

## Esnoga Bet Emunah

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## Esnoga Bet El

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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 11, 5779 – Feb.. 15/16, 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>

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## 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 15<sup>th</sup> 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 the mother of HE Adon Aviner ben Abraham who will be 93 in March. And is very, very sick. - **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency the mother of Adon Aviner ben Abraham and send her a complete recovery and strengthening of body, mind and soul. Please our 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 Pamala bat Noach (the sister of HE Adon Yeshoshua ben Abraham) who is very, very sick - **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Pamala bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please our 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 5<sup>th</sup> of February, amen ve amen! – P.S. Arbitration is scheduled for next March 15 at the Federal District Court.

### **Sabbath:**

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

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>הוּן קַרְבּוּ יָמֶיךָ</b>		<b>Saturday Afternoon</b>
<b>“Hen Qarvu Yamekha”</b>	Reader 1 – D’barim 31:14-16	Reader 1 – D’barim 32”5-7
<b>“Behold, your days approach”</b>	Reader 2 – D’barim 31:17-19	Reader 2- D’barim 32:8-11
<b>“He aquí, el tiempo está cerca”</b>	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	<b>Monday &amp; Thursday Mornings</b>
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	

#### **Summary of the Torah Seder – D’barim (Deut.) 31:14 – 32:4**

- Introduction to the Song of Moses – Deuteronomy 31:14-23
- Moses hands the Law to the Levites to be Deposited in the Ark – Deuteronomy 31:24-30
- The Song of Moses – Deut. 32:1-44
  - Appeal to the Universe for Attention – Deut. 32:1-4

## Blessings Before Torah Study

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

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

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

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

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

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

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

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

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### 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. 70-98

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**Rashi & Targum Pseudo Jonathan  
for: D'barim (Deut.) 31:14 – 32:4**

Rashi	Targum Pseudo Jonathan
14. And the Lord said to Moses, " <b>Behold, your days are approaching [for you]</b> to die. Call Joshua and stand in the Tent of Meeting, and I will inspire him. So Moses and Joshua went, and stood in the Tent of Meeting.	14. Unto three of the just was it told that the time of their death was drawing near, and that they should not attain to the days of their fathers; and each of them had been appointed a prince in his days; Jakob our father, David the king, and Mosheh the prophet; for thus it is written: And the LORD said unto Mosheh, <b>Behold, your day approaches</b> when you must die. Call Jehoshua, and stand both of you in the tabernacle of ordinance, that I may give him charge. And Mosheh and Jehoshua went, and stood in the tabernacle of ordinance.
15. And the Lord appeared in the Tent, in a pillar of cloud. The pillar of cloud stood at the entrance to the Tent.	15. And the glorious Shekinah of the LORD revealed itself at the tabernacle in the pillar of the Cloud, and the pillar of the Cloud stood over the door of the tabernacle, and Mosheh and Jehoshua stood without.
16. And the Lord said to Moses: Behold, you are [about to] lie with your forefathers, and this nation will rise up and stray after the deities of the nations of the land, into which they are coming. And they will forsake Me and violate My covenant which I made with them.	16. And the LORD said to Mosheh, Behold, you wilt lie down in the dust with your fathers, and your soul will be treasured in the treasury of eternal life with your fathers: but this wicked people will rise up and go astray after the idols of the nations among whom they come, and will forsake My worship, and change My covenant which I have made with them. JERUSALEM: They will forsake, and will profane the statutes I have confirmed with them.
17. And My fury will rage against them on that day, and I will abandon them and hide My face from them, and they will be consumed, and many evils and troubles will befall them, and they will say on that day, 'Is it not because our God is no longer among us, that these evils have befallen us?'	17. Then My anger will be kindled against them in that day, and I will abhor them, and remove My Shekinah from them, and they will become a prey, and many evils and troubles will befall them. And they will say at that time, with adjuration, Is it not because the Shekinah of my God dwells not among me, that all these evils have befallen me?
18. And I will hide My face on that day, because of all the evil they have committed, when they turned to other deities.	18. But I will indeed remove My Shekinah from them at that time, until they have dwindled away, to receive the punishment of their sins for all the evil they have wrought, because they turned themselves after the idols of the nations.
19. And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel.	19. And now, write you this hymn, and teach the children of Israel; put it upon their lips, that this hymn may be before them, for a witness against the children of Israel.
20. When I bring them to the land which I have sworn to their forefathers [to give them], a land flowing with milk and honey, they will eat and be satisfied, and live on the fat [of the land]. Then, they will turn to other deities and serve them, provoking Me and violating My covenant.	20. For I will bring them into the land which I promised to their fathers, (a land) producing milk and honey, and they will eat and be satisfied: but (after that they have) waxen fat they will turn away to the idols of the Gentiles and worship them; so will they provoke Me to anger, and abolish My covenant.
21. And it will be, when they will encounter many evils and troubles, this song will bear witness against them, for it will not be forgotten from the mouth of their offspring. For I know their inclination what they [are planning] to do today, [even] before I bring them in to	21. And when these many evils and troubles will come upon them, then will this hymn bear witness to them for a testimony; for it is revealed before Me that it will not be forgotten on the lips of their children: for their evil disposition to which they are yielding today, even before

Rashi	Targum Pseudo Jonathan
the land which I have sworn [to give them]."	I bring you into the promised land, is known to Me.
22. And Moses wrote this song on that day, and taught it to the children of Israel.	22. And Mosheh wrote this hymn, and taught the children of Israel.
23. And He commanded Joshua the son of Nun, and said: "Be strong and courageous! For you shall bring the children of Israel to the land that I have sworn to them, and I will be with you."	23. And He commanded Jehoshua bar Nun, saying: Be strong and of good courage; for you art to bring the sons of Israel into the land I have promised to them, and My Word will be your Helper.
24. And it was, when Moses finished writing the words of this Torah in a scroll, until their very completion,	24. And when Mosheh had finished to write the words of this Law upon parchment to complete them, JERUSALEM: When Mosheh had completed to write the glorious words of this Law until they were finished,
25. that Moses commanded the Levites, who carried the ark of the covenant of the Lord, saying:	25. he commanded the Levites who bare the ark of the LORD's covenant, saying:
26. "Take this Torah scroll and place it along side the ark of covenant of the Lord, your God, and it will be there as a witness.	26. Take the book of this Law, and put it into a chest on the right side of the ark of the covenant of the LORD your God, that it may be for a testimony to you.
<b>27. For I know your rebellious spirit and your stubbornness. Even while I am alive with you today you are rebelling against the Lord, and surely after my death!</b>	<b>27. For your rebellion is revealed before me, and the obduracy of your neck. Behold, while I am yet alive among you today you are rebellious before the LORD; but how much more when I am dead!</b> JERUSALEM: <b>How much the more when I am dead!</b>
28. Assemble to me all the elders of your tribes and your officers, and I will speak these words into their ears, and I will call upon the heaven and the earth as witnesses against them.	28. Gather together to me all the Sages of your tribes and your officers, and I will speak all these words in their hearing, and will call heaven and earth to bear witness against them.
<b>29. For I know that after my death, you will surely become corrupted, and deviate from the way which I had commanded you. Consequently, the evil will befall you at the end of days, because you did evil in the eyes of the Lord, to provoke Him to anger through the work of your hands.</b>	<b>29. For I know that after my death corrupting you will corrupt your works, and go astray from the way I have commanded you, and that evil will befall you in the end, because you will do what is wrong before the LORD in provoking Him to anger.</b>
30. Then, Moses spoke into the ears of the entire assembly of Israel the words of the following song, until their completion.	30. And Mosheh spoke in the hearing of all the congregation of Israel the words of this hymn until they were ended.
1. <b>Listen, O heavens</b> , and I will speak! And let the earth hear the words of my mouth!	1. And when the last end of Mosheh the prophet was at hand, that he should be gathered from among the world, he said in his heart: I will not attest against this people with witnesses that taste of death in this world, behold, I attest against them with witnesses which do not taste of death in this world, and whose destination is to be renewed in the world to come. Isaiah the prophet, when he prophesied in the congregation of Israel, attributed hearing to the heavens, and attentiveness to the earth; because (in his case) earth was nearest and heaven more remote: <b>but Mosheh the prophet, when he now prophesied in the congregation of Israel, attributed hearing to the earth, and attentiveness to the heavens; because (in his case) heaven was nearest</b>



Rashi	Targum Pseudo Jonathan
	and earth more remote; for so it is written, Attend, you heavens, and I will speak; and hear, O earth, the words of my mouth.
2. My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass.	2. My doctrine will smite the rebellious like heavy rain; but will be enjoyed with pleasantness by those who receive instruction, as the dew: my words will be like the downfalling rain of the wind that breathes upon the grass in the month of Marchesvan, and as the droppings of the latter rain which water the springing herbage of the earth in Nisan.
3. When I call out the name of the Lord, ascribe greatness to our God.	3. Woe to the wicked who make memorial of the Holy Name with blasphemies. Wherefore Mosheh, who was the Doctor of Israel, would not permit himself to pronounce the Holy Name until he had dedicated his mouth at the beginning of his hymn with eighty and five letters, making twenty and one words, and afterwards he spoke: In the Name of the LORD I invoke you, O house of Israel, to ascribe glory and greatness before our God.
4. The deeds of the [Mighty] Rock are perfect, for all His ways are just; a faithful God, without injustice He is righteous and upright.	4. Mosheh the prophet said: When I ascended the mountain of Sinai, I beheld the LORD of all the worlds, the LORD, dividing the day into four portions; three hours employed in the Law, three with judgment, three in making marriage bonds between man and woman, and appointing to elevate or to abase, and three hours in the care of every created thing: for so it is written: The Mighty One whose works are perfect, for all His ways are judgment, a faithful God before

## 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. **Ƙal 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-yoḻe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.



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

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## Rashi's Commentary on D'barim (Deut.) 31:14 – 32:4

**14 and I will inspire him** [Usually, “and I will command him.” Here, however, the meaning is:] “And I will urge him on.”

**16 the nation of the land** Heb. גְּבֵר הָאָרֶץ, the nations of the land.

**17 and hide My face** As though I do not see their distress. 19 this song [This refers to the passage beginning with] הַאֲזִינּוּ הַשָּׁמַיִם [until] אֲדַמְתּוּ עִמּוֹ (Deut. 32:1- 43).

**20 provoking me** Heb. וַיִּצְוֶנִי, and they will provoke me to anger. Similarly, any mention of the word נִאֲוֶיץ [in Scripture] denotes anger.

**21 this song will bear witness against them** that in it, I had warned them concerning all the things that are now befalling them. [Consequently, when they read this song, they will not be able to claim, “Had we known all the evils that would befall us, we would never have transgressed God’s word!”]

**for it will not be forgotten from the mouth of their offspring** This is a promise to Israel that the Torah will never be entirely forgotten by their offspring.-[Shab. 138b]

**23 And He commanded Joshua the son of Nun** This refers above (verse 16), where the subject is the Shechinah. [That God is the speaker, is evident from the use of the first person]: “to the land that I have sworn to them.”

**26 Take** [This verb is employing the form known as פְּעוּל Denoting ongoing fulfillment, a form] similar to זָכוֹר, remember. (Exod. 20:8) [see Rashi on that verse]; שָׁמֹר, observe. (Deut. 5:12), and הֵלֹךְ (Gen. 8:5) [lit., going, where it means “constantly diminished” in the expression הָיָה הֵלֹךְ וְחָסוּר, and וַיִּסּוֹעַ הֵלֹךְ (Gen. 12:9), continually traveling].

**alongside the ark of covenant of the Lord, your God** The Sages of Israel differ (B.B. 14b). Some say that a board projected outward from the ark, and there it was laid, while others maintain that it was laid alongside the tablets, inside the ark.

**28 Assemble to me** On this day they did not blow the trumpets to assemble the congregation [as they usually did (see Num. 10:2-3,7)], because the verse says, “Make for yourself [two trumpets of silver... and they will be for you to call the assembly]” (Num. 10:2). [Now, this was a commandment directed personally to Moses, because “for yourself” and “for you” are both written in the singular form. Hence, Moses made these trumpets and kept them in his possession,] and he did not give Joshua authority over them during Moses’ lifetime. Moreover, these trumpets were hidden away [by God] even during his [Moses’] lifetime, prior to the day of his passing, thus affirming the words of the verse, “and there is no ruling on the day of death” (Ecc. 8:8). - [Tanchuma Beha'alotecha 10]

**and I will call upon the heaven and the earth as witnesses against them** You might object, “But did God not already call them as witnesses earlier [saying,] ‘I call upon the heaven and the earth as witnesses’ (Deut. 30:19)?” [The answer is that] there God was addressing Israel [regarding this matter], but He was not [directly] addressing the heaven and the earth. Now [however] God comes to say, “Listen, O Heavens...” (Deut. 32:1), [addresses the

heaven and the earth directly.

**29 [For I know that] after my death, you will surely become corrupted** But actually, throughout all the days of Joshua, they [the Jews] did not become corrupt, for the verse states, “And the people served the Lord all the days of Joshua” (Jud. 2:7). [What, then, did Moses mean when he said that they would become corrupted after his death? **We learn] from here that a person’s disciple is as dear to him as his own self,** for as long as Joshua was alive [even after Moses’ passing], for Moses it was as though he himself was alive. [Hence, when Moses said “after my death,” he was in fact alluding to the death of Joshua, thus referring to the period after Joshua’s passing.]

## Chapter 32

**1 Listen, O heavens** that I am warning Israel, and you shall be witnesses in this matter, for I have already told Israel that you will be witnesses. And so is [the clause] “And let the earth hear” [to be similarly understood]. Now why did [Moses] call upon heaven and earth to be witnesses [for warning Israel]? Moses said: “I am [just] flesh and blood. Tomorrow I will die. If Israel says, ‘We never accepted the covenant,’ who will come and refute them?” Therefore, he called upon heaven and earth as witnesses for Israel—witnesses that endure forever. Furthermore, if they [Israel] act meritoriously, the witnesses will come and reward them: “The vine will give its fruit, the earth will yield its produce, and the heavens will give their dew” (Zech. 8:12). And if [Israel] acts sinfully, the hand of the witnesses will be upon them first [to inflict punishment upon them]: “And He will close off the heaven that there will be no rain, and the soil will not give its produce” (Deut. 11:17), and then [the verse continues]: “and you will perish quickly”—through [the attacks of] the nations.-[Sifrei 32:1]

**2 My lesson will drip like rain** This is the testimony that you shall testify, that in your presence, I declare, “The Torah (לקחי) , which I gave to Israel, which provides life to the world, is just like this rain, which provides life to the world, [i.e.,] when the heavens drip down dew and rain.-[Sifrei 32:2]

**will drip** Heb. יִרְעַף, meaning, “dripping.” Similar to this [are the verses]: and “will drip (יִרְעַפוּ) fatness” (Ps. 65:12), [where the root ירעף is equivalent to ירף]; “will drip (יִרְעַפוּ) dew” (Deut. 33:28).

**will flow like dew** with which everyone rejoices, [unlike] the rain [which occasionally] causes anguish to people, such as travelers, or one whose pit [into which he presses his grapes] is full of wine [which is spoiled by the rain].-[Sifrei 32:2]

**like storm winds** Heb. כְּשֵׁעִירָם. This is an expression similar to, “storm (סְעָרָה) wind” [since ס and ש are interchangeable. Accordingly,] the Targum renders [כְּשֵׁעִירָם]: כְּרוּחֵי מְטָרָא, “like winds [that bring] rain.” [The metaphor is explained as follows:] Just as these [stormy, rainy] winds maintain the plants and promote their growth, so too, the words of the Torah cause those who study them to grow.

**like raindrops** Heb. וְכַרְבִּיבִים, drops of rain. It appears to me that [a raindrop] is called כַּרְבִּיב because it shoots (רוֹכֵב) down like an arrow, as Scripture states, “an archer קִשֶׁת “רוֹכֵב קִשֶׁת” (Gen. 21:20).

**vegetation** Erbediz [in Old French, like the English: herbage]. This is [the general term for] the mantle of the earth covered with vegetation. grass Heb. עֵשֶׂב. A single stalk is called עֵשֶׂב and each species is called עֵשֶׂב [while יִשְׁבֵּי denotes vegetation in general].

**3 When I call out the name of the Lord** Here the word כִּי means “when”, just as [it also means “when” in the verse]: “When (כִּי) you come to the land...” (Lev. 23:10). [The meaning of our verse is therefore:] When I call out and make mention of the Lord’s name, you shall ascribe greatness to our God, and bless His name. From here, our

Rabbis derived [the rule] that [the listeners] should respond: “Blessed be the Name of His glorious Kingdom [forever and ever]!” after [every] blessing [recited] in the Temple [instead of “Amen,” which is the response outside the Temple].-[Ta’anith 16b]

**4 The deeds of the [Mighty] Rock are perfect** Even though God is strong [like a rock], when He brings retribution upon those who transgress His will, He does not bring it in a flood [of anger], but [rather] with justice because “His deeds are perfect.”

**Ketubim: Psalm 145:1-21**

RASHI	TARGUM
1. A praise of David. I shall exalt You, my God the King, and I shall bless Your name forever and ever.	1. A psalm of David. I will exalt You, O my God the king, and I will bless Your name for ages upon ages.
2. Every day I shall bless You, and I shall praise Your name forever and ever.	2. Every day I will bless You and I will praise Your name for ages upon ages.
3. The Lord is great and very much praised, and His greatness cannot be searched.	3. Great is the LORD and very praiseworthy; and there is no end to His greatness.
4. Generation to generation will praise Your works, and they will recite Your mighty deeds.	4. Each generation will praise Your work to the next, and they will tell of Your wonders.
5. Of the majesty of the glory of Your splendor and the words of Your wonders I shall speak.	5. The splendor of the glory of Your majesty, and the words of Your wonders, I will speak.
6. And the strength of Your awesome deeds they will tell, and Your greatness I shall sing.	6. And they will utter the strength of Your fear, and they will tell of Your greatness.
7. Of the remembrance of Your abundant goodness they will speak, and of Your righteousness they will sing.	7. They will spread abroad the memory of Your abundant goodness, and they will praise Your generosity.
8. The Lord is gracious and compassionate, slow to anger and of great kindness.	8. Compassionate and merciful is the LORD, putting away anger and doing many good things.
9. The Lord is good to all, and His mercies are on all His works.	9. The LORD is good to all, and His mercies are over all His works.
10. All Your works will thank You, O Lord, and Your pious ones will bless You.	10. All Your works will give You thanks, O LORD, and Your pious ones will bless You.
11. They will tell the glory of Your kingdom, and they will speak of Your might.	11. They will utter the glory of Your kingdom, and will speak of Your might.
12. To make known to the children of men His mighty deeds and the glory of the majesty of His kingdom.	12. To make known His powerful deeds to the sons of men, and the glorious splendor of His kingdom.
13. Your kingdom is a kingdom of all times, and Your ruling is in every generation.	13. Your kingdom is a kingdom of all ages, and Your dominion is in every generation.
14. The Lord supports all those who fall and straightens all who are bent down.	14. The LORD supports all who have fallen, and lifts up all who are bowed down.
15. Everyone's eyes look to You with hope, and You give them their food in its time.	15. The eyes of all look hopefully to You, and You give them their food in its season.
16. You open Your hand and satisfy every living thing [with] its desire.	16. You open your hand, and satisfy the desire of every living thing.
17. The Lord is righteous in all His ways and kind in all His deeds.	17. The LORD is just in all His ways, and gracious in all His works.

RASHI	TARGUM
18. The Lord is near to all who call Him, to all who call Him with sincerity.	18. The LORD is near to all who call on Him, to all who call on Him in truth.
19. He does the will of those who fear Him, and He hears their cry and saves them.	19. He will do the will of those who fear Him, and He will hear their petition and redeem them.
20. The Lord guards all who love Him, and He destroys all the wicked.	20. The LORD protects all who love Him, but He will destroy all the wicked/Lawless.
21. My mouth will speak the praise of the Lord, and all flesh will bless His holy name forever and ever.	21. My mouth will speak the praise of the LORD, and all the sons of flesh will bless His holy name for ages upon ages.

## Rashi's Commentary on Psalm 145:1-21

4 Generation to generation will praise Your works And I, too, shall speak of the majesty of the glory of Your splendor.

6 And the strength of Your awesome deeds they will tell And I, too, shall recite Your greatness.

7 Of the remembrance of Your abundant goodness they will speak i.e., one generation to another generation.

11 and they will speak of Your might to each other, saying, "It is good for us to make known to the children of men His mighty deeds and the glory of the majesty of the kingdom of the Holy One, blessed be He." (I found.)

14 supports (The "nun" is missing from the "aleph-beth" because David saw in it a serious downfall [Amos 5:2]: "The virgin of Israel has fallen and shall not continue to rise." And he returned and supported her with the holy spirit: The Lord supports all those who fall.)

16 and satisfy every living thing [with] its desire With a sufficiency to sustain him, He satisfies his goodness, his will, and his blessing.

desire apayment in Old French, propitiation.

21 My mouth will speak the praise of the Lord and also all flesh will bless His holy name forever and ever.

## Meditation from the Psalms Psalms 145:1-21 By H. Em. Rabbi Dr. Hillel ben David

This is the only composition in the entire Book of Tehillim, which is actually entitled תהלה, a praise, because these verses embody the essence of the Psalmist's passionate love and appreciation for HaShem.

Eish Das<sup>1</sup> observes that the Psalmist distilled the essence of all the psalms and incorporated it into the words of this psalm, which contains exactly one hundred and fifty words, corresponding to the one

<sup>1</sup> Rabbi Yehuda Assad, Vol. 10, pg. 98

hundred and fifty psalms in the Book.

The Talmud<sup>2</sup> states that whoever recites this psalm three times every day is assuredly a בן עולם הבא, a person [worthy] of the World to Come. The Talmud cites two elements which make this psalm so important.

First, the initial letters of the verses follow the order of the alphabet, implying that this work is fundamental, as basic and essential as the alphabet. The alphabetical arrangement also alludes to the fact that this psalm presents an orderly program and design for life. Its consecutive verses demonstrate how to progress towards HaShem in constant spiritual ascent.

Secondly, this psalm emphasizes HaShem's most crucial function as supplier of the physical needs of all creations: *You open Your hand, and satisfy the desire of every living thing.*<sup>3</sup>

When a person recognizes that every bit of his energy and vitality is a perpetual gift of Almighty God, Who constantly gives life, he will dedicate every moment of his existence to an effort to draw ever closer to his Creator. Such a person thereby belongs to the World to Come, because throughout his lifetime his heart and mind are trained upon Divinity and eternity.<sup>4</sup>

Chazal, our Sages, teach that this chapter of Psalms contains a blessing that is out of this world:

**Berachot 4a** R. Eleazar b. Abina says: *Whoever recites [the psalm] Praise of David<sup>5</sup> three times daily, is sure to inherit<sup>6</sup> the world to come. What is the reason? Shall I say it is because it has an alphabetical arrangement? Then let him recite, Happy are they that are upright in the way,<sup>7</sup> which has an eightfold alphabetical arrangement. Again, is it because it contains [the verse], Thou openest Thy hand [and satisfiest every living thing with favour]?<sup>8</sup> Then let him recite the great Hallel,<sup>9</sup> where it is written: Who giveth food to all flesh!<sup>10</sup> — Rather, [the reason is] because it contains both.<sup>11</sup> R. Johanan says: Why is there no nun in Ashre?<sup>12</sup> Because the fall of Israel's enemies<sup>13</sup> begins with it. For it is written: Fallen is<sup>14</sup> the virgin of Israel, she shall no more rise.<sup>15</sup> (In the West<sup>16</sup> this verse is thus interpreted: She is fallen, but she shall no more fall. Rise, O virgin of Israel). R. Nahman b. Isaac says: Even so, David refers to it by inspiration<sup>17</sup> and promises them an uplifting. For it is written: The Lord upholdeth all*

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<sup>2</sup> Berachot 4a

<sup>3</sup> v. 16

<sup>4</sup> 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.

<sup>5</sup> I.e., Tehillim (Psalms) 145.

<sup>6</sup> Lit., 'that he is a son of'.

<sup>7</sup> Tehillim (Psalms) 119.

<sup>8</sup> Ibid. 145:16.

<sup>9</sup> I.e., Ibid. 136. On Hallel, v. Glos.

<sup>10</sup> Ibid. v. 25.

<sup>11</sup> The alphabetical arrangement and the sixteenth verse, dealing with God's merciful provision for all living things.

<sup>12</sup> This is Psalm CXLV, which is arranged alphabetically, save that the verse beginning with the letter nun (N) is missing.

<sup>13</sup> Euphemistic for Israel.

<sup>14</sup> Hebrew נפלה

<sup>15</sup> Amos 5:2.

<sup>16</sup> Palestine. V. supra p. 3, n. 4.

<sup>17</sup> Lit., 'the Holy Spirit'. The meaning is, David knew by inspiration that Amos was going to prophesy the downfall of Israel, and he refers to that verse and prophesies their being raised up again, though their downfall is not mentioned by David.

that fall.<sup>18</sup>

Every psalm has something special. What is the significance of these two advantages? Why are they so important? One explanation is that these two aspects of *Ashrei* affirm our most basic beliefs. The two fundamental tenets of Judaism are that:

- God created the universe.
- God continues to watch over it (as opposed to the deist concept of God as a Divine clock-maker who created the universe and then left it running without intervention or direction).

*Ashrei* affirms both of these tenets. It contains all the letters of the alphabet, the letters with which God created the world. And the verse “*You open Your hand and satisfy the wants of every living thing*” confirms our belief in Divine providence.

A second explanation connects *Ashrei* to one’s personal spiritual growth. There are two requirements to attain ethical and spiritual goals:

- The study of Torah, which bestows enlightenment.
- Not be disturbed by the distractions of this world. Even if we merit the light of Torah, day-to-day demands and pressures may divert our attention away from our spiritual objectives.

Our psalm was written by King David as declared in the opening verse. I will discuss the circumstances that led to the writing of this psalm a little later.

Psalm 145 is commonly called *Ashrei* (אשרי) because it is a significant *part* of the *Ashrei* prayer which is recited twice during Shabbat Shacharit and as a prelude to Mincha.

The six psalms<sup>19</sup> that conclude the Book of Psalms should be regarded as a distinct collection, a collection of songs of praise, for each psalm contains a command or admonition to praise HaShem, in addition to the cry, “praise the Lord - Halleluyah”, which opens and closes each of the last five psalms.<sup>20</sup>

The Talmud cites Rabbi Yose in:

*Shabbat 118b* R. Jose said: *May my portion be of those who eat three meals on the Sabbath. R. Jose [also] said: May my portion be of those who recite the entire Hallel<sup>21</sup> every day. But that is not so, for a Master said: He who reads Hallel every day blasphemes and reproaches [the Divine Name]?<sup>22</sup> — We refer to the ‘Verses of Song’.*<sup>23</sup>

The Talmud there explains that the reference to “Hallel” is to *Pesukei Dezimra*.<sup>24</sup> *Rashi* explains that there

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<sup>18</sup> Tehillim (Psalms) 145:14.

<sup>19</sup> Tehillim (Psalms) 145–150

<sup>20</sup> The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham.

<sup>21</sup> Lit. ‘praise’ Ps.113-118 which was inserted in the service on Festivals, Hanukkah, and New Moon — on the latter occasion, as well as from the third day of Passover, chs. 115:1-11 and 116:1-11 are omitted.

<sup>22</sup> Because its recital was instituted for special occasions only, and by reading it every day he treats it as a mere song.

<sup>23</sup> The name given to Tehillim (Psalms) 145-150 which are designated here as Hallel on account of the term ‘praise’ recurring in them; v. Elbogen, *Der Judische Gottesdienst*, p. 83,2.

<sup>24</sup> A significant part of our morning prayers.

are two psalms of praise: "Praise the Lord from the heavens",<sup>25</sup> and "praise God in His sanctity".<sup>26</sup> However, most commentators and halakhic authorities explain that the reference is to the last six Psalms in the Book of Psalms, as is stated in the Mishna:

*Soferim 18:1* But after Yehi Kevod one must say ... and the six Psalms of every day. And Rabbi Yose said, "Let my portion be among those who recite these six psalms every day".

Pious Jews recite these six Psalms beginning with the Ashre<sup>27</sup> and concluding with Psalm.<sup>28</sup> Ashre is a very significant part of our prayers.

These psalms will be recited when HaShem's praise will be great. When will His praise be great? At the ingathering of the exiles, when the entire human race will see the wonders He will perform for Israel.<sup>29</sup>

Our chapter of psalms speaks of the food that HaShem gives us:

Ask an average person to describe kosher food<sup>30</sup> and they might say it is food "blessed by a rabbi". The word "kosher", however, is Hebrew for "fit" or "appropriate" and describes the food that is suitable for a Jew to eat. Whether a particular food is considered kosher or not usually has to do with whether any substance or product used in its manufacture was derived from a non-kosher animal or even an animal that is kosher but was not slaughtered in the prescribed manner. Rabbinic supervision of the production of food (a practice called *Hashgacha*) enables it to carry a "seal of approval", but no, it is not "blessed by a rabbi".

Everything in creation was originally created perfect. Because of the sin of Adam, **all of creation crashed**. Originally, Adam ate only vegetables and fruits and there was no excretion because his food had no negative components which needed refining. After the sin, there was a negative component to food which needed refining. This is why the Jews of the Exodus in the days of Moses did not have to go to the bathroom. The manna had no negative component,<sup>31</sup> therefore there was no excretion, as we read in the Midrash.

*Midrash Rabbah - Numbers XVI:24* The Holy One, blessed be He, said to them- 'You provoke Me by means of the very good that I have conferred upon you! When they came to the wilderness, I gave them manna to eat forty years, and none of them needed to answer nature's call during all those forty years. They ate the manna and it was transformed into flesh for them'; as it says, Man did eat the bread of the mighty (Ps. LXXVIII, 25).<sup>1</sup> With this bread they provoked Him. One would say to the other: 'Do you not know that we have passed many days without having had a call of nature, and that a man who does not receive such a call four or five days dies?'

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<sup>25</sup> Tehillim (Psalms) 148

<sup>26</sup> Tehillim (Psalms) 150

<sup>27</sup> Tehillim (Psalms) 145

<sup>28</sup> The Orot Sephardic Shabbat Siddur, By Rabbi Eliezer Toledano, pages 339-349.

<sup>29</sup> Mikraoth Gedoloth - The Book of Psalms, volume 3, A new English translation by Rabbi A.J. Rosenberg.

<sup>30</sup> If HaShem calls a substance 'food', then it is kosher. Everything else which appears to be *food*, is not 'food' according to HaShem.

<sup>31</sup> **Rashi Commentary for: Shemot (Exod.) 16:35** forty years Now were not thirty days missing? The manna first fell on the fifteenth of Iyar, and on the fifteenth of Nissan it stopped, as it is said: "And the manna ceased on the morrow" (Josh. 5:12). Rather [this] tells [us] that in the cakes the Israelites took out of Egypt they tasted the flavor of manna.-[from Kid. 38a]. Author's comments: This suggests that the matza that they ate for the first thirty days also had the same qualities as the manna.



This was a great mercy from HaShem! Consider that the camp in the wilderness was more than ten miles across. This means that one would have had quite a hike just to go to the bathroom! (Excretory functions had to be performed outside the camp.)

Just as man is made up of a spiritual and a physical component, so too is everything that lives. Things like fruits and vegetables, as well as meat, have a physical and a spiritual component. Thus, the physical component is used to nourish the body and the spiritual component is used to nourish the soul. This is why eating only those things permitted by HaShem is so important! If we eat that which is not called "food", then we fail to nourish our souls and we become unable to absorb spiritual matters. Throughout the Tanakh and the Nazarean Codicil,<sup>32</sup> if it is permitted by HaShem to be eaten, then it is called FOOD. Unkosher things which are eaten, are never called *food* by HaShem.

When we eat, we are extracting the positive components of food and excreting the negative components. The physical is excreted as brown stuff, and the spiritual component is the smell. As Chazal teach, the sense of smell is a direct connection to the soul.

Consider the following very sober thought: Since Yeshua<sup>33</sup> kept the whole Torah (law) therefore He ate only kosher things. He ate only what the Bible calls food. Everything He ate was kosher.

**Could Yeshua come to your house for dinner?**

**At the marriage feast of The Lamb will everything be kosher?**

How ought we to live in light of this? Do we want Yeshua to be able to come in and sup with us? Do we want to have fellowship with HaShem?

The rest of this paper will be examining what it takes to be able to have Yeshua come to your house for dinner.

**Definitions and explanation:**

What is food? We can understand the answer to this question by examining what happens when we stop eating. After a few days, or less, we start to become weak and faint. If we continue without food for an extended period, we will die. Therefore, Chazal (Our Sages) teach that food is used to connect the soul to the body. This explains why the korbanot (sacrifices) are called "food" for HaShem. HaShem does not eat in the sense that we eat. HaShem has no physicality. Thus we understand that HaShem's food is that which connects Him to our physical world. He is the "soul" of the world He is the spiritual component of our physical world. In fact, the Hebrew word korbanot means "to draw near".

The only time the word "kasher" or Kosher is found in the scriptures is in the following passages. Note that the context has nothing to do with food:

*Esther 8:5* "If it pleases the king," she said, "and if he regards me with favor and thinks it the right thing to do, and if he is pleased (וְקָשֶׁר) with me, let an order be written overruling the dispatches that

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<sup>32</sup> The so called 'New Testament'.

<sup>33</sup> Jesus

*Haman son of Hammedatha, the Agagite, devised and wrote to destroy the Jews in all the king's provinces.*

***Kohelet (Ecclesiastes) 10:10*** *If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success (הַכְּשִׁיר).*

***Kohelet (Ecclesiastes) 11:6*** *Sow your seed in the morning, and at evening let not your hands be idle, for you do not know which will succeed (יִכְשִׁיל), whether this or that, or whether both will do equally well.*

The Encyclopedia Judaica translates the word to mean "fit" or "proper". The encyclopedia Judaica says that it is to "denote food that is permitted", among other things.

HaShem's food for man before the flood:

***Bereshit (Genesis) 1:26-31*** *Then G-d said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So G-d created man in his own image, in the image of G-d he created him; male and female he created them. G-d blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." Then G-d said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground--everything that has the breath of life in it--I give every green plant for food." And it was so. G-d saw all that he had made, and it was very good. And there was evening, and there was morning--the sixth day.*

According to the above pasuk, vegetarianism was commanded by God as the ideal diet. Originally man and animals were vegetarians. Were mushrooms included?<sup>34</sup> It says every "green" plant...

***Bereshit (Genesis) 2:15-18*** *HaShem G-d took the man and put him in the Garden of Eden to work it and take care of it. And HaShem G-d commanded the man, "You are free to eat from any tree in the garden; But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." HaShem G-d said, "It is not good for the man to be alone. I will make a helper suitable for him."*

Eating food was the initial factor which caused man's death. **The original sin was eating non-kosher food, which was forbidden by an oral law!!**

***Bereshit (Genesis) 3:17-19*** *To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to*

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<sup>34</sup> I should mention that the sages of the Talmud (Brachot 40b) discuss the blessing to be recited before eating mushrooms. Mushrooms, though they grow on the ground, do not receive their nutrition from the soil as plants do. Therefore, the proper blessing for mushrooms is not *ha'adamah* ("Blessed are You... who creates the fruit of the earth"), the blessing said on vegetables, but rather the default blessing, "by whose word all things came to be."

*the ground, since from it you were taken; for dust you are and to dust you will return."*

We are to eat of that which is from the ground.

The first or "original" sin was eating non-kosher food. What we eat is important! Look at all of the consequences of that first sin.

***Bereshit (Genesis) 3:21-24*** *HaShem G-d made garments of skin for Adam and his wife and clothed them. And HaShem G-d said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." So HaShem G-d banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.*

Eating of one tree will cause us to live forever.

***Bereshit (Genesis) 6:21-22*** *You are to take every kind of food that is to be eaten and store it away as food for you and for them." Noah did everything just as G-d commanded him.*

The only food that G-d permitted to be eaten were green plants for both man and animal!

G-d's food for man after the flood:

***Bereshit (Genesis) 9:1-5*** *Then G-d blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth. The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands. Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything. "But you must not eat meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.*

G-d gave Noah and his family and descendants plants and animals to eat.

According to the Torah,<sup>35</sup> only certain kinds of animals are considered inherently kosher. For land animals, any creature that both chews its cud and has split hooves is kosher.<sup>36</sup> For sea creatures, any fish that has both fins and scales is acceptable, and for birds, only those birds approved by the Torah, or others that later authorities have judged to be like them, a list that excludes scavengers and birds of prey.

## Kosher Slaughter

The existence of the oral tradition is alluded to in the Written Law in numerous places. For example: The Torah says: (Deut. 12:20) "When HaShem expands your borders as He promised you, and your natural desire to eat meat asserts itself, so that you say; 'I wish to eat meat', you may eat as much meat as you

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<sup>35</sup> Vayikra (Leviticus) 11

<sup>36</sup> This excludes the pig which splits the hoof, but does not chew the cud. It also excludes the Hare which chews the cud but does not split the hoof.

wish, you need only slaughter your cattle and small animals, in the manner I have commanded you." Nowhere in the Written Torah is such a manner described. So, what is the manner in which we are supposed to slaughter cattle?

Rashi puts it this way:

**you may slaughter... as I have commanded you** We learn [from here] that there is a commandment regarding slaughtering, how one must slaughter. [Since this commandment is not written in the Torah, we deduce that] these are the laws of ritual slaughtering given orally to Moses on [Mount] Sinai.<sup>37</sup>

Though the laws of slaughtering cattle are not explained in the Written Torah, they are described in detail in the Oral Law. The written law can be understood ONLY in conjunction with the oral law.

The Torah says:

***Devarim (Deuteronomy) 12:21** If the place where HaShem your God chooses to put his Name is too far away from you, you may slaughter animals, as I commanded you, from the herds and flocks HaShem has given you, as I have commanded you, and in your own towns you may eat as much of them as you want.*

'You shall slaughter <the animal> as I commanded you'. Nowhere in the Torah do we find HaShem commanding Moshe about the laws of Shechita (slaughter).

**Q.** Why does the Torah specify that the laws of Shmita were taught on Har Sinai?

**A.** To teach us that just as Shmita was taught in detail on Har Sinai, so too, all the mitzvot were taught in detail on Har Sinai.

The Jewish Encyclopedia, on the oral law, lends us some insight into this oral law:

*Judah ha-Nasi infers<sup>38</sup> from the sentence "Thou shalt slaughter",<sup>39</sup> in which is no reference to any description of the ritual connected with slaughtering, that God taught Moses orally the place and method of the act. This proof of Judah ha-Nasi's of the existence of an oral tradition regarding the ritual of slaughtering was generally but erroneously interpreted as though he had inferred from "ka-asher 'iwitika" (= "as I have commanded thee"), the words following "we-zabahta," that God verbally instructed Moses how to slaughter. This proof was, therefore, attacked on the ground that the words "as I have commanded thee" refer to ib. xii. 15. Judah ha-Nasi actually drew his inference, however, merely from the words "we-zaba'ta," since the term "slaughter" implies a certain ritual in the performance; and as this was not given to Moses in writing it must have been given to him by word of mouth. The following examples of Mosaic laws are held to require some explanation or supplement not given in the written law, and consequently to presuppose the existence of an oral law to furnish the explanation or supplement in question.*

The law that a shochet's knife must be examined before slaughtering is derived from the Book of Joshua, but found only in the oral law.

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<sup>37</sup> Sifrei; Chul. 28a

<sup>38</sup> ul. 28a

<sup>39</sup> ("we-zaba'ta"; Debarim (Deuteronomy) 12:21.

Even permitted food must be taken at a permitted time:

**Vayikra (Leviticus) 19:23-25** *And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise HaShem [withal]. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I [am] HaShem your G-d.*

Remember also that chametz, leaven, is permitted all year EXCEPT at Passover.

The following vision is often misunderstood. Most folks believe that it means that there are no longer requirements for kosher food:

**II Luqas (Acts) 10:13-35** *Then a voice told him, "Get up, Peter. Kill and eat." "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." The voice spoke to him a second time, "Do not call anything impure that G-d has made clean." This happened three times, and immediately the sheet was taken back to heaven. While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate. They called out, asking if Simon who was known as Peter was staying there. While Peter was still thinking about the vision, the Spirit said to him, "Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them." Peter went down and said to the men, "I'm the one you're looking for. Why have you come?" The men replied, "We have come from Cornelius the centurion. He is a righteous and G-d-fearing man, who is respected by all the Jewish people. A holy angel told him to have you come to his house so that he could hear what you have to say." Then Peter invited the men into the house to be his guests. The next day Peter started out with them, and some of the brothers from Joppa went along. The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. As Peter entered the house, Cornelius met him and fell at his feet in reverence. But Peter made him get up. "Stand up," he said, "I am only a man myself." Talking with him, Peter went inside and found a large gathering of people. He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But G-d has shown me that I should not call any man impure or unclean. So when I was sent for, I came without raising any objection. May I ask why you sent for me?" Cornelius answered: "Four days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me And said, 'Cornelius, G-d has heard your prayer and remembered your gifts to the poor. Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.' So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of G-d to listen to everything the Lord has commanded you to tell us." Then Peter began to speak: "I now realize how true it is that G-d does not show favoritism But accepts men from every nation who fear him and do what is right."*

Now, in the above passage, I would like everyone to note that Peter DID NOT EAT ANYTHING! This was a VISION. Further, Peter himself tells us that the vision had absolutely nothing to do with food! It had to do with the acceptance of righteous Gentiles.

The following passage again emphasizes that the vision had nothing to do with food, further, it was just a VISION:

**II Luqas (Acts) 11:1-18** *The apostles and the brothers throughout Judea heard that the Gentiles also*

had received the word of G-d. So when Peter went up to Jerusalem, the circumcised believers criticized him And said, "You went into the house of uncircumcised men and ate with them." Peter began and explained everything to them precisely as it had happened: "I was in the city of Joppa praying, and in a trance I saw a vision. I saw something like a large sheet being let down from heaven by its four corners, and it came down to where I was. I looked into it and saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air. Then I heard a voice telling me, 'Get up, Peter. Kill and eat.' "I replied, 'Surely not, Lord! Nothing impure or unclean has ever entered my mouth.' "The voice spoke from heaven a second time, 'Do not call anything impure that G-d has made clean.' This happened three times, and then it was all pulled up to heaven again. "Right then three men who had been sent to me from Caesarea stopped at the house where I was staying. The Spirit told me to have no hesitation about going with them. These six brothers also went with me, and we entered the man's house. He told us how he had seen an angel appear in his house and say, 'Send to Joppa for Simon who is called Peter. He will bring you a message through which you and all your household will be saved.' "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.' So if G-d gave them the same gift as he gave us, who believed in the Lord Yeshua Mashiach, who was I to think that I could oppose G-d?" When they heard this, they had no further objections and praised G-d, saying, "So then, G-d has granted even the Gentiles repentance unto life."

Hopefully, we all have a better understanding of kosher food, and therefore what HaShem meant in our pasuk:

*Tehillim (Psalms) 145:15 The eyes of all wait for Thee, and Thou givest them their food in due season.*

## Ashlamatah: I Kings 2:1-12

Rashi	Targum
1. <b>And the days of David drew near</b> that he should die; and he charged Solomon, his son, saying:	1. <b>And the days of David to die drew near</b> , and he commanded Solomon his son, saying:
2. "I go the way of all the earth; you shall be strong, therefore, and show yourself a man;	2. "I am going on the way of all the earth. And may you be strong and be a man fearing sinners. <sup>1</sup>
3. And keep the charge of the Lord your God to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and wherever you turn;	3. And may you keep the charge of the Memra of the Lord your God to walk in the ways that are right before Him, to keep His statutes, His commandments, and His judgments, and His testimonies as it is written in the law of Moses, in order that you may prosper in everything that you will do and in every place to which you will turn,
4. That the Lord may continue His word which He spoke concerning me, saying, 'If your children take heed to their way, to walk before Me in truth with all their heart and with all their soul, there shall not fail you,' said He, 'a man on the throne of Israel.'	4. in order that the Lord may establish His words that He spoke about me, saying: 'If your sons guard their way to walk before Me in truth with all their heart and with all their soul, saying: "A man will not cease for you from upon the throne of the kingdom' of Israel."
5. Moreover, you also know what Joab the son of Zeruiah did to me, (and) what he did to the two captains of the hosts of Israel, to Abner the son of Ner,	5. And also you know what Joab the son of Zeruiah did to me, what he did to the two chiefs of the armies of Israel, to Abner the son of Ner and to Amasa the son of

and to Amasa the son of Jether, whom he slew, and shed the blood of war in peace and put the blood of war upon his girdle (that was) about his loins, and in his shoes that (were) on his feet.	Jether whom he killed in his cleverness; and my blood which is reckoned their blood (is) upon him like the blood of the wounded of <u>battle</u> ; and he set them in an ambush of peace and shed their blood on the belt that was on his loins and trampled by the boots that were on his feet.
6. And you shall do according to your wisdom, and do not let his hoary head go down to the grave in peace.	6. And may you act according to your wisdom, and do not let his gray head go down in peace to Sheol.
7. But show kindness to the children of Barzillai the Gileadite, and let them be of those that eat at your table, for so did they befriend me when I fled from Absalom your brother.	7. And to the sons of Barzilai the Gileadite may you act kindly, and let them be among those eating at your table, for they satisfied my needs when I was fleeing from before Absalom your brother.
8. And, behold, there is with you Shimei the son of Gera the Benjamite of Bahurim, who cursed me with a grievous curse on the day when I went to Mahanaim, and he came down to meet me at the Jordan, and I swore to him by the Lord, saying, 'I will not put you to death with the sword.'	8. And behold there is with you Shimei the son of Gera the son of the tribe of Benjamin from ' <u>Almat.</u> ' and he cursed me with bitter curses on the day that I went to Mahanaim, and he went down to meet me to the Jordan; and I swore to him by the Memra of the Lord. saying that I will not kill you by the sword.
9. And now hold him not guiltless, for you are a wise man, and you will surely know what you ought to do to him, and you shall bring his hoary head down to the grave with blood."	9. And now do not let him go unpunished, for you are a wise man; and you know what you shall do to him and you shall bring his gray head down to" Sheol by killing."
10. And David slept with his fathers, and was buried in the city of David.	10. And David slept with his fathers, and he was buried in the city of David.
11. And the days that David reigned over Israel (were) forty years, seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.	11. And the days that David was king over Israel were forty years; in Hebron he was king for seven years, and in Jerusalem he was king for thirty-three years.
12. And Solomon sat upon the throne of David his father, and his kingdom was firmly established.	12. And Solomon sat upon the throne of David his father, and his kingdom was very well established.

## Rashi on 1 Kings 2:1-12

**5 You also know what Joab the son of Zeruiah did to me** by showing them the letter which David had sent through Uriah.

**And shed the blood of war in peace** Since they were at peace with him, they were not on guard against him.

**And he put the blood of war upon his girdle that was about his loins** He had girded his sword, attached to his loins, not in the customary manner of those girding swords, and he went out to meet Amasa. He turned the opening downward so that it should easily fall out of the sheath to the ground as it says (Samuel II 20:8) "and he went out towards Amasa and it fell out." As soon as it fell, Joab [nonchalantly] retrieved it, and held it ready in his hand. Amasa presumed he retrieved it solely to pick it up from the ground, and was not alert to guard himself against an attack from the sword which was in Joab's hand.

**6 And do not let his hoary head go down to the grave in peace** Do not let him die a natural death [since this will minimize his worldly punishment and cause him to fall into purgatory for torturous purification.



8 **Who cursed me with a grievous curse** [Others maintain] נְמַרְצַת means clear and unquestionable as (we find) in (Job 16:3): "what will bring clarity to you (ימריצד)," and (Job 6:25): "how clear (נמרצו) are right words," the same as נְמַלְצָו a derivation of the word מְלִיצָה, an interpretation or clarification.

9 **For you are a wise man** Turn your attention to find for him an iniquity justifying a death penalty in another matter.

12 And his kingdom was firmly established **He was also master and ruler of all heavenly creatures and beings.**

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## In The School of the Prophets

### 1 Kings 2:1-12

By: Hakham Dr. Yosef ben Haggai

The verbal tallies become obvious as we read the first verse of the Torah Seder and the first verse of our Ashlamatah -

Deut. 31:14

יד ויאמר יהוה אל-משה, **הן קרבו ימיך למות--קרא את-יהושע והתיצבו באהל מועד, ואצוננו; וילך משה ויהושע, ויתיצבו באהל מועד.**

(Vayomer Adonai El Mosheh, **Chen Qar'vu Yamekha LaMot**) And the LORD said unto Moses: 'Behold, **thy days approach that thou must die**; call Joshua, and present yourselves in the tent of meeting, that I may give him a charge.' And Moses and Joshua went, and presented themselves in the tent of meeting.

Melachim Alef (I Kings) 2:1-12

**א ויקרבו ימי-דוד, למות; ויצו את-שלמה בנו, לאמר.**

(Vayiq'r'vu Y'mei David Lamot) **Now the days of David drew nigh that he should die**; and he charged Solomon his son, saying:

The tally is not only verbal but also thematic.

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## Verbal Tallies

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

Debarim (Deuteronomy) 31:14 - 32:4

Tehillim (Psalms) 145

Melachim alef (I Kings) 2:1-12

Mk 16:14-16, Lk 24:36-43, Jam. 5:12

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Said / Saying / Speak - אמר, Strong's number 0559.

Day - יום, Strong's number 03117.  
Call - קרא, Strong's number 07121.

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

LORD - יהוה, Strong's number 03068.  
Said / Saying / Speak - אמר, Strong's number 0559.  
Moses - משה, Strong's number 04872.  
Day - יום, Strong's number 03117.  
Approach / Drew nigh - קרב, Strong's number 07126.  
Die - מות, Strong's number 04191.  
Charge - צוה, Strong's number 06680.  
Went / Walk - ילך, Strong's number 03212.

**Debarim (Deuteronomy) 31:14** And the LORD <03068> said <0559> (8799) unto Moses <04872>, Behold, thy days <03117> approach <07126> (8804) that thou must die <04191> (8800): call <07121> (8798) Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge <06680> (8762). And Moses <04872> and Joshua went <03212> (8799), and presented themselves in the tabernacle of the congregation.

**Tehillim (Psalms) 145:2** Every day <03117> will I bless thee; and I will praise thy name for ever and ever.  
**Tehillim (Psalms) 145:3** Great is the LORD <03068>, and greatly to be praised; and his greatness is unsearchable.  
**Tehillim (Psalms) 145:6** And men shall speak <0559> (8799) of the might of thy terrible acts: and I will declare thy greatness.  
**Tehillim (Psalms) 145:18** The LORD <03068> is nigh unto all them that call upon him, to all that call <07121> (8799) upon him in truth.

**Melachim alef (I Kings) 2:1** Now the days <03117> of David drew nigh <07126> (8799) that he should die <04191> (8800); and he charged <06680> (8762) Solomon his son, saying <0559> (8800),  
**Melachim alef (I Kings) 2:3** And keep <08104> (8804) the charge of the LORD <03068> thy God, to walk <03212> (8800) in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses <04872>, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

**Hebrew**

Hebrew	English	Torah Reading Deut. 31:14 - 32:4	Psalms 145:1-21	Ashlamatah I Kings 2:1-12
אב	father	Deut. 31:16 Deut. 31:20		1 Ki. 2:10 1 Ki. 2:12
אכל	devoured, ate, eat	Deut. 31:17 Deut. 31:20		1 Ki. 2:7
אלהים	God	Deut. 31:16 Deut. 31:17 Deut. 31:18 Deut. 31:20 Deut. 31:26 Deut. 32:3	Ps. 145:1	1 Ki. 2:3
אמר	said, spoke, speak	Deut. 31:14 Deut. 31:16 Deut. 31:17 Deut. 31:23 Deut. 31:25	Ps. 145:6 Ps. 145:11	1 Ki. 2:1 1 Ki. 2:4 1 Ki. 2:8

Hebrew	English	Torah Reading Deut. 31:14 - 32:4	Psalms 145:1-21	Ashlamatah I Kings 2:1-12
אמת	truth		Ps. 145:18	1 Ki. 2:4
אף	anger	Deut. 31:17	Ps. 145:8	
ארץ	land, earth, ground	Deut. 31:16 Deut. 31:21 Deut. 31:23 Deut. 31:28 Deut. 32:1		1 Ki. 2:2
בן	son, children	Deut. 31:19 Deut. 31:22 Deut. 31:23	Ps. 145:12	1 Ki. 2:1 1 Ki. 2:4 1 Ki. 2:5 1 Ki. 2:7 1 Ki. 2:8
דבר	speak, say, spoke	Deut. 31:28 Deut. 31:30 Deut. 32:1	Ps. 145:11 Ps. 145:21	1 Ki. 2:4
דבר	words	Deut. 31:24 Deut. 31:28 Deut. 31:30	Ps. 145:5	1 Ki. 2:4
דוד	David		Ps. 145:1	1 Ki. 2:1 1 Ki. 2:10 1 Ki. 2:11 1 Ki. 2:12
דרך	way, road	Deut. 31:29 Deut. 32:4	Ps. 145:17	1 Ki. 2:2 1 Ki. 2:3 1 Ki. 2:4
חזק	strong	Deut. 31:23		1 Ki. 2:2
חי	alive, life	Deut. 31:27	Ps. 145:16	
חסד	kindness		Ps. 145:8	1 Ki. 2:7
יד	hand	Deut. 31:29	Ps. 145:16	
ידע	know, known	Deut. 31:21 Deut. 31:27 Deut. 31:29	Ps. 145:12	1 Ki. 2:5 1 Ki. 2:9
יהוה	LORD	Deut. 31:14 Deut. 31:15 Deut. 31:16 Deut. 31:25 Deut. 31:26 Deut. 31:27 Deut. 31:29 Deut. 32:3	Ps. 145:3 Ps. 145:8 Ps. 145:9 Ps. 145:10 Ps. 145:14 Ps. 145:17 Ps. 145:18 Ps. 145:20 Ps. 145:21	1 Ki. 2:3 1 Ki. 2:4 1 Ki. 2:8
יום	days	Deut. 31:14 Deut. 31:17 Deut. 31:18 Deut. 31:21 Deut. 31:22 Deut. 31:27 Deut. 31:29	Ps. 145:2	1 Ki. 2:1 1 Ki. 2:8 1 Ki. 2:11
לך	went, go	Deut. 31:14		1 Ki. 2:3 1 Ki. 2:4 1 Ki. 2:8
ישראל	Israel	Deut. 31:19 Deut. 31:22 Deut. 31:23 Deut. 31:30		1 Ki. 2:4 1 Ki. 2:5 1 Ki. 2:11
כרת	shall not lack, have made	Deut. 31:16		1 Ki. 2:4
כתב	write, written	Deut. 31:19 Deut. 31:22 Deut. 31:24		1 Ki. 2:3
מאד	firmly, greatly		Ps. 145:3	1 Ki. 2:12

Hebrew	English	Torah Reading Deut. 31:14 - 32:4	Psalms 145:1-21	Ashlamatah I Kings 2:1-12
מָוֹת	die	Deut. 31:14		1 Ki. 2:1 1 Ki. 2:8
מַלְכוּת	kingdom		Ps. 145:11 Ps. 145:12 Ps. 145:13	1 Ki. 2:12
מַעֲשֵׂה	work, deed	Deut. 31:29	Ps. 145:4 Ps. 145:9 Ps. 145:10 Ps. 145:17	
מֹשֶׁה	Moses	Deut. 31:14 Deut. 31:16 Deut. 31:22 Deut. 31:24 Deut. 31:25 Deut. 31:30		1 Ki. 2:3
מִשְׁפָּט	justice, judgment	Deut. 32:4		1 Ki. 2:3
נָתַן	put, give, gave		Ps. 145:15	1 Ki. 2:5
עֵין	sight, eye	Deut. 31:29	Ps. 145:15	
עָשָׂה	do, did, done, made, make	Deut. 31:18 Deut. 31:21 Deut. 31:29	Ps. 145:19	1 Ki. 2:3 1 Ki. 2:5 1 Ki. 2:6 1 Ki. 2:7 1 Ki. 2:9
פֶּה	mouth	Deut. 31:19 Deut. 31:21 Deut. 32:1	Ps. 145:21	
פָּנָה	turn	Deut. 31:18 Deut. 31:20		1 Ki. 2:3
פָּנִים	face, before	Deut. 31:17 Deut. 31:18 Deut. 31:21		1 Ki. 2:4 1 Ki. 2:7
צַדִּיק	righteous	Deut. 32:4	Ps. 145:17	
צִוָּה	inagurate, command	Deut. 31:14 Deut. 31:23 Deut. 31:25 Deut. 31:29		1 Ki. 2:1
קָם	rise	Deut. 31:16		1 Ki. 2:4
קָרָא	call	Deut. 31:14 Deut. 32:3	Ps. 145:18	
קָרַב	near, approach	Deut. 31:14		1 Ki. 2:1 1 Ki. 2:7
רַב	many, much, great	Deut. 31:17 Deut. 31:21	Ps. 145:7	
שָׂבַע	filled, fulfilled	Deut. 31:20	Ps. 145:16	
שָׁבַע	swore, swear	Deut. 31:20 Deut. 31:21 Deut. 31:23		1 Ki. 2:8
שָׂם	put, place, set	Deut. 31:19 Deut. 31:26		1 Ki. 2:5
שָׁכַב	rest, lie down	Deut. 31:16		1 Ki. 2:10
שֵׁם	name	Deut. 32:3	Ps. 145:1 Ps. 145:2 Ps. 145:21	
שָׁמַע	hear, heard	Deut. 32:1	Ps. 145:19	
שָׁמַר	keep, guard		Ps. 145:20	1 Ki. 2:3 1 Ki. 2:4
תּוֹרָה	law	Deut. 31:24 Deut. 31:26		1 Ki. 2:3

**Greek:**

Greek	English	Torah Deut. 31:14 - 32:4	Psalms 145:1-21	Ashlamatah I Kings 2:1-12	Mark, 1-2 Peter & Jude Mk 16:14-16	Luke Lk 24:36-43	Acts/Romans James Jam. 5:12
ἀδελφός	brother			1Ki 2:7			Jas. 5:12
γῆ	land, earth, ground	Deut. 31:16 Deut. 31:21 Deut. 31:23 Deut. 31:28 Deut. 32:1		1 Ki. 2:2			Jas. 5:12
γινώσκω	know			1Ki 2:9			
εἶδω	know, perceive	Deu 31:21 Deu 31:29		1Ki 2:5		Lk. 24:39	
εἰρήνη	peace			1Ki 2:5 1Ki 2:6		Lk. 24:36	
ἡμέρα	days	Deut. 31:14 Deut. 31:17 Deut. 31:18 Deut. 31:21 Deut. 31:22 Deut. 31:27 Deut. 31:29	Ps. 145:2	1 Ki. 2:1 1 Ki. 2:8 1 Ki. 2:11			
ἵστημι	stood, establish	Deu 31:14 Deu 31:15		1Ki 2:4		Lk. 24:36	
καρδία	heart			1Ki 2:4		Lk. 24:38	
λαλέω	speaking, spoke	Deut. 31:14 Deut. 31:16 Deut. 31:17 Deut. 31:23 Deut. 31:25	Ps. 145:6 Ps. 145:11	1 Ki. 2:1 1 Ki. 2:4 1 Ki. 2:8		Lk. 24:36	
λαμβάνω	took, taking	Deu 31:26				Lk. 24:43	
λέγω	saying, said	Deut. 31:28 Deut. 31:30 Deut. 32:1		1 Ki. 2:4		Lk. 24:36	
ὄμνυω	oath	Deu 31:20 Deu 31:21 Deu 31:23		1Ki 2:8			Jas. 5:12
οὐρανός	heavens	Deu 31:28 Deu 32:1					Jas. 5:12
πορεύομαι	go, went	Deu 31:14		1Ki 2:2 1Ki 2:3 1Ki 2:4 1Ki 2:8	Mk. 16:15		
πούς	foot, feet			1Ki 2:5		Lk. 24:39 Lk. 24:40	
σὰρξ	flesh		Psa 145:21			Lk. 24:39	
σωζω	deliver		Psa 145:19		Mk. 16:16		
χεῖρ	hand	Deut. 31:29	Ps. 145:16			Lk. 24:39 Lk. 24:40	

**NAZAREAN TALMUD**

**SIDRA OF D'BARIM (DEUT.) 31:14 — 32:4"**

**"HEN QARVU YAMEKHA" - "BEHOLD, YOUR DAYS APPROACH"**

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

SCHOOL OF HAKHAM SHAUL'S TOSEFTA  
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S  
PESHAT - MORDECHAI (MK)

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?<sup>40</sup> Look at my hands and my feet, it is me. Touch me<sup>41</sup> 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.

And finally, he (Yeshua) appeared to the eleven (talmidim) while they were sitting.<sup>42</sup> 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."

SCHOOL OF HAKHAM YA'AQOB'S REMES

And above all, my brothers and sisters, do not swear, either by the heavens or by earth or by any other oath.<sup>43</sup> But let your "Yes" be yes and your "No" be no, so that you may not fall into condemnation.<sup>44</sup>

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

Deut. 31:14 - 32:4	Psa. 145:1-21	I Kings 2:1-12	Mk 16:14-16	Lk 24:36-43	Jam. 5:12
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

AN AWESOME EXPERIENCE

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What should be evident to each of us is that we are fast approaching the end of this reading cycle. It brings with it an anticipation and a sense of accomplishment. With it we also embrace the truth of new beginnings. This sits well with the season of Shuba (return) and Shabbat HaGadol.

The three- and one-half year trek through the Mesorot of Mordechai (Gospel of Mark) and Luqas accompanied by 2 Luqas (Acts), Romans and now Ya'aqob has been a wonderful experience. The picture of Messiah and his talmidim that we have seen cannot be fully observed from any other setting. Having seen the depth of genius exemplified in Hakham Tsefet, Hakham Yehudah (Jude) and Hakham Shaul makes these Torah Scholars take on a light that has NEVER before seen.

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<sup>40</sup> This passage demonstrates how difficult it was to process the resurrected appearance and body of Messiah.

<sup>41</sup> 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

<sup>42</sup> Sitting, judging and or study

<sup>43</sup> 3727 **ῥρκος** *hórkos*; gen. *hórkou*, what is promised with an oath, Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

<sup>44</sup> 2920. **κρίσις** *krísis*; Separation, figuratively division, dissension, decision, crisis, turn of affairs, judgment. Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

The mechanism of expressing the Master's Mesorah is yet to be fully plumbed. The systematic elucidation of the Mesorah is daunting. Our work has only scratched the surface of understanding what Yeshua taught and what his Talmidim understood of it. If we are to proclaim the Mesorah to the Gentiles/Nations does this not presuppose our understanding of the material? Furthermore, what about all of this hermeneutic stuff? We can say without a doubt that we have in no way exhausted these materials. Nor has there been enough scholarly work from this perspective.

Hakham Tsefet through his amanuensis Mordechai (Mark) paints a picture of Yeshua in terms of a Peshat genre. As such, the Mesorah of Mordechai (Mark) is one of the most allusive and cryptic books of the Nazarean Codicil. Some would even suggest that the "Gospel" of Mark is more allusive and cryptic than the "Gospel" of John.<sup>45</sup> In this vein we come to conclude that Hakham Tsefet presented a form of mysticism that we have identified as "Normal Mysticism." Thusly, we can suggest that the "Mesorah of Mordechai" is a "Mesorah of Normal Mysticism." The aspects of "Normal Mysticism" found in this "Gospel" establish the basis for an organic understanding of Yeshua's teachings and practices. According to Hakham Tsefet's presentation of the Master's Mesorah, the "Kingdom" (governance of G-d through the Bate Din and Hakhamim) is the central organic thought that unites every level of the PaRDeS hermeneutical system.

This predisposes acceptance of the Torah as taught by those Bate Din as the "normative standard" accepted by every Jew. There can be no "Kingdom of G-d" without a legal standard to follow as well as a caste of Jewish Scholars to interpret difficult aspects of that "normative standard." This means that Yeshua's talmidim, following Yeshua's practice and guidance was a "norm-oriented" group. Chief among these groups were the P'rushim" (Pharisees) to which Yeshua and his talmidim belonged. Other Jewish groups may have taught a standard that was not wholly in accordance with the Pharisaic point of view. But, Newman shows in his work that these "other" groups accepted the guidance of the "Hakhamim."<sup>46</sup>

Yeshua's words "**proclaim my Mesorah everywhere**" have a greater meaning in Greek. The Greek word "**κτίσις**" – *ktisis*, is generally translated as "creation." As such the Master's words would say "**proclaim my Mesorah to all creation.**" This can have deeper meaning in another hermeneutic genre. But in a Peshat commentary it should mean what it says. Therefore, we are forced to look at other possible connotations of the word. Lexical definitions of this word show that it can be used as "institution."<sup>47</sup> This word deserves more attention than we can afford at present. Nevertheless, if "**κτίσις**" – *ktisis*, is associated with the idea of an institution we can offer some further meaning. Yeshua's words can then be understood to mean that the Mesorah is to be taught in Nazarean institutions such as Bate Midrash and Esnogas (Synagogues). This suggests a continuity of thought between acceptance of the Torah as elucidated by the Hakhamim and Nazarean institutions of study. For one to accept the teachings of the Master he must adhere to the teachings of the Nazarean Hakhamim. Likewise, there must be an acceptance of a Nazarean normative standard. This in turn makes Nazareans a "norm-oriented" group. Thus, we can see that acceptance of the Torah as taught by those in Nazarean Bate Din is essential to the Nazareans as a "norm-oriented" group.

Now someone might ask the question, where are the laws and teachings of the Master concerning these matters? The Nazarean Codicil is instructive and insinuating. Firstly, it is a prototypical Mesorah. Its organic style laid the foundation for materials of the same genre. Secondly, the "Mesorah"<sup>48</sup> as we know it today is taken for granted in the Nazarean Codicil. Thusly, the Master's statement "if you love me keep my commandments" is not a reference

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<sup>45</sup> Caneday, A. B. *Mark's Provocative use of Scripture in Narration, "He Was with Wild Animals and Angels Ministered to Him.* Bulletin for Biblical Research 9 (1999) 19-36 [© Institute for Biblical Research]

<sup>46</sup> Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran.* Brill Reference Library of Judaism, v. 25. Leiden ; Boston: Brill, 2006.

<sup>47</sup> Cf. Strong's G2937

<sup>48</sup> Here we are speaking in general terms of the whole gambit of rabbinic materials handed (Mesorah) down from generation to generation.



to some overgenerous abbreviation of the "commandments." It is an allusion to accepting ALL of the 613 commandments.

The Nazarean is to accept and teach this normative standard in its institutions. Now we can clearly see what the Master is saying when we reword the translation slightly. "**Go all over the world and proclaim my Mesorah**" in all your institutions, i.e. Bate Din, Bate Midrash and Esnogas. Or, "establish teaching institutions all over the globe, instructing everyone in my Mesorah."

## DID ADAM HARISHON FAIL COMPLETELY?

Many scholars want to stand on the shoulders of Adam HaRishon in condemnation and consternation. Have we really stopped to see his actions from a positive light? When we stop to think on the truth of his character we cannot measure up to his stature. Firstly, he names every creature in the cosmos. From this we determine that he had the "Dabar Elohim" in his mouth. Our meaning is that he excelled in the level of being a "Judge." Nevertheless, we see that he does conduct himself as a judge. Whatever the creature was named on the earth was its name in the heavens. We have also overlooked the fact that he as a "Judge" set limits on the Torah.<sup>49</sup> This we surmise by Chavah's (Eve) words concerning the forbidden tree when she says that she could not even "touch" the tree. We clearly know that there are many traditions that castigate Adam saying he did not properly teach Chavah the halakhah of not "touching" the tree. "Ba-lo-ney!" As a "Judge" he had every right to set a fence around the words of G-d. Now we will not go beyond the limits of Peshat here, but we must realize that the text and narrative are established to learn truths that require some honest introspection.

We are not trying to explicate the whole scene in the opening of B'reshet. We are trying to point out that Adam HaRishon was greater in stature than we usually give him credit for. After Adam has named all the creatures of the cosmos G-d takes a "rib" from his side to make his "help-mate." Here at the conclusion of the procedure Adam sees his "help-mate" and makes another halakhah as a judge.

1. Gen. 2:23-24 "This is now bone of my bones, And flesh of my flesh; She **will be called Woman**, Because she was taken out of Man.
2. For this reason a man will leave his father and his mother, and **be joined to his wife**;
3. and **they will become one flesh**.

Firstly he also "named" or "titled" his companion. Secondly, he establishes and passes a judgment **instituting** marriage. Thirdly, he establishes a cosmic principle (law) that husband and wife become a unified whole person in marriage.

G-d established the first institution of Shabbat. Adam established the second as a Bet Midrash, teaching on personal relationships. Yeshua's "great commission" is only a continuation of the mission established by Adam HaRishon. As such, it is our duty to establish institutions of worship and Torah study. We here also opine that this was the message of Hillel and his School. Furthermore, we also believe that this "commission" was given to all the Jewish people of the first century. Shammai vehemently opposed this cosmic mission forbidding Gentiles the opportunity to convert. But, even when we least expect it there is always the Divine hand of providence. To Adam G-d said "subdue the earth." To the Sages of the first Century we might hear Him say "**Go all over the world and proclaim my Mesorah**." But the bidding was refused. Therefore, Divine Providence called the Messiah "the arm of salvation" (Yeshua).

Isa. 59:16-17 And He (God) saw that there was no man, And was astonished that there was no one to

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<sup>49</sup> Cf. Aboth 1:1, make a fence around the Torah!

intercede; Then **His own arm brought salvation** (Yeshua) **to Him**, And His righteousness/generosity upheld Him. <sup>17</sup> He put on righteousness like a breastplate, And a **helmet of salvation** (Yeshua) **on His head**; And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle (Tallit).

Isa. 6:8 Then I heard the voice of the LORD, saying, "Whom will I send, and who will go for Us?" Then I said, "Here am I. Send me!"

Failure to accept the mission and role of Adam caused us to walk into the present darkness of Galut (Exile). When will we learn that Yeshua was trying to expedite the coming of the Y'mot HaMashiach? When will we realize that G-d is saying go, or I will extend the days of darkness upon the earth?

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### Commentary to Hakham Shaul's School of Remes

Vayikra 19.12 You must not swear falsely in my name, so that you do not profane<sup>50</sup> the name of your God

Matt 5:33 Again, you have heard that it was said to our forefathers, '**Do not break an oath, but fulfill your vows to the LORD**' <sup>5:34</sup> But I say to you, do not take oaths at all—not by the heavens, because it is the throne of God,

It is unmistakable that the present pericope of Hakham Ya'aqob is relating to D'barim 32.1.

#### VOWS ARE DIVIDED INTO TWO CLASSES.

According to the Rambam vows fall into two classes.

FIRST CLASS is that of a person who vows a vow prohibiting himself from something that is permitted. For example, the Nazarite forbids himself wine which is permitted.

#### SECOND CLASS

The second class relates to a person who obligates himself to offer a sacrifice that he does not owe

The Rambam states: "Our sages directed man to abstain only from those things which the Torah denies him and not to forbid himself permitted things by vows and oaths. Thus, our sages rhetorically asked: '**Are not the things which the Torah has prohibited sufficient for you?** [Why] must you add further prohibitions?'"

The Law even warns us against these (Ultraorthodox)<sup>51</sup> practices, if we interpret it according to what tradition tells us is the meaning of the passage concerning the Nazarite, (**Numbers 6:11**) "And he (the priest) shall make an **atonement for him because he hath sinned against the soul.**" The Rabbis ask, "Against what soul has he sinned? Against his own soul, **because he has deprived himself of wine.** Is this not then a conclusion a minori ad majus?<sup>52</sup>

#### NAZAREAN VOWS

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<sup>50</sup> Heb "and you shall not profane"; "thus profaning."

<sup>51</sup> My interpretation of the Rambam's words. Just prior to this citation he has been speaking of those who have no restraint on either the side of Torah observance or the opposite physical indulgence. The Rambam calls for a balanced life and temperate conduct.

<sup>52</sup> Maimonides, Moses, Touger Eliyahu, Moses Maimonides, and Moses Maimonides, eds. *Pirkei Avot: With the Rambam's Commentary. Including Shemoneh Perakim: The Rambam's Classic Work of Ethics; and Maimonides' Introduction to Perek Chelek Which Contains His 13 Principles of Faith.* New York: Moznaim, p. 28

Please do not think that we are speaking of the Nazarite vow. We are speaking of how Nazareans should conduct themselves in relation to making and keeping vows. By and large the Torah does not specifically forbid making vows. But it is conscientious about keeping any vow that has passed through the lips. The Nazarean Codicil takes what we might want to call a semi ultra-orthodox view on making vows. As cited above, Yeshua our Master says not to make them. Tzor hamor suggests that Moshe calls the Heavens and Earth as "witnesses" only as a hyperbole. The allegorical aspects of the hyperbole equate the "Noble Israelites" as the "Heavens" and the "average Israelite" as the earth.<sup>53</sup>

Moshe Rabbenu was not speaking to the sky or its great expanse. He was speaking in this allegory as a comparison of the "Noble Israelites" as if they were the angels that inhabit the "heavens." This is to show the great character of those he was addressing. Thus, he referred to the state of the Israelites after they had passed from this life into the Y'mot HaMashiach or even the Olam HaBa. The allegory of the "Earth" also equates with the Israelites who have mastered all the earth's resources and become wealthy above all gentiles. Therefore, the "prophecy" may be more temporal than local. In other words, his prophecy was just that. He looked at the Jewish people in the future to see what they would become. Their grandeur would exceed the angelic host and their wealth would be as if they had greater than all the riches of the heavens. The great exodus he was speaking about was not the transition from Mitzrayim (Egypt) to the "holy land." He saw them as if they were making the transition from this temporal place to the wealth of the Y'mot HaMashiach - Days of Messiah and then eventually to the Olam HaBa. Or the allegory will stand for leaving the Y'mot HaMashiach to the Olam HaBa. A word about faithfulness and to summarize Hakham Ya'aqob's pericope. What Moshe, and both Yeshua and Hakham Ya'aqob are trying to call upon the B'ne Yisrael is the same faithfulness that is presented in the angelic host of the "Heavens" and the steadfastness of obedience followed by the Earth. The sun shines in the heavens and the grass grows with the rain that falls from the heavens. This is locked up in unequivocal consistency. You do not need to swear by the heavens or earth. They have no say in the matter. They are locked in their habit without the possibility of change. Thus, we should be like the heavens in earth in our commitments. We need only faithful obedience not an oath to swear by anything.<sup>54</sup>

Without the pursuit of an in-depth study of "vows" from a Torah and Rabbinic perspective we can only suggest a Nazarean perspective.

We should ask the following questions ...

- Why should we swear an oath?
- Why does Hakham mean Ya'aqob say that we should not be swearing oaths?
- What is the purpose of the oath?

Philo agrees with the Nazarean Codicil, specifically Hakham Ya'aqob and Yeshua in Matityahu chapter five cited above.

Some have said, that it was inappropriate for Him to swear; for an oath is added to assist faithfulness or faithful obedience, and only God and one who is God's friend is faithful,<sup>55</sup> even as Moses is said to have been found "faithful in all His house" (Numb. 12:7). Yeshua suggests that faithfulness and faithful obedience is a Nazarean way or life. Therefore, it is not necessary to swear an oath or vow. We might imagine the words of the Rambam in the mouth of Yeshua or Hakham Ya'aqob, Thus, our sages rhetorically asked: "Are not the things which the Torah

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<sup>53</sup> Saba, Abraham ben Jacob, and Eliyahu. Munk. *Tzor Hamor: Torah Commentary*. 5 vols. Jerusalem; New York: Lambda Publishers, 2008. Vol 5. p. 2121

<sup>54</sup> Ibid

<sup>55</sup> V 1, p. 441

has prohibited sufficient for you?"<sup>56</sup> This not negating the words of the Sages. Both Yeshua and Hakham ya'aqob, perhaps learned from their father Yosef the value of faithfulness and obedience. The integrity of the mouth is a very big concern to Hakham Ya'aqob.

#### THE CHARACTERISTIC OF A VOW – OATH

Moreover, the very words of God are oaths and laws of G-d and most sacred ordinances; and a proof of His sure strength is that whatever He saith cometh to pass, and this is especially characteristic of an oath. Therefore, in a sense it would seem to be a corollary from this that all G-d's words are oaths receiving confirmation by accomplishment in act.

An oath is calling G-d to witness to a point which is disputed; thus, if it is G-d that swears, He bears witness to Himself, which is illogical, for he that bears the witness must be a different person from he whose behalf it is allowed. When G-d or in the present case Moshe Rabbenu calls the heavens and earth to "witness" as we have seen above the message is allegorical and should not be understood as a literal act of calling them as "witnesses." They are bound by the laws of G-d and cannot alter their course for any other reason.

What then must we say? First that there is nothing amiss in God bearing witness to Himself. For who else would be capable of bearing witness to Him? Secondly, He Himself is to Himself all that is most precious, kinsman, intimate, friend, virtue, happiness, blessedness, knowledge, understanding, beginning, end, whole, everything, judge, decision, counsel, law, process, sovereignty.

Besides if we once take "by Myself have I sworn" in the right way, we shall quit this excessive quibbling.<sup>57</sup>

Probably then the truth of the matter is something like this. Nothing that can give assurance can give positive assurance touching God, for to none has He shown His nature, but He has rendered it invisible to our whole race. Who can assert of the First Cause either that It is without body or that It is a body, that It is of such a kind or that It is of no kind? In a word who can make any positive assertion concerning His essence or quality or state or movement? Nay He alone shall affirm anything regarding Himself since He alone has unerringly exact knowledge of His own nature.<sup>58</sup>

Men who swear by G-d are men with no regard to his Holiness and sanctity. Their words are an affront to Him and they are not men of good habits or speech. But, as for the wise and perfect, the primal Being is their G-d. Moshe too, let us observe, filled with wonder at the transcendency.

Uncreate, says, "and thou shalt swear by His Name" (Deut. 6:13), not "by Him," for it is enough for the created being that he should be accredited and have witness borne to him by the Divine word: but let God be His own most sure guarantee and evidence.<sup>59</sup>

Thus, just as it is applicable and required by hakham Ya'aqob to guard the tongue against lashon HaRa (Evil speech) it is appropriate from the allegorical perspective not appropriate to swear an oath or vow.

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<sup>56</sup> Maimonides, Moses, Touger Eliyahu, Moses Maimonides, and Moses Maimonides, eds. *Pirkei Avot: With the Rambam's Commentary. Including Shemoneh Perakim: The Rambam's Classic Work of Ethics; and Maimonides' Introduction to Perek Chelek Which Contains His 13 Principles of Faith*. New York: Moznaim, p. 28

<sup>57</sup> Philo. (1929–1962). *Philo*. (F. H. Colson, G. H. Whitaker, & J. W. Earp, Trans.) (Vol. 1, pp. 441–443). London; England; Cambridge, MA: William Heinemann Ltd; Harvard University Press.

<sup>58</sup> V 1, p 443

<sup>59</sup> Philo. (1929–1962). *Philo*. (F. H. Colson, G. H. Whitaker, & J. W. Earp, Trans.) (Vol. 1, pp. 441–443). London; England; Cambridge, MA: William Heinemann Ltd; Harvard University Press.

אמן ואמן סלה

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## 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?
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## Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléché HaOlám,  
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.  
Barúch Atáh Adonái, Notén HaToráh. Amen!  
Blessed is Ha-Shem our God, King of the universe,  
Who has given us a teaching of truth, implanting within us eternal life.  
Blessed is Ha-Shem, Giver of the Torah. Amen!

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

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**Next Sabbath:**

**"HaAzinu HaShamayim" - "Give ear, O heavens"**

Shabbat	Torah Reading:	Weekday Torah Reading:
הָאֲזִינוּ הַשָּׁמַיִם		<b>Saturday Afternoon</b>
<b>"HaAzinu HaShamayim"</b>	Reader 1 – D'barim 32:1-6	Reader 1 – D'barim 33:1-3
<b>"Give ear, O heavens"</b>	Reader 2 – D'barim 32:7-12	Reader 2- D'barim 33:4-6
<b>"Prestad atención, oh cielos,"</b>	Reader 3 – D'barim 32:13-18	Reader 3- D'barim 33:1-7
D'barim (Deut.) 32:1-52	Reader 4 – D'barim 32:19-28	
	Reader 5 – D'barim 32:29-39	<b>Monday &amp; Thursday Mornings</b>
Psalms 146:1 –147:20	Reader 6 – D'barim 32:40-43	Reader 1 – D'barim 33:1-3
Ashlam.: Is 1:2-9 + 16-27	Reader 7 – D'barim 32:44-52	Reader 2- D'barim 33:4-6
	Maftir – D'barim 32:48-52	Reader 3- D'barim 33:1-7
N.C.: Mark 16:17-18; Lk. 10:17-20; James 5:12-18	Is 1:2-9 + 16-27	

**Shalom Shabbat!**

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