you - לא־נִפְלְאָתָא. It is not concealed from you, just as it is said: "כִּי יִפְלֵא" (Deut. 17:8), [which the Targum renders as:] אֲרִי יִתְבְּסִי [lit., "(If the matter) is concealed"]; similarly, the verse, "וַתֵּרֶד פְּלֵאִים" (Lam. 1:9), [which means,] "she went down into concealment," [i.e.,] she was covered and considered [as if] hidden.

12 It is not in heaven for if it were in heaven, you would have to climb up after it [in order] to learn it. -[Eruvin 55a]

14 Rather, [this] thing is very close to you The Torah was given to you in writing **and [accompanied by an] oral [explanation].**

15 life and good Each one [life or death,] is dependent upon the other: If you do good, you will be granted life, while if you do evil, you will receive death. The verse now proceeds to explain how this is so [as follows]:

16 Inasmuch as I am commanding you this day to love [the Lord your God] This is “good” [referred to in the verse 15]; and upon this, is dependent:

so that you will live and increase This is “life” [referred to in the verse 15. After this, the verse continues]:

17 But if your heart deviates This is “evil” [referred to in verse 15. The verse continues]:

18 that you will perish This is “death” [referred to in verse 15].

19 This day, I call upon the heaven and the earth as witnesses For the heaven and earth exist for ever, and when the evil befalls you, they will be witnesses that I had warned you regarding all of this. Another explanation of “I call upon the heaven and the earth as witnesses, etc.”: The Holy One, Blessed is He, said to Israel, "Look at the heavens which I created to serve you. Have they ever changed their ways? Has the sphere of the sun ever failed to rise from the east to illuminate the entire world, as it is stated, 'The sun rises, and the sun sets' (Ecc. 1:5)? Look at the earth which I created to serve you. Has it ever changed its ways? Have you ever sown [in] it that it did not grow? Or have you ever sown wheat and it yielded barley? Now, they [heaven and earth] were created with neither reward nor loss in mind—for if they are meritorious [by fulfilling their purpose for which I created them], they nevertheless do not receive reward [for this]; and if they sin, they are not punished. And yet [even with this lack of incentive], they have never changed their ways! So you, who will receive reward if you are meritorious and who will be punished if you sin—how much more so [should you fulfill My will]!"-[Sifrei 32:1]

you shall choose life [God says: “Even though you have free choice, nevertheless,] I instruct you to choose the portion of life.” It is like a man who says to his son, “Choose for yourself a fine portion of my estate,” and then directs him to the best portion, saying to him, “This [is the portion which] you should choose for yourself!” And regarding this, the verse says, “The Lord is my allotted portion and my cup; You guide my destiny” (Ps. 16:5). [The last clause, אַתָּה תּוֹמִיךָ גִּזְרִי, literally means “You laid upon my lot.” That is to say:] “You laid my hand upon the good lot, saying, ‘Take this for yourself!’ ”

Chapter 31

1-2 Moses went...I can no longer go or come One might think [this means] that Moses’ strength had ebbed [and that is why he could no longer go or come]. Scripture [however] states [regarding Moses], “His eye had not dimmed, nor had he lost his [natural] moisture” (Deut. 34:7) [which teaches us that his powers were intact even on the day of his passing]. So what then is [the meaning of] “I can no longer”? [Here it means:] “I am not permitted,” because authority was taken from him and granted to Joshua.

and the Lord said to me This is the meaning of “I can no longer go or come,” because “the Lord said to me....”

Today I am [one-hundred and twenty years old] [That is to say,] today [is the exact day that] my days and my years have become complete; **on this very day [the seventh of Adar]** I was born, and on this day I will die.-[Sotah

13b] Another interpretation of “[I can no longer] go or come” is: [I can no longer figuratively go and come, i.e., I can no longer negotiate] in matters of Torah. This teaches us that the channels of transmission and the well-springs of wisdom were closed up from him [i.e., from Moses on that day].-[Sotah 13b] That is the order of the early editions and should be preserved. Rashi means that, [According to the first interpretation, that God did not permit him to go and come before the people, we do not explain the beginning of the verse to mean that Moses’ days were completed, but that God had taken away the authority from Moses. According to the Talmud, which states that Moses’ days were completed, we explain that he could not go and come in matters of Torah, and according to that interpretation, we do not explain that “the Lord said to me,” as the meaning for “I can no longer go or come,” but another reason for Moses’ inability to cross the Jordan.]

He will neither fail you Heb. יִרְפֶּךָ לֹא. [The word יִרְפֶּךָ stems from the root רפה, meaning “weak.” Thus, the expression here means:] God will not give you [cause for] weakness [resulting] from your being forsaken by Him.

7 for you shall come with this people Heb. כִּי אֲתָה תָּבוֹא אֶת־הָעָם הַזֶּה [as the Targum renders:] “For you shall come with this people,” [hence, the אֶת here means “with.” Accordingly, Moses’ statement of leadership role to Joshua can be understood as follows]: Moses said to Joshua, “The elders of the generation will be with you, [for] everything should be done according to their opinion and counsel.” In contrast, however, the Holy One, Blessed is He, said to Joshua, “For you shall bring (תְּבִיא) the children of Israel to the land which I have sworn to them” (verse 23). [God’s statement of leadership role to Joshua here means:] “You shall bring them [even if it is] against their will! Everything depends [only] upon you; [if necessary,] you must take a rod and beat them over their heads! There can be [only] one leader for a generation, not two leaders for a generation.”-[Sanh.. 8a]

9 And Moses then wrote [this Torah] and gave it [to the kohanim] When it was entirely completed, he gave it to the members of his tribe [i.e., Levi. The verse here is referring to the entire Torah as we know it. Compare Rashi on verse 11].

10 At the end of [every] seven years [When the verse says “end,” it refers to] the first year of the [recurring, seven-year] Shemittah [cycle, which is, effectively, the “end” of the previous cycle]. This is the eighth year [of the cycle] (Sotah 41a). [Now, only the seventh year of each cycle is actually called the Shemittah year, so] why is [this eighth year] referred to [here in the verse] as “Shemittah”? Because the [laws of the] seventh year still apply to it, in that the harvest [of the produce] at the end of the seventh year extends into the year following the seventh. Therefore, all the laws pertaining to the seventh year apply to this produce, even though the eighth year has already begun.-[R.H. 12b]

11 you shall read this Torah The king [of Israel] would read from the beginning of “These are the words...” (Deut. 1:1), as we find in tractate Sotah (41a). [Thus, in contrast to verse 9, the expression, “this Torah” refers to just the book of Deuteronomy. See Rashi on verse 9. When reading the book of Deuteronomy to the people at that appointed time, the king would sit] upon a wooden platform that was erected in the courtyard [of the Temple].

12 The men [were to be there, in order] to learn [the words of the Torah being read];

the women [were to be present, in order] to listen [to those words];

the children Why did they come? So that a reward would be given to those who bring them along.-[Chag. 3a]

Ketubim: Tehillim (Psalms) 143:1-12 & 144:1-15

RASHI	TARGUM
1. A song of David. O Lord, hearken to my prayer, lend ear to my supplications; with Your faith, answer me with Your righteousness.	1. A praise for David. O LORD, hear my prayer, listen to my supplication; in Your truth answer me in Your generosity.
2. And do not come to judgment with Your servant, for no living being will be innocent before You.	2. And do not enter the house of judgment with Your servant, for nothing that lives will be pure in Your presence.
3. For an enemy pursued my soul; he crushed my soul to the earth; he has made me dwell in dark places like those who are long dead.	3. For the enemy is persecuting my soul; he has crushed my life to the earth; he made me dwell in darkness like those who are dead in this age.
4. And my spirit enwrapped itself upon me; within me my heart is appalled.	4. When my soul grows weary against me, in my body my heart will be confounded.
5. I remember the days of yore; I meditate over all Your works; I speak of the work of Your hands.	5. I called to mind the days of old; I meditated on all Your deeds; I will speak of the works of Your hands.
6. I spread out my hands to You; my heart is like a weary land to You forever.	6. I spread out my hands in prayer before You; my soul looks towards You forever like a land that is thirsty for water.
7. Answer me quickly, O Lord, my spirit pines. Do not hide Your countenance from me, lest I be likened to those who descend into the pit.	7. Hurry, answer me, O LORD; my spirit yearned for You; do not remove Your presence from me; and I have become like those who descend to the pit of the grave.
8. Let me hear Your kindness in the morning, for I hope in You; let me know the way in which I am to go, for to You I have lifted up my soul.	8. Proclaim Your goodness to me in the morning, for I have hoped in Your Word; make me know this way that I walk, for to You have I lifted up my soul in prayer.
9. Save me from my enemies, O Lord; to You I have hidden.	9. Deliver me from my enemies, O LORD; I have reckoned Your Word to be redeeming.
10. Teach me to do Your will for You are my God; may Your good spirit lead me in an even land.	10. Teach me to do Your will, for You are my God; Your good holy spirit will guide me in the land correctly.
11. For the sake of Your name, O Lord, revive me; with Your righteousness, deliver my soul from distress.	11. For the sake of Your name, O LORD, sustain me; by Your righteousness/generosity bring my soul out of distress.
12. And with Your kindness, You shall cut off my enemies, and You shall destroy all the oppressors of my soul, for I am Your servant.	12. And by Your kindness overthrow my enemies, and destroy all those who oppress my soul, for I am Your servant.
1. Of David. Blessed is the Lord, my Rock, Who trains my hands for battle, my fingers for war.	1. Composed by David. Blessed is the LORD, my strength, who instructs my hands for battle, my fingers to wage war.
2. My kindness and my fortress, my high tower and my deliverer, my shield in Whom I take refuge, Who flattens peoples beneath me.	2. He who acts favorably, and my mighty fortress; my strength, and the one who delivers me; my shield, and I have hoped in His Word; He who tramples the Gentiles under me.
3. O Lord, what is man that You should know him, the son of man, that You should consider him?	3. O LORD, what is a son of man, that you know him? The sons of men, that you think of him?
4. Man is like a breath; his days are as a fleeting shadow.	4. A son of man is likened to nothing; his days are like a shadow that passes.
5. O Lord, bend Your heavens and descend; touch the mountains and they will smoke.	5. O LORD, bend the heavens and be revealed; touch the mountains, and they send up smoke.

RASHI	TARGUM
6. Flash lightning and scatter them; send forth Your arrows and confound them.	6. Make lightning flash, and scatter them; send arrows and confound them.
7. Stretch forth hands from above; deliver me and rescue me from great waters, from the hands of foreigners.	7. Extend Your hand from the highest heaven; deliver me and save me from the hordes that are likened to many waters, from the hand of the sons of foreigners.
8. Whose mouth speaks vanity, and whose right hand is a right hand of falsehood.	8. Whose mouth speaks vain oaths, and their Torah is a Torah of deceit.
9. O God, I shall sing a new song for You; with a psaltery and a ten- stringed harp, I shall play music for You.	9. God, I will sing a new psalm in Your presence; with the lyre of ten strings I will make music in Your presence.
10. Who gives salvation to kings, Who delivers David His servant from an evil sword.	10. Who gives redemption to kings, who delivers David his servant from the wicked sword of Goliath.
11. Deliver me and rescue me from the hands of foreigners, whose mouth speaks vanity and whose right hand is a right hand of falsehood.	11. Deliver me and save me from the hands of the sons of foreigners, whose mouth speaks vain oaths, and their Torah is a Torah of deceit.
12. For our sons are like saplings, grown up in their youth; our daughters are like cornerstones, praised as the form of the Temple.	12. For our sons are like plantings of date-palms, growing in the learning of Torah from their youth; our daughters are beautiful and fit for priests who serve within the temple.
13. Our corners are full, supplying from harvest to harvest; our flocks produce thousands, yea, ten thousands in our streets.	13. Our treasuries are full, supplying needs from year to year; our flocks are bearing thousands, they increase by tens of thousands in our streets.
14. Our princes are borne; there is no breach nor rumor going out, nor is there a cry in our squares.	14. Our oxen bear great loads; there is no harshness and no expression of evil; there is no clamor of weeping in our squares.
15. Praiseworthy is the people that has this; praiseworthy is the people whose God is the Lord.	15. Happy the people for whom it is thus; happy the people whose God is the LORD.

Rashi's Commentary on Tehillim (Psalms) 143:1-12 & 144:1-15

1 with Your faith to realize the promise that You promised me.

3 For an enemy pursued my soul That is to say: If I have sinned before You, behold, I have suffered. This psalm was recited as referring to all of Israel in Babylon.

4 is appalled Heb. ישתומם, an expression of daze and astonishment, like (Ezek. 3:15): "and I remained there overwhelmed (משמים) among them seven days." Also (II Sam. 13:20): "and Tamar sat, overwhelmed (ושוממה)." "

5 I remember the days of yore when You performed for us many wondrous miracles.

6 like a weary land in exile.

7 my spirit pines If one longs and does not attain, it is called the pining of the eyes and the pining of the spirit.

8 in the morning When the redemption sprouts. (I found.)

let me know the way in which I am to go; I lift up my soul that You accept my request.

9 to You I have hidden My tribulations I conceal from all men to tell them to You.

Chapter 144

2 Who flattens peoples beneath me Who flattens and spreads out my people to rest in its place, as (Job 12:23): He spreads out (שׁוֹטַח) the nations." He makes them great. חַוֵּי is the Aramaic translation of חֲקַע, as the Targum renders (Exod. 39:3): וַיִּחְקְעוּ, and they spread out; וַיִּחְדְּדוּ. Others interpret חַוֵּי, Who weakens peoples under me. But in an accurate revised version, [the reading is]: עַמֵּי, upon which the Masorah states: In three cases, the meaning is עַמִּים, peoples, but the reading is עַמֵּי, and on תַּחְתֵּי, it says: the reading is תַּחְתֵּי, under Him.

3 what is man What are Persia [Esau, acc. to mss.] and Ishmael before You that You know them to lavish greatness upon them?

4 his days are as a fleeting shadow Solomon said (Ecc. 6:12): "that he do them like a shadow," but he did not explain whether [this refers to] the shadow of a palm or the shadow of a wall, which are permanent. His father already explained, "as a fleeting shadow," the shadow of a flying bird.

7 deliver me פָּצַנִי, take me out. That is an expression of saving, and so is (verse 10): "Who delivers (הַפּוֹצֵה) David His servant." (I found.)

8 Whose mouth speaks vanity, etc. Scripture connects vanity with the mouth and falsehood with the right hand. When they come to tell with their mouth, they invent exaggerations of vanity, even to misrepresent what is known. If they come to stretch forth their right hand to swear, they refrain from vanity, lest they be caught as thieves, but they do swear falsely, for so is their lot.

10 Who gives salvation to kings This speaks about the Rock of the Divisions, when David was close to being seized by Saul (I Sam. 23:27): "A messenger came to Saul, saying, 'Make haste and go, etc.'" He saved Saul from shedding innocent blood, and David from being killed.

11 Deliver me and rescue me As You delivered me then, so shall You deliver me now.

12 For our sons are, etc. That is to say that now too this generation is righteous.

our sons are like saplings which have no blemish, so pure are they from sin. (I found.)

grown up in their youth with this good name, that they are like saplings in their youth, growing all their lives; and this praise cannot be substantiated except in the generation of Hezekiah.

our daughters are of tall, beautiful stature like the cornerstones of a stone house, in which the cornerstones are placed exactly one opposite the other, and it ascends upward until the corners are even.

praised as the form of the Temple Praised by those who see them and compare them to the form of the height of the Temple. Our Rabbis, however, explained:

Our daughters are like corners Full of desire as the corners of the altar are full of blood, but they are intimate only with their husbands.

13 Our corners are full The corners of our storehouses are full of goodness.

supplying from harvest to harvest Supplying food from year to year.

from harvest to harvest Heb. מִזֶּמַן אֶל זֶמַן, from the time of the ingathering of this year's food until the time of the ingathering of next year's food. *l'is gouvernayl* in Old French, food, provisions.

produce thousands, yea, ten thousands They produce offspring of thousands and ten thousands.

14 Our princes are borne The great princes among us are borne by those smaller than they, for the small ones obey the greater ones, the result being that there is no breach among us.

nor rumor going out No bad news goes far away.

nor is there a cry There is no sound of the confusion of war.

15 Praiseworthy is the people that has this That has all this good.

Meditation from the Psalms Psalms 143:1-12 & 144:1-15 By H. Em. Rabbi Dr. Hillel ben David

Psalms chapter 143 continues the theme of the preceding one. David, the fugitive, is trapped by his enemies in a dungeon-like cave. He describes his desperate situation as comparable to death: *For the enemy pursued my soul ... he has sat me in utter darkness like the eternally dead.*¹ David laments that his grip on life is slipping; physically powerless, he is sustained only by his faith in HaShem.²

According to Sforno, this psalm echoes David's anguished cries as he fled from the rebellion of his son, Absalom. David watched helplessly as his rebellious heir threatened to destroy everything he had toiled for. Yet, David's faith remains unshaken; for he is confident that HaShem will hear³ his pleading and that He will respond faithfully according to His righteousness.⁴

In the Targum to Psalm 143:9 we see that David understood that the word of HaShem was capable of redeeming him and by implication all of HaShem's people. This ties back to Moses' song where he speaks of the words of the covenant that will provide for our redemption in the future.

David composed **Psalms chapter 144** of thanksgiving and praise at the beginning of his reign after G-d granted him victory over his enemies.⁵ According to Midrash Shocher Tov⁶ David's remarkable victory over the giant

¹ v. 3

² Radak; R' Hirsch

³ Verbal tally: Hear - שמע, Strong's number 08085.

⁴ v. 1- This preface is excerpted and edited from 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.

⁵ Ibn Ezra; Radak

⁶ Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in

Goliath inspired this psalm. He includes a request that G-d's miracles should manifest themselves so that the nations will recognize His power and omnipotence and come to fear Him.⁷

Many nations became obsessed with their military success and developed a 'martial literature' to laud their accomplishments. Countless bards have composed stirring hymns to recount the bravery and prowess of their heroes.

In this psalm David expresses the authentic Jewish attitude towards war and warriors. The triumphant soldier has no claim to success, for he is no more than a tool in G-d's hands. It is G-d Who trains my hands for battle and my fingers for war.⁸ It is the Almighty who parries each enemy thrust and shields from all dangerous blows. Glory and fame are not for David, because it is G-d Who grants salvation to kings.⁹ Indeed, feats of battle are not to be glorified but shunned, for David views the bloody sword as evil.¹⁰ The sword is needed to combat hostile powers, yet it should be deplored. Thus, David passionately yearns to compose a new kind of song to G-d,¹¹ not a song about muscle and might, but a song of the pure and Holy Spirit, released from the bonds of evil.¹²

Siddur Otzar HaTefillat cites the custom of many congregations¹³ to recite this psalm as an introduction to the Arbat service on Motzei Shabbat, the first prayer of the new week. This is a most appropriate beginning for the week's activities, because in this psalm man declares that despite his own strenuous efforts all credit for success belongs to G-d.¹⁴ The Jew's re-entry into weekday life and the imminent renewal of the weekday struggle is accompanied by this Psalm that invokes G-d's protective hand and expresses optimism and certainty that G-d is the support of all human life and endeavor. After the Sabbath calm, the ideas expressed in this Psalm help to reinforce the ability to face the intrusion of the world.¹⁵

Our chapter of Psalms has a very enigmatic pasuk that I would like to explore in greater depth. David said:

***Tehillim (Psalms) 143:2** And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.*

Let's begin our exploration by looking at what the Midrash says about this pasuk:

Midrash Tehillim Psalms 143 I. *A Psalm of David. O Lord, hear my prayer, give ear to my supplications; in Your faithfulness answer me, and in Your righteousness/generosity, **And enter not into judgment with Your servant; for in Your sight will no man living be justified.***¹⁶ Solomon said: *A King that sits on the throne of*

his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocheh Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. xi. 27, "שהר טוב יבקש רצון ודרש רעה תבואנו", etc.

⁷ Malbim

⁸ v. 1

⁹ v. 10

¹⁰ Ibid.

¹¹ v. 9

¹² v. 11

¹³ Including our own, see: The Orot Sephardic Shabbat Siddur, By Rabbi Eliezer Toledano, page 578.

¹⁴ This section (above) was excerpted and edited from: 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.

¹⁵ Soncino Books of The Bible, The Psalms, Hebrew text & English translation with an introduction and commentary by the Rev. Dr. A. Cohen, Revised by Rabbi E. Oratz, assisted by Rav Shalom Shahar.

¹⁶ Tehillim (Psalms) 143:1-2

*judgment scatters away all evil with His eyes. Who can say: "I have made my heart clean, I am pure from my sin?"¹⁷ On the Day of Judgment can any man say, "I am pure from my sin?" No man will be able to stand firm. Thus, Scripture says, *The Lord ... will suddenly come to His Temple ... But who may abide the day of His coming? And who will stand when He appears?*¹⁸— That is, who will be able to stand firm on the Day of Judgment? As Jeremiah said: *Thus says the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask now, and see whether a man does travail with child; wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces will be turned into paleness?*¹⁹ On the day of judgment there will be no man with serene face. Every face will turn pale: even Abraham's, because of Ishmael; even Isaac's, because of Esau; and even the heavenly hosts, because of Israel, for it is said *All faces will be turned into paleness.**

Accordingly, David said to HaShem: Because of the Day of Judgment I entreat You! Behold, I beseech You to answer me and show mercy to me. Hence, he said: *Hear my prayer, give ear to my supplications.*²⁰ If You show no mercy to me, how can one stand firm? So, when Job prayed: *Oh that You would hide me in the nether-world,*²¹ the Holy One, blessed be He, asked: "Forever?" Job replied: Until judgment will have passed, until indignation will have passed, until wrath will have passed: *Until Your wrath be past.*²² Similarly David said: *Enter not into judgment with Your servant; for in Your sight will no man living be justified*²³—that is, David was asking the Holy One, blessed be He: "Will You bring me to enter into judgment with You? How is a servant to enter into judgment with his master?"

Similarly, Scripture says *If I be righteous/generous, yet will I not lift up my head.*²⁴ Why not? Because every man is a servant to You, and everything he owns belongs to his Master. Again, Scripture says, *Only do not two things unto me, then will I not hide myself from You: withdraw Your hand far from me; and let not Your terror make me afraid,*²⁵ and also says: *Remember, I beseech You, that You have fashioned me as clay; and will You bring me into dust again? Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and knit me together with bones and sinews. You have granted me life and favor, and Your providence has preserved my spirit.*²⁶ And withal, will You summon me to stand for judgment? Why? *Since man that is born of a woman is of few days, and full of trouble. He comes forth like a flower, and withers; he flees also as a shadow, and continues not. And do You open Your eyes upon such a one, and bring me into judgment with You.*²⁷ As Solomon said: *Who can say: 'I have made my heart clean, I am pure from sin'?*²⁸ On the Day of Judgment no man can declare himself pure, because *There is no man that sins not,*²⁹ and because *There is not a righteous/generous man upon earth, that does good, and sins not.*³⁰ In the sight of God not even the heavens are pure; in the sight of God, not even the stars are pure, for it is said *In Your sight no living thing will be justified.*³¹ What is meant by the words, *no living thing*? That in Your sight no thing alive will be justified and that only the dead will be adjudged pure? No: the words mean that on the day of judgment even the living

¹⁷ Mishlei (Proverbs) 20:8-9

¹⁸ Malachi 3:2

¹⁹ Yirmeyahu (Jeremiah) 30:6

²⁰ Tehillim (Psalms) 143:1

²¹ Iyov (Job) 14:13

²² *ibid.*

²³ Tehillim (Psalms) 143:2

²⁴ Iyov (Job) 10:15

²⁵ Iyov (Job) 13:20-21

²⁶ Iyov (Job) 10:9-12

²⁷ Iyov (Job) 14:1-3

²⁸ Mishlei (Proverbs) 20:9

²⁹ Melachim alef (I Kings) 8:46

³⁰ Kohelet (Ecclesiastes) 7:20

³¹ Tehillim (Psalms) 143:2

things of heaven will be unable to justify themselves in Your sight. Hence it is said *For in Your sight no living thing shall be justified*.

Now let's examine the insights given by Rabbi Moshe Chaim Luzatto, From MESILAT YESHARIM.³²

The practice of lovingkindness is of central importance to the Saintly, for "Saintliness" itself derives from "lovingkindness". And our Sages of blessed memory have said,³³ "The world stands on three things", one of which is lovingkindness. They have numbered it³⁴ among those things whose fruits a man eats in this world and whose essence endures for his reward in the World to Come. And they have said,³⁵ "R. Simlai learned, 'The Torah begins and ends with lovingkindness.'" "Rava learned,³⁶ 'All who possess these three traits are without question of the seed of our father Abraham mercy, shyness, and lovingkindness.'"

R. Eleazar said,³⁷ "Lovingkindness is greater than charity, as it is said,³⁸ 'Sow for yourselves with charity and reap with lovingkindness.'" "Lovingkindness is greater than charity in three ways: Charity is performed with one's wealth, and lovingkindness with one's body; charity is given to the poor, and lovingkindness to rich and poor alike; charity is given only to the living, and lovingkindness to the living and the dead alike." And,³⁹ "'And He will give you mercy and He will have mercy upon you'⁴⁰ - Heaven is merciful to all who have mercy upon their fellow creatures." This is self-evident; for since the Holy One Blessed be He pays measure for measure, one who is merciful towards his fellow creatures and treats them with lovingkindness is deserving of mercy and of absolution of his sins in lovingkindness. As our Sages of blessed memory have said,⁴¹ "Whose sins does He forgive? The sins of one who overlooks an injustice committed against him." And if one is unwilling to forego his claims or to act with lovingkindness, it follows that he, too, is to be treated only in accordance with strict justice. Who could abide it if the Holy One Blessed be He acted on the basis of justice alone? King David prayed,⁴² "Do not enter into judgment with your servant, for no living creature will be found righteous before You." One who engages in lovingkindness, however, will receive lovingkindness. And he will receive it in proportion to the extent that he engages in it. David exulted in possessing this good trait to the extent that he sought the good even of those who hated him,⁴³ "When they were sick, I put on sackcloth; I tortured my soul with fasting;" and,⁴⁴ "If I have paid back those who served me ill ... "

These passages suggest that there is much to fear in the judgment. But do not despair because righteousness is not an inherent human characteristic, but rather a learned trait resulting from **sustained performance⁴⁵ of obligations**, man can never attain the peak of righteous perfection: "For there is not a righteous man upon earth that does good and sins not".⁴⁶ **The impossibility of achieving absolute righteousness, however, does not preclude the constant striving toward this end.** The Jew emulates the Patriarchs, conscious that HaShem

³² Mesilat Yesharim = The Path of the Just, by Rabbi Moshe Chaim Luzatto (the Ramhal).

³³ Avot 1.2

³⁴ Peah 1.1

³⁵ Sotah 14a

³⁶ Yevamoth 79a

³⁷ Sukkah 49b

³⁸ Hoshea (Hosea) 10:12

³⁹ Shabbath 151b

⁴⁰ Debarim (Deuteronomy) 13:18

⁴¹ Rosh Hashanah 17a

⁴² Tehillim (Psalms) 143:2

⁴³ Tehillim (Psalms) 35:13

⁴⁴ Tehillim (Psalms) 7:5

⁴⁵ This is the verbal tally with our Torah portion: Do / Did - עשה, Strong's number 06213. "Performing" is a synonym for "doing".

⁴⁶ Eccles. 7:20; cf. Ps. 143:2; Job 4:17; 15:14; Dan. 9:18

evaluates even their righteousness in relative terms.⁴⁷ Judaism holds in contempt those who assume a pretense of piety and righteousness: "Be not righteous overmuch neither make thyself overwise",⁴⁸ while, on the other hand, it exalts the "the hidden righteous" of each generation.⁴⁹

This obligation we have to constantly strive (emunah – faithfulness, often translated as 'faith') to perform the mitzvot is at the heart of many of the pesukim of the Nazarean Codicil. A good example comes from the writings of Shaul:

Galatians 3:11 *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*⁵⁰

Yaaqob (James) emphasizes this when he says:

Yaaqob (James) 1:22 *But be ye doers of the word, and not hearers only, deceiving your own selves.*

Let's take some time to study justification from the perspective of tzedaka, generosity.

The Hebrew word for charity is "tzedaka". This word is derived from the Hebrew root Tzade-Dalet-Qof - קדצ, meaning righteousness, justice or fairness. Doing tzedaka, often translated as "justice" or "charity", is incumbent on all Jews according to the Torah. Usually doing tzedaka involves putting a few coins in a tzedaka box. Chazal, our Sages, teach us that there is a lot more to this mitzva than meets the eye. To expose the insights into this mitzva, let's take a look at a very poor person who had fallen from her place as a princess and was reduced to gleaning in order to survive:

Ruth 2:19 *And her mother-in-law said unto her: 'Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.' And she told her mother-in-law with whom she had wrought, and said: 'The man's name with whom I wrought to-day is Boaz.'*

In this pasuk, passage, we are eavesdropping on a conversation between Naomi and her daughter-in-law Ruth. Ruth, the daughter of the king of Moab, has just returned from her first day of gleaning in the field of Boaz. The wording of the above pasuk suggests that Boaz was helped more by giving tzedaka to Ruth, than Ruth was helped by Boaz's tzedaka.

It is every Jew's **obligation** to give "Tzedaka", to give to the poor and to support community institutions. **The spiritual benefit of giving to the poor is so great that the poor person actually does the giver a great kindness by giving him a chance to do this mitzva.**

There is a folk saying that goes: "A fool gives and a wise man takes". A fool who gives tzedaka thinks that he is giving, while a wise man who gives realizes that he is taking, he is the one who benefits the most from his act of giving.

The Sages of the Midrash discuss the unusual wording of this passage:

Midrash Rabbah Ruth V:9 AND HER MOTHER-IN-LAW SAID UNTO HER: WHERE HAST THOU GLEANED TO-

⁴⁷ Gen. R. 30:9; Shab. 55a; Sanh. 107a; cf. Hab. 2:4; Yoma 38b; RH 16b; Sanh. 93a; Num. R. 3:1; Song R. 3:3; Zohar, Gen. 9

⁴⁸ Eccles. 7:16; cf. Eccles. 7:5; Nid. 30b

⁴⁹ Suk. 45b; Hul. 92a; Gen. R. 35:2

⁵⁰ 'Faith / faithfulness' is the sustained performance of obligations.

DAY? (ib. 19). It was taught in the name of R. Joshua: More than the householder does for the poor man, does the poor man do for the householder, for Ruth said to Naomi: THE MAN'S NAME FOR WHOM I WROUGHT TO-DAY. She did not say, 'who wrought for me,' but FOR WHOM I WROUGHT. I wrought him many benefits in return for the one morsel of food which he gave me. R. Jose said: ya'an ubeya'an; the word ya'an (because) has the same letters as 'ani (a poor man). R. Shiloh of Noveh said: Your wealth depends upon the poor man. R. Nahman said: It is written, Because that (bigelal) for this thing the Lord thy God will bless thee in all thy work: (Deuteronomy XV, 10) it [poverty] is a wheel (galgal) which comes round to all in the world, like the wheel of a pump which empties that which is full and fills that which is empty. Bar Kappara said: There is no man who does not come to this state [poverty], and if he does not his son does, and if not his son, his grandson. It was taught: R. Eliezer b. Jacob said: The vengeance taken of the idolatrous nations will be on account of Israel, while the vengeance taken of Israel will be on account of their poor. The vengeance taken of the idolatrous nations will be on account of Israel, as it is said, And I will lay My vengeance upon Edom by the hand of My people Israel (Ezek. XXV, 14); **the vengeance taken of Israel will be on account of their poor**, as it is said, And he cry unto the Lord against thee, and it be sin in thee (Deuteronomy XV, 9). R. Abun said: The poor man stands at your door, and the Holy One, blessed be He, stands at his right hand. If you give unto him, He who stands at his right hand will bless you, but if not, He will exact punishment from you, as it is said, Because He standeth at the right hand of the needy (Psalm CIX, 31). R. Abbahu said: We should be grateful even to the impostors among them. It has been stated: R. Johanan and Resh Lakish went down to bathe in the public baths of Tiberias, and a poor man accosted them. He said to them, 'Give me something.' They answered, 'When we come out we will give it.' When they came out they found him dead. They said: 'Since we did not assist him during his life, let us attend to him after his death'. When they arose from washing his body, they found a purse of dinars by him, and they said: 'It is well'. Whereupon R. Abbahu said: 'We should be grateful even to the impostors among them, for were it not for the impostors among them, were a man to see a beggar begging alms and refuse him, he would be punished with death immediately.'

This brief conversation between Ruth and Naomi teaches us two important lessons. First, when we give tzedaka or deal with those less fortunate than us, we have to be fully cognizant that someone is hurting because they are in need. It is a very humbling experience to be so poor that we have to accept tzedaka. We have to try and minimize this pain to whatever extent we can, so that those who are poor can maintain their dignity and pride and avoid despair. Second, Ruth is a shining example of one who can see reality and accentuate the positive. Even at one of the lowest moments in her life, a time when she may have rightfully become sad, depressed, and possibly lose faith in HaShem, she managed to turn this depressing experience into one which reflected the true reality and revealed her insight. Ruth knew that it was important to preserve her dignity, and by viewing her situation in a positive light, showing us reality, and revealing the secret of tzedaka, she proved herself worthy of the title Chazal bestowed upon her: *The Mother of Royalty*.

Boaz provided Ruth with a significant amount of food that might last Ruth and Naomi a week or more, but Ruth provided Boaz with a mitzva and its consequent eternal reward. Thus, we can see that Ruth gave much more to Boaz than he gave to her.

Because Boaz gave Ruth tzedaka (justice – Boaz gave Ruth what HaShem had given him to hold for her), he became a tzaddik (a righteous and just man). Boaz was justified by his emunah, his faithful obedience to HaShem and His Torah, as we read in the Nazarean codicil:

Romans 5:1-2 *Therefore being justified by faith, we have peace with God through our Lord Yeshua Mashiach: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

My Teacher, Hakham Dr. Yosef ben Haggai, has translated this passage in a very poignant manner:

Romans 5:1-2 *Therefore being made charitable by faithful obedience, let us have Shalom with G-d by (the example of) our Master Yeshua the Mashiach; 2 By him we have been brought by faithful obedience into his grace (the Torah) wherein we stand, and are proud of the hope of the shekinah of G-d.*

Now we can understand the words of Rambam in his commentary to the *Mishna* in:

Pirke Avot 3:19 *All is judged according to the number of deeds.*

Rambam explains that it is better to give one dollar of charity one hundred times, than one hundred dollars one time. The more times a person acts in a way that is meritorious and like HaShem, the more he conditions himself to the performance of mitzvot and purifies his *neschama*. *Tzedaka* is not performed for the poor person's sake, but rather to enable the giver to emulate HaShem and merit the Olam HaBa.

The KJV uses the word "justification" and "justify" to translate the Hebrew word *tzedek* and its highest attainment: *tzedaka*.

"*Tzedaka*" is the Hebrew word normally translated as "charity" in English, but the connotation of the two words is very different. "Charity" suggests magnanimity, a generous act by those who have, which benefits those who do not have. "*Tzedaka*", on the other hand, comes from the Hebrew root, "*tzedek*", which means justice or fairness. Giving to the poor is not viewed in Judaism as an altruistic, generous act. It is instead seen as an act of justice and righteousness; doing one's duty by giving to the poor what is due to them. We understand that the reason I have more than I need, is because HaShem gave me the poor man's money to hold until the need was revealed. Therefore, when the need is revealed, justice requires me to give the poor man HIS money that was entrusted to me.

What is the connection between giving to the poor and justice? To begin to answer this question, let's examine what the Torah teaches us about how we are to give charity to the poor. The Torah teaches us the reason why we are obligated to give.

Devarim (Deuteronomy) 4:19-22 *When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your hands... And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.*

Devarim (Deuteronomy) 15:7-9 *If there shall be a needy person among you, any of your brethren in any of your cities, in the Land that HaShem, your God, gives you, you shall not harden your heart or close your hand against your destitute brother. Rather, you shall open your hand to him; you shall lend him his requirement, whatever is lacking to him. Beware lest there be a lawless thought in your heart, saying, "The seventh year approaches, the remission year", and you will look malevolently upon your destitute brother and refuse to give him - then he may appeal against you to HaShem, and it will be a sin upon you.*

Devarim (Deuteronomy) 19:28-29 *At the end of three years you shall bring forth all the tithe of your produce in that year, and shall lay it up inside your gates... and the stranger, and the orphan, and the widow, who are inside your gates, shall come, and shall eat and be satisfied; that the Lord your God may bless you in all the work of your hand which you do.*

Thus, we see that *tzedaka* is an obligation, not an option! We can also see that charity is but a particular

application of justice. From Judaism's perspective, therefore, one who gives tzedaka is acting justly; one who doesn't is acting unjustly. And Torah views this lack of justice as not only mean-spirited but also illegal.

Every person is required to give tzedaka according to his ability. Even a poor person, who is himself supported by tzedaka, must give tzedaka. A person who can only give a little should not hesitate to give, because a little from him is like a great deal from a wealthier person. We are all obligated to seek justice!

According to Maimonides, in his seminal work, the Mishneh Torah, Zeraim, Laws of Contributions to the Poor, Chapter 10:7-14, there are eight levels of Tzedaka, each one higher than the other. Maimonides' eight levels of giving arranged from best to least good:

1. Give the recipient the wherewithal to become self-supporting. The highest one of all is when one takes the hand of one from Israel and gives him a gift or a loan, or engages him in a partnership, or finds him work by which he can stand on his own and not require any charity. Thus, it is written: "And you strengthened the stranger who lives with you." i.e. strengthen him so he won't fall and need your help.
2. Neither the donor nor the recipient knows the other.
3. The donor knows the recipient but the recipient is unaware of the donor.
4. The recipient knows the donor but the donor does not know the recipient.
5. The donor gives without being solicited.
6. The donor gives after being solicited.
7. The donor gives less than he should but does so cheerfully.
8. The donor is pained by the act of giving.

Performing tzedaka, deeds of justice, is the most important obligation that HaShem imposes on His people, as we can see from the following pasukim:

Devarim (Deuteronomy) 16:20 *Tzedek (Justice), tzedek (justice) you shall pursue,*

The Sages of the Talmud also taught this understanding:

Bava Bathra 9b ***"Tzedaka is equal to all the other commandments⁵¹ combined"***

From the Torah's perspective, therefore, one who gives tzedaka is justified and has justification. Without tzedaka one is not justified and he has not obtained justification. Justification is what happens when we do the right thing. Justification is rendered by the judge when he determines that an individual has done the right thing and acted justly. Giving tzedaka is the highest form of "doing the right thing".

It is also possible to perform charity in order to receive forgiveness for sin. This is an effective method of repentance (provided one abandons one's sins as well), and is noted by the prophet:

Daniel 4:27 *Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by doing righteousness (tzedaka), and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.*

An incident recorded in the Torah shows us how potent it is for us to understand that tzedaka benefits the giver more than the receiver⁵²:

⁵¹ Verbal tally: Commandment - מצוה, Strong's number 04687.

⁵² Rabbi Zev Leff provided these excellent illustrations

Shemot (Exodus) 25:2 "Take for Me an offering"

The donations requested of Bne Israel for the construction of the Mishkan are described as being taken rather than given. Moreover, HaShem is the Master of the Universe and all that it contains. Did He need contributions and materials from human beings to construct His Mishkan?

The purpose of the contributions was to enable Bne Israel to participate in the construction of the Mishkan. Thus, the giving was in fact a receiving. That is why HaShem said, "Take for me an offering."

The Nesi'im, the heads of the tribes, responded to the call for contributions for the Mishkan by declaring that they would donate what ever was still needed after the rest of Bne Israel gave all that they could. In the end, all that was left to bring were the precious stones for the Ephod and the Choshen, the oil and the spices for the incense and the Menorah. The Nesi'im were admonished for conducting themselves in this manner and the yud was removed their title in:

Shemot (Exodus) 35:27 And the Nesi'im brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

The Nesi'im misunderstood the purpose of the giving. There was no deficit to be made up. HaShem has no deficit. The giving was an opportunity for self-development, the purification of one's soul through attachment to a holy undertaking. Approaching the mitzva as if HaShem needs our contributions was ludicrous.

In this light, we can appreciate the significance of the deletion of the "yud" from the title of the Nesi'im. With a "yud", the word Nesi'im denotes "those that carry". Without the "yud", the vowels can be rearranged to read "Nis'aim"- those that are carried. The "yud" was removed to instruct them that, though they viewed themselves as making up the shortfall, they were in reality being carried by the merit of the mitzva!

This principle is further illustrated in the carrying of the Holy Ark in the wilderness. The staves, with which the Holy Ark was carried, represent the supporters of Torah, those who give tzedaka. They are an intrinsic part of the Torah community, inseparable from the Torah scholars, just as the staves could not be removed from the ark. But the Levites, of the house of Kohath, who carried the ark, were miraculously lifted off the ground and literally carried by the ark itself! Their apparent support was in reality that which supported them. We can see this in the following Midrash:

Sotah 35a *When the last of the Israelites ascended from the Jordan, the waters returned to their place; as it is said: And it came to pass, when the priests that bore the ark of the covenant of the Lord were come up out of the midst of the Jordan, and the soles of the priests' feet were lifted up unto the dry ground, that the waters of Jordan returned unto their place, and went over all its banks, as aforetime. Consequently the ark and its bearers and the priests were on one side [of the Jordan] and the Israelites on the other! The ark carried its bearers and passed over [the river]; as it is said: And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. On that account was Uzza punished, as it is said: And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark.⁵³ The Holy One, blessed be He, said to him, 'Uzza, [the ark] carried its bearers; must it not all the more [be able to carry] itself!'*

The following true story makes our point in an especially poignant manner:

⁵³ Divre HaYamin alef (I Chronicles) 13:9-10

After his marriage, Rabbi Eliezer Gordon, the founder of the Telshe Yeshiva, was supported by his father-in-law, Rabbi Avraham Yitzchak Neviezer, so that he could devote himself fully to Torah learning and develop into a gadol. As his family began to grow, and he was offered various rabbinical positions, Reb Eliezer sought to relieve his father-in-law of this financial burden. He asked his permission to accept a rabbinical position and begin to support himself. Despite difficult financial times, Reb Avraham Yitzchak refused to permit him to do so. When Reb Avraham Yitzchak's wife asked him how long he intended to support their daughter and son-in-law's family, he responded, "My dear wife, who knows who is supporting whom..." Finally, the prestigious rabbinical position in Eisheshok was offered to Reb Eliezer, and his father-in-law could no longer detain him. The day after the Gordon family left for Eisheshok, Reb Avraham Yitzchak died. It then became clear who had been supporting whom.

Chazal tell us that we will be redeemed through the merit of tzedaka. May we recognize the great opportunity offered us when we are called upon to support Torah institutions, Torah scholars, and the poor, and thereby merit redemption!

Tehillim (Psalms) 143:2 And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.

Ashlamatah: Yeshayahu (Isaiah) 48:14-22 + 49:27

Rashi	Targum
12. Harken unto Me, O Jacob, and Israel My elect: I am He; I am the first, I also am the last.	12. Attend to My Memra, O those of the house of Jacob, and Israel, whom I appointed! I am He, I am He that is from the first, even the ages of the ages are Mine, and besides me there is no God.
13. Yes, My hand has laid the foundation of the earth, and My right hand has spread out the heavens; when I call unto them, they stand up together.	13. Indeed, by My Memra I founded the earth, by My might I stretched out the heavens: I called to them, they stood forth together.
14. Assemble yourselves, all you, and hear; which among them has declared these things? He whom the LORD loves will perform His pleasure on Babylon, and show His arm on the Chaldeans.	14. Assemble, all of you, and hear! Who among them has declared these things? The LORD, because He has compassion on Israel, shall perform His pleasure on Babylon, and the strength of His mighty arm He shall reveal against the Chaldeans,
15. I, even I, have spoken, yes, I have called him; I have brought him, and he will make his way prosperous.	15. I, even I, by my Memra decreed a covenant with Abraham your father and exalted him, I brought him to the land of my Shekhinah's house and I prospered his way.
16. Come near unto Me, hear this: From the beginning I have not spoken in secret; from the time that it was, there am I; and now the Lord GOD has sent me, and His spirit. {P}	16. Draw near to My Memra, hear this: from the beginning I have not spoken in secret, from the time the Gentiles separated from My fear, from there I brought Abraham near to My service." The prophet said, And now the LORD God has sent me and His Memra.
17. ¶ Thus says the LORD, your Redeemer, the Holy One of Israel: I am the LORD your God, who teaches you for your profit, who leads you by the way that you	17. Thus says the LORD, your Redeemer, the Holy One of Israel: "I am the LORD your God who teaches you to profit, who declares to you the way you should go in.

Rashi	Targum
should go.	
18. Oh that you would hearken to My commandments! Then would your peace be as a river, and your righteousness/generosity as the waves of the sea;	18. If you had hearkened to My commandments , then your peace would have been like the overflowing of the Euphrates river, and your innocence like the waves of the sea;
19. Your seed also would be as the sand, and the offspring of your body like the grains thereof; his name would not be cut off nor destroyed from before Me. {S}	19. then your sons would have been numerous as the sand of the sea, and your sons' sons as its pebbles; the name of Israel would not cease or be destroyed before Me for ever."
20. Go you forth from Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, utter it even to the end of the earth; say: "The LORD has redeemed His servant Jacob.	20. Go forth from Babylon, flee from the province of the land of the Chaldeans, declare this with a shout of joy, announce it, send it forth to the ends of the earth; say, "The LORD has redeemed his servants, those of the house of Jacob!"
21. And they thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He cleaved the rock also, and the waters gushed out."	21. He did not let them thirst [when] he led them through the deserts; he brought forth water for them from the rock; he cleft the rock and the water gushed out.
22. There is no peace, says the LORD concerning the wicked/lawless. {P}	22. "There is no peace," says the LORD, "for the wicked."
1. Listen, O islands, unto me, and hearken, you peoples, from far: the LORD has called me from the womb, from the bowels of my mother has He made mention of my name;	1. Attend to my Memra, O islands, and hearken, you kingdoms from afar. The LORD appointed me before I was, from the body of my mother he made mention of my name.
2. And He has made my mouth like a sharp sword, in the shadow of His hand has He hid me; and He has made me a polished shaft, in His quiver has He concealed me;	2. He placed his words in my mouth like a sharp sword, in the shadow of His might He protected me; He made me like a select arrow which in a quiver is hid
3. And He said unto me: "You are My servant, Israel, in whom I will be glorified."	3. And He said to me, "You are my servant, Israel, in whom I will be glorified."
4. But I said: "I have laboured in vain, I have spent my strength for nought and vanity; yet surely my right is with the LORD, and my recompense with my God." {S}	4. But I said, "I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my judgment is disclosed before the LORD, and the recompense deeds before my God."
5. And now says the LORD that formed me from the womb to be His servant, to bring Jacob back to Him, and that Israel be gathered unto Him - for I am honourable in the eyes of the LORD, and my God is become my strength -	5. And now the LORD speaks, who prepared me from the womb to be a servant serving before Him, to bring those of the house of Jacob back to His service, and that Israel might be brought near to His fear, for I am honoured before the LORD, and the Memra of my God has become my help—
6. Yes, He says: "It is too light a thing that you should be My servant to raise up the tribes of Jacob, and to restore the offspring of Israel; I will also give you for a light of the Gentiles, that My salvation may be unto the end of the earth." {S}	6. He says: "Is it a small thing to you that you are called My servants to raise up the tribes of Jacob and to restore the exiles of Israel? I will give you as a light to peoples, that My salvation may be to the ends of the earth."
7. Thus says the LORD, the Redeemer of Israel, his Holy	7. Thus says the LORD, the Redeemer of Israel and His

Rashi	Targum
One, to him who is despised of men, to him who is abhorred of the Gentiles, to a servant of rulers: Kings will see and arise, princes, and they will prostrate themselves; because of the LORD that is faithful, even the Holy One of Israel, who has chosen you. {S}	Holy One, to those despised among the Gentiles, to those cast out among the kingdoms, to those who are servants to rulers: "Kings shall look to them and princes arise; and they shall worship', because of the LORD, who is faithful, the Holy One of Israel, who is pleased with you."
8. Thus says the LORD: In an acceptable time have I answered you, and in a day of salvation have I helped you; and I will preserve you, and give you for a covenant of the people, to raise up the land, to cause to inherit the desolate heritages;	8. Thus says the LORD, "In a time that you do My pleasure I accept your prayer, in a day of distress I raise up salvation and help you: I will prepare you and give you as a covenant of people, to raise up the righteous/generous who lie in the dust, to apportion desolate heritages;
9. Saying to the prisoners: "Go forth;" to them that are in darkness: "Show yourselves;" they will feed in the ways, and in all high hills will be their pasture;	9. saying to the prisoners among the Gentiles, 'Come forth,' and to those who are jailed among the kingdoms as in the darkness, 'Be revealed to light.' They shall lie down along the ways, in all bare heights shall be their place of staying.
10. They will not hunger nor thirst, neither will the heat nor sun smite them; for He that has compassion on them will lead them, even by the springs of water will He guide them.	10. they shall not hunger or thirst, neither heat nor the sun shall smite them, for He who is about to have pity on them will lead them, and by springs of water will make them lie down.
11. And I will make all My mountains a way, and My highways will be raised on high.	11. And I will make the mountains level before them, as a way, and the highways shall be raised up.
12. Behold, these will come from far; and, lo, these from the north and from the west, and these from the land of Sinim.	12. Lo, these shall come from afar, and lo, these from the north and from the west, and these from the land of the south."
13. Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the LORD has comforted His people, and has compassion upon His afflicted. {S}	13. Sing for joy, O heavens, and rejoice, O earth; exult, O mountains, in singing! For the LORD is about to comfort His people, and will have compassion on his poor.
14. But Zion said: "The LORD has forsaken me, and the Lord has forgotten me."	14. Because Zion said, "The LORD has taken up his Shekhinah from me, the LORD has rejected me."
15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, these may forget, yet I will not forget you.	15. "Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? Even if these may forget, my Memra will not reject you.
16. Behold, I have graven you upon the palms of My hands; your walls are continually before Me.	16. Behold, as on hands you are portrayed before Me', your walls are continually before Me.
17. Your children make haste; your destroyers and they that made you waste will go forth from you.	17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile."
18. Lift up your eyes round about, and behold: all these gather themselves together, and come to you. As I live, says the LORD, you will surely clothe yourself with them all as with an ornament, and gird yourself with them, like a bride.	18. "Lift up your eyes round about, O Jerusalem and see all the sons of the people of your exiles; they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride's ornament.
19. For your waste and your desolate places and your	19. Surely your waste and desolate places and your

Rashi	Targum
land that has been destroyed - surely now will you be too strait for the inhabitants, and they that swallowed you up will be far away.	devastated land— surely now you will be too pressed for inhabitants, and those who annihilated you will be rejected.
20. The children of your bereavement will yet say in your ears: “The place is too strait for me; give place to me that I may dwell.”	20. From now on the sons of the people of your exiles will say, each one in your midst, ‘The place is too narrow for me; make room for me to dwell in.
21. Then will you say in your heart: “Who has begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? And who has brought up these? Behold, I was left alone; these, where were they?” {P}	21. Then you will say in your heart: ‘Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold, I was left alone; whence are these?’
22. ¶ Thus says the Lord GOD: Behold, I will lift up My hand to the Gentiles, and set up Mine ensign to the peoples, and they will bring your sons in their bosom, and your daughters will be carried upon their shoulders.	22. Thus says the LORD God: “Behold, I will disclose My might among the peoples, and raise My signal over the kingdoms, and your sons shall come in litters and your daughters shall be carried on couches.
23. And kings will be your foster-fathers, and their queens your nursing mothers; they will bow down to you with their face to the earth, and lick the dust of your feet; and you will know that I am the LORD, for they will not be ashamed that wait for Me. {S}	23. Kings shall be your foster fathers, and their queens shall minister to you. Upon their faces, upon the ground they shall spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD; the righteous who wait for my salvation shall not be put to shame.”
24. Will the prey be taken from the mighty, or the captives of the victorious be delivered? {S}	24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued?
25. But thus says the LORD: Even the captives of the mighty will be taken away, and the prey of the terrible will be delivered; and I will contend with him that contends with you, and I will save your children.	25. Surely, thus says the LORD: “Even that which mighty men capture I will restore, and that which strong men take away I will rescue, for I will avenge your retribution and save your sons.
26. And I will feed them that oppress you with their own flesh; and they will be drunken with their own blood, as with sweet wine; and all flesh will know that I the LORD am your Saviour, and your Redeemer, the Mighty One of Jacob. {S}	26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and as they are drunk from sweet wine, so shall beasts of the field be drunk from their blood. Then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob.”

In The School of the Prophets
Yeshayahu (Isaiah) 48:14-22 + 49:27
By: Hakham Dr. Yosef ben Haggai

This is a rather long section of the Prophet Isaiah (the shaded parts are omitted in the public reading, whilst All verses in this section are subject to study and commentary this Shabbat.

The verbal tally between the Torah and the Ashlamatah are by means of the word “עשה” – “Asah”⁵⁴ And

⁵⁴ Strong’s Concordance H6213

meaning "to do/accomplish/perform."

Deuteronomy 30:12

יב לא בשמים, הוא: לאמר, מי יעלה לנו השמימה ויקחה לנו, וישמענו אתה, ונעשנה.

"It is not in heavens, that you should say, Who shall go up to heavens for us to get it for us and make us hear it, that we may **do/perform** it?"

Isaiah 48:14

יד הקבצו כלכם ושמעו, מי בהם הגיד את-אלה; יהוה אהבו--יעשה חפצו בבבל, וזרעו פשדים.

"Assemble, all of you, and hear! Who among them declared these *things*? He whom the LORD loves ; he will **do/perform** His wish against Babylon and His arm *against* the Chaldeans."

There is a further verbal tally that starts our Torah Seder and concludes our Ashlamatah by means of the Hebrew word: "מצוה" – Mitzvah⁵⁵, and meaning: "Commandment."

Deuteronomy 30:11

יא כי המצוה הזאת, אשר אנכי מצוה היום--לא-נפילת הוא ממך, ולא רחקה הוא.

"For this **commandment** that I *am* **commanding** you today *is* not too wonderful for you, and it *is* not *too* far from you."

Isaiah 48:18

יח לוא הקשבת, למצותי; ויהי כנהר שלומך, וצדקתך כגלי הים.

"O that you had listened attentively to my **commandments**! Then your prosperity would have been like *a* river, and your righteousness like the waves of the sea."

The word "Asah: - "do/perform" in the Hebrew Scriptures is usually connected to the Hebrew word "Mitsvah/voth" – "commandment/s". these two words whether written side by side in the text of the Hebrew Bible or not, nevertheless the mentioning of one implies the other.

In Deuteronomy 30:11 it is taught that the commandments are with us and easily available to anyone who has access to a Bible, the Prophetic lessons teaches us the wisdom of "performing the commandments" – prosperity and righteousness (generosity) which is well explained this week in the Psalms.

Rabbi Charles B. Chavel in his translation of Maimonides work and annotations on "The Commandments"⁵⁶ includes as an appendix on his first volume an article on the requirements for a commandment or Halakha to be considered kept or fulfilled. For His Eminence Rabbi Dr. Chavel "observance of the Mitzvoth" is not enough, what really counts is our disposition and frame of mind that we ought to have in keeping the commandments if we are

⁵⁵ Strong's Concordance H4687

⁵⁶ The Commandments, R. Maimonides, translated by R. Dr. Charles B Chavel, Vol.1, pp.280-288

to follow the path of "Imitatio Dei." He goes on to enumerate the eight requirements with their explanations, as follows:

"While the greatest Jewish minds have throughout the ages devoted much thought to the wide variety of problems raised by the *mitzvot* themselves, a great deal of attention has also been paid to the psychological and spiritual aspects of *shemirath ha-mitzvot*, the performance of the Divine Commandments. In the Mishnah and the Gemara, in the Responsa of the Geonim, in the *Mishneh Torah* of Maimonides, in the Shu"han Aruch of Joseph Karo and Moses Isserles, and in countless other works, up to and including the latest contemporary Responsa, we find many references to **the nature and character of the act of fulfilling the Divine Will, and to the manner and spirit in which we ought to carry out an activity which is held to be one of the ten tests of men's love for the Almighty.**

The King has brought me into His chambers; we will be glad and rejoice in thee. These words of the Song of Songs express allegorically the Jew's belief in the Divine revelation of the mitzvot, and the elation of heart and mind with which he carries them out. Rabbinical literature is rich in expressions in which the characteristic attitude towards *shemirath ha-mitzvot* is crystallized, and some of the most striking of these are elucidated in the following survey, which does not claim to be exhaustive.

1. Hiddur Mitzvah (Glorifying the mitzvah)

The primary duty in *shemirath ha-mitzvot* is to perform every *mitzvah* in a way which will reflect glory upon Him who commanded its observance. The literature gives concrete examples of the application of this principle of *hiddur mitzvah*. Thus the Mechilta says: '*This is my God and I will glorify Him*;⁵⁷ Rabbi Ishmael asks: 'But is it possible for a creature of flesh and blood to add glory to his Creator? I can only understand this as meaning: I will be beautiful before Him in observing the Commandments; I will prepare before Him a beautiful lulav, a beautiful *sukkah*, beautiful *izitzith*,⁵⁸ and beautiful phylacteries.⁵⁹ Other sources add: 'a beautiful Scroll of the Law, a beautiful *shofar*, a beautiful *tallith*',⁶⁰ and prescribe for the writing of a Scroll of the Law 'fine ink, a fine pen, and a skilled penman'.⁶¹

***Hiddur mitzvah* is obligatory upon everybody.** Thus, if one goes to buy an *ethrog*, and is shown two, he must buy the more beautiful one if its cost does not exceed that of the other by more than a third.⁶² 'In the Land of Israel they said in the name of Rabbi Zeira: Up to a third, one should take the money from what he needs for his sustenance; beyond that, [i.e. if he is well-off,] he should add more.⁶³

The Talmud mentions the case of Rabban Gamliel, who bought a lulav for one thousand *zuz*,⁶⁴ thus providing a concrete example of how deeply [the ancient Sages] loved the mitzvot'.

When one takes the 'four species' on the Feast of Tabernacles; the palm-branch, the myrtle, and the willow should be tied together, because unity of design adds beauty to the mitzvah. 'The men of Jerusalem used to bind

⁵⁷ Ex. XV, 2.

⁵⁸ See Pos. Commandments 168, 169, 14.

⁵⁹ Mechilta

⁶⁰ See note to Pos. Commandment 14.

⁶¹ Shabb 133b (Sonc. Ed. p.670).

⁶² Shulchan Aruch, Orach Chayim 65b, 1.

⁶³ B.K. 9b (Sonc. ed. p. 35), Commenting upon this quotation from the Talmud, the great Moses Haim Luzzatto writes in his *Mesilat Yesharim* (ch. 19): '**Thus our Sages make it clear and explicit that a *mitzvah* is not adequately discharged, unless it is performed beautifully and with royal dignity**'.

⁶⁴ Sukkah 41b (Sonc. ed. p. z87).

up their lulav with threads of gold.⁶⁵

The principle of *hiddur mitzvah* applies especially to the Temple of God. '*This is my God and I will glorify Him: I will make Him a beautiful Temple.*'⁶⁶ The Mishnah records the names of people whose memories were held in high honor because they had added glory to the Temple. Thus: 'King Monobaz [of Adiabene, a proselyte,] had all the handles of all the vessels used on the Day of Atonement made of gold. His mother Helena had a golden candlestick made over the door of the Sanctuary.'⁶⁷

The best way of performing the *mitzvah* [of the building of the Temple] is to strengthen the structure and to elevate it according to the means of the people, as Scripture states, *To raise up the house of our God*⁶⁸ **It is also our duty to glorify and beautify it in proportion to our increasing means; if it be possible to cover [its walls on the inside] with gold, or to do anything else which will add to its glory, this is obligatory.**⁶⁹ The same rule applies to the Synagogue.⁷⁰

2. Chibbuv Mitzvah (Love of the mitzvah)

'I have seen men of exemplary conduct who in buying anything pertaining to a *mitzvah* would not bargain over the price, but would pay at once whatever was asked. This they did because of their desire to manifest unbounded love for the mitzvah; since if they haggled over the price they would show that their attachment to worldly goods was greater than their love for the word of God.'⁷¹

The ideal of *chibbuv mitzvah* was regarded as fulfilled in some measure wherever people showed readiness to perform a *mitzvah* personally even where the law permitted its delegation to others. Thus, where Scripture says that the Israelites when leaving Egypt carried the residue of the unleavened bread and bitter herbs bound up in their clothes *upon their shoulders*,⁷² the Mechilta comments: 'Had they then no beasts of burden? Does not Scripture say, *And a mixed multitude went up also with them, and flocks and herds, even much cattle?*⁷³ Why then are we told that they carried the food bound up in their clothes *upon their shoulders*? It is to show Israel's love for the *mitzvah*.'⁷⁴

The Law lays it down that every individual, however important, must take part in the building and roofing of the succah, for this is his true royal dignity, to busy himself with the *mitzvah*.'⁷⁵

⁶⁵ Ibid., 36b (Sonc. ed. p. z64),

⁶⁶ Ex. XV, 2; Mechilta.

⁶⁷ Yoma 37a (Sonc. ed. p. z73).

⁶⁸ Ezra IX, 9,

⁶⁹ Mishneh Torah, Hilchoth Beth Ha-Bechirah I, J 1.

⁷⁰ Shulchan Aruch, Orach Chaim 150, 2. 'Whatever one would not do in the palace of a **great** king, he must not do in a synagogue or in a house of study' (*Mesilat Yesharim*, 19),

⁷¹ *Ta'aml Ha-Mitsuoth* by Rabbi Menachem Ha-Babli, Neg. Comm. 127

⁷² Ex. XII, 34,

⁷³ *Ibid.*, 38,

⁷⁴ *Ibid.*, 38,

⁷⁵ *Kitzur Shulchan Aruch*, 134, 1. The same spirit was displayed by the ancient Sages, who busied themselves with preparations for the Sabbath, each one in his own way, Thus: 'Rabbi Abbahu used to sit on an ivory stool and fan the fire. Rabbi Safra would singe the head of an animal, Raba salted fish, Rabbi Huna lit the lamp, Rabbi Papa plaited the wicks, [in preparation of the Sabbath light], Rabbi Hisda cut up the beetroots, Rabbah and Rabbi Joseph chopped wood, Rabbi Nahman ben Isaac carried [heavy loads] in and out of the house [to prepare the house for the awaited guest, the Queen Sabbath]' (Shab. 119a; Sonc. ed. p.585).

In another connection we find King Hezekiah disregarding his own dignity when he carried his children upon his shoulders to the House of Study (Ber, 10b; Sonc. ed., p. 55, n. 7). Even King Agrippa when he reached the Temple Mount would take his basket of first fruits on his shoulder and go in as far as the Temple Court (Bikkurim 3, 4; Sonc. ed. p. 400).

Another significant expression of *chibbtuv mitzvah* is mentioned in the famous *Shelah*.⁷⁶ 'I have seen the greatest men kissing the unleavened bread, and the bitter herbs, and the succah when entering or leaving it, and the four species of the lulav, all to manifest their love of the mitzvoth.

3. Mitzvoth Tzrichoth Kavvanah (Mitzvoth need conscious purpose for their due performance)

The subject of kavvanah, or conscious purpose, in the performance of mitzvoth occupies a prominent place in Jewish teaching. The main question is whether we should assume that the heart and mind are naturally bent towards the Creator and take for granted the presence of *kavvanah* when a *mitzvah* is performed, or whether we must insist that, in the absence of definite indication of conscious purpose, action alone does not constitute fulfilment of a *mitzvah*. Jewish teaching lays down a number of guiding principles.

To begin with, there must be a positive belief in the Divine authority and efficacy of the *mitzvah*. Thus, if a person fasts on the Day of Atonement without believing in the doctrine that on that day we atone for our sins against the Almighty, there is no atonement for him.⁷⁷ Similarly, a perfect Scroll of the Law written by an unbeliever has no sanctity whatever, and should be burnt.⁷⁸

Perfect compliance with the law takes place when a man directs his heart and mind to the *mitzvah*, intending it 'for the sake of Heaven, in accordance with the Will of the Creator'. The Psalmist expresses this when he says:

*To do Thy will, O my God, I have desired, And Thy law is in my very heart.*⁷⁹

As a general rule, however, it is held that where a *mitzvah* entails the performance of a specific act - such as the eating of unleavened bread - one who performs the act without conscious purpose fulfils his obligation,⁸⁰ but where no specific act is required, there must be definite awareness of a desire to fulfil one's duty. Thus: 'If a man is passing behind a synagogue, or if his house adjoins the synagogue, and he hears the sound of the *Shofar*, or of the reading of the Scroll of Esther, then if he listens with attention he fulfils his obligation, but otherwise he does not. Although he hears equally in either case, [there is a difference between] one [who] listens with attention and one [who] does not listen with attention.'⁸¹

A number of *mitzvoth* require attention to the meaning of the action. Thus, the reciting of the – Shema must be accompanied by understanding of the meaning of the words, as well as a conscious readiness for *kabbalah ol malthuti: shamayim* (taking upon oneself the yoke of the Kingdom of Heaven),⁸² In connection with the wearing of *tefillin* we are required to touch them constantly, in order to keep in mind the sacred Name of God mentioned in the scrolls they contain.

There is also a group of *mitzvoth* which require a still higher form of *kavvanah*. Thus, a Scribe writing a Scroll of the Law must expressly say, before he begins his work, 'I am writing this Scroll for the purpose of making it a

⁷⁶ 'A legal and mystical compendium of Judaism, written by Isaiah Horowitz (1565-1630) quoted in Be'er Heiteiv, Orach Chaim p. 477, 1.

⁷⁷ Shulchan Aruch, Yoreh De'ah 274, 1.

⁷⁸ Mishneh Torah, Hilchoth Shegogoth 3, 9, The same principle applies to a person who brings an offering to atone for his sin, without believing in its efficacy (ibid.),

⁷⁹ Gittin 451, (Sonc. ed. p. 199). Pa. XL, 9.

⁸⁰ Mishneh Torah; Hilchoth Chametz u-Matzah, 6, 3,

⁸¹ Rosh Hashanah 27b (Sonc. ed. p. ra4

⁸² See Note to Pos, Comm, 10.

sacred Scroll of the Law';⁸³ and before writing any of the Divine Names, which may never be erased, he must expressly say, 'I am writing this Name for the purpose of making it a sacred Name.'⁸⁴

The general object of the law is thus clear. In the performance of a *mitzvah* one must strive for the highest perfection through body and soul, thus completely giving oneself up to the service of the Almighty.

4 Zerizuth (Alertness)

A person's attitude towards a *mitzvah* is indicated by the alertness he displays when the time arrives for its performance:

*I have hastened, and not delayed In the observance of Thy commandments)*⁸⁵

Accordingly, a *mitzvah* which may be performed at any time of the day should be carried out in the morning. Thus, the rite of circumcision, which has to be performed on the eighth day after the birth of a male child, is carried out in the morning.⁸⁶

The Sages based the requirement of alertness on the Scriptural verse, "*And you shall watch the unleavened bread.*"⁸⁷ 'Just as one should not be slow when making unleavened-bread, lest it leaven, so one should not be slow to perform a *mitzvah*. If a *mitzvah* comes your way, perform it immediately.'

5. Simchah Shel Mitzvah Joy in the mitzvah)

Awareness of the Divine element in the mitzvah rejoices the heart of the Jew who is privileged to perform it, but the absence of such joy mars the perfection of its fulfilment. Thus the Sages say: 'One should not stand up to say prayers while immersed in sorrow, or idleness, or laughter, or chatter, or frivolity, or idle talk, but only while still rejoicing in the performance of some religious act.'⁸⁸

The highest peaks of faith, truth and devotion are reached only through joy. Thus, commenting upon the teaching of the Mishnah, '**It is incumbent on a man to bless God for the evil in the same way as for the good**', one of the Sages of the Talmud observes: '**The Mishnah intended to teach us that one is to recite the blessing for evil with the same joy, and with as complete devotion of heart, as when reciting a blessing for good.**'⁸⁹ And another Sage comments that this thought was expressed by David when he said:

I will sing of kindness and Justice ...,⁹⁰

meaning: 'I will sing of God when He deals with me in kindness, and I will sing of Him when He deals with me in strict accordance with the principles of justice.'⁹¹

In illustration of this principle the Talmud proceeds to tell the sublime story of Rabbi Akiba's martyrdom. 'As he

⁸³ Shulchan Aruch, Yoreh De'ah 274, 1,

⁸⁴ Ibid., 276, 2. The weaving of threads for *Tzitzith* must also be done for the sake of the *mitzvah* (Orach Chaim 11, 1). A Scribe writing a Bill of Divorce must say beforehand that he is writing it expressly for such-and-such a man in order that he may divorce such-and such a woman (Even Ha'Ezer 131, 1),

⁸⁵ Ps, CXIX, 60.

⁸⁶ Yoreh De'ah 262, 1,

⁸⁷ Exodus XII, 17; Mechilta. The words *mitzvoh* and *matzoth* are identical in form when written in Hebrew characters.

⁸⁸ Ber. 31a (Sonc, ed. p. 189), Similarly the Sages say: '**The Divine Presence rests only upon a person who finds joy in the performance of a *mitzvah***' (Shah, 30b; Sonc, ed. p. 136),

⁸⁹ Der, 60b (Sonc. ed. pp. 379/),

⁹⁰ Ps. Cl, 1. 3 Ber., *ibid.* (Sonc. ed. p. 380).

⁹¹ 2 Ps. Cl, 1. 3 Ber., *ibid.* (Sonc. ed. p. 380).

was being led forth to execution [because he had violated the Roman edict prohibiting study of the Torah], it was the hour for the recital of the Shema, and while they combed his flesh with iron combs, he was accepting upon himself the yoke of the Kingdom of Heaven.' When asked for the reason of his devotion and joy, he replied: "'All my life I have been troubled by this verse *with all thy soul*, [which I interpret] 'even if He takes thy soul'. I said: When shall I have the opportunity of fulfilling this? Now that I have the opportunity, shall I not fulfil it?" With a long drawn-out voice he then pronounced the word *Echad*, One [*Hear, O Israel: the Lord our God, the Lord is One*], when his soul departed.⁹² Thus **Rabbi Akiba affirmed his profound belief in the perfect goodness of God, and set an example of performing the highest *mitzvah* in Judaism, *Kiddush Ha-Shem* (the Sanctification of the Name),⁹³ with a joyful heart.**

6. Bizui Mitzvah (A mitzvah may not be treated with disrespect)

There are various ways in which lack of respect for a mitzvah may be shown, and against which we must be on our guard.

Covering up the blood of slaughtered wild animals and birds⁹⁴ with the foot, instead of with the hand or a knife, constitutes disrespect to the *mitzvah*,⁹⁵ and to Him who commanded it, '**since the respect [he is called upon to show is] is shown not to the mitzvah itself, but to Him who commanded it, blessed be He, who has saved us from groping in darkness, has set for us a lamp to guide us in correcting that which is perverse and a light which is to reveal to us the path of righteousness.**'⁹⁶ Similarly, to put on a glove before taking up the *lulav* shows disregard for the *mitzvah*.⁹⁷

The use of a sacred object for a secular purpose is another form of bizui mitzvah. Thus: 'It is forbidden to count money by the Hanukah light, because it shows lack of respect for the *mitzvah*.'⁹⁸

To attend to one's own affairs before fulfilling one's duty towards Heaven is also considered a form of disrespect. Thus, if one eats and drinks before reciting the Morning Prayers, 'it is of him that Scripture says, *Thou hast cast Me behind thy back*.'⁹⁹ The Holy One, blessed be He, says: After this man has exalted himself [through eating and drinking], he comes and accepts the Kingdom of Heaven!¹⁰⁰

A tendency to neglect the performance of a particular mitzvah, such as saying Grace after Meals, is another way of showing lack of respect for the mitzvah, as well as a failure of duty. To attempt to belittle the spiritual value of a *mitzvah* is a still graver insult to the word of God,¹⁰¹

Finally, we must guard against disrespectful treatment of an object with which a *mitzvah* has once been performed, such as old tzitzith, etc. This applies especially to objects which are in themselves sacred, such as *tefillin* or a Scroll of the Law. When these become old or torn, they must not be thrown away, but must be hidden

⁹² Ibid.: 61b (Sonc. ed. p. 386),

⁹³ See Pos, Comm. 9.

⁹⁴ See Pos. Comm. 147,

⁹⁵ Hullin 87a (Sonc. ed. p. 488),

⁹⁶ Mishneh Torah, Hilchoth Shechitah 14, 16.

⁹⁷ Sukkah 42a (Sonc. ed. p. 189). The use of inferior material in the performance of a *mitzvah* - such as taking a low grade of wool for the weaving of *Tzitzith* - constitutes Bizui Mitzvah (Orach Chaim 11, 5), To take hold of a Scroll of the Law without a covering is also treating a mitzvah disrespectfully (Shah. 14a; Sonc. ed. pp. 57/)

⁹⁸ Shah. 22a (Sonc. ed. p. 94). To remove a mezuzah from a house when moving is considered a slight to the mitzvah, since it completely nullifies the *mitzvah* (Sheiltoth Shlach, 126). The same principle applies to eating an ethrog during the Festival of Tabernacles, when it can be used for the performance of a mitzvah (*ibid.*).

⁹⁹ I Kings XIV, 9,

¹⁰⁰ Der. 10b (Sonc. ed. p. 59).

¹⁰¹ See Yoma 22b (Sonc. ed. p. 101) with reference to Saul and the Amalekites

from sight in order to prevent their desecration.¹⁰²

7. Mitzvah Haba'ah Be'Averah (A mitzvah may not be performed with the fruits of sin)

'We must be specially careful not to perform a *mitzvah* with the fruits of sin.¹⁰³ The Talmud says: 'If one has stolen a measure of wheat and has ground, kneaded and baked it, and set apart the Heave-offering (*Challah*), how can he recite a benediction over it? It would not be a benediction, but rather a blasphemy!¹⁰⁴

Commenting upon the verse, *For I, the Lord, love justice: I hate robbery with a burnt-offering*,¹⁰⁵ the Talmud says: 'This may be compared to a human king who passes through *the* custom-house and says to his attendants, "Pay the duty to the tax-collectors." When they say to him, "Does not all *the* duty belong to you?" he replies: "All travelers will learn from me not to evade payment of duty." So, the Holy One, blessed be He, says: I, the Lord hate robbery with a Burnt-offering [which is wholly given to Me]. **Let my children learn from Me and avoid robbery [even in connection with the performance of any duty].**¹⁰⁶

8. Ponder the path

The preceding analysis of some of the ideals which enter into *shemirath ha-mitzvoth* will suffice to demonstrate that religious observance in Judaism is not a mere mechanical performance, or discharge of a burdensome obligation, but is an infinitely rich and rewarding experience, within the reach of every individual. And, in accordance with the maxim of the Mishnah that 'the reward is proportioned to the exertion',¹⁰⁷ the greater the devotion with which the *mitzvoth* are carried out, the greater will be the reward and the spiritual satisfaction derived from their performance. **Religious observance must not be allowed to become a matter of routine; it demands constant thought and careful consideration.** The words of Scripture, *Ponder the path of your feet, and let all your ways be established*,¹⁰⁸ and the Rabbinic dictum, 'Happy is he who considers carefully how to set about the observance of a *mitzvah*',¹⁰⁹ lay down the guiding principles of the Jew as he strives in his daily life to meet the requirements of the *Torah*.

Verbal Tallies

By: H. Em. Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 30:11 – 31:13

Tehillim (Psalms) 143:1- 144:15

Yeshayahu (Isaiah) 48:14-22 + 49:27

Mk 16:12-13, Lk 24:13-35, Jam. 5:7-11

¹⁰² This accounts for the *Genizah* (lit., hiding place), the most famous example of which is the Cairo Genizah, which has been the foundation of a whole literature. (See Solomon Shechter, *Studies in Judaism*, second series, Hoard of Hebrew Manuscripts.)

¹⁰³ *Sukkah 30a* (Sonc. ed. p. x32).

¹⁰⁴ *Sanh. 6b* (Sonc. ed. p. 22).

¹⁰⁵ *Isa, LVI, 8*

¹⁰⁶ *Sukkah 30a* (Sonc. ed. p. x33),

¹⁰⁷ *Aboth 5, 23* (Sonc. ed. p. 77).

¹⁰⁸ *Prov. IV, z6,*

¹⁰⁹ *Yerushalmi Shekalim 5, 6,*

The verbal tallies between the Torah and the Psalm are:

Day - , Strong's number 03117.
Heavens - שמים, Strong's number 08064.
Hear - שמע, Strong's number 08085.
Do - עשה, Strong's number 06213.

The verbal tallies between the Torah and the Ashlamata are:

Commandment - מצוה, Strong's number 04687.
Say / Saith - אמר, Strong's number 0559.
Hear - שמע, Strong's number 08085.
Do - עשה, Strong's number 06213.

Debarim (Deuteronomy) 30:11 For this **commandment <04687>** which I command thee this **day <03117>**, it is not hidden from thee, neither is it far off. **12** It is not in **heaven <08064>**, that thou shouldst **say <0559> (8800)**, Who shall go up for us to **heaven <08064>**, and bring it unto us, that we may **hear <08085> (8686)** it, and **do <06213> (8799)** it?

Tehillim (Psalms) 143:1 « A Psalm of David. » **Hear <08085> (8798)** my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

Tehillim (Psalms) 143:5 I remember the **days <03117>** of old; I meditate on all thy works; I muse on the work of thy hands.

Tehillim (Psalms) 143:10 Teach me to **do <06213> (8800)** thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

Tehillim (Psalms) 144:5 Bow thy **heavens <08064>**, O LORD, and come down: touch the mountains, and they shall smoke.

Yeshayahu (Isaiah) 48:14 All ye, assemble yourselves, and **hear <08085> (8798)**; which among them hath declared these things? The LORD hath loved him: he will **do <06213> (8799)** his pleasure on Babylon, and his arm shall be on the Chaldeans.

Yeshayahu (Isaiah) 48:17 Thus **saith <0559> (8804)** the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.

Yeshayahu (Isaiah) 48:18 O that thou hadst hearkened to my **commandments <04687>**! then had thy peace been as a river, and thy righteousness as the waves of the sea:

Hebrew:

Hebrew	English	Torah Reading Deut. 30:11 – 31:13	Psalms 143:1- 144:15	Ashlamatah Is 48:14-22 + 49:26
אָהַב	love	Deut. 30:16 Deut. 30:20		Isa. 48:14
אֱלֹהִים	God	Deut. 30:16 Deut. 30:17 Deut. 30:20 Deut. 31:3 Deut. 31:6 Deut. 31:11 Deut. 31:12 Deut. 31:13	Ps. 143:10 Ps. 144:9 Ps. 144:15	Isa. 48:17
אָמַר	say, speak	Deut. 30:12 Deut. 30:13 Deut. 31:2 Deut. 31:7		Isa. 48:17 Isa. 48:20 Isa. 48:22

Hebrew	English	Torah Reading Deut. 30:11 – 31:13	Psalms 143:1- 144:15	Ashlamatah Isa 48:14-22 + 49:26
		Deut. 31:10		
אָנוֹשׁ	men	Deut. 31:12	Ps. 144:3	
אָרֶץ	land, earth, ground	Deut. 30:16 Deut. 30:19 Deut. 31:4 Deut. 31:7	Ps. 143:3 Ps. 143:6 Ps. 143:10	Isa. 48:20
בּוֹא	go, come	Deut. 30:16 Deut. 30:18 Deut. 31:2 Deut. 31:7 Deut. 31:11	Ps. 143:2	Isa. 48:15
בֶּן	old, son, children	Deut. 31:2 Deut. 31:9 Deut. 31:13	Ps. 144:3 Ps. 144:7 Ps. 144:11 Ps. 144:12	
בֵּרַךְ	bless	Deut. 30:16	Ps. 144:1	
דִּבֶּר	spoke, speak, said	Deut. 31:1 Deut. 31:3	Ps. 144:8 Ps. 144:11	Isa. 48:15 Isa. 48:16
דְּרָךְ	ways	Deut. 30:16	Ps. 143:8	Isa. 48:15 Isa. 48:17
זֶרַע	descendants, seed	Deut. 30:19		Isa. 48:19
חַי	life	Deut. 30:15 Deut. 30:19 Deut. 30:20 Deut. 31:13	Ps. 143:2 Ps. 143:3	
חַיָּה	live	Deut. 30:16 Deut. 30:19	Ps. 143:11	
טוֹב	good	Deut. 30:15	Ps. 143:10	
יָדַע	know, known	Deut. 31:13	Ps. 143:8 Ps. 144:3	Isa. 49:26
יְהוָה	LORD	Deut. 30:16 Deut. 30:20 Deut. 31:2 Deut. 31:3 Deut. 31:4 Deut. 31:5 Deut. 31:6 Deut. 31:7 Deut. 31:8 Deut. 31:9 Deut. 31:11 Deut. 31:12 Deut. 31:13	Ps. 143:1 Ps. 143:7 Ps. 143:9 Ps. 143:11 Ps. 144:1 Ps. 144:3 Ps. 144:5 Ps. 144:15	Isa. 48:14 Isa. 48:17 Isa. 48:20 Isa. 48:22 Isa. 49:26
יוֹם	day, today	Deut. 30:11 Deut. 30:15 Deut. 30:16 Deut. 30:18 Deut. 30:19 Deut. 30:20 Deut. 31:2 Deut. 31:13	Ps. 143:5 Ps. 144:4	
יָלַךְ	walk	Deut. 30:16 Deut. 31:1	Ps. 143:8	Isa. 48:17 Isa. 48:21
יָם	sea	Deut. 30:13		Isa. 48:18
יַעֲקֹב	Jacob	Deut. 30:20		Isa. 48:20 Isa. 49:26
יָצָא	go out	Deut. 31:2	Ps. 143:11 Ps. 144:14	Isa. 48:20
יָשַׁב	dwell	Deut. 30:20	Ps. 143:3	
יִשְׂרָאֵל	Israel	Deut. 31:1		Isa. 48:17

Hebrew	English	Torah Reading Deut. 30:11 – 31:13	Psalms 143:1- 144:15	Ashlamatah Isa 48:14-22 + 49:26
		Deut. 31:7 Deut. 31:9 Deut. 31:11		
לָמַד	learn, teach	Deut. 31:12 Deut. 31:13	Ps. 143:10 Ps. 144:1	Isa. 48:17
מַיִם	waters		Ps. 144:7	Isa. 48:21
מֶלֶךְ	king	Deut. 31:4	Ps. 144:10	
מִצְוָה	commandment	Deut. 30:11 Deut. 30:16 Deut. 31:5		Isa. 48:18
מִשְׁפָּט	judgment	Deut. 30:16	Ps. 143:2	
נָגַד	announce	Deut. 30:18		Isa. 48:14 Isa. 48:20
נָשָׂא	bore, lift	Deut. 31:9	Ps. 143:8	
נָתַן	set, give, gave	Deut. 30:15 Deut. 30:19 Deut. 30:20 Deut. 31:5 Deut. 31:7 Deut. 31:9	Ps. 144:10	
עֶבֶד	servant, slave		Ps. 143:2 Ps. 143:12 Ps. 144:10	Isa. 48:20
עָבַר	will go, passing	Deut. 30:13 Deut. 30:18 Deut. 31:2 Deut. 31:3 Deut. 31:13	Ps. 144:4	
עַם	people	Deut. 31:7 Deut. 31:12	Ps. 144:2 Ps. 144:15	
עָשָׂה	do, did, done, made, make	Deut. 30:12 Deut. 30:13 Deut. 30:14 Deut. 31:4 Deut. 31:5 Deut. 31:12	Ps. 143:10	Isa. 48:14
פֶּה	mouth	Deut. 30:14	Ps. 144:8 Ps. 144:11	
פָּנִים	before, face	Deut. 30:15 Deut. 30:19 Deut. 31:3 Deut. 31:5 Deut. 31:6 Deut. 31:8 Deut. 31:11	Ps. 143:2 Ps. 143:7	Isa. 48:19
צְדָקָה	righteousness		Ps. 143:1 Ps. 143:11	Isa. 48:18
צוּר	rock		Ps. 144:1	Isa. 48:21
קוֹל	voice	Deut. 30:20		Isa. 48:20
קָרָא	called	Deut. 31:7 Deut. 31:11		Isa. 48:15
רוּחַ	spirit		Ps. 143:4 Ps. 143:7 Ps. 143:10	Isa. 48:16
רַע	evil, wicked	Deut. 30:15	Ps. 144:10	
שָׁלַח	stretch out, send		Ps. 144:6 Ps. 144:7	Isa. 48:16
שֵׁם	name		Ps. 143:11	Isa. 48:19
שָׁמַד	destroy	Deut. 31:3 Deut. 31:4		Isa. 48:19

Hebrew	English	Torah Reading Deut. 30:11 – 31:13	Psalms 143:1- 144:15	Ashlamatah Is 48:14-22 + 49:26
שָׁמַיִם	heaven	Deut. 30:12 Deut. 30:19	Ps. 144:5	
שָׁמַעַ	hear, heard	Deut. 30:12 Deut. 30:13 Deut. 30:17 Deut. 30:20 Deut. 31:12 Deut. 31:13	Ps. 143:1 Ps. 143:8	Isa. 48:14 Isa. 48:16 Isa. 48:20

Greek:

Greek	English	Torah Deut. 30:11 – 31:13	Psalms 143:1- 144:15	Ashlamatah Is 48:14-22 + 49:26	Mark, 1-2 Peter & Jude Mk 16:12-13	Luke Lk 24:13-35	Acts/Romans James Jam. 5:7-11
ἀγω	led, brought, lead			Isa 48:15 Isa 48:21		Lk. 24:21	
ἀκουω	hear, heard	Deut. 30:12 Deut. 30:13 Deut. 30:17 Deut. 30:20 Deut. 31:12 Deut. 31:13	Ps. 143:1 Ps. 143:8	Isa. 48:14 Isa. 48:16 Isa. 48:20			Jas. 5:11
ἀπαγγέλλω	report			Isa 48:20	Mk. 16:13		
γῆ	land, earth, ground	Deut. 30:16 Deut. 30:19 Deut. 31:4 Deut. 31:7	Ps. 143:3 Ps. 143:6 Ps. 143:10	Isa. 48:20			Jas. 5:7
γινώσκω	known		Psa 144:3			Lk. 24:18 Lk. 24:35	
γυνή	women	Deu 31:12				Lk. 24:22 Lk. 24:24	
δύο	two	Deu 31:4			Mk. 16:12	Lk. 24:13	
εἶδω	known, see, knowing	Deu 31:13				Lk. 24:24	Jas. 5:11
εἰσερχομαι	enter	Deu 31:7	Psa 143:2			Lk. 24:26 Lk. 24:29	
ἐλπίζω	hoped		Psa 144:8 Psa 144:2			Lk. 24:21	
εἶπω	said	Deu 31:2 Deu 31:7				Lk. 24:17 Lk. 24:18 Lk. 24:19 Lk. 24:24 Lk. 24:25 Lk. 24:32	
ἔργον	works		Psa 143:5			Lk. 24:19	
εὐλογεω	blessed	Deu 30:16				Lk. 24:30	
εὐρίσκω	find			Isa_48:17		Lk. 24:23 Lk. 24:24 Lk. 24:33	
ζάω	living, enliven	Deu 30:16 Deu 30:19 Deu 31:13	Psa 143:2 Psa 143:11			Lk. 24:23	
ἡμέρα	day, today	Deut. 30:11 Deut. 30:15	Ps. 143:5 Ps. 144:4			Lk. 24:13 Lk. 24:18	

Greek	English	Torah Deut. 30:11 – 31:13	Psalms 143:1- 144:15	Ashlamatah Is 48:14-22 + 49:26	Mark, 1-2 Peter & Jude Mk 16:12-13	Luke Lk 24:13-35	Acts/Romans James Jam. 5:7-11
		Deut. 30:16 Deut. 30:18 Deut. 30:19 Deut. 30:20 Deut. 31:2 Deut. 31:13				Lk. 24:21 Lk. 24:29	
θάνατος	death	Deu 30:15 Deu 30:19				Lk. 24:20	
θεός	God	Deut. 30:16 Deut. 30:17 Deut. 30:20 Deut. 31:3 Deut. 31:6 Deut. 31:11 Deut. 31:12 Deut. 31:13	Ps. 143:10 Ps. 144:9 Ps. 144:15	Isa. 48:17		Lk. 24:19	
ἴδου	behold	Deu 30:15				Lk. 24:13	Jas. 5:7 Jas. 5:9 Jas. 5:11
καρδία	heart	Deu 30:14 Deu 30:17	Psa 143:4			Lk. 24:25 Lk. 24:32	Jas. 5:8
κλίνω	lean		Psa 144:5			Lk. 24:29	
κύριος	LORD	Deut. 30:16 Deut. 30:20 Deut. 31:2 Deut. 31:3 Deut. 31:4 Deut. 31:5 Deut. 31:6 Deut. 31:7 Deut. 31:8 Deut. 31:9 Deut. 31:11 Deut. 31:12 Deut. 31:13	Ps. 143:1 Ps. 143:7 Ps. 143:9 Ps. 143:11 Ps. 144:1 Ps. 144:3 Ps. 144:5 Ps. 144:15	Isa. 48:14 Isa. 48:17 Isa. 48:20 Isa. 48:22 Isa. 49:26		Lk. 24:34	Jas. 5:7 Jas. 5:8 Jas. 5:10 Jas. 5:11
λαλέω	spoke, speak, said	Deut. 31:1 Deut. 31:3	Ps. 144:8 Ps. 144:11	Isa. 48:15 Isa. 48:16		Lk. 24:25 Lk. 24:32	Jas. 5:10
λαμβάνω	take, took	Deu 30:12 Deu 30:13				Lk. 24:30	Jas. 5:7 Jas. 5:10
λαός	people	Deut. 31:7 Deut. 31:12	Ps. 144:2 Ps. 144:15	Isa 48:21		Lk. 24:19	
λέγω	says	Deut. 30:12 Deut. 30:13 Deut. 31:2 Deut. 31:7 Deut. 31:10		Isa. 48:17 Isa. 48:20 Isa. 48:22		Lk. 24:23 Lk. 24:29 Lk. 24:34	
λόγος	word	Deu 31:1 Deu 31:12				Lk. 24:17 Lk. 24:19	
λυτρώω	ransoming		Psa 144:10			Lk. 24:21	
μακαρίζω	bless, declare them happy		Psa 144:15				Jas. 5:11
νεκρός	dead		Psa 143:3				
οδός	ways	Deut. 30:16	Ps. 143:8	Isa. 48:15 Isa. 48:17		Lk. 24:32 Lk. 24:35	
ὄνομα	name		Ps. 143:11	Isa. 48:19		Lk. 24:13 Lk. 24:18	Jas. 5:10
οράω	appear	Deu 31:11				Lk. 24:23	
παραδίωμι	delivered	Deu 31:5				Lk. 24:20	

Greek	English	Torah Deut. 30:11 – 31:13	Psalms 143:1- 144:15	Ashlamatah Is 48:14-22 + 49:26	Mark, 1-2 Peter & Jude Mk 16:12-13	Luke Lk 24:13-35	Acts/Romans James Jam. 5:7-11
	up						
πέτρα	rock			Isa 48:21			
πορεύομαι	go	Deu 30:16	Psa 143:8	Isa 48:17	Mk. 16:12	Lk. 24:13 Lk. 24:28	
σήμερον	today	Deu 30:11 Deu 30:15 Deu 30:16 Deu 30:18 Deu 30:19 Deu 31:2				Lk. 24:21	
συμπορεύομαι	going	Deu 31:8 Deu 31:11				Lk. 24:15	

NAZAREAN TALMUD

SIDRA OF "D'BARIM (DEUT.) 30:11 – 31:13"

"KHI HAMITVAH HA-ZOT" - "FOR THIS COMMANDMENT"

BY: H. EM. RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA LUQAS

And behold, two of them on the same day went to a village by the name of Amma'us, and it was seven stadia¹¹⁰ distant from Yerushalayim. And they were talking with each other about all those (things that) had happened. And while they were talking and debating with one another, Yeshua himself came and approached them and went with them. And their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other as walk? And they stopped looking (very) sad.

One of them whose name was Cleopas¹¹¹ answered and said to him (Yeshua), "Are You the only one visiting Yerushalayim (Jerusalem) and unaware of the things which have happened here in these days?" He said to them, "What kind of things?" They said to him, "About Yeshua HaNotsri, a man who was a prophet¹¹² and was mighty in word in the judgment of God and of all the people. And the Kohen Gadol (chief priest) and Zekanim of the Tz'dukim (elders of the Sadducees) delivered him to the judgment of death by (Roman) crucifixion.

But we had hoped that he would (be the Messiah who would) ransom¹¹⁴ Yisrael and behold, it is now the third day¹¹⁵ since all these things happened. But¹¹⁶ some of our women astonished us, for they went early to the tomb and when they did not find his body they came and told us, saying "We saw angels there and they said about him that he is alive.' And some of our (men) went to the tomb and found it the same as the women had said, but they did not see him."

Then Yeshua said to them, "Oh you are so foolish and have slow hearts (minds) to believe in all that the prophets declared! Were these things not necessary for Messiah to endure and to enter into his glory?"¹¹⁷

¹¹⁰ Stade, as a measure of distance, about 185 meters. See - Reiling, J., & Swellengrebel, J. L. (1993), c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators (748). New York: United Bible Societies.

¹¹¹ Probable meaning of his name is "my father is renowned."

¹¹² *hos egeneto anēr prophētēs* 'who was a man, a prophet' – Therefore, I have translated "a man who was a prophet."

¹¹³ Sitting, judging and or study

¹¹⁴ Ps 58:2 (59:1) TWOT 1404.0

¹¹⁵ This demonstrates that they, including the Talmidim did believe that Yeshua would rise from the dead. It can also mean that they believed the reports of the women and remembered the words of Yeshua that he would raise after three days.

¹¹⁶ The construction of the discussion of the two as they walked is revealed to us. On the one hand he (Yeshua) died. On the other hand, he said he would rise on the third day. On the other hand, it is the third day. On the other hand, the women found his tomb empty.

¹¹⁷ Here is a possible reference to the dual comings of Messiah. (Mashiach ben Yosef and Mashiach ben David)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

After these (things) he (Yeshua) appeared to two of them (talmidim - disciples) in another form while they were walking and traveling to a village. And they went (and) told the rest. But (they) did not even believe them.

And finally, he (Yeshua) appeared to the eleven (talmidim) while they were sitting.¹¹³ And he reproved their lack of faithfulness and their uncircumcised heart, since they had not believed those who had seen that he had risen. And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned."

And he began from Moshe and all the prophets interpreting to them all the scriptures concerning himself (Messiah).

And they came near the village to where they were going and he (Yeshua) walked ahead as if he was going farther. And they urged¹¹⁸ him and said to him, "Remain with us because it is now almost evening¹¹⁹ and the day is at its end." And he went to stay with them.

And when he sat with them (to eat) he took bread and blessed¹²⁰ (God) and broke it and gave it to them.¹²¹ And immediately their eyes were opened and they recognized him Yeshua. And he was vanished from their (sight). And they said one to another, "Were not our hearts burning within us while he (Yeshua) talked with us along the road and expounded (opened)¹²² to us the scriptures?" And they rose up immediately and returned to Yerushalayim. And they found the eleven (Talmidim), who were gathered together and those who were with them, saying, "Truly our Master has risen and appeared to Tsefet."¹²³ And those related these things that happened on the road and how he was made known to them while breaking bread.

And while they were saying these things, (Yeshua) himself stood among them and said to them, "Peace be to you It is me. Do not be afraid." And they were startled and frightened, for they thought that they had seen a spirit. And Yeshua said to them, "Why are you frightened and why do these thoughts go through your hearts?¹²⁴ Look at my hands and my feet, it is me. Touch me¹²⁵ and know that a spirit has no flesh and bones as you see that I have." And in showing them these things he showed them his hand and feet. And while they found it hard to believe from their joy and astonishment, he said to them, "Do you have anything here to eat?" And they gave him a piece of fish that was broiled. And he took and ate it in their presence.

SCHOOL OF HAKHAM YA'AQOB'S REMES
YA'AQOV 5.7-11

¹¹⁸ Cf. Gen 19:9

¹¹⁹ It was approaching the hour of prayer. *παραβιάζομαι* *parabiazomai* contains the idea of moral pressure. This "pressure" is not because they have learned that he is Messiah, but because he has expounded "Messiah" from the Scriptures.

¹²⁰ Here Yeshua recited the "motzi" affirming that Yeshua followed Rabbinic practice.

¹²¹ While some scholars might suggest that this is the "Eucharist," Plummer finds this most illogical and improbable. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. pp. 556 – 7 Plummer accurately follows grammatical rules and sound logic in his argument demonstrating that the vocabulary matches other places where Yeshua follows the Rabbinic of saying the motzi (my interpretation).

¹²² The same word *διανοίγω* *dianoigois* used for "opening" of the eyes and the "opening" of the Scriptures.

¹²³ The text is difficult to ascertain here. The text speaks of the two who encountered Yeshua on the road to Amma'us as coming to the "eleven" remaining Talmidim. However, they tell the "eleven," which must include Tsefet that Yeshua has risen and appeared to Tsefet. The best solution is that the two appeal to the others that Yeshua has risen on the tree-fold testimony.

¹²⁴ This passage demonstrates how difficult it was to process the resurrected appearance and body of Messiah.

¹²⁵ Origen says this phrase; *ψηλαφάω* *pselaphao* demonstrates the *Teachings of Peter*. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 560

5:7 Therefore, be patient,¹²⁶ brothers, as you wait for the advent¹²⁷ of the LORD.¹²⁸ Imagine how the farmer waits for patiently the precious fruit of the ground and is patient for it until it receives the early and late rains. ^{5:8}You also be patient and strengthen your hearts, for the LORD's return is near. ^{5:9}Do not complain¹²⁹ against one another, brothers, so that you may not be judged. See, the Judge (i.e. G-d) stands before the door! ^{5:10}As an example of suffering and patience and steadfast endurance, brothers, take the prophets who spoke in the LORD's name. ^{5:11}Think of how we regard as blessed those who have endured. You have heard of Job's endurance and you have seen the Lord's purpose, that *the LORD is full of compassion and mercy.*

Nazarean Codicil to be read in conjunction with the following Torah Seder

Deut. 30:11 – 31:13	Psa. 143:1- 144:15	Is 48:14-22 + 49:27	Mk 16:12-13	Lk 24:13-35	Jam. 5:7-11
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

B'Midbar 11:16 Then the Lord said to Moses, "Gather for Me seventy of Israel's elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you.¹³⁰

The Peshat text contains allusions to higher levels of hermeneutic. The opening passage from Mordechai (Mark) makes a thematic connection to the Mitzvoh. This connection presents Yeshua appearing to the "Eleven," the leaders of the Nazarean Jews in correspondence with the previous Torah Seder. "The leaders of your tribes, your elders and your officers" (D'barim – Deut 29:9). This same theme initiates the Prophetic discussion of the present Torah portion. The passage of D'barim (Deut), extends the group to include "every man of Yisrael." This same structure is found in Yehoshua (Joshua) 24:1ff.

The appearance of Yeshua to the "Eleven" has been imminent. The phrase "**And finally, he (Yeshua) appeared**" demonstrates that Yeshua has postponed his direct appearance to the "Eleven" by parenthetical appearances to others such as Miriam, Tsefet and the two talmidim (disciples) on their way to Amma'us. This parenthetical postponement may have been a "test" of their confidence and faithfulness. That Yeshua is able

¹²⁶ μακροθυμέω [makrothumeo] – have patience of longsuffering. Often seen as an attribute of G-d. Therefore, halham Ya'aqob is making a call to live a truly spiritual - G-dlike life.

The divine attitude, God's dealings with men, have become the content indissolubly linked with μακροθυμία, so that even the human attitude of μακροθυμεῖν is set in a new light. The majestic God, whose wrath Israel must recognize as soon as it experiences the revelation of God, TDNT 4.374

Because we see these two characteristics as opposites, we can learn how we should be and how we should not act. He Hakham Ya'aqob is saying do not act angrily.

See also James 4:11; 5:9, 10

¹²⁷ Cf. D'barim 31.15 – the Lord came near in the Pillar of the Cloud, the Divine Agent, i.e. Messiah.

Regardless of whether it is Messiah, as G-d's agent or HaShem Himself the ultimate goal is to live in a era of peace. Peace from enemies and those who would harm the Jewish people.

¹²⁸ Is the present use of Kurios (Lord) a reference to Messiah or G-d (HaShem).

¹²⁹ The loss of temper is disrespect for the Divine presence. Baron, Joseph L., ed. *A Treasury of Jewish Quotations*. New rev. ed. New York: J. Aronson, 1985. p. 11

¹³⁰ Jewish Publication Society. (1997, c1985). Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text. Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Nu 11:16). Philadelphia: Jewish Publication Society.

to “appear” to the “Eleven” all in one place teaches us even in the Master’s absence they remain a cohesive community.

The Tosefta of Hakham Shaul through his sofer (scribe) Hillel (Luke) gives an overview of the difficulties that the talmidim (disciples) were dealing with in their discussion concerning the resurrection of Yeshua. (See footnote above)

G-d always begins judgment with the leaders of a community. G-d also deals with the community leaders when initiating a new phase of covenantal relationship. The B’ne Yisrael (children of Israel) lived under the covenantal promise initially made to Abraham. Moshe, a redeemer and prototypical Messiah lead the B’ne Yisrael (children of Israel) to Har Sinai (Mount Sinai) to receive an emendation to the Covenantal promise made with Abraham. The resurrection of Yeshua brings the dawn of a new era of covenantal relationship. Yeshua, like Moshe prepares his talmidim to “Go into the whole world.” This Torah portion bespeaks the exile, for which Yeshua is preparing his talmidim. Hakham Tsefet makes his connection to the Torah and related readings through the verbal tally of “go” בּוֹא *bo* / πορεύομαι *poreuomai*.¹³¹

REPROOF

“And he reproved their lack of faithfulness and their uncircumcised heart.” How were the talmidim “reproved”? **While they were sitting...** The Hebrew word for “sit” יָשַׁב *yashab* can mean sitting, dwelling, study or judgment. Here the most likely definition is study. I draw this conclusion by looking at all the materials related to Mordechai (Mark). When Yeshua walked with the “two on the road to Amma’us” he “opened the scriptures” to them. Even though they were “walking”, Yeshua was teaching them about Messiah. Every circumstance of life finds a place to teach and “open” the Torah. Yeshua’s reproof was through the method of teaching the Torah leading them to an understanding of the Messianic Mission. The typical Talmudic phrase “come and hear,” is periodically interrupts the common phrase “come and see” as a reference to the deeper hermeneutic principle of So’od.¹³² The word *διανοίγω* *dianoigo* is used for “opening” of the eyes and the “opening” of the Scriptures in the Lukan account of the present pericope. This “opening” tells us that a deeper meaning of the text is being revealed. Hakham Tsefet further anchors his pericope in the Torah Seder relating the phrase **“uncircumcised heart”** (D’barim 30:6) to the inability to comprehend the prophetic message of Messiah’s suffering. Therefore, the phrase “uncircumcised heart” in the present context refers to an inability to understand the Scriptures. We are not able to elaborate further in this section of the commentary. We will elaborate with more depth and clarity below. I do not find it odd that Rashi has not commented on D’barim 30:6 because this passage has mystical overtones, which we cannot discuss in a Peshat commentary. The answer to the question concerning the “uncircumcised heart” lays in the commentary of Remes hermeneutical interpretation of that passage.

How does the phrase “lack of faithfulness” relate to the “uncircumcised heart”? While there is a deeper meaning, which we will discuss below, the Peshat message stands clear enough. The “lack of faithfulness” is related to faithfulness in Torah Study. It appears that Yeshua is leading his Talmidim in a Torah Study, by the phrase **“while they were sitting.”** Had the Talmidim (disciples) remained faithful in Torah Study they would have understood the splitting of the “Sea of Reeds” as a reference to the resurrection. And, from this they would have concluded that Yeshua would rise on the third day exactly as he said. I find significance in the fact that Yeshua appeared to Miriam because of her faithfulness. As a woman, she simply trusted in the teachings of the Master. This positive and awe-inspiring trait is frequently found in women. I also find significance that Yeshua appears to Hakham Tsefet before all the other Talmidim (disciples). I concur with the assessment of His Eminence rabbi Dr Yosef ben Haggai that Hakham Tsefet ran to guard the reputation of

¹³¹ D’barim 29:21, Ps 143:2, Josh 24:6

¹³² Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 7 Ta’anit, Megillah, Moed Qatan and Hagigah). Peabody, MA: Hendrickson Publishers. (Meg 29a) p. 151

the women in the congregation. I further suggest that Hakham Tsefet did believe that Yeshua would be raised and ran to confirm this. His Eminence also pointed out that Hakham Tsefet did not record this event in his Peshat commentary because he was a man of genuine nobility not given to pride.

PERORATION

"Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned."

The Torah portion demonstrates that the B'ne Yisrael will be scattered "from one end of heaven to the other" as stated in a previous Torah Seder. However, as we have learned from a recent Torah Seder, G-d's loving-kindness is without end. Yeshua is perfectly aware of this Torah prophecy. He takes advantage of the circumstance, which will exile the Jews by telling us that his Mesorah, breathed Torah must be proclaimed to the entire world. Yeshua's talmidim would be the "spiritual progenitors" of a new Adam.¹³³ Yeshua's words are clear and concise. My translation looks at the relationship fostered in the Midrash of Mattiyahu (Matthew) when he speaks of goats, sheep and workers of iniquity (*anomos* – against or without Torah). Those who commit to conversion will find shelter in the wings of the Shechinah. Herein is a further play on the theme of the "uncircumcised heart." Those who fail to commit (to circumcision) will find that they have already condemned themselves. I recite again the words of Lloyd Gaston.

Lloyd Gaston finds "the Gentile Predicament"¹³⁴ of the end times as, summed by the Rabbis terminated in one of two ways. Either the Gentiles will be destroyed, or they will find salvation by being incorporated into Judaism.¹³⁵ Consequently, we see the path of "salvation" for the gentile is to embrace Divine superintendence of the Torah and the Mesorah of Messiah.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

Hakham Ya'aqob covers a great deal of Nazarean ideology in this pericope. We might say that he shows the "theological" ideology of the Nazarean community. Furthermore, we should pay great attention to all his teachings as he is one of the three "pillars" of the Nazarean Bet Din.¹³⁶ Thus, the teachings from this Torah Scholar is vital to our relationship to G-d, Messiah and other Nazareans.

The connection to the present Torah Seder is vague at best. In my opinion Hakham Ya'aqob made his connection to the D'barim 30:3 this week.

... the LORD your God will turn your captivity, and have compassion upon you, and will return and gather you from all the peoples, wherever the LORD your God hath scattered you.¹³⁷

Moshe Rabbenu in this pasuk shows us that the B'ne Yisrael will eventually be scattered throughout all the Nations of the earth. Hakham Ya'aqob has addressed this in his opening pericope.¹³⁸ Therefore, you might say that the developing theme or the continuing theme of Hakham Ya'aqob's writings have important insights into the

¹³³ Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark*. Downers Grove, IL: InterVarsity Press. p 238

¹³⁴ Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

¹³⁵ Ibid p. 27

¹³⁶ Cf. gal 2.9

¹³⁷ Jewish Publication Society of America. (1917). *Torah Nevi'im u-Khetuvim. The Holy Scriptures according to the Masoretic text*. (Dt 30:3). Philadelphia, PA: Jewish Publication Society of America.

¹³⁸ [Eleh HaD'barim](#)

"Great Exile." One of the difficulties we have when looking or researching the final redemption is the varying and often conflicting views of the sources on that subject. Hakham Ya'aqob makes mention to the "return of the Lord" twice in this pericope. The first question is why twice and secondly what does he mean when he says the "return of the Lord"?

Hakham Ya'aqob uses the all too familiar *παρουσία parousía*. The lexical data for this verse is revealing but also cryptic. Scholars want us to believe that this refers to the "return of Messiah." While this is very possible although fraught with great difficulties it, in this case is not wholly logical.

THE KURIOS PROBLEM

Firstly, we must determine who Hakham Ya'aqob is referring to when he says "Lord." Is he speaking of G-d? Is he speaking of Messiah? Is he speaking of the Divine presence? Or could he be referring to the B'ne Yisrael. The possibilities are difficult and have to be discerned.

Given the contextual hermeneutics we would suggest that the "Return of the LORD" is in fact a reverence to HaShem (The LORD). When we speak about G-d we have several appellations that reveal specific characteristics of G-d. The Rabbis gave G-d appellations that expressed their deep love for Him. Use of appellations by the Rabbis is requisite for the sake deepening our understanding of G-d. Hakham Ya'aqob is not complicating the matter by speaking of the LORD. He is resting on the first century understanding and view of G-d. Therefore, unless contextually or hermeneutically Hakham Ya'aqob makes specific mention of "Messiah" we can logically determine that he is not referring to that agency of G-d.

However, the remaining possibilities are still difficult to discern. These possibilities could be specifically "the LORD," The Divine Presence or even the B'ne Yisrael. However, when we apply hermeneutics, we see that the possibilities must be either "the LORD" or his Divine Presence. And, Hakham Ya'aqob does not seem to relate his words with the "missing" Divine Presence, i.e. the Shekinah. But we must also understand that an allegorical reference to G-d is "The Shekinah." Therefore, when we say that G-d is near we usually use the appellation of the "Shekinah" or the "Divine Presence." Why do the Rabbis use these appellations? In short, they are used to show the nearness and distance of G-d or of the "LORD." Thus, we can say that the Shekinah is near but still meaning the G-d not as near as the Shekinah. And the same can be said of using the Divine presence. However, we can also associate the LORD as a meaning for the Divine presence. By using the appellation of the "LORD" we can be referring to the Divine Presence.

But what exactly is Hakham Ya'aqob trying to say? Hakham Ya'aqob is using the first appellation of the "LORD" to show that the Divine Presence rests on the B'ne Yisrael as we travel through the Great Exile.¹³⁹ And he uses the Second as a means of speaking specifically of the "LORD." How will the LORD come near?

During the Second Temple era we know that the Hebrew word "korban" meant to come near or bring near. This was accomplished through specific sacrifices. Living in the Great Exile and with the destruction of the Temple we have no way of offering the appeasing sacrifices. Therefore, we must ask how are we to bring the "LORD's" Presence near?

If the Land of Yisrael is permeated with the Divine Presence should we all clamor fight for our "return" to the "Holy Land"?

THE GARDEN FALLACY

Anyone who studies the Zohar, So'od and or Kabbalah will speak in terms of returning to the Garden of Eden. This

¹³⁹ Cf. Yehudah b. Ilai Lamentations Rabbah, 1.6.33

is commendable when we wish to speak of the insights we gain into the Torah or the Torah Sederim. However, one question that must be wrestled with is what do we mean when we speak of the Garden of Eden? Are we referring to a "literal" place or a state of spirituality?¹⁴⁰ Firstly, we must also note that G-d placed Adam in the Garden. However, this was supposed to be a Sabbatical experience and secondly, G-d did not restrict Adam from venturing outside the Garden.¹⁴¹ The point is that Adam was not restricted to life in the Garden. The opening verses refer to the Heavens and Earth. Adam was to subdue "all the Earth."¹⁴² Furthermore, the Rivers that flowed into the garden did not stop in the Garden. They most certainly flowed out to the rest of the world. Thus, we opine that the Garden was a Sabbatical experience. Interestingly, the Nachash (serpent - enemy) was in the Garden as well as Adam. And again, we opine that the Garden represented the Sabbatical experience for Adam. Therefore, we deduce that the Sabbatical experience will have its own oppositions to be overcome as does everyday life.

Our greatest mission and goal is to return humanity to the point of communion that we held with G-d when man first experienced being brought to life. This is a return to the LORD. But it is also the "Return of the LORD." Hakham Ya'aqob outlines the pathway necessary to bring about the "Return of the LORD" a semi-eschatological event per se. However, the vocabulary of Hakham Ya'aqob is somewhat cryptic. He uses the Greek word ἐγγίζω *eggizō*.

Most scholars see ἐγγίζω (*eggizō*) as a temporal reference. ἐγγίζω (*eggizō*) is not a temporal reference. ἐγγίζω (*eggizō*) is a spacial reference. The term "at hand" indicates intimate proximity. The best illustration for the spacial reference is close intimate contact between a man and a woman. Yeshayahu (Isa.) 8:3, the parallel word קָרַב means to "draw near" or "approach." This word is translated in various ways throughout the Tanach and Nazarene codicil. I have translated it "at hand" because this reiterates my statement above concerning intimate association. The word קָרַב is paralleled in ἐγγίζω (*eggizō*).

Therefore, Hakham Ya'aqob using allegorical language show that the Divine Presence and the "Return of the LORD" are related to our communion with Him. And, all the exiled of the B'ne Yisrael need only repent to find the Return of the LORD and they will experience the Divine Presence where ever they are in the world. Thus, we do not need to wait for some a semi-eschatological event to see the "Return of the LORD."

אמן ואמן סלה

¹⁴⁰ See these two Nazarean Codicil sections to have a better meaning of "spirituality." [V'hayah Im-Shamo'a Atem Nitsavim](#)

¹⁴¹ A great deal of discussion is needed prove this point, nevertheless this is our learned opinion.

¹⁴² See B'reshet 1.26.

Questions for Understanding and Reflection

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
2. In your opinion what is the prophetic statement for this 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:

“Hen Qarvu Yamekha” - “Behold, your days approach”

Shabbat	Torah Reading:	Weekday Torah Reading:
הַן קָרְבוּ יָמֶיךָ		Saturday Afternoon
“Hen Qarvu Yamekha”	Reader 1 – D’barim 31:14-16	Reader 1 – D’barim 32”5-7
“Behold, your days approach”	Reader 2 – D’barim 31:17-19	Reader 2- D’barim 32:8-11
“He aquí, el tiempo está cerca”	Reader 3 – D’barim 31:20-22	Reader 3- D’barim 32:5-12
D’barim (Deut.) 31:14 - 32:4	Reader 4 – D’barim 21:23-25	
	Reader 5 – D’barim 31:26-28	Monday & Thursday Mornings
Psalms 145:1-21	Reader 6 – D’barim 31:28-30	Reader 1 – D’barim 32”5-7
Ashlam.: I Kings 2:1-12	Reader 7 – D’barim 32:1-4	Reader 2- D’barim 32:8-11
	Maftir – D’barim 32:1-4	Reader 3- D’barim 32:5-12
N.C.: Mark 16:14-16 Lk. 24:36-43; James 5:12	I Kings 2:1-12	

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham