

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
I Adar 18, 5779 – Feb.. 22/23, 2019	Fourth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

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

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

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

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

willed, and we will say, Amen ve Amen!

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

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

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

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

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

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

Sabbath:

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

Shabbat	Torah Reading:	Weekday Torah Reading:
הָאֲזִינוּ הַשָּׁמַיִם		Saturday Afternoon
"HaAzinu HaShamayim"	Reader 1 – D'barim 32:1-6	Reader 1 – D'barim 33:1-3
"Give ear, O heavens"	Reader 2 – D'barim 32:7-12	Reader 2- D'barim 33:4-6
"Prestad atención, oh cielos,"	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	Monday & Thursday Mornings
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	

Summary of the Torah Seder – D'barim (Deut.) 32:1-52

- The Song of Moses – Deut. 32:1-44
 - Appeal to the Universe for Attention – Deut. 32:1-3
 - God's Faithfulness and Israel's Folly – Deut. 32:4-6
 - The Lesson of History – Deut.,32:7-14
 - Israel's Ingratitude – Deut. 32:15-18
 - The Merited Punishment – Deut. 32:19-25
 - The Stay of God's Vengeance – Deut. 32:26-33
 - The Lot of Israel's Enemies – Deut. 32:34-42
 - Conclusion of the Song – Deut. 32:43
- The Law is Israel's Life – Deut. 32:45-47
- Moses Ordered to Ascend Mt. Nebo – Deut. 32:48-52

Reading Assignment:

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

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

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

Vol. 19 – "Deuteronomy – V – Repentance & Blessing," pp. 32-90.

Blessings Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing 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!

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 32:1-52

Rashi	Targum Pseudo Jonathan
1. Listen, O heavens , 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

Rashi	Targum Pseudo Jonathan
	<p>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: 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 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.</p>
<p>2. My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass.</p>	<p>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.</p>
<p>3. When I call out the name of the Lord, ascribe greatness to our God.</p>	<p>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.</p>
<p>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.</p>	<p>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 whom no iniquity comes forth, pure and upright is He.</p>
<p>5. Destruction is not His; it is His children's defect you crooked and twisted generation.</p>	<p>5. The beloved children have corrupted their good works, a blemish is found upon them; a perverse generation which have altered their works; so will the order of this world's judgment be altered upon them.</p>
<p>6. Is this how you repay the Lord, you disgraceful, unwise people?! Is He not your Father, your Master? He has made you and established you.</p>	<p>6. Can you indeed so requite the Name of the Word of the LORD, O foolish people, and receive the Law, yet not be made wise? Is He not your Father who bought you, who created you and established you?</p>
<p>7. Remember the days of old; reflect upon the years of [other] generations. Ask your father, and he will tell you your elders, and they will inform you.</p>	<p>7. Remember the days of old; consider the years of every generation; read the books of the Law, and they will teach you, and the books of the Prophets, and they</p>

Rashi	Targum Pseudo Jonathan
	will tell you.
8. When the Most High gave nations their lot, when He separated the sons of man, He set up the boundaries of peoples according to the number of the children of Israel.	8. When the Most High made allotment of the world unto the nations which proceeded from the sons of Noach, in the separation of the writings and languages of the children of men at the time of the division, He cast the lot among the seventy angels, the princes of the nations with whom is the revelation to oversee the city, even at that time He established the limits of the nations according to the sum of the number of the seventy souls of Israel who went down into Mizraim.
9. Because the Lord's portion is His people Jacob, the lot of His inheritance.	9. And when the holy people fell to the lot of the LORD of all the world, Michael opened his lips and said: Let the good portion of the Name of the LORD's Word be with Him. Gabriel opened his lips with thanksgivings, and said, Let the house of Jacob be the lot of His inheritance.
10. He found them in a desert land, and in a desolate, howling wasteland. He encompassed them and bestowed understanding upon them; He protected them as the pupil of His eye.	10. He found them dwelling in the wilderness, in the solitude, the place of howling demons and thorns, the place of thirsting; He overspread them with His seven glorious clouds; He taught them His Law; He kept them as the Shekinah keeps the apple of His eye.
11. As an eagle awakens its nest, hovering over its fledglings, it spreads its wings, taking them and carrying them on its pinions.	11. As an eagle stirs up and cares for his nest, and hovers over his young, so did His Shekinah stir up the tents of Israel, and the shadow of His Shekinah overspread them; and as an eagle outstretches his wings over his young ones, bares them and carries them upon his wings, so bare He them and carried them, and made them dwell upon the strong places of the land of Israel.
12. [So] the Lord guided them alone, and there was no alien deity with Him.	12. The Word of the LORD made them to dwell in His land, nor suffered any among them to be the followers of strange worship.
13. He made them ride upon the high places of the earth, that they would eat the produce of the field. He let them suck honey from a rock, and oil from the mighty part of the crag.	13. He made them to dwell in the strong places of the land of Israel, and gave them to eat of the goodly produce of His field, and nourished them with the honey of its fruits which grow even upon the rocks with the oil of its olive trees, and from branches (growing) out of the rocks.
14. The cream of cattle and the milk of sheep, with the fat of lambs and rams of Bashan and he goats, with kidneys of wheat, and it [the congregation of Israel] would drink the blood of grapes [which was] as the finest wine.	14. He gave them rich butter of kine from the spoil of their kings, and the fat of the firstlings of the sheep from the prey of their sultans, with the choice rams and goats of the flocks of Mathnan. Mosheh the prophet said: If the people of Israel will observe the precepts of the Law, it is foretold that their wheat granary will be like the kidneys of oxen, and that from one bunch of grapes will come forth a kor of red wine.
15. And Jeshurun became fat and rebelled; you grew	15. But the house of Israel grew rich and wicked; they

Rashi	Targum Pseudo Jonathan
fat, thick and rotund; [Israel] forsook the God Who made them, and spurned the [Mighty] Rock of their salvation.	prospered much and possessed wealth, and forsook the worship of Elohim who created them, and provoked Him to anger who redeemed them.
16. They provoked His zeal with alien worship; they made Him angry with abominations deeds.	16. They moved Him to jealousy with strange worship, by their abominations they made Him angry.
17. They sacrificed to demons, which have no power, deities they did not know, new things that only recently came, which your forefathers did not fear.	17. They sacrificed to idols, resembling devils, in whom there is no profit, to idols which they had not known, new gods lately made, with which your fathers had nothing to do;
18. You forgot the [Mighty] Rock Who bore you; you forgot the God Who delivered you.	18. But the adorable Strong One who created you have you forgotten; of the word of Elohim who strengthened you so often have you been forgetful.
19. And the Lord saw this and became angry, provoked by His sons and daughters.	19. And when it was manifest before the LORD, He was wroth, provoked thereto by His beloved children who were called upon His Name son and daughters.
20. And He said, "I will hide My face from them. I will see what their end will be, for they are a generation of changes; they are not [recognizable] as My children whom I have reared.	20. And He said, I will take away from them the favour of My countenance; it will be seen what will be the end; for they are a perverse generation, children who have not faith.
21. They have provoked My jealousy with a non god, provoked My anger with their vanities. Thus, I will provoke their jealousy with a non people, provoke their anger with a foolish nation.	21. They have made Me jealous by that which is not God, they have angered Me by their vanities: I also will provoke them to jealousy by a people which has not been a people, by the foolish Babylonian people will I provoke them.
22. For a fire blazed in My wrath, and burned to the lowest depths. It consumed the land and its produce, setting aflame the foundations of mountains.	22. For an east wind strong as fire will go out before Me, and blaze in the might of My anger, and burn to the lowest hell; it will consume the land with its produce, and set the foundations of the mountains in flame.
23. I will link evils upon them. I will use up My arrows on them.	23. And when they dwell in Babel they will serve their idols; for I have spoken in My Word to array calamities against them, the plague-arrows of My vengeance to destroy them,
24. They will sprout hair from famine, attacked by demons, excised by Meriri. I will incite the teeth of livestock upon them, with the venom of creatures that slither in the dust.	24. I will make them go into captivity in Media and Elam, in the captivity of Babel, the house of Agag who are like demons gaping with famine, and to corpses devoured by birds, and to stricken evil spirits of the noon, to Lillit and to spirits big with evil. And the Javanaee (Greeks) who bite with their teeth like wild beasts will I send against them, and will shake them by the hand of the Syrians venomous as basilisks, the serpents of the dust.
25. From outside, the sword will bereave, and terror from within; young men and maidens, suckling babes with venerable elders.	25. A people who will come from beyond the land of Israel will consume them with the stroke of the sword, and those who are left in the land of Israel will I throw into the terror of death, in the chambers here and there where they sleep; their young men will perish,

Rashi	Targum Pseudo Jonathan
	their maidens, their sucklings, with their men and their elders.
26. I said that I would make an end of them, eradicate their remembrance from mankind.	26. I have spoken in My Word to withhold from them My Holy Spirit; I will make them weak; as a man who reaps his field leaves but one upon the ground, so will I abolish their memory from the book of the genealogy of mankind;
27. Were it not that the enemy's wrath was heaped up, lest their adversaries distort; lest they claim, "Our hand was triumphant! The Lord did none of this!"	27. but for the wrath of the enemy, and that their oppressors would glorify themselves against Me, and say, Our hand has taken vengeance upon our adversaries, and all this has not been decreed by the LORD;
28. For they are a nation devoid of counsel, and they have no understanding.	28. for they are a people lost to good counsel and void of understanding.
29. If they were wise, they would understand this; they would reflect upon their fate.	29. O that they were intelligent in the Law, and that they understood what they will become in their latter end!
30. How can one [person] pursue a thousand, and two put ten thousand to flight, unless their [Mighty] Rock has sold them out, and the Lord has given them over?	30. How will one foe pursue a thousand of them, and two put ten thousand of them to flight, unless He who is their strength deliver them, and the LORD avenge them!
31. For their rock is not like our [Mighty] Rock. Nevertheless, our enemies sit in judgment.	31. For the idols of the Gentiles are not as He who is the Strength of Israel; for the Strength of Israel, when they have sinned, brings punishment upon them; but when they stretch forth their hands in prayer, He answers and delivers them. But, the idols of the peoples of strange worships are of no use: but because we have provoked Him, and have not returned to His service, our adversaries are our witnesses and our judges.
32. For their vine is of the vine of Sodom, and of the field of Gemorrah; their grapes are grapes of rosh, and they have bitter clusters.	32. For the works of this people are like the works of the people of Sedom, and their evil counsels like those of the people of Amorah; their wicked thoughts are as serpents heads; bitter therefore to them is their punishment which makes desolate.
33. Their wine is the bitterness of serpents, and the bitterness of the ruthless cobras.	33. Behold as the bitterness of serpents when they come forth from their wines, so will be the bitter cup of the curse which they are to drink in the day of their punishment, and cruel as the head of asps.
34. Is it not stored up with Me, sealed up in My treasuries?	34. Are not their secret works all known before Me? Sealed and laid up Are they in My treasury!
35. Vengeance is poised with Me, and it will pay at the time their foot stumbles. For the appointed day of their reckoning is near, and what is destined for them hastens.	35. Vengeance lies before Me, and I will recompense them at the time when their foot will move to the captivity; for the day of their destruction is coming near, and the evil which is prepared for them makes haste.
36. When the Lord will judge His people, and will	36. For the Word of the LORD adjudges in His mercy the

Rashi	Targum Pseudo Jonathan
reconsider His servants, when He sees that the power is increasing, and none is controlled or strengthened.	judgement of His people Israel, and for the evil He has appointed upon His servants there will be repentance before Him; for He knows that in the time when they have sinned the stroke of their enemies will be heavy upon them, and help have passed away from their hands, and the faithful will have failed with their good works and be scattered and forsaken.
37. Then He will say, "Where is their deity, the rock in which they trusted,	37. And the enemy will say, Where is the fear of Israel, their Strength in whom they confided,
38. who ate the fat of their sacrifices and drank the wine of their libations? Let them arise and help you! Let them be your shelter!	38. who ate the fat of their sacrifices, and drank the wine of their libations? Let Him now rise up and help you, let Him shield you by His Word.
39. See now that it is I! I am the One, and there is no god like Me! I cause death and grant life. I strike, but I heal, and no one can rescue from My Hand!	39. When the Word of the LORD will reveal Himself to redeem His people, He will say to all the nations: Behold now, that I am He who Am, and Was, and Will Be, and there is no other God beside Me: I, in My Word, kill and make alive; I smite the people of the Beth Israel, and I will heal them at the end of the days; and there will be none who can deliver them from My hand, Gog and his armies whom I have permitted to make war against them.
40. For I raise up My hand to heaven, and say, 'As I live forever.'	40. I have lifted My hand with an oath to heaven, and have said, As I exist, I will not abolish My oath forever.
41. When I sharpen the blade of My sword, and My hand grasps judgment, I will bring vengeance upon My adversaries and repay those who hate Me.	41. If I whet my sword, as lightning it will prevail in the judgment of My hand. I will return retribution on them who afflict My people, and repay to their enemies the hire of their wickedness. I will make My arrows drunk with the blood of their slain, and the captivity of their hosts will be the punishment of My people's foes.
42. I will intoxicate My arrows with blood, and My sword will consume flesh, from the blood of the slain and the captives, from the first breach of the enemy.'	42. I will make My arrows drunk with their blood, and My sword will consume their flesh; with the blood of the destroyers of My people, their captives, and the chieftains of their hosts.
43. Sing out praise, O you nations, for His people! For He will avenge the blood of His servants, inflict revenge upon His adversaries, and appease His land [and] His people.	43. Rejoice, you nations, (and) you people of Beth Israel; for the blood of His servants which was shed, He has avenged. He has kept (in mind) and returned just vengeance upon His adversaries, and by His Word will He make Atonement for His land, and for His people.
44. And Moses came and spoke all the words of this song into the ears of the people he and Hoshea the son of Nun.	44. And Mosheh came from the tabernacle of the house of instruction, and spoke all the words of this hymn, in the hearing of the people, he and Jehoshua bar Nun.
45. And Moses finished speaking all these words to all Israel.	45. And Mosheh made an end of speaking all these words with all Israel,
46. And he said to them, "Set your hearts to all of the words which I bear witness for you this day, so that you may command your children to observe to do all	46. and said to them: Apply your heart to all the words with which I bear witness to you this day, that you may dictate them to your children, so that they may

Rashi	Targum Pseudo Jonathan
the words of this Torah.	observe and do all the words of this Law.
47. For it is not an empty thing for you, for it is your life, and through this thing, you will lengthen your days upon the land to which you are crossing over the Jordan, to possess it. "	47. For there is no vain word in the Law, unless to them who transgress it; for it is your life, and by this Word you will prolong days upon the land that you pass over Jordan to inherit.
48. And the Lord spoke to Moses on that very day, saying,	48. And the LORD spoke with Mosheh on the seventh of the month Adar , on the same day, saying,
49. Go up this Mount Avarim [to] Mount Nebo, which is in the land of Moab, that is facing Jericho, and see the Land of Canaan, which I am giving to the children of Israel as a possession,	49. It was when the Word of the LORD had said to him, Go up to this mount Ibraee, the mountain of Nebo, and he thought in his heart, and said, Perhaps this up-going will be like that to Mount Sinai; and he said, I will go and sanctify the people; but the Word of the Lord said to him, Not so at all, but, Go up and view the land of Kenaan, which I have given to the children of Israel for an inheritance.
50. And die on the mountain upon which you are climbing and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people.	50. And you will sleep in the mountain to which you go up, and be gathered to your people, even you, as Aharon your brother has slept in the mountain of Omanos, and has been gathered unto his people. Mosheh at once opened his mouth in prayer, and said, LORD of all the world, I entreat that I may not be as a man who had one only son, who being in captivity, he went and redeemed him with great price; he taught him wisdom and art, espoused him to a wife, planted for him a royal tower, built him a marriage house, prepared for him the bed, invited his companions, baked his bread, slew his victims, and mixed his wine; yet, when the time came for his son to make glad with his wife, and the guests were about to consecrate the feast; then was that man required to go to the house of judgment, before the king and be punished with the judgment of death; neither would he delay to execute his sentence that he might see the happiness of his son. So have I laboured for this people; I have led them by Your Word out of Mizraim, and built for this people; I have taught them Your Law built for them the tabernacle to Your Name; but now that the time has come to pass the Jordan, I am punished with death! Let it please You to withhold from me this sentence until I have passed the Jordan, to see the good of Israel before I die.
51. Because you betrayed Me in the midst of the children of Israel at the waters of Merivath Kadesh, [in] the desert of Zin, [and] because you did not sanctify Me in the midst of the children of Israel.	51. The LORD of the world answered him, and said: Because you did prevaricate with My Word In the midst of the children of Israel, at the Waters of Contention at Rekem in the desert of Zin, and did not sanctify Me among them;
52. For from afar, you will see the land, but you will not	52. therefore you may look over against it, but will not

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come there, to the land I am giving the children of Israel.	enter into the land that I give unto the children of Israel.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary for: D'barim (Deut.) 32:1-52

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 (לְקַחֵי) , 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. יַעֲרַף, meaning, "dripping." Similar to this [are the verses]: and "will drip (וְיַעֲרַף) fatness" (Ps. 65:12), [where the root עָרַף is equivalent to עָרַף]; "will drip (וְיַעֲרַף) 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. כְּשֶׁעִירָם. This is an expression similar to, "storm (סְעָרָה) wind" [since ס and ש are interchangeable. Accordingly,] the Targum renders [כְּבִשְׁעִירָם]: 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. וּכְרִבִּיבִים, drops of rain. It appears to me that [a raindrop] is called רִבִּיב because it shoots (רוֹבֵה) down like an arrow, as Scripture states, "an archer קִשֵּׁת" (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 עֵשֶׂבֶת and each species is called עֵשֶׂבֶת [while עֵשֶׂבֶת 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."

a faithful God [Faithful] to reward the righteous their due in the world-to-come. And even though He defers their reward, in the end He will fulfill (לְאַמֵּן) His words.

without injustice Even to the wicked; God rewards them in this world for [any] meritorious deeds [they might have performed].-[Sifrei 32:4]

He is righteous and upright All acknowledge God's judgment meted out to them to be just (צַדִּיק) , and therefore fitting and upright (יָשָׁר) for them. [That is, God is declared] just (צַדִּיק) by people, and He is upright (יָשָׁר) , and it is fitting to declare God as righteous.

5 Destruction is not His Heb. שְׁחַת לוֹ לֹא, [to be understood] as the Targum renders it: תְּבִילוֹ לְהוֹן לֹא לִיהּ, "Destruction is theirs, not His!"

it is His children's defect They were God's children, and the destruction they wrought is their blemish.

it is His children's defect The destruction was His children's blemish, not His blemish.

crooked generation Heb. דוֹר עִקְשׁ וּפְתִילָתַל, a crooked and perverted [generation]. [The word עִקְשׁ is similar [in meaning] to [the verse], "and pervert (יַעֲקֹשׁוּ) all honesty" (Micah 3:9). We find [a similar expression] in the language of the Mishnah: "a weasel... because its teeth are bent (עִקְוִמוֹת) and crooked (עִקְוִשׁוֹת) .-[Chul. 56a]

and twisted antortiliyez [in Old French, like the English "tortuous"], just as [in the manufacture of a candle,] the

wick (פְּתִיל) is braided and [then it] is “twisted” around a [central] strand. The word לַלְתָּלֵל falls under the category of word stems that contain doubled letters [i.e., where the two last letters of the root are doubled], such as: “dark green (יִרְקָרֵק) ... dark red (אֲדָמָדָם) ” (Lev. 13:49), “engulfed (סָחַרְחַר) ” (Psalms 38:11), and “round (סָגְלָגַל) ” (Targum Jonathan on I Kings 7:23, Ned. 66b).

6 Is this how you repay the Lord This should be read as a question: “[Why] are you doing such saddening things before God? He has the power to punish you, [nevertheless] He has bestowed all these favors upon you. [Is this the way you repay Him for those favors?]”-[Sifrei 32:6]

you disgraceful... people who have forgotten all that has been done for them.

unwise [because you do not] understand the outcome, since it is in God’s power to do them good or evil [according to their actions].-[Sifrei 32:6]

Is He not your father, your Master? [The word קָנָךְ means:] Who acquired (קָנָךְ) you; [alternatively it means:] Who nested you (קָנָךְ) in a nest (קֶן) of rocks and in a strong land; [alternatively it means:] Who has rectified you (תִּקְנָךְ) with every type of reparation (תִּקְנָה) .

He made you A [special] nation among nations,

and established you After [making you a special nation, God established you] upon every kind of firm base and foundation (בֵּן) [i.e., made you self-contained]: your kohanim are from among yourselves; your prophets are from among yourselves, and your kings are from among yourselves. [Indeed, you are like] a city from which all [resources] are [drawn].-[Sifrei 32:6]

7 Remember the days of old what God did to past generations who provoked Him to anger.

reflect upon the years of [other] generations [i.e.,] the generation of Enosh, whom [God] inundated with the waters of the ocean, and the generation of the Flood, whom [God] washed away. Another explanation is: [If] you have not set your attention to the past, then “reflect upon the years of generations,” i.e., to recognize the future, that He has the power to bestow good upon you and to give you as an inheritance the days of the Messiah and the world-to-come.-[Sifrei 32:6]

Ask your father These are the prophets, who are called “fathers,” as Scripture states regarding [Elisha’s crying out to] Elijah, **“My father, my father, the chariot of Israel!”** (II Kings 2:12).

your elders These are the Sages.-[Sifrei 32:7]

and they will inform you the events of the former times.

8 When the Most High gave nations their lot When the Holy One, Blessed is He, gave those who provoked Him to anger their portion, He flooded them and drowned them [i.e., that was their lot].

when He separated the sons of man When [God] scattered the Generation of the Dispersion [which built the tower of Babel], He had the power to remove them from the world [altogether], but He did not do so. Rather, “He set up the boundaries of peoples,” [i.e.,] He let them remain in existence and did not destroy them.

according to the number of the children of Israel [God let man remain in existence] for the sake of a [small] number of the children of Israel who were destined to descend from the children of Shem, and [the sake of] the

number of the seventy souls of the children of Israel who went down to Egypt, He “set up the boundaries of peoples,” [i.e., He separated man into seventy nations with] seventy languages.

9 Because the Lord's portion is His people And why did God go to all this effort [to save mankind]? “Because the Lord's portion” was hidden within them [i.e., mankind] and was destined to come forth. And who is God's portion? “His people.” And who is His people?

Jacob, the lot of His inheritance And he is the third among the Patriarchs. He is endowed with a threefold [parcel] of merits: The merit of his grandfather, the merit of his father, and his own merit—thus, totaling three, **like a rope (תָּבַל) composed of three strands [twined together for added strength]** (Sifrei 32:9). Thus, it was [only] Jacob and his sons who became God's inheritance, not Ishmael, the son of Abraham, and not Esau, the son of Isaac.

10 He found them in a desert land God found them [i.e., Jacob's sons] faithful to Him in a desert land, for they accepted His Torah, His sovereignty, and His yoke upon themselves—something that Ishmael and Esau did not do, as Scripture states, “The Lord... shone forth from Seir to them, and appeared from Mount Paran” (Deut. 33:2). [The Sages (Sifrei Deut. 33:2, Tanchuma Beracha 4) explain this to mean: God first went to the children of Esau (Seir) and offered them the Torah, but they refused to accept it; then He went and offered it to the children of Ishmael (Paran), and they also refused. See Rashi on that verse.]

and in a desolate, howling wasteland An arid, desolate land, a place of howling (לָלַי) jackals and ostriches. Yet even there, Israel followed their faith. They did not say to Moses, “How can we go out into the deserts, a place of drought and desolation?” The verse attests to this: “When you went after Me in the desert” (Jer. 2:2).

He encompassed them There [in the desert], [God] encompassed [Israel], surrounding them by [protective] clouds; He surrounded them with divisions in four directions, and He surrounded them with the underside of the mountain [Sinai], which He overturned [i.e., suspending it] over them like a tub [see Rashi on Exod. 19:17].-[Sifrei 32:10]

and bestowed understanding upon them There [God bestowed upon them] Torah and understanding.

He protected them from snakes, serpents, and scorpions, and from [hostile] nations.

as the pupil of his eye This refers to the black part of the eye, from which the light is reflected outward. Now, Onkelos renders וְיִמְצְאוּהוּ: “He provided their needs,” that is, God provided Israel with all their needs in the desert. [The use of the word יִמְצְאוּ similar to [its use in the verses], “[Will flock and cattle be slaughtered for them] to provide (וְיִמְצְאוּ) them?” (Num. 11:22), and “The mountain is not enough (אֵינָהּ) for us” (Josh. 17:16).

He encompassed them [Rendered by Onkelos:] “He made them encamp round about His Divine Presence”—the Tent of Meeting [where the Divine Presence rested] was in the middle [of the camp] and the four divisions [i.e., the tribal camps, surrounded it] from all four directions.

11 As an eagle awakens its nest He guided them [Israel] with mercy and compassion like an eagle, which is merciful towards its own fledglings and does not enter its nest suddenly. [Rather,] it beats and flaps its wings above its young between one tree and another, between one branch and another, in order that its young should awaken and have the strength to receive it.

awakens its nest [I.e.,] it awakens its fledglings.

hovering over its fledglings [The eagle] does not impose its [whole] body upon them. Rather, it hovers above

them, touching them and yet not quite touching them. So too, is the Holy One, Blessed is He. [As in the verse:] "We did not find the Almighty great in power" (Job 37:23). When He came to give the Torah to Israel, He did not reveal Himself to them from one direction [thus concentrating His power at one point, as it were], but rather, from four directions, as Scripture states, "The Lord came from Sinai, and shone forth from Seir to them, and appeared from Mount Paran" (Deut. 33:2). [This accounts for three directions.] The fourth direction is referred to in [the verse], "God comes from Teman" (Hab. 3:3). -[Sifrei 32:11]

spreading its wings, taking them When it [the eagle] comes to move [its fledglings] from place to place, it does not pick them up with its feet, as do other birds. Other birds are afraid of the eagle, which soars very high and flies above them. For this reason, it [the other bird] carries them with its feet because of the eagle [above them]. The eagle, however, is afraid only of an arrow. Therefore, it carries its young on its wings, saying, "It is better that an arrow pierce me, rather than pierce my young." So too, the Holy One, Blessed is He, [says]: "I carried you on eagles' wings" (Exod. 19:4). [i.e.,] when the Egyptians pursued [the children of Israel] and overtook them at the [Red] Sea, they cast arrows and catapulted rocks [at Israel]. Immediately, "The angel of God moved... [behind them... and the pillar of cloud] came between the camp of Egypt [and the camp of Israel]" (Exod. 14:19-20) [for Israel's protection].-[Mechilta 19:4] 12 [So]

the Lord guided them alone God guided them safely and alone in the desert.

and there was no alien deity with him Not one of the deities of the nations had the power to display its might and to wage war with them [i.e., with Israel]. Our Rabbis, however, explained [this whole verse] as referring to the future [i.e., "(So) the Lord will guide them...."] (Sifrei 32:12), and Onkelos renders [this verse] likewise. But I say that these are words of reproof. [Moses] called upon heaven and earth as witnesses, and this song [i.e., parashath Ha'azinu] would [also] be a witness, that eventually [Israel] would betray [God], and they would neither remember what God did for them in the past [generations], nor [would they bear in mind] what He was destined to do to them. Hence, this [verse] should be understood to refer to both [the past and the future]. And [therefore] this whole passage is apropos of [the phrase]: "Remember the days of old; reflect upon the years of [other] generations" (verse 7)—thus [God] did for them, and thus will He do for them in the future. [The passage is admonishing Israel:] They should have remembered all this.

13 He made them ride upon the high places of the earth This entire verse is to be understood as rendered by the Targum [i.e., referring to the Land of Israel].

He made them ride [upon the high places] [referring to] the Land of Israel, because it is higher than all other countries.-[Sifrei 32:13]

that they would eat the produce of the field These are the fruits of the Land of Israel which are quicker to bud (נוב) and to ripen than any of the fruits of [other] countries.

He let them suck honey from a rock It once happened in [a place in Israel called] Sichni, that a man said to his son, "Bring me pressed figs from that barrel." The son went [to the barrel, but instead of finding pressed figs,] he found honey flowing over its brim. The son retorted, "But this is [a barrel] of honey [not figs]!" His father responded, "Dig your hand deep into the barrel, and you will bring up pressed figs from it!" [Pressed figs are as hard as a rock. Thus, we have an illustration in the Land of Israel of "sucking honey from a rock."]-[Sifrei 32:13]

upon the high places of the earth Heb. בְּמוֹתָי. [This is] an expression denoting height.

of the field Heb. שָׂדֵי, like שָׂדֶה, field.

from the mighty part of the crag meaning: The hard and strong part of a rock. [Rashi now proves that the word חֲלָמִישׁ is in the construct state, thus rendered as "the might part of."] When [חֲלָמִישׁ] is not connected with the word that follows it [i.e., in the absolute state], it is vowelized: "חֲלָמִישׁ." However, when it is connected to the word that follows it [i.e., in the construct state, as here], it is vowelized: חֲלָמִישׁ

and oil from the mighty part of the crag This refers to the olives of [the place in Galilee called] Giscala.-[Sifrei 32:13]

14 The cream of cattle and the milk of sheep This took place in the days of Solomon, as Scripture states: "[And Solomon's provision for one day consisted of...] ten fat cattle (בְּקָרָה) , and twenty cattle (בְּקָרָה) from the pasture, and one hundred sheep (צֹאֵן) " (I Kings 5:2-3). -[Sifrei 32:14]

with the fat of lambs This took place in the days of the Ten Tribes [i.e., the period of the Northern Kingdom in Israel], as Scripture states: "And who eat lambs (בְּרִים) from the flock" (Amos 6:4). -[Sifrei 32: 14]

fat kidneys of wheat This took place in the days of Solomon, as Scripture states: "And Solomon's provision for one day consisted of [thirty kor of fine flour...]" (I Kings 5:2). -[Sifrei 32:14]

and it [...] would drink the blood of grapes [...] as the finest wine [This took place] in the days of the Ten Tribes [i.e., the period of the Northern Kingdom in Israel, as Scripture states]: "Who drink [wine] in wine-casks" (Amos 6:6). -[Sifrei 32:14]

The cream of cattle Heb. חֲמֵצֵת בְּקָרָה. This is the cream, which is scooped from the top of the milk.

and the milk of sheep Heb. וְחֵלֵב צֹאֵן, the milk of sheep. [The word for milk here is in the construct state. Accordingly,] when it is connected [to the word that follows it, as in our verse: "the milk of sheep,"] it is vowelized: חֵלֵב, as in "in the milk of (בְּחֵלֵב) its mother" (Deut. 14:21).

lambs Heb. בְּרִים, lambs.

and rams Heb. וְאֵילִים, [to be understood] according to its apparent meaning. [In certain contexts, the word אֵילִים refers to lambs, but since here the previous word (בְּרִים) means lambs, the word אֵילִים has its usual meaning, i.e., rams].

rams of Bashan [The rams bred in Bashan] were fat.

kidneys of wheat Wheat as fat as the fat of kidneys (בְּלֵיוֹת) , and whose kernels are as large as kidneys.-[Sifrei 32:14]

the blood of grapes They would drink good wine, the flavor would be that of a wine of high esteem.

[which was] as the finest wine Heb. חֲמֵרָה, wine in Aramaic. This is not a noun, but rather [an adjective], meaning: "superlative in taste," vinos in Old French, good, strong, foaming. [In addition to the explanation of these verses (13-14) above,] one may alternatively understand these two verses according to the Targum of Onkelos: אֲנִשְׁרֹנוּן עַל אֲרְעָא וְגו' , "He made them dwell upon the strong places of the earth..." [See Onkelos for the full rendition.]

15 you grew...thick Heb. עֲבִיבָה, an expression stemming from the word עֹבִיבָה, "thickness."

you grew...rotund Heb. כְּשִׁיבָה, similar to the word כִּסְיָה ["cover," since כס and ש are interchangeable]. This has the

same meaning as in the verse, "For he has covered (בָּסָה) his face with his fat" (Job 15:27), like a person who is full of fat inside and whose flanks therefore have folds [of fat] outside. This is like [the continuation of that verse], "and he made folds of fat upon his flanks." (Job 15:27). - [Sifrei 32:15]

you grew... rotund [The root form בָּשָׂה סָכַסָּה can take on a simple conjugation meaning "to cover." As [the verse], "But a prudent man covers (וּבָסָה) shame" (Prov. 12:16). However, if בָּשָׂה had been written with a dagesh [in the "sin"], this would [represent the piel conjugation, i.e., making the verb transitive in form and thus] have the meaning: "You have covered someone [or something] else." As in [the previously quoted verse], "For he has covered his face" (Job 15:27) [where the word "covered" is written as בָּסָה, with a dagesh in the "samech." Thus here, since there is no dagesh in the "sin," the verb is intransitive, and literally means: "You are covered with fat folds."]

and spurned the [Mighty] rock of their salvation They disgraced and despised Him, as Scripture states, "[about twenty-five men] with their backs towards the Heichal of the Lord..." (Ezek.8:16). [The prophet Ezekiel was shown these treacherous men, who had their backs to the Temple in the west, and were bowing down to the sun in the east. He was shown other abominable acts as well. However,] there can be no more despicable act than this.- [Sifrei 32:16]

16 They provoked his zeal Heb. וַיִּקְנֵאוּ, they provoked His anger and His zeal (קִנְיָהוּ) .

with abominations With abominable deeds, such as homosexuality and sorcery, which are described [by Scripture] as תּוֹעֵבָה, "abominations."-[Sifrei 32:16]

17 which have no power Heb. לֹא אֵלֶיהָ. As the Targum renders it: "which have no power." For if they had power, God's jealousy would not have been doubled as it is now.-[see Sifrei 32:17]

new things that only recently came [These deities were so recent, that] even the heathen nations were not familiar with them. Indeed, if a heathen saw them, he would say, "This is a Jewish idol!"-[Sifrei 32:17]

which your forefathers did not fear Heb. לֹא שָׁעְרוּם. This means: Which your forefathers did not fear. [More literally, it means:] "Their hair (שָׁעַר) did not stand up on end because of these deities." It is the nature of a person's hair to stand up out of of fear. Thus [the word שָׁעְרוּם] is explained in Sifrei (32:17). The word שָׁעְרוּם may also be explained as stemming from [the word שָׁעִירִים in the verse]: "And שָׁעִירִים will dance there" (Isa. 13:21), where שָׁעִירִים are demons. [Thus, our verse means:] "Your forefathers did not make such demons."

18 You forgot Heb. תִּשְׁכַּח, you have forgotten. However, our Rabbis explained this word homiletically to mean: When God comes to bestow good upon you, you provoke Him to anger, and weaken (מִתְיַשֵּׁין) His power, as it were, to do you good."-[Sifrei 32:18]

the God Who delivered you Heb. מִחֻלְלָךְ. God Who brought you out of the womb. It has the same meaning as the verse, "[The voice of the Lord] makes hinds bring forth young (וְחֹלְלָהּ) " (Ps.29:9), and, "pangs (חִיל) like those of a woman in confinement" (Ps. 48:7).

20 I will see what their end will be [i.e., I will see] what will befall them in the end.

for they are a generation of changes i.e., they change My good will into anger.

they are not [recognizable]... whom I have reared Heb. אֲמָן. My rearing [them] is not recognizable in them, for I taught them a good way, but they deviated from it. אֲמָן is an expression related to "And he reared (אָמַן)

[Hadassah]" (Esther 2:7), nourriture in French. Another explanation of אִמּוּנָה: It is an expression of אִמּוּנָה, faithfulness, which is how the Targum renders it [literally, "children who have no faithfulness"]. At Sinai, they said, "We will do and we will hear," and a short while later, they broke their promise and made the golden calf!"-[Sifrei 32:20]

21 have provoked my jealousy They kindled My anger.

with a non-god With something that is not a god.

with a non-people With a nation that has no name, as Scripture states, "This land of the Chaldeans—this people was not" (Isa. 23:13). And regarding Esau, Scripture states, "You are very despised" (Obad. 1:2).

I will... provoke their anger with a foolish nation These are the heretics. So Scripture states, "The fool (נָבֵל) said in his heart, There is no God!" (Ps. 14:1). -[Sifrei 32:21]

22 blazed Heb. קָדַחָהּ, burned.

and burned within you, to the very foundation.

It consumed the land and its produce i.e., your land and its produce.

setting aflame Jerusalem, which has her foundations set upon the mountains, as Scripture states: "Jerusalem is surrounded by mountains" (Ps. 125:2). -[Sifrei 32:22]

23 I will link evils upon them Heb. אֶקְפֹּא, I will link evil upon evil. [This expression is] similar to the verse, "join (קָפַי) year upon year," (Isa. 29:1) and, "add (קָפַי) the punishment of the unintentional sins," (Deut. 29:18) and, "Add (קָפַי) your burnt-offerings to your sacrifices." (Jer. 7:21). Another explanation: אֶקְפֹּא means, I will consume. This is similar to the verse, "lest you be consumed (תִּקְפָּא) " (Gen. 19:15) [thus, our verse here would mean: "I will use up all evils on them"].

I will use up my arrows on them I will finish up all My arrows on them [i.e., until there are no arrows left, as it were]. This curse, according to [the usual way] retribution [is expressed], is really a[n implied] blessing, namely: [God says,] "My arrows may come to an end, but Israel will not come to an end [i.e., they will never be annihilated].

24 They will sprout hair from famine Heb. מְזֵי רָעַב. Onkelos renders this as: "swollen from famine," but I have no evidence from Scripture for this [translation]. In the name of Rabbi Moses Hadarshan of Toulouse, however, I heard that the expression מְזֵי רָעַב is equivalent to שְׂעִירֵי רָעַב, "hairy from famine," for an emaciated person grows hair on his skin. מְזֵי is Aramaic for hair, as the term מְזֵיָא [in the clause]: דְּהִתְהוּהוּ מְהַפְּרָא בְּמְזֵיָא, meaning "turning over his hair."-[Meg. 18a]

attacked by demons Heb. וילחמי רשף Demons fought (לחם) against them, as Scripture states: "and flying creatures (בְּנֵי רֶשֶׁף) fly upwards" (Job 5:7). These are demons.

excised by Meriri Heb. וקטב מרירי, and excision caused by a demon named מרירי.

excised by Heb. קטב means excision, similar to, "I will decree the grave upon you (קטבך) !" (Hos. 13:14) [In Hebrew, the word for decree is גָּזַרָה, the root of which is גָּרַד, to cut. Hence, its primary meaning is "to cut." There are many such roots in Hebrew, in the Bible, the Mishnah, and the Targum. They all bear the first meaning of

cutting, and the second meaning of a final, permanent decision or ruling. Among them are the following: חלט, כרת, חרץ, צמת, גזר, חקק, פסק.]

the teeth of livestock It indeed once happened that sheep were biting people to death.-[Sifrei 32:24]

with the venom of creatures that slither in the dust Heb. זחלי עפר, the venom of snakes, which crawl on their bellies on the dust.-[Sifrei 32:24] [They crawl] just as the water flows (זחל) upon the ground. The word זחילה denotes the slithering action of water upon the dust [of the ground], and similarly, the way anything slithers and shuffles across the ground to move along [is described as זחילה].

25 From outside, the sword will bereave Outside the city, the sword of hostile troops will bereave them.

and terror from within When you flee, escaping from the sword, the inner recesses (חדרים) of your heart will pound within you out of terror, and you will gradually die from this.-[Sifrei 32:25] Another explanation [ומחדרים אימה]: Within your house, there will be the terror of [impending] fear of plague, as Scripture states, "For death has come up into our windows" (Jer. 9:20). Onkelos renders this in this way. Another explanation of "Outside, the sword will bereave"—[They will be killed by the sword] on account of what they did in the streets (חוצות), as Scripture states, "Corresponding to the number of streets in Jerusalem, you set up altars to the shameful thing." (Jer. 11:13) [And along the same lines,] ומחדרים אימה means: On account of that which they did in the innermost chambers of their houses, as Scripture states, "[Have you seen] what the elders of the house of Israel are doing in the darkness, each one in his paved chambers?" (Ezek. 8:12) -[Sifrei 32:25]

26 I said that I would make an end of them Heb. אפאיהם. I said in My heart, "I will make an end (אפאה) of them." One may also explain אפאיהם to mean: I would make them as פאה [the corners of one's field which are left as ownerless for the poor to collect]; i.e., I will cast them away as ownerless. We find a similarity to this [expression] in Ezra (Neh. 9:22), "And You gave them kingdoms and peoples, and You separated them as ownerless things לפאה." Menachem [ben Saruk] (Machbereth pp. 29, 140) also classified it in this way. [Note that Nehemiah is officially part of the book of Ezra, as in San. 93b. Note also that Menachem's interpretation is not identical with Rashi's.] Others, however, explain the expression according to the rendition of the Targum: My wrath (א) will fall upon them [thereby assuming that the word אפאיהם stems from the root א, anger]. But this is incorrect, for if this were so, our verse should have been written: אפאייהם [with two alephs], one aleph to serve [as the pronominal prefix for "I will,"] and the other aleph as a root letter, like, "I will strengthen you (אאזרך)" (Isa. 45:5); and, "I would encourage you (אאמץך) with my mouth" (Job 16:5). Moreover, the aleph in the middle of the word אפאייהם is completely inappropriate there. [Thus, we can see that Onkelos, in rendering his translation here, could not have meant that the word is simply a form of the stem א. So how does he justify this translation?] Onkelos rendered this expression in accordance with the explanation of the Baraitha [a talmudic source not included in the canon of the Mishnah], which is taught in Sifrei (32:26), This Baraitha divides the word אפאייהם into three separate words, to read: א איהם, which has the meaning, "I said in My anger (א) that I would make them as if they were naught," so that those who behold them would say about them, "Where are they איהם?"

27 Were it not that the enemy's wrath was heaped up Heb. אגור. Were it not that the enemy's wrath was heaped up (אגור) against them to destroy them, and if the enemy would succeed in overtaking them and destroying them, he would attribute the greatness to himself and to his deity, but he would not attribute the greatness to Me [says God]. This, then, is the meaning of...

lest their adversaries distort Heb. פן ינברו צרימו, lest they misconstrue the matter by attributing their might to an alien (נברו), to whom the greatness does not belong. Lest they claim, Our hand was triumphant...!

29 For that nation is

a nation devoid of counsel, and they have no understanding for if they were wise people...

they would understand this namely: "How could one [person] pursue [a thousand...]?" (verse 30)

they would reflect upon their fate They would turn their attention towards thinking carefully about the end of Israel's troubles [that the whole cause is God's punishing Israel, rather than attributing Israel's defeat to their own power].

30 How could one [person] of us

pursue a thousand of Israel?!"

unless their [Mighty] Rock has sold them out, and the Lord has given them over i.e., has sold them out, and given them over into our hands, deliverer in Old French [like the English: to deliver].

31 For their rock is not like our [Mighty] Rock The enemies should have understood all the above, that the Lord gave Israel over [to them], and that victory must not be attributed to them or to their deities. For until now, their deities have achieved nothing against our Rock. Because their rock is not like our Rock. The word **רֹשֶׁת** in Scripture is always an expression meaning **רֹשֶׁת**, rock.

nevertheless, our enemies sit in judgment Nevertheless, now our enemies are judging us. It must be then, that our Rock has given us over to them.

32 For their vine is the vine of Sodom [This verse is] connected to the above [verse 26. The continuity of these verses thus reads as follows:] "I said to Myself that I would make an end of them, eradicate their remembrance from mankind—because their deeds are those of Sodom and Amorah..."

and the field of Heb. **וּמִשְׂדֵּמוֹת**, grain field. It is similar to the verse, "and the field (**וּמִשְׂדֵּמוֹת**) will yield no food" (Hab. 3:17); and, "in the field (**בְּמִשְׂדֵּמוֹת**) of Kidron" (II Kings 23:4).

grapes of rosh [The word **רוֹשׁ** means: A bitter herb. [This has been variantly translated as the cultured poppy, from which opium is extracted, colocynt, and hemlock. See Nature & Man in the Bible, by Yehuda Feliks.]

and they have bitter clusters A bitter drink, which is appropriate for them; their punishment corresponds to their deeds. Onkelos also renders this phrase likewise: "And the punishment of their deeds is like their bitterness."

33 Their wine is the bitterness of serpents [Understand this] as the Targum renders it: **כִּסּ פּוּרְעָנוּתָהוֹן הָא כְּמֵרַת תַּנִּינָא**, which means, "Indeed the cup of their drink of punishment is like the bitterness of serpents."

and the bitterness of [ruthless] cobras is their cup. [The cobra] is ruthless when it bites; [thus, this verse is referring to] a ruthless enemy, who will come and seek out their retribution.

34 Is it not stored up with Me As the Targum renders it, "They think that I have forgotten their [evil] deeds, but these deeds are all locked away and preserved before Me."

Is it not [stored] The fruit of their [bitter] vine and the [bitter] produce of their field are stored up with Me.

35 Vengeance is poised with Me, and it will pay Heb. **וְשִׁלְמִי**. The retribution of vengeance is with Me, prepared

and held in readiness, and it will pay out punishment to them, according to their deeds. [That is to say,] Vengeance will pay the punishment they deserve. [Thus, the word וְשַׁלְּמִים is to be understood as a verb.] However, some explain the word וְשַׁלְּמִים as a noun, equivalent to וְשַׁלְּמוּם, and recompense, the same grammatical form as [the noun in the phrase], "And the [prophetic] word (וְהַדְּבָר) is not in them," (Jer. 5:13) where the word is equivalent to וְהַדְּבָר [i.e., a noun]. And when will I pay them [their punishment]?

at the time their foot stumbles namely, when the merit of their forefathers expires, the merit upon which they are relying.

For the appointed day [of their reckoning] is near As soon as I desire to bring the day of their disaster upon them, this day is near and in readiness before Me, to be brought about by many agents.

and what is destined for them hastens And the things that are destined to come hasten [in coming].

hastens Heb. וְהָסֵף, as in the verse, "Let him hurry, hasten (וְהָסֵף) " (Isa. 5:19). Until here, Moses testified against them with words of reproof, that this Song should be a witness for Israel's reproof, i.e., when punishment would come upon Israel, they would know that I told them about this from the very beginning. From here onwards, he testifies to Israel with words of comfort, about things that would come upon them at the conclusion of the retribution, like everything he stated earlier: "And it will be, when all these words happen to you—the blessing and the curse... then, the Lord, your God, will bring back your exiles..." (Deut. 30:1-3).

36 When the Lord will judge His people i.e., When God will exact judgment upon Israel by bringing upon them these aforementioned sufferings. Similar to this is the verse, "For through these He judges (וְיָדִין) peoples" (Job 36:31), i.e., He chastises peoples. The word וְכִּי here does not mean "because," giving the reason for the preceding statements, but rather, it introduces a new passage [i.e., it means "when"], as in the verse, "When (כִּי) you come to the land" (Lev. 25:2). [The meaning of our verse is:] When these judgments will come upon them, and the Holy One, Blessed is He, will reconsider concerning His servants to return [to them] and to have mercy upon them....

will reconsider Heb. וְיִתְנַחֵם. [This word] denotes changing one's mind, whether for good or for evil.

when He will see that the power is growing i.e., when God sees that the enemy's power is becoming stronger and stronger against Israel, and none among them is controlled or strengthened.

controlled Heb. וְעֹצֵר. One who is rescued by an officer (עוֹצֵר) or a ruler who would confine (וְעֹצֵר) the people.

or strengthened Heb. וְעֹזֵב, [One saved] by an עוֹזֵב, one who gives strength [to someone else]. An עוֹצֵר a ruler who confines his people [within certain boundaries], so that they will not go out in scattered groups when they go to war against the enemy, mentenedor in Old French [like the English, maintain. Consequently:] וְעֹצֵר [the passive noun from the root עָצַר] means: One saved through the confinement (מְעֹצֵר) of a ruler. וְעֹזֵב Strengthened, like "and they fortified (וַיְעִזְבוּ) Jerusalem until the... wall" (Neh. 3:8); and, "How is the city of praise not fortified (וְעִזְבָּה) " (Jer. 49:25). וְעֹצֵר is mentenude in Old French, and וְעֹזֵב is enforze, fortified.

37 Then He will say The Holy One, Blessed is He, will say about them [Israel]: "Where is their deity which they worshipped [now]?"

the rock in which they trusted [The word צוּר] means: The rock. [This figuratively means: The rock under which] they used to shelter themselves from the sun and the cold. That is to say, [the deity] in which they had placed their trust to protect them against any harm.

38 who ate the fat of their sacrifices i.e., these deities would eat up [the fat] and would drink up the wine of their libations when they offered the sacrifices before them.

Let them be your shelter! Let that same rock [you worshipped] be a refuge and shelter (מִקְטוֹר) for you.

39 See now Understand from the punishment that I brought upon you, from which no one can rescue you, and from the salvation with which I will save you, and that there is no one to stop Me, that

It is I! I am the One -"It is I" Who can bring someone down, and "I am the One" Who can lift someone up.

and there is no god with Me! [There is no deity] which can stand up against Me, to stop Me.

with Me resembling Me, like Me.

and no one can save from My Hand those who sin against Me.

40 For I raise up My hand to heaven For in My fury, I will raise up My hand to Myself, making an oath.

and say, "As I live..." This is the expression of an oath, like the verse, "'As I live,' says the Lord, 'if not for that which you have spoken in My ears'" (Num. 14:28). So too, here in our verse [the meaning is]: "I swear, just as I live [forever]..."

41 When I sharpen the blade of My sword If I sharpen the blade of My sword, so that it will shine (בִּרְק) [The word בִּרְק, literally lightning, means shine or flash] (see Ezek. 21:15), flander in Old French.

and My hand grasps judgment leaving the attribute of mercy [and applying the attribute of justice] on My enemies who harmed Israel, for "I was angry only a little, but they helped to do harm" (Zech. 1:15). Another explanation: My hand will grasp the attribute of justice, sustaining it and exacting vengeance with it.

I will bring vengeance upon My adversaries Our Rabbis learned in the Aggadah (Mechilta Shemoth 14:3): By virtue of the expression in the verse, "and grasp judgment in My hand," we understand that the nature of a human being is not like that of the Holy One, Blessed is He. For it is the nature of a human to cast an arrow, but he is unable to retrieve it. The Holy One, blessed be He, however, shoots His arrows and He can indeed retrieve them, as if He were holding them in His hand. Now, lightning is His arrow, [alluded to here] by the phrase בִּרְק חֲרָבִי, literally "the lightning of My sword," [and the verse continues,] "and grasping judgment in My hand." here, "judgment" refers to retribution; justize in Old French.

42 I will intoxicate My arrows with blood of the enemy;

and My sword will consume flesh their flesh [i.e., of the enemy].

from the blood of the slain and the captives [All] this will happen to them, because of the sin of the blood of Israel's slain, and of the captives they took from them.

from the first breach of the enemy From the very first breach the enemy made. For when the Holy One, Blessed is He, inflicts punishment upon the nations, He visits upon them their own sin and the sins of their ancestors, from the very first breach they made in Israel.-[Sifrei 32:42]

43 Sing out praise, O you nations, for His people At that time, the nations will praise Israel, saying: "You see, now,

what the praise of this nation is! That they cleaved to the Holy One, Blessed is He, through all the sufferings that befell them, and they did not forsake Him! They appreciated His goodness and His praise!

and He will avenge the blood of His servants i.e., [God will avenge] the shedding of their blood, as the phrase literally means.

inflict revenge upon His adversaries for the robbery and the violence [which they perpetrated against Israel], like the matter that is stated, "Egypt will be a desolation and Edom as a desolate wilderness, for the violence against the children of Judah..." (Joel 4:19); and Scripture also states, "For the violence against your brother Jacob..." (Obad. 1:10).

and appease His land and His people And He will appease His land and His people for the distresses that they experienced, and that the enemy perpetrated against them.

and appease Heb. וּכְפַר, an expression of conciliation and appeasement, as in the verse, אֶכְפֶּרָה פָּנָיו, which is rendered in the Targum as: "I will appease his anger" (Gen. 32:21).

and appease His land And what is His land? His people. When His nation is comforted, His land is also comforted. Thus, Scripture says, "O Lord, You have appeased Your land" (Ps. 85:2). How have You appeased Your land? [That same verse continues:] "You have returned the captivity of Jacob." This [section] is explained in different ways in Sifrei. Rabbi Judah and Rabbi Nehemiah differed regarding its explanation: Rabbi Judah explains the whole section as referring to Israel, while Rabbi Nehemiah explains the whole section as referring to the other nations. [Now Rashi proceeds to explain this whole section according to the two approaches.] Rabbi Judah explains it as referring to Israel, as follows: From "I said that I would make an end of them," until "The Lord did none of this!" [verses 26-27], as I have explained above. [Verse 28:] "For that nation is lacking counsel" means that Israel lacks My Torah, because the Torah provides Israel with sound counsel; "and they have no understanding" means that they do not reflect on how one individual of the nations could pursue one thousand of them, unless it is because their Rock had sold them over" (verse 30); "for their rock is not like our [Mighty] Rock" (verse 31). Everything is as I have explained it until the end. Rabbi Nehemiah explains the section as referring to the other nations, [as follows]: [Verse 28:] "For they are a nation devoid of counsel," until "Nevertheless, our enemies sit in judgment" (verses 28-31), he explains as I explained. [32]

For their vine is of the vine of Sodom That of the nations,

and of the field of Gemorrah... And the nations do not give any thought to attribute the greatness to Me.

their grapes are grapes of rosh This is what Scripture says, "Were it not that the enemy's wrath was heaped up (verse 27)" against Israel, to poison and embitter them, and therefore (verse 32), "they have bitter clusters," and they will be forced to eat them because of what they did to My children. [33]

their wine is the bitterness of serpents ready to give them [the nations] to drink because of what they did to them [Israel]. [34]

[Is it not] stored up with Me i.e., this cup [of poison], as Scripture states, "For a cup is in the hand of the Lord [...which all the wicked of the world will...drink]" (Ps. 75:9). [35]

at the time their foot trips [i.e., when the nations' foot trips] as Scripture says, "A foot will trample it," [referring to the downfall of the wicked] (Isa. 26:6) [36]

For the Lord will judge His people when explaining the section according to this [Rabbi Nehemiah's] explanation, [the word בְּיָדֵינוּ in the expression] בְּיָדֵינוּ יִדְוֶי does mean "because," and the judgment spoken of here, does not refer to sufferings [of Israel], but rather, the verse means: Because God will plead the cause of Israel against those who have oppressed her, when "He sees that the [nations'] power is increasing..." [37]

Then he will say, "Where is their Deity?" The enemy will say, "Where is Israel's God?" just as the wicked Titus said, when he rent the veil [of the Holy Temple] (see Gittin 56b), as Scripture states, "And my enemy will see [God's righteousness], and shame will cover her, who says to me, 'Where is the Lord, your God?'" (Micah 7:10). [39]

See now that it is I! Then the Holy One, Blessed is He, will reveal His salvation and say: "Now you see that it is I! I am the One!" From Me the evil befell you, and from Me good will come upon you;

and no one can rescue from My Hand i.e., who will rescue you from the disaster I will bring upon you. [40]

For I raise up My place to heaven Heb. בְּיָדֵינוּ אֶלְּשָׁא אֶל שָׁמַיִם יִדְוֶי. This is to be understood as, "I have raised up (יִשְׁאֵל) ,” My Divine Presence has always dwelt in the heaven, as the Targum renders it. And even if a weak one is above, and a strong one is below, the fear of the one above is upon the one below. How much more is this so, since the Mighty One is above, and the weak one is below?! [According to this explanation, the word] יִדְוֶי means "the [dwelling] place of My Divine Presence," as in the verse, "every man in his place (יִדְוֶי) " (Num. 2:17). [Continues God:] Now, it was within My power to punish you [nations] immediately, but I said, "As I live forever," I will not hasten to exact punishment—there is time for this, because I live forever! I will exact the punishment [from the nations] in the latter generations. Furthermore, I have the power to exact punishment both from the living and the dead. A mortal king, who may die at any moment, hastens to avenge himself during his lifetime, because either he or his enemy may die, without seeing his punishment being meted out upon him, but I [says God,] live forever, so that if the enemy dies and I have not yet exacted punishment upon them, I will exact punishment from them when they are dead. [41]

When I sharpen the blade of my sword There are instances in Scripture where the word דַּחֵי is not used conditionally [i.e., it does not mean "if". Here, דַּחֵי means "when," and thus, the verse means:] "When I sharpen the blade of My sword, and My hand grasps judgment..." and all these remaining verses are as I have explained them above.

44 He and Hoshea the son of Nun It was the Sabbath upon which there were two leaders [because the office was being transferred to Joshua, i.e.,] authority was taken from one and given to the other.-[Sotah 13b] Moses appointed a meturgeman [literally, an interpreter, here a spokesman] for Joshua, [to relay to the public what Joshua said,] so that Joshua could expound [on the Torah] in Moses' lifetime, so that Israel would not say [to Joshua], "During your teacher's lifetime you did not dare to raise your head!"-[Sifrei 31:1] And why does Scripture here call him Hoshea [for his name had long since been changed to Joshua (see Numb. 13:16). To imply [lit., to say] that Joshua did not become haughty, for although he was given high status, he humbled himself as he was at the beginning [when he was still called Hoshea].-[Sifrei 32:44]

46 Set your hearts A person must direct his eyes, his heart, and his ears to the words of the Torah, for Scripture states (Ezek. 40:4),"Son of man, see with your eyes, and listen with your ears, and set your heart [upon all that I show you]" [namely, the plan of the Holy Temple]. **Now, here, we have an inference from major to minor: If in the case of the plan of the Holy Temple, which is visible to the eyes and which is measured with a measuring-rod, a person must direct his eyes, ears, and heart to understand, how much more so must he do so to understand the words of the Torah, which are likened to "mountains suspended by a hair" [i.e., numerous laws derived from a single word of the Torah]?!-[Sifrei 32:45]**

47 For it is not an empty thing for you You do not labor over it in vain, for a great reward is contingent upon it, for "it is your life" [that is, the reward is life itself]. Another explanation: There is not one empty [i.e., superfluous] word in the Torah which, if properly expounded upon, will not have a reward attached to it. You must know this, for [as an illustration:] our Rabbis teach, Scripture states, "And Lotan's sister was Timna" (Gen. 36:22). [What, one might ask, is the purpose of telling us this? Furthermore, an earlier verse states,] "and Timna was a concubine [to Eliphaz the son of Esau]" (Gen. 36:12). [Is it necessary for the Torah to state this at all? But our Rabbis explain, as follows:] Because Timna said, "If I am unworthy to become Eliphaz's wife, I hope, at least, to become his concubine!" So why does Scripture enter into all these details [of her birth and marriage]? To teach us the greatness of Abraham, that rulers and kings yearned to cleave to his seed. [Lotan was a prince of Seir; thus the verse tells us that Timna was of noble ancestry; and yet, she preferred to be a mere concubine to Eliphaz, Abraham's great grandson, rather than become a princess in her own nation.]-[Sifrei 32:46]

48 And the Lord spoke to Moses on that very day Heb. בְּעֶצְמֵ הַיּוֹם הַזֶּה. In three places Scripture employs the phrase: בְּעֶצְמֵ הַיּוֹם הַזֶּה [which has the meaning, "at the strongest light of the day"]. First, regarding Noah, Scripture states, "On that very day (בְּעֶצְמֵ הַיּוֹם הַזֶּה) Noah entered [... the ark]" (Gen. 7:13), which means in the glare of full daylight. Noah's contemporaries said: "We swear by such and such, that if we notice him about to enter the ark, we will not let him proceed! Moreover, we will take axes and hatchets and split open the ark!" So the Holy One, Blessed is He, said: "I will have Noah enter at midday, and let anyone who has the power to prevent it, come and prevent it!" Second, regarding Egypt, Scripture states, "On that very day, the Lord brought [the children of Israel] out [of the land of Egypt]" (Exod. 12:51). The Egyptians said: "We swear by such and such, that if we notice them about to leave, we will stop them! And not only that, but we will take swords and other weapons, and kill them!" So, the Holy One, Blessed is He, said: "I will bring them out in the middle of the day, and let anyone who has power to prevent it, come and prevent it!" Likewise here, regarding Moses' death, Scripture states, "on that very day (בְּעֶצְמֵ הַיּוֹם הַזֶּה)." The children of Israel said, "We swear by such and such, that if we notice Moses [ascending the mountain to die], we will not let him do so! The man who brought us out of Egypt, divided the Red Sea for us, brought the manna down for us, made flocks of quails fly over to us, brought up the well for us, and gave us the Torah—we will not let him!" Thereupon, the Holy One, Blessed is He, said: "I will have Moses ascend the mountain [to his resting place] in the middle of the day!"-[Sifrei 32:47]

50 Just as your brother Aaron died [God said to Moses:] "Die with the same death that you witnessed and longed for, that Moses removed Aaron's first [i.e., upper] garment and dressed Eleazar [Aaron's son] with it. Then, Moses did the same with the second garment, and the third. Aaron then saw his son in his glory [of his new office]. Moses then said to him: "Aaron my brother! Go up onto the couch," and Aaron went up. "Stretch out your hands," and Aaron stretched [out his hands]. "Stretch out your legs," and Aaron stretched [out his legs]. "Close your eyes," and Aaron closed [his eyes]; "Close your mouth," and Aaron closed [his mouth], and he passed away. Thereupon, Moses said, "Fortunate is the one who dies a death like this!"-[Sifrei 32:49]

51 Because you betrayed Me You caused the people to rebel against Me.

because you did not sanctify Me [Says God to Israel:] You caused Me not to be sanctified [see Yalkut, end of Ha'azinu]: I said to you "Speak to the rock" [to provide you with water in the desert (see Num. 20:8)], but instead, they hit the rock, and so, they had to hit it twice [in order to extract water]. Had they, however, spoken to it [as I told them], so that the rock would have given forth water without being hit, the Name of Heaven would have been sanctified, for the Israelites would have said, "If the rock, which is subject neither to reward nor punishment, for if it acts meritoriously [i.e., fulfills God's will,] it receives no reward, and if it sins [i.e., not fulfilling God's will,] it is not punished, and yet [without any of these incentives] the rock fulfills the command of its Creator [by producing water when spoken to], how much more so should we [who do have the incentives of reward and punishment fulfill our Creator's will]!"

52 from afar Heb. מִמְּקוֹ רְחוֹק from afar.

you will see [the Land] For if you do not see the Land now, you will no longer see it in your lifetime.

but you will not come there But I know that the Land is dear to you. That is why I say to you, "Go up [the mountain] and see [it]!"

Ketubim: Psalms 146-147

RASHI	TARGUM
1. Hallelujah! My soul, praise the Lord.	1. Hallelujah! Praise the name of the LORD, O my soul.
2. I shall praise the Lord in my life; I shall sing to the Lord as long as I exist.	2. I will sing praise, O LORD, in my lifetime, I will make music to my God while I exist.
3. Do not trust in princes, in the son of men, who has no salvation.	3. You will not place your trust in rulers, in a son of man who has no redemption.
4. His spirit leaves, he returns to his soil; on that day, his thoughts are lost.	4. His spirit will go away, he will return to his dust; on that day his plans perish.
5. Praiseworthy is he in whose help is the God of Jacob; his hope is in the Lord his God.	5. Happy is he whose help is the God of Jacob, whose hope is in the LORD his God.
6. Who made heaven and earth, the sea and all that is in them, Who keeps truth forever.	6. Who made heaven and earth, the sea and all that is in them, who keeps truth forever.
7. Who performs justice for the oppressed, Who gives bread to the hungry; the Lord sets loose the bound.	7. Who brings judgment for the oppressed, who gives food to the hungry; the LORD, who sets the prisoners free.
8. The Lord gives sight to the blind; the Lord straightens the bent; the Lord loves the righteous.	8. The LORD gives sight to foreigners, who are likened to the blind; the LORD lifts up those who are bowed down, the LORD loves the righteous/generous.
9. The Lord guards the strangers; He strengthens the orphan and the widow, and He perverts the way of the wicked.	9. The LORD protects the proselyte; he will support the widow and orphan, but will confound the way of the wicked.
10. The Lord will reign forever! Your God, O Zion, to all generations. Hallelujah!	10. The LORD will reign forever; your God, O Zion, for all generations. Hallelujah!
1. Hallelujah! For it is good to sing to our God; because He is pleasant, praise is fitting for Him.	1. Hallelujah! For it is good to make music in the presence of our God, for it is pleasant, praise is comely.
2. The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.	2. The LORD is the builder of Jerusalem, He will gather the exiles of Jerusalem.
3. Who heals the brokenhearted and binds up their wounds.	3. Who heals the broken hearted, and applies bandages to their hurts.
4. He counts the number of the stars; He calls them all by name.	4. He numbers the sum of the stars, calling them all by name.
5. Our Lord is great and has much strength; His understanding cannot be calculated.	5. Great is our lord and abundant in power; there is no sum of His intelligence.
6. The Lord strengthens the humble; He humbles the wicked to the ground.	6. The LORD supports the meek, he humbles the wicked to the ground.

RASHI	TARGUM
7. Shout to the Lord with thanks; sing praises to our God with a lyre.	7. Sing praise in the presence of the LORD with thanksgiving; make music in the presence of our God with the harp.
8. Who covers the heavens with clouds, Who prepares rain for the earth, Who causes the mountains to sprout grass.	8. Who covers the heavens with clouds, who prepares rain for the earth, who makes grass grow on the mountains.
9. He gives the animal its food, to the young ravens which call out.	9. He gives to the beast its food, to the young of the raven that cry out.
10. He does not desire the might of the horse, nor does He take pleasure in the legs of man.	10. He will not desire the strength of those who ride on horses; He will take no pleasure in the thighs of swift men.
11. The Lord desires those who fear Him, those who hope for His kindness.	11. The LORD takes pleasure in those that fear Him, who wait long for His goodness.
12. O Jerusalem, praise the Lord; extol Your God, O Zion.	12. Praise, O Jerusalem, the LORD, praise your God, O Zion.
13. For He strengthened the bars of your gates; He blessed your children within you.	13. For He has strengthened the bars of your gates, He has blessed your sons in your midst.
14. Within your borders He makes peace; with the best of the wheat He will sate you.	14. Who has set peace at your border, He will satisfy you with the fat of wheat.
15. He sends His commandment to the earth; His word runs swiftly.	15. Who sends His word to the earth, with speed His speech will run.
16. He gives snow like wool; He scatters hoarfrost like ashes.	16. Who gives snow as white as wool, He will scatter frost like ash.
17. He hurls His ice like crumbs; before His cold, who can stand?	17. Who casts His hail parceled out as crumbs; who is able to stand before His cold?
18. He sends His word and melts them; He blows His wind; water runs.	18. He will send the east wind of His wrath and melt them; he will make His wind blow and waters flow.
19. He tells His words to Jacob, His statutes and His judgments to Israel.	19. Who tells the words of Torah to Jacob, His statutes and judgments to Israel.
20. He did not do so to any nation, and they did not know the judgments. Hallelujah!	20. He has not acted so with every people; he did not tell them His judgments. Hallelujah!

Rashi's Commentary on Psalm 146 - 147

2 as long as I exist Heb. בְּעוֹדִי.

4 his thoughts Heb. עֲשֵׂתוֹנוֹתָיו his thoughts.

5 Praiseworthy is he in whose help is the God of Jacob, for the Holy One, blessed be He, promised him (Gen. 28:15): "Behold I am with you, and I shall guard You, etc., and I shall return you." Now why is He praiseworthy? Because He made heaven and earth and the sea, and since all is His, He has the power to guard him on the sea and on dry land; but a mortal king, although he watches him on dry land, cannot watch him on the sea.

6 Who keeps truth forever To the end of many generations, He fulfills and keeps the truth of His promise.

9 strengthens Heb. יעודד, an expression of strength.

10 The Lord will reign forever **He will perpetuate His kingdom (governance) with the redemption of His children.**

Chapter 147

1 For it is good to sing For it is good to sing to Him.

9 its food Heb. לחמה, lit. its bread.

to the young ravens Our Sages explained that he [the raven] is cruel to his offspring, and the Holy One, blessed be He, has pity on them and prepares for them gnats from their excrement, which enter their mouths.

10 He does not desire the might of the horse [i.e.,] the Holy One, blessed be He.

nor does He take pleasure in the legs of man nor does He want the swiftness of the running of the legs of man.

14 the best of the wheat Heb. חלב, lit. fat. The best, fat wheat kernels.

16 hoarfrost Heb. כפור, jelede in Old French.

17 He hurls His ice like crumbs The water congeals and becomes crumbs. [According to] Midrash Aggadah:

like crumbs Everything [is] according to the burden of the people: the poor man according to his lack of clothing, He is lenient with him. Who can stand that he should not become chilled from His cold?

18 He sends His word and melts them those crumbs.

He blows His wind The west wind, to get rid of the ice, and water runs.

Meditation from the Psalms Psalms 146:1-10 & 147:1-20 By H. Em. Rabbi Dr. Hillel ben David

Psalms chapter 146 is a hymn of hope and encouragement for the oppressed Jews in exile.¹ The Psalmist feared that the travails and suffering of the exile might make the wandering Jews forget to praise G-d under all circumstances. Therefore, speaking for all the exiles, the Psalmist declares, *Praise G-d! Praise HaShem, O my Soul! I will praise HaShem while I live, I will hymn to my G-d while I exist.*²

Moreover, the exiles might come to feel dependent upon the good graces of the powers who tolerate the presence of Jews in their lands. Therefore, the Psalmist warns, *Do not rely on nobles, nor on a human being who holds no salvation.*³

¹ see Radak

² vs. 1, 2

³ v. 3

Indeed, this is the main lesson of exile, to teach Israel to rely on none but the Almighty; whose hope is placed in HaShem, his G-d.⁴

In the merit of their strong faith in Hashem, the exiles will be redeemed and returned permanently to the Land of Israel, where they will pay homage to no ruler other than HaShem, the Eternal: *HaShem, shall reign forever, Your G-d, O Zion; from generation to generation. Praise G-d!*⁵

The psalmist who wrote this psalm did not leave a hint about himself except to tell us that those who are downtrodden in exile need to recognize that he has a pure and lofty soul and for this he should continuously praise G-d.⁶ Never the less, Alshich sees clues to suggest that this psalm was composed by King David.⁷

The preceding psalm concludes: HaShem shall reign forever, He is Your G-d, O Zion, from generation to generation. Praise HaShem! **Psalms chapter 147** takes up this theme and demonstrates G-d's personal concern for Zion and Jerusalem, the world's holiest site, from whence Israel's future redemption will emanate.

The Builder of Jerusalem is HaShem, He will gather in the outcasts of Israel.⁸ Just as the Holy One, Blessed is He, was crowned with praises and songs, so is Jerusalem destined to be rebuilt with praises and songs.⁹ The songs will be sung by the exiles who had been cast out of Jerusalem. Midrash Tanchuma¹⁰ cites a tradition that Jerusalem will not be rebuilt until all the Jewish exiles are gathered there.

Midrash Tanhuma-Yelammedenu Bereshit (Genesis) 8:16 R. Samuel the son of Nahmani stated: *There is an aggadic tradition which states that Jerusalem will not be rebuilt until the dispersed of Israel are gathered together. However, if one should tell you: The exiles are already gathered together and Jerusalem still hath not been rebuilt, believe him not, for it is written: The Lord doth build up Jerusalem, and after that Scripture says: He gathered together the dispersed of Israel.*¹¹

*Israel said to the Holy One, blessed be He: Master of the universe, has not Jerusalem already been rebuilt and destroyed?¹² And He replied: It was destroyed and you were exiled from it, because of your sins, but in the future I will rebuild it and it will never be destroyed again, as it is said: When the Lord hath built up Zion ... He hath appeared in His glory.*¹²

Despite the fact that our generation enjoys the privilege of witnessing the physical reconstruction of Jerusalem, the city remains far from complete restoration to its former grandeur. Jerusalem is destined to be a spiritual center whose inhabitants harmoniously strive to offer praise to HaShem.¹³

⁴ v.5

⁵ v. 10

⁶ Radak as quoted by *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.

⁷ Ibid.

⁸ v. 2

⁹ Midrash Shocher Tov

¹⁰ Midrash Tanchuma (Noach)

¹¹ Tehillim (Psalms) 147:2

¹² Tehillim (Psalms) 102:17

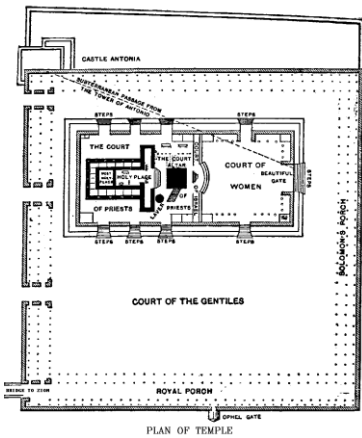
¹³ An integral part of rebuilding Jerusalem is reinstating Jewish, Torah-based leadership for the nation. This is not a separate prophecy or a different topic. It is the ultimate fulfillment of the rebuilding of Jerusalem. Even with the proper society living safely in walls of the city, Jerusalem is incomplete until we have fitting leadership! In fact, we say this every day in the

When Israel recognizes G-d's overflowing blessings in Jerusalem, Jews will appreciate the unique treatment they enjoy at the hand of the Almighty. They will comprehend the teachings of the Torah with unprecedented clarity, and they will gain an unequalled appreciation of G-d's deeds, for: He did not do so for any nation, such judgments, they know them not. Praise G-d!¹⁴

This psalm takes up the theme of the preceding psalm as it demonstrates G-d's personal concern for Jerusalem from which the future redemption will emanate.¹⁵ Me'am Lo'ez ascribes this psalm to King David though it has no internal authorship.

I would like to look a little closer at a seminal pasuk in this chapter of Psalms:

Tehillim (Psalms) 147:2 *HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*



Let's begin by examining the Temple and Jerusalem – The eternal contact point to the Torah, of the Jewish soul.

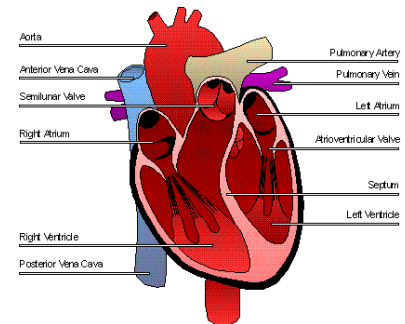
Jerusalem represents the center of the center, the focal point of Eretz Israel: "All roads lead to Jerusalem".

Anatomically, Jerusalem represents the heart. Just as pilgrims entered through one door and exited out a different door, so also does blood enter through one chamber (and valve) and exit through a different chamber (and valve). Just as blood represents the life¹⁶ to the heart, so also do the people represent life in the Temple. Just as the Temple has many doors and many chambers, so also does the Temple have many gates and many chambers.

The heart is in the center of the body that is between the belt and the shoulders. It is centered left to right, top to bottom, and front to back in the area normally covered by the shirt or blouse.

The heart has two basic pumps. One pumps blood through the lungs, and one pumps to the rest of the body. This pictures the 'pumping' of life from the Jerusalem above (to the lungs) and the circulating of that life to the Jerusalem below.

Torah is also the heart of the world and the quintessential depiction of the Torah is the Luchot which are depicted as a heart.



blessing for Jerusalem: And to Jerusalem your city, return...And restore (your servant) David's chair to her speedily. Even though the very next blessing is dedicated entirely to the Davidic dynasty, Chazal saw it fit to include it also in the blessing for Jerusalem, as the culmination of the process of rebuilding Jerusalem!

¹⁴ v. 20

¹⁵ Ibid.

¹⁶ Bereshit (Genesis) 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

The word "Jerusalem" is a combination of two Hebrew words: *Yireh* and *Salem*. *Yireh*, fear, is what Avraham called this place when he was binding Isaac. *Salem*, the place of peace, is what Melchizedek called this place when he met Avraham after the first major war. HaShem would not give offence to either Abraham or Shem; He united the two names and called the city by the name of Jerusalem.¹⁷

Bereshit (Genesis) 22:14 *And Abraham called the name of that place HaShem-Yireh: as it is said [to] this day, in the mount of HaShem it shall be seen.*

Bereshit (Genesis) 14:18-20 *And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high G-d. And he blessed him, and said, Blessed [be] Abram of the most high G-d, possessor of heaven and earth: And blessed be the most high G-d, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

This first use of the "Jerusalem" then suggests that Jerusalem is our contact with HaShem and His Word. Jerusalem is thus the eternal contact point of the Jewish soul with the Torah.

The prophet confirmed this understanding:

Micah 4:2 *And many nations shall come, and say, Come, and let us go up to the mountain of HaShem, and to the house of the G-d of Yaaqov; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of HaShem from Jerusalem.*

King David faced a modern decision: Where to put Israel's capital?

He had ruled the tribe of Judah for seven years, from Hebron, when finally, the ten northern tribes came down and anointed David king over all Israel. With sacred oil yet clinging inside his beard, King David led the people straight from Hebron to Jerusalem. Why leave the tomb of Avraham for the fortress of the Jebusites? David had geographical reasons for singing, "Beautiful for situation, the joy of the whole earth, is mount Zion." First, Jerusalem unites Israel. Second, Jerusalem controls the Judean Plateau. Third, Jerusalem depends on the Judean Plateau for support.

While Hebron could unite only Judah, Jerusalem could unite all the tribes.¹⁸ Notice that Jerusalem sits smack on the Israeli Mason-Dixon Line: With Judah to her south and the Ten Northern Tribes to her north, she commands a neutral center. So, all Israel went up with King David to Jerusalem, a city none of them owned.

King David invited everyone along to watch, but who attacked? Only the king's men. The king did the job with his own crew. David set up a royal city no tribe had owned, no tribe had conquered, and where every tribe was the king's guest:

2 Shmuel (Samuel) 5:6-10 *And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. 7 Nevertheless David took the strong hold of Zion: the same is the city of David. 8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. 9 So David dwelt in the fort, and called it the city of David.*

¹⁷ Louis Ginzberg, *Legends of the Jews*, JPS 1961; volume 1, 285

¹⁸ In commenting upon Psalm 122:3, "Jerusalem, which is built as a city that is compact together," the Talmud states that being "compact together" means "the city that unites all Jews in companionship".

And David built round about from Millo and inward. 10 And David went on, and grew great, and HaShem G-d of hosts was with him.

Years later, King David brought a plague on Israel by counting his soldiers. The plague was halted with a sacrifice on the threshing floor that would become the Temple.¹⁹ The Temple mount was purchased by David HaMelech, for fifty shekels, to stay the judgment of his census.

II Shmuel (Samuel) 24:18-24 And Gad came that day to David, and said unto him, Go up, rear an altar unto HaShem in the threshing floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as HaShem commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing floor of thee, to build an altar unto HaShem, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what [seemeth] good unto him: behold, [here be] oxen for burnt sacrifice, and threshing instruments and [other] instruments of the oxen for wood. All these [things] did Araunah, [as] a king, give unto the king. And Araunah said unto the king, HaShem thy G-d accept thee. And the king said unto Araunah, Nay; but I will surely buy [it] of thee at a price: neither will I offer burnt offerings unto HaShem my G-d of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.

David's first act, after purchasing the threshing floor, is to build an altar. This is the site where King Solomon would build the Temple.

In the Oral Torah we also find various names for the Temple. In the Midrash Rabbah the Temple is called a "neck":

Midrash Rabbah - Genesis XCIII:12 AND HE FELL UPON HIS BROTHER BENJAMIN'S NECKS (XLV, 14). Did Benjamin then have two necks? In fact, said R. Eleazar, he foresaw through the Holy Spirit that two Temples would be built in Benjamin's portion, and both would be destroyed. AND BENJAMIN WEPT UPON HIS NECK: he saw that the Tabernacle of Shiloh would be built in Yosef HaTzaddik's portion and would be destroyed.

Bereshit (Genesis) 45:14 And he fell upon his brother Benjamin's necks, and wept; and Benjamin wept upon his neck.

(As a side note, Rambam suggests that the 3 phrases in Bereshit 33:12 refer to HaShem's relationship to the three Temples.)

The Midrash also explains the Torah when it tells us that the Temple is equated to the neck:

Midrash Rabbah - Genesis XCIII:6 Here that it is on account of a man, the beloved of the eyes, the one who gives hospitality to the Holy One, blessed be He-as it says, Of Benjamin he said: The beloved of the Lord shall dwell in safety by Him; He covereth him all the day, and He dwelleth between his shoulders (Deut. XXXIII, 12) -- how much the more so!

Devarim (Deuteronomy) 33:12 Of Benjamin he said, The beloved of HaShem shall dwell in safety by him; shall cover him all the day long, and he shall dwell between his shoulders.

¹⁹ The Temple as a threshing floor is also a place of marital intimacy as we see in Ruth encounter with Boaz on the threshing floor.

The Temple was built within the portion of land allocated to Benjamin. The neck, which is between the shoulders, alludes, therefore, to the Temple.

One of the major trade routes, the route from Beersheba to Damascus, went through Hebron, Jerusalem, and Shechem, and, crossing the Jordan at Bethshean, followed the river to the Sea of Galilee, thence running northeastward to Damascus. This trade route suggests that the center of Israel was a major connection between trading centers. Thus, Jerusalem was strategic for trade.

One cannot separate the Land from the Torah. Without eretz Israel there is no Torah, and without the Torah there is no eretz Israel. All attempts to separate the two can only end in failure. The nation, armed with the wisdom of such experiences, clings to its Torah and continues on its way. In the first case, that of the metei midbar,²⁰ the nation continued on its way in the direction of the Promised Land; in the second case, after Betar, wandering stick in hand, into the exile. And the mistake, once it takes the form of a lesson to be learned from, is no longer frightening; the mourning itself contains something encouraging. Yes, Israel knows no day so glorious as Tu B'Av.

Berachoth 5a *It has been taught: R. Simeon b. Yohai says: The Holy One, blessed be He, gave Israel three precious gifts, and all of them were given only through sufferings. These are: The Torah, the Land of Israel and the world to come. Whence do we know this of the Torah? Because it is said: Happy is the man whom Thou chastenest, O Lord, and teachest him out of Thy law. Whence of the Land of Israel? Because it is written: As a man chasteneth his son, so the Lord thy G-d chasteneth thee, and after that it is written: For the Lord thy G-d bringeth thee into a good land. Whence of the world to come? Because it is written: For the commandment is a lamp, and the teaching is light, and reproofs of sufferings are the way of life.*

Our pasuk (verse) says:

Tehillim (Psalms) 147:2 *HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*

The ingathering of the exiles, consisting as it does of the complete return of all the exiles, is regarded as belonging to the messianic age. The Talmud states that "the day of the Ingathering of the Exiles (kibbutz galiyot) is as great as the day on which heaven and earth were created"²¹ Rashi to Debarim (Deuteronomy) 30:3 says, "Great is the day of the In-gathering of the Exiles and it will come about with difficulty as though God Himself will be obliged to grasp each one actually in his hand, each one from his place".

kibbutz galiyot occurs, and it is the official name given to the tenth blessing of the daily Amidah. "Why is kibbutz galiyot mentioned after the blessing of the years", and the messianic aspect is reflected in the passage which follows, "When the Ingathering of the Exiles takes place judgment will be visited on the wicked". Basing itself on Isaiah 27:13 the formula is: "Sound the great shofar for our freedom, and raise the ensign to gather our exiles and gather us from the four corners of the earth to our land", and concludes, "Blessed art thou, HaShem, who gatherest the dispersed of Thy people Israel". The theme is repeated both in the prayer for the New Moon and in the Musaf Amida for the festivals.

The process begins, with the ingathering of Klal Israel, with Yehezkel's words:

Yehezkel (Ezekiel) 20:33-34 *I will bring you from the nations and gather you from the countries where you have been scattered--with a mighty hand and an outstretched arm and with outpoured wrath. I will bring you*

²⁰ "Dead of the Desert"

²¹ Pesachim 88a

into the desert of the nations and there, face to face, I will execute judgment upon you.

Question: What will come first, the קבוץ גלויות - kibbutz galiyot,²² the ingathering of the exiles or the rebuilding of the Holy Temple?

Answer: There is a difference of opinion between the Zohar and the Midrash, over which will take place first. The difference is based on differing interpretations of a verse in Psalms (147:2), "G-d will rebuild Jerusalem, He will gather in the dispersed of Israel." The Zohar interprets this verse in the order it is written: first G-d will rebuild Jerusalem, and then He will gather in the dispersed. However, the Midrash Tanchuma (and other sources) explain differently. G-d will rebuild Jerusalem, having already gathered in the dispersed of Israel.

Halachically, Maimonides rules according to the Zohar. In Hilchot Melachim, Maimonides writes a description of the Messianic era, in which he writes: "He will rebuild the Holy Temple in its place and gather in the dispersed in Israel." However, the Lubavitcher Rebbe refers to the principle that "These and these are the words of a living G-d." In other words, whenever contradictions are found between sayings of our sages, each one is expressing a different truth, and they are not mutually exclusive.

The two opinions can be reconciled as follows: First there will be an ingathering of exiles, as per the Midrash, and then the rebuilding of the Temple. However, the initial ingathering will not be complete. The process will be finalized only after the building of the Temple, according to the view of the Zohar.

The Lubavitcher Rebbe explains a lesson in Divine service that this teaches us. "The beginning of our Divine service is to collect the sparks of holiness of one's soul that have been dispersed in foreign, distant places. Only then can we complete the task of building the Holy Temple in the external world. However, so long as we have not perfected ourselves, we cannot achieve complete perfection in the external world.

"However, although the general rule is that we first perfect ourselves and then attempt to 'fix' others,²³ there are at times special cases, when the service of building the Temple takes precedence over self-perfection (ingathering of exiles). When, by Divine Providence, one is given the opportunity to perfect something outside of himself, this is an indication that it is his task to perfect it, even though he himself is not yet perfect."²⁴

Now, let's examine the ingathering of the exiles from a more mystical perspective.

In an introduction to Sefer HaChinuch, the author singles out six mitzvot²⁵ that one is obligated to fulfill on a constant basis. These mitzvot, he writes, should not be absent from a person's consciousness for even one second of his life. The six constant mitzvot are:

- Faith in Hashem
- The prohibition against idolatry
- **HaShem's Oneness**
- Loving HaShem
- Fearing HaShem

²² Ibid

²³ Baba Metzia 107b

²⁴ Zohar Chayei Sarah 134a. Brachot 49a, see Rashi. Midrash Tanchuma, 58, 11. Yalkut Shimoni, Tehillim, remez 888. Hilchot Melachim, 11:3. Torat Menachem 5747, vol. 1, p. 530. Ibid, 5743, vol. 1, p. 508. Ibid, 5748, vol. 1, p. 487

²⁵ Commandments

- Do not stray after your eyes and your heart

If the idea of HaShem's oneness must be with us constantly, then we understand that it is extremely important. One classic example of reminding ourselves about the oneness of HaShem is found in the shema.²⁶ The shema forms a central part of our prayers. The opening pasuk says, "Hear O Israel, the Lord our God, the Lord is One (echad - אחד)". One might also paraphrase the next pasuk as, "You will pursue **oneness**,²⁷ with all your heart, with all your life and with all your strength".²⁸ "The proclamation of oneness that we declare each day in saying, shema Israel, needs to be understood as it truly is. The meaning of "Adonai is one" is not that He is the only God, negating other gods (though this, too, is true!), but the meaning is deeper than that: There is nothing else but HaShem.

The number thirteen is among the holiest of the numbers because it is closely associated with HaShem. To help us understand the relationship between HaShem and His oneness, HaShem gave us the Hebrew language. Part of this language is the fact that each letter not only has intrinsic meaning, but each letter also has a numeric value, as we learned in our study of the Hebrew letters. We have learned that the numerical value of the Hebrew letters that form echad (אחד) and love (אהבה), whose meaning is one, has the gematria of thirteen.

The faculty employed by the shema for making oneness is hearing. To help us understand the making of many into one, HaShem gave us the sense of hearing. If we understand what it means to hear, we can understand what it means to declare HaShem's oneness. Hearing is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus, we would say that hearing is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into one (idea). Ears hear things inside of oneself. The way we hear is one sound at a time. By the time we hear the second sound, the first sound is just a memory. And so it goes with each subsequent sound. We then combine the sounds to make syllables inside our head. Our brain then assembles the syllables into words and the words into sentences. The sentences are assembled into paragraphs and the paragraphs are assembled into the final picture. By the time we have assembled the whole picture, there is no more sound. All of the sounds are just a memory. Since sounds must be assembled by the hearer, hearing is very much a subjective art. Hearing depends on the person and his background. No two persons build the same picture from the words of a speaker. We hear in the darkness. Sound characterizes this world, the world of movement. In this world we struggle to develop the art of hearing. Those who wrestle with the Gemara are trying to reconstruct the fractured pieces of this world. For this reason, the Babylonian Talmud often says, "Come and hear". The Talmud wants us to take the broken pieces and reconstruct them in the same way that we reconstruct another person's speech.

We see this in the Al Chet prayers we do on Yom Kippurim where we list all the sins that any Jew may have done during the year, and we pray as though they are our personal sins. And they are our personal sins because we stand before HaShem as a community, not as an individual. On the days of judgment of Rosh HaShana and Yom Kippurim we sit among our people,²⁹ we do not stand alone. We gather for judgment to be judged as a community. Yom Kippur represents the oneness of time, space and consciousness. As such, it is a day when our

²⁶ Debarim (Deuteronomy) 6:4ff

²⁷ The gematria of echad (one) - אחד is thirteen. The gematria of ahavah (love) - אהבה is thirteen. Therefore, if we are commanded to 'love' HaShem, then we are also to have in mind His echad – oneness. If we are to love Him, then we are to make Him One.

²⁸ Bereshit (Genesis) 6:5 And thou shalt love HaShem thy God with all thy heart, and with all thy soul, and with all thy might.

²⁹ II Melachim (Kings) 4:13ff Elisha asks the woman from Shunam if he can offer to mention her to "the King" in exchange for her kindness and hospitality toward him. It was Rosh Hashana, and the woman answered: "I sit among my people." She didn't want to be mentioned or judged separately. As long as she was included with her community, she was judged with them, and therefore merited a favorable verdict with them as well.

essence has real potential to be revealed. It is a day when we have the ability, more than ever, to transcend material limitations and connect with the essence of who we are.

Pesach with all of its requirements, is the quintessential demonstration of oneness. We are required to work with a single lamb that is one year old. Now lambs, by nature are a herding animal which wants to stay in its flock. This lamb is to be roasted, not boiled, so that all of the pieces stay together. None of its bones may be broken. It must be eaten with matza and maror which are all made into a single sandwich. Those who eat it must be enrolled before the slaughter of the animal. They must eat the lamb together in one house at one meal. We conclude the seder with the question, "Who knows One"?

Everywhere you look in Judaism, this message is conveyed in the language of ritual, in the language of ethics, and in the rhythms of life. Echad, one, is the oneness of harmony: not a oneness which negates plurality (and which plurality therefore obscures), but a **oneness that employs plurality as the implement of unity**. To help visualize this idea, think of music. When an orchestra makes music, they all sound a single note which they join to other notes. Though each note is just noise, the end result soothes and moves the soul. It is no longer just noise, it is music! As we look at other examples of oneness, keep this idea of plurality in mind, as the Ramchal teaches, "without the perspective of parts, their can be no oneness".³⁰ The definition of oneness depends on parts.

G-d purposely created the world in six days with ten sayings in order to teach us that this world is composed of parts, yet they are all part of HaShem's oneness. He expects us to look behind the disparate parts and see how they form a world which is in Him. This is one of the significant parts of the ingathering of the exiles. He expects us to note that until we are gathered many of the mitzvot cannot be performed. Until we are gathered, we do not show His oneness.

What is the end result of the ingathering? At a superficial level, we have a lot of Jews living in Israel. A deeper look would also suggest that we are looking at a picture of oneness. From the opening words of the shema we understand that there is nothing besides the Oneness of HaShem. That idea means that all of creation must be working towards oneness. Think about that for a moment. Now look around and notice how many things seem to want to join in order to be one. This is most obvious in marriage where we seek to become 'one flesh'.³¹ But this same concept extends to a family which wants to be together. In a lesser way we want to be joined to a chavurah,³² a community, a city, a state, and a country. "Better death", teaches the Talmud, "than a life without others".³³ In fact, klal Israel is often likened to a single body, composed of people who function like the different organs of an individual person. The leaders of each generation are called roshim / heads, because they function in the same elevated role of importance as the head does to the rest of the body. There are others who look ahead at the best interests of the people, and determine policy. They are called the "eyes of the congregation". Similarly, some function as the heart, and indeed like other parts of the body. When bound together, all Jews function synergistically, like the organ systems of a person working together in concert.

Beyond a family, we see that gravity wants everything to be a part of the earth. Looking beyond the earth, we see that all of the stars and planets are drawn together by gravity. Scientists are aware of this oneness to a certain

³⁰ *Daat Tevunot*, siman 42

³¹ Bereshit (Genesis) 2:24

³² A chavurah or **chavurah** (חבורה Hebrew: "fellowship", plural chavurot) is a small group of like-minded Jews who assemble for the purposes of facilitating Shabbat and holiday prayer services, sharing communal experiences such as lifecycle events, or Jewish learning.

³³ Taanit 23a Raba said: Hence the saying, Either companionship or death.

extent. For example, they are searching for a 'Grand Unifying Theory'.³⁴ Their studies of physics have shown that there must be a mathematical way to unify the three forces that they have discovered, into a single force. To further complete this perspective, physicists are searching for a *theory of everything* (TOE or ToE), final theory, ultimate theory, or master theory is a hypothetical single, all-encompassing, coherent theoretical framework of physics that fully explains and links together all physical aspects of the universe. Finding a TOE is one of the major unsolved problems in physics.

Other manifestations of oneness as it is found in our world include hearing, energy, and probably everything in our world (if I could only understand).

We see that man is made from the dust of the earth and we will one day return to dust. Jews further this concept with a minyan which is the joining of ten men into a congregation fit for prayer. This joining is expanded in the Esnoga where we might find multiple minyanim. Each Esnoga joins with other Esnogas for charitable works. In all of the examples above, the goal is that man not be alone. Everything in creation is tob, is beneficial. The only thing in creation condemned as lo tob, not good, is human loneliness.³⁵

The ingathering of the exiles makes klal Israel a single people physically. We also want to see them 'stand as one man'³⁶ like they did at Mt. Sinai in the days of Moshe. It is for this reason that the ten commandments are formulated in the singular, as if speaking to one person. In effect, HaShem was speaking to a single individual, the collective of klal Israel. The people had encamped at the mountain united in purpose. Having become like a single person, with all the different organs and parts working well together, they were ready to receive the Torah, elevated through their connection to Moshe.

We are one with the poor, the oppressed, the pariah, the sick, the homeless, the helpless, the hungry. His suffering is my suffering. His plight is my plight. His destiny is my destiny; therefore, I am commanded to meet his needs with an open hand. My extra money is *his money* given to me in trust.

Our world is composed of parts, but we are supposed to begin seeing that the parts are really all part of a larger Oneness. This idea is brought vividly home by our experience with our bodies. When we view others, we see arms and legs and body and head – we see parts. When we 'see' ourselves, we see only one, we see 'ourselves' as a single entity. Even though we have different faculties within our brains, such as: imagination, rational thought, thoughtfulness, etc., never the less we do not view our brains as made up as parts. Our concept of ourselves is oneness.

Our pasuk (verse) says:

Tehillim (Psalms) 147:2 *HaShem doth build up Jerusalem, He gathereth together the dispersed of Israel;*

It is my prayer that you have a glimpse into the world of oneness which will be brought about through the ingathering of the exiles.

Ashlamatah: Yeshayahu (Isaiah) 1:2-9 + 16-27

³⁴ A Grand Unified Theory (GUT) is a model in particle physics in which, at high energy, the three gauge interactions of the Standard Model which define the electromagnetic, weak, and strong interactions, or forces, are merged into one single force.

³⁵ Bereshit (Genesis) 2:18

³⁶ Shemot (Exodus) 19:2 And Israel encamped there: [using the singular form, denoting that they encamped there] as one man with one heart. (Rashi)

RASHI	TARGUM
1. ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.	1. The prophecy of Isaiah the son of Arnoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah.
2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me.	2. Hear, O heavens which shook when I gave My Law to My people, and give ear, O earth which reeled before My Word; for the LORD speaks: "The house of Israel is My people, I called them sons. I cherished and glorified them, but they have rebelled against My Memra.
3. An ox knows his owner and a donkey his master's crib; Israel does not know, my people does not consider.	3. The ox knows its owner, and the ass its master's crib; but Israel does not teach to know the fear of Me, My people does not understand, to return to My Law."
4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook the Lord; they provoked the Holy One of Israel; they drew backwards.	4. Woe, because they were called a holy people, and sinned; a chosen congregation have multiplied sins; they were named as a beloved seed and they acted wickedly, and it was said of them, "Cherished sons" and they corrupted their ways! They have forsaken the service of the LORD, they have despised the fear of the Holy One of Israel, because of their wicked deeds they are turned about and backwards.
5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise.	5. They do not understand so as to say, "Why are we still smitten?" They continue to sin. They do not say, "For what reason is every head sick and every heart mournful?"
6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil.	6. From the remnant of the people even to the heads there is not among them one that is perfect in My fear. All of them are disobedient and rebellious; they defile themselves with sins as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no merits to protect them.
7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers.	7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles take possession of your land; and because of your sins it is removed from you, and given to aliens.
8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city.	8. And the congregation of Zion is left like a booth in a vineyard after they have picked it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged.
9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." {P}	9. Had the abounding goodness of the LORD of hosts not left us a remnant in His mercies, then our sins would have been with us, so that as the men of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed.
10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah!	10. Listen to the Word of the LORD, you rulers whose deeds are [as] evil as those of the rulers of Sodom! Give ear to the Law of our God, you people whose deeds

RASHI	TARGUM
	resemble those of the people of Gomorrah!
11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want.	11. There is no pleasure before Me in the multitude of your holy sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there is no pleasure before Me.
12. When you come to appear before Me, who requested this of you, to trample My courts?	12. When you come to be seen before Me, who requires this from your hand, that you should come? Do not trample My courts!
13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly.	13. Do not continue to bring an offering which is stolen; it is a despised oblation before Me. At New Moons and Sabbaths you gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies.
14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them].	14. Your New Moons and your appointed feasts My Memra despises; they are before Me as something despicable; I have forgiven much.
15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood.	15. And when the priests spread forth their hands to pray for you, I take up the face of My Shekhinah from you; even though you pray much concerning yourselves, there is no pleasure before Me to accept your prayers; because your hands are full of innocent blood.
16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil.	16. Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.
17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. {S}	17. Learn to do good; seek judgment, acquit him that is robbed, judge the case of the fatherless, act on the complaint of the widow.
18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool.	18. Then, when you return to the Law, you will beseech before Me, and I will carry out your request, says the LORD: though your sins are scarlet like dyed cloth, they will be white like snow; though they are red like crimson, they will become like pure wool.
19. If you be willing and obey, you shall eat the best of the land.	19. If you are willing and attend to My Memra, you will eat of the good of the land;
20. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord spoke. {P}	20. but if you refuse and do not attend to My Memra, by the adversary's sword you will be killed; for by the Memra of the LORD it has been so decreed.
21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers.	21. How the faithful city's deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth was done in her, and now they are killers of souls.
22. Your silver has become dross; your wine is diluted with water.	22. Your silver has become dross, your wine mixed with water.
23. Your princes are rebellious and companions of	23. Your princes are rebellious and companions of

RASHI	TARGUM
thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. {S}	thieves. All of them love to accept a bribe, saying-a man to his neighbour-assist me in my case, so that I will repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them.
24. "Therefore," says the Master, the LORD of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes.	24. Therefore the Lord of the world says, the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary.
25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin.	25. And I will turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners.
26. And I will restore your judges as at first and your counselors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City.	26. And I will appoint-in you true judges, steadfast as at the first, and your counsellors as at the beginning. Afterward you shall be called the city of truth, the faithful city.
27. Zion shall be redeemed through justice and her penitent through righteousness/generosity.	27. Zion will be redeemed when judgment is performed in her, and the ones who have performed the Law will return to her in righteousness/generosity.
28. And destruction shall come over rebels and sinners together, and those who forsake the Lord shall perish.	28. But rebels and sinners will be shattered together, and those who have forsaken the Law of the LORD will be consumed.
29. For they shall be ashamed of the elms that you desired, and you shall be humiliated because of the gardens that you chose.	29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens of the idols in which you assemble.
30. For you shall be like an elm whose leaves are wilting, and like a garden that has no water.	30. For you will be like a terebinth when its leaves fall, and like a channelled garden without water.
31. And the[ir] strength shall become as tow, and its perpetrator as a spark, and both of them shall burn together, with no one to extinguish [the fire]. {P}	31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when they are brought near to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for them.

Rashi's Commentary for: Yeshayahu (Isaiah) 1:2-9, 16-27

1 the vision of Isaiah the son of Amoz Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

which he saw concerning Judah and Jerusalem Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraita of the Mechilta (Exod. 15:9,10): "In the year of King Uzziah's death" (6:1) is the beginning of the Book, but there is no early and

late in the order [i.e., the order of the chapters is no indication of the chronological order. (Others read: There is no early and late in the BookParshandatha.) The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: "Whom shall I send and who will go for us?" And I said, "Here I am; send me" (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, "the prophecy of such and such a nation." Here too, Scripture writes: "which he saw concerning Judah and Jerusalem." Since they are harsh reproofs, he calls them "chazon," which is the harshest of the ten expressions by which prophecy is called, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), "A harsh prophecy (תַּחֲזוֹן) was told to me."

in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

2 Hear, O heavens, and give ear, O earth And Moses said, "Give ear, O heavens,...and may the earth hear" (Deut. 32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled "Ha'azinu" in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, 'When we were called to this testimony in Moses' time, when he said, (Deut. 30:19) "I call heaven and earth to witness against you," we heard with an expression of giving ear,' and the earth would testify, 'I was called with an expression of hearing,' hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

for the Lord has spoken That you should be witnesses in this matter, when I warned them in Moses' time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? "Give ear, O heavens and I will speak" (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

3 his owner Heb. קִנְיָו [is] like מְתַקְנֵוּ, the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, "Israel will be your name" (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): "Let each one go and worship his idols." Even after I took them out of Egypt and fed them the manna and called them, "My people, the children of Israel," they did not consider even as a donkey. Another explanation is:

An ox knows its owner An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plough today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

does not know i.e., did not want to know; they knew but trod with their heels, and my people did not take heart to consider.

4 Woe Every instance of וְיִינֵן in Scripture is an expression of complaining and lamenting, like a person who sighs

from his heart and cries, "Alas!" There are, however, several, which are an expression of a cry, the vocative voice, e.g., "Ho, ho, flee from the land of the north" (Zech. 2:10), which the Targum renders, אָכְלוּ, an expression of announcing.

Woe There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, "for you are a holy people" (Deut. 7:6), turned into a people with iniquity.

a people heavy with iniquity The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word חֲבִיב is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עֲוֹן, iniquity.

evildoing seed And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

they provoked Heb. נִאֲצוּ, they angered.

they drew backwards [The root נָדָרָה,] wherever it appears, is only an expression of separation. Similarly, Scripture states: "And they shall separate (וַיִּנְדָּרוּ) from the holy things of the children of Israel" (Lev. 22: 2), "the one separated (נָדָר) from his brothers" (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

5 Why are you beaten... A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, 'For this I have been punished. I will not repeat it again.' Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

6 soundness An expression of perfection, sound without pain.

wounds Heb. פְּצַע, i.e., a wound of a sword.

contusions Heb. תְּבוּרָה, an expression of a bruise. [Some editions read:] Other bruises.

and lacerated sores Jonathan renders: מְרֻסָּא, lacerated and crushed.

and lacerated sores demarcejire, in O.F., and in the language of the Talmud, we find, "he bumped (טָרְיָה) his head" (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

they have not been sprinkled These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) "Sulphur shall be sprinkled (וַיִּזְרֶה) on his dwelling." Menahem explained it as an expression of healing, as in (Jeremiah 30:13): "No one pronounced your judgment for healing (לְמַזְוֵר)." .

neither was it softened with oil Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, "They were not softened with oil," for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, "From the sole of the foot until the head," from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds,

iniquities, and inadvertent sins.

they have not been sprinkled... i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

7 in your presence, strangers devour it Before your eyes, your enemies will devour it.

and desolate of you as a heritage turned over to strangers, which is desolate of its owners. Jonathan renders in this manner.

8 And the daughter of Zion shall be left devoid of its inhabitants, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

like a lodge in a cucumber field As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, but cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בַּתֵּר דְאֲבָעִיּוּהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): "There are three gatherings (אֲבָעִיּוֹת) a day."

like a besieged city Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan's translation.

9 Had not the Lord of Hosts left us a remnant by His own volition and with His mercy, not because of our merits.

we would soon be like Sodom All of us would be destroyed.

10 rulers of Sodom Princes whose deeds are like those of Sodom. From here, [the Rabbis] deduced that a person should not open his mouth to Satan.

11 I am sated with the burnt-offerings of rams This is similar to: "Lest he have too much of you and hate you," (Proverbs 25:18).

fattened cattle Fattened cattle and sheep.

I do not want Since you transgress My Torah, the sacrifice of the wicked is an abomination [from Prov. 21:27].

12 who requested this of you, to trample My courts to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

13 You shall bring no more vain meal-offerings I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

New moons and Sabbaths, calling, convocations, I cannot... and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two

things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

15 And when you spread out your hands, I will hide My eyes from you because your hands are full of blood.

blood Murder.

16 Wash, cleanse yourselves Voweled with a 'patach,' the imperative form, since it is derived from רָחַץ, but רָחַצוּ, [in the past tense, is voweled with a 'kamatz' because it is derived from רָחַץ].

Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].

cease to do evil Desist from your evil deeds.

to do evil Heb. הרע, like לְהַרַע, to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מְהַרַע, desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה, stopping, [e.g.,] "and he failed to make (לַעֲשׂוֹת) the Pesach" (Num. 9:13); "until he stopped counting (לְסַפֵּר) " (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

17 Learn It is punctuated 'raphe,' weak, without a dagesh. This is from the form לָמַד, learn to do good. One who teaches himself is of the 'kal' form. Therefore, its imperative plural is voweled with a 'chirik' like שִׁמְעוּ, אָמְרוּ, but one who teaches others is of the form of the 'heavy conjugation' (pi'el) with a 'dagesh,' and if one comes to command a number of people, the word is voweled לִמְדוּ. And so, דַּרְשׁוּ, from the form דָּרַשׁ, but אִנְשׁוּ in which the 'shin' has a 'dagesh,' is from the 'heavy conjugation,' and from the form אָשַׁר; therefore, the imperative plural is voweled with a 'patach' like בִּשְׁאוּ, סִפְרוּ, דַּבְּרוּ.

strengthen the robbed Heb. חִמּוֹץ אֲשַׁרוּ. This is a Mishnaic term, אֲשַׁרְנוּהִי, "we have verified it" (Ketuboth 21a); "if I had strength (אֲנִיֹּשׁ) " (Gittin 30b); "May your strength be strengthened (יִיֹּשֶׁר) " (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) "My foot held its path (בְּאֲשׁוּרוֹ)"; (Prov. 23:19) "And go (וְאֲשַׁר) in the way of your heart."

(perform justice So-and-so is innocent and so-and-so is guilty.

plead the case of the widow Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.)

the robbed Heb. חִמּוֹץ, similar to (Ps. 71:4) "from the hand of the unrighteous and the robber (וּמִחֲמִיץ) ."

18 Come now, let us debate together, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

If your sins prove to be like crimson Stained before Me like crimson red, I will make them as white as snow.

says the Lord [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) "By the word of the Lord they would camp (וַיִּחַנוּ) ," also a future form. Another explanation is: Come now, let us debate. What is written above this? "Cease to do evil; learn to do good." And after you return to Me, come now, and let

us debate together, to notify Me, "We have done what is incumbent upon us; You do what is incumbent upon You;" and I say, "If your sins prove to be like crimson, they will become white as snow..."

as crimson dye Heb. תולע, lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תולע.

20 for the mouth of the Lord spoke Where did He speak? (Lev. 26:25) "And I will bring upon you a sword."

21 a harlot Astray from her God.

city which was faithful and full of justice, and righteousness would lodge therein, but now murderers.

full of justice Heb. מְלֵאֵי מִשְׁפָּט [equivalent to מְלֵאֵי מִשְׁפָּט, the 'yud' being superfluous,] as in (Lamentations 1:1) רַבְּתֵי עָם, "great in population" [equivalent to רַבְּתָם].

in which righteousness would lodge The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d'Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] **Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאֵי.**

and now murderers They killed Uriah; they killed Zechariah.

22 Your silver has become dross They would make copper coins and plate them with silver, in order to cheat with them.

your wine is diluted with water Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means 'mixed,' although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): "Of laughter I said, it makes one mad (מְהוֹלָל) " to mean that it is confused, or mixed up.

23 rebellious Deviating from the straight path.

and runs after payments This word is similar to the Talmudic תִּשְׁלֹמִין. Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

and the quarrel of the widow does not come to them The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, "the orphan they do not judge, and the quarrel of the widow does not come to them" at all.

24 says the Master Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

the Mighty One of Israel the strength of Israel.

Oh Heb. הוי. An expression of preparation and announcement, and similar to this is (Zech. 2:10): "Ho, ho, (הוי הוי) flee from the land of the north." And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

25 And I will return My hand upon you One blow after another, until the transgressors have been completely destroyed.

as with lye This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): "and pure (בר) of heart," since it cleanses the garment of its stains.

your dross mentioned above, as: "Your silver has become dross"; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

all your tin The tin mixed with silver, that is to say, the wicked among you. תינ is called estejnn [etaim] in O.F. [tin].

26 as at first I will appoint for you pious judges.

City of Righteousness As in the beginning, righteousness/generosity will lodge therein.

27 shall be redeemed through justice Since there will be in it people who practice justice.

shall be redeemed from her iniquities.

and her penitent those penitent among them.

through righteousness through those who make themselves righteous through justice and through righteousness that are in her midst [or,] among them.)

28 And destruction shall come upon rebels... For with all these expressions he reprov'd them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

rebels Rebels and sectarians and those who worship idols.

and sinners Apostates guilty of other sins.

29 of the elms Heb. תמלים, an expression derived from אלה, a species of tree called olme in O.F. [orme in modern French, an elm].

that you desired to worship idols under them, similar to what is stated (Hosea 4:13): "Under the oak and the aspen, and the elm, for its shade is good."

because of the gardens There they would worship idols, as it is stated (infra 66:17): "Those who prepare themselves and purify themselves for the gardens."

30 whose leaves wilt Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה, for no 'nun' is found in that expression, but נבל is an expression of something that becomes fatigued and its strength is curtailed, from the root of נבל (Exod. 18: 18), which Onkelos renders: You will

surely be exhausted.

that has no water to water its seeds; to the thing with which they sin, he compares their punishment.

31 the[ir] strength with which they take from the poor by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

and its perpetrator The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

as a spark Heb. וַפְּעֵלוּ לְנִיצוֹץ, estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְנוֹבֵד יְדִיהוֹן, and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled with a 'kamatz-chatuf,' a hurried 'kamatz,' and it would be explained as an expression of work. Now, that it is voweled with a 'cholam,' it is an expression of a worker, or perpetrator.

with no one to extinguish Jonathan renders: And no one will pity them.

Verbal Tallies

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

Debarim (Deuteronomy) 32:1-52
Tehillim (Psalms 146 & 147
Yeshayahu (Isaiah) 1:2-9 + 16-27
Mk 16:17-18, Lk 10:17-20, Jam. 5:13-18

The verbal tallies between the Torah and the Psalm are:

Heavens - שמים, Strong's number 08064.

Earth - ארץ, Strong's number 0776.

The verbal tallies between the Torah and the Ashlamata are:

Ear - אָזן, Strong's number 0238.

Heavens - שמים, Strong's number 08064.

Speak / Spoken - דָּבַר, Strong's number 01696.

Hear - שָׁמַע, Strong's number 08085.

Earth - אָרֶץ, Strong's number 0776.

Mouth - פֶּה, Strong's number 06310.

Debarim (Deuteronomy) 32:1 Give ear <0238> (8685), O ye heavens <08064>, and I will speak <01696> (8762); and hear <08085> (8799), O earth <0776>, the words of my mouth <06310>.

Tehillim (Psalms 146:6 Which made heaven <08064>, and earth <0776>, the sea, and all that therein is: which keepeth truth for ever:

Yeshayahu (Isaiah) 1:2 Hear <08085> (8798), O heavens <08064>, and give ear <0238> (8685), O earth

<0776>: for the LORD hath **spoken <01696> (8765)**, I have nourished and brought up children, and they have rebelled against me.

Yeshayahu (Isaiah) 1:20 But if ye refuse and rebel, ye shall be devoured with the sword: for the **mouth <06310>** of the LORD hath **spoken <01696> (8765)** it.

Hebrew:

Hebrew	English	Torah Reading Deut. 32:1-52	Psalms 146:1 –147:20	Ashlamatah Isa 1:2-9 + 16-27
אֲדֹנָי	Lord		Ps. 147:5	Isa. 1:24
אָדָם	Adam	Deut. 32:8	Ps. 146:3	
אֲדָמָה	land, ground	Deut. 32:43 Deut. 32:47	Ps. 146:4	Isa. 1:7
אָהַב	loves		Ps. 146:8	Isa. 1:23
אָזַן	give, ear, hear	Deut. 32:1		Isa. 1:2
אֹיֵב	enemy	Deut. 32:27 Deut. 32:31 Deut. 32:42		Isa. 1:24
אִישׁ	man	Deut. 32:25	Ps. 147:10	
אָכַל	eat, ate	Deut. 32:13 Deut. 32:22 Deut. 32:38 Deut. 32:42		Isa. 1:7 Isa. 1:19 Isa. 1:20
אֵל	God	Deut. 32:4 Deut. 32:12 Deut. 32:18 Deut. 32:21	Ps. 146:5	
אֱלֹהִים	God	Deut. 32:3 Deut. 32:17 Deut. 32:37 Deut. 32:39	Ps. 146:2 Ps. 146:5 Ps. 146:10 Ps. 147:1 Ps. 147:7 Ps. 147:12	
אַלְמָנָה	widow		Ps. 146:9	Isa. 1:17 Isa. 1:23
אָמַר	tell, speak, say, spoke	Deut. 32:7 Deut. 32:20 Deut. 32:26 Deut. 32:27 Deut. 32:37 Deut. 32:40 Deut. 32:46 Deut. 32:48		Isa. 1:18
אִמְרָה	speech	Deut. 32:2	Ps. 147:15	
אָרֶץ	earth, land, ground, country	Deut. 32:1 Deut. 32:10 Deut. 32:13 Deut. 32:22 Deut. 32:49 Deut. 32:52	Ps. 146:6 Ps. 147:6 Ps. 147:8 Ps. 147:15	Isa. 1:2 Isa. 1:7 Isa. 1:19
אֵשׁ	fire	Deut. 32:22		Isa. 1:7
בְּהֵמָה	beasts	Deut. 32:24	Ps. 147:9	
בּוֹא	arrivals, go, come	Deut. 32:17 Deut. 32:44 Deut. 32:52		Isa. 1:23
בִּין	consider	Deut. 32:7 Deut. 32:10 Deut. 32:29		Isa. 1:3
בָּנִים	children, son	Deut. 32:5	Ps. 146:3	Isa. 1:2

Hebrew	English	Torah Reading Deut. 32:1-52	Psalms 146:1 –147:20	Ashlamatah Isa 1:2-9 + 16-27
		Deut. 32:8 Deut. 32:14 Deut. 32:19 Deut. 32:20 Deut. 32:44 Deut. 32:46 Deut. 32:49 Deut. 32:51 Deut. 32:52	Ps. 147:9 Ps. 147:13	Isa. 1:4
בַּת	daughters	Deut. 32:19		Isa. 1:8
גּוֹי	nations	Deut. 32:8 Deut. 32:21 Deut. 32:28 Deut. 32:43	Ps. 147:20	Isa. 1:4
דָּבַר	speak	Deut. 32:1 Deut. 32:44 Deut. 32:45 Deut. 32:48		Isa. 1:2 Isa. 1:20
דְּבָר	words	Deut. 32:44 Deut. 32:45 Deut. 32:46 Deut. 32:47	Ps. 147:15 Ps. 147:18 Ps. 147:19	
דּוֹר	generation	Deut. 32:5 Deut. 32:7 Deut. 32:20	Ps. 146:10	
דֶּרֶךְ	ways	Deut. 32:4	Ps. 146:9	
הָר	mountains	Deut. 32:22 Deut. 32:49 Deut. 32:50	Ps. 147:8	
זָר	foreign, strange	Deut. 32:16		Isa. 1:4 Isa. 1:7
חָבַשׁ	bind up		Ps. 147:3	Isa. 1:6
חִטָּה	wheat	Deut. 32:14	Ps. 147:14	
חַי	live	Deut. 32:40 Deut. 32:47	Ps. 146:2	
חֵלֶב	choicest, fat, finest	Deut. 32:14 Deut. 32:38	Ps. 147:14	
חֶרֶב	sword	Deut. 32:25 Deut. 32:41 Deut. 32:42		Isa. 1:20
יָד	hand	Deut. 32:27 Deut. 32:36 Deut. 32:39 Deut. 32:40 Deut. 32:41		Isa. 1:25
יָדַע	know, known	Deut. 32:17	Ps. 147:20	Isa 1:3
יְהוָה	LORD	Deut. 32:3 Deut. 32:6 Deut. 32:9 Deut. 32:12 Deut. 32:19 Deut. 32:27 Deut. 32:30 Deut. 32:36 Deut. 32:48	Ps. 146:1 Ps. 146:2 Ps. 146:5 Ps. 146:7 Ps. 146:8 Ps. 146:9 Ps. 146:10 Ps. 147:2 Ps. 147:6 Ps. 147:7 Ps. 147:11 Ps. 147:12	Isa. 1:2 Isa. 1:4 Isa. 1:9 Isa. 1:18 Isa. 1:20 Isa. 1:24
יּוֹם	days	Deut. 32:7 Deut. 32:35	Ps. 146:4	

Hebrew	English	Torah Reading Deut. 32:1-52	Psalms 146:1 –147:20	Ashlamatah Isa 1:2-9 + 16-27
		Deut. 32:46 Deut. 32:47 Deut. 32:48		
יעקב	Jacob	Deut. 32:9	Ps. 146:5 Ps. 147:19	
יִשְׂרָאֵל	Israel	Deut. 32:8 Deut. 32:45 Deut. 32:49 Deut. 32:51 Deut. 32:52	Ps. 147:2 Ps. 147:19	Isa. 1:3 Isa. 1:4 Isa. 1:24
יתום	fatherless, orphan		Ps. 146:9	Isa. 1:17 Isa. 1:23
בון	establish, prepares	Deut. 32:6	Ps. 147:8	
לבב	hearts	Deut. 32:46		Isa. 1:5
לולא	not	Deut. 32:27		Isa. 1:9
מטר	rain	Deut. 32:2	Ps. 147:8	
מים	waters	Deut. 32:51	Ps. 147:18	Isa. 1:22
מספר	number	Deut. 32:8	Ps. 147:4 Ps. 147:5	
משפט	justice, judgment	Deut. 32:4 Deut. 32:41	Ps. 146:7 Ps. 147:19 Ps. 147:20	Isa. 1:17 Isa. 1:21 Isa. 1:27
נאץ	spurned	Deut. 32:19		Isa. 1:4
נגד	show	Deut. 32:7	Ps. 147:19	
נול	distill, flow	Deut. 32:2	Ps. 147:18	
נחם	compassion	Deut. 32:36		Isa. 1:24
נצר	kept, guard	Deut. 32:10		Isa. 1:8
נקם	avenge	Deut. 32:43		Isa. 1:24
נתן	give, gave, given	Deut. 32:49 Deut. 32:52	Ps. 146:7 Ps. 147:9 Ps. 147:16	
סדם	Sodom	Deut. 32:32		Isa. 1:9
עוד	testify, relieves, lifts up	Deut. 32:46	Ps. 146:9 Ps. 147:6	
עולם	old, forever	Deut. 32:7 Deut. 32:40	Ps. 146:6 Ps. 146:10	
עזב	free, forsaken	Deut. 32:36		Isa. 1:4
עין	eye	Deut. 32:10		Isa. 1:16
עם	people	Deut. 32:6 Deut. 32:8 Deut. 32:9 Deut. 32:21 Deut. 32:36 Deut. 32:43 Deut. 32:44 Deut. 32:50		Isa. 1:3 Isa. 1:4
עמורה	Gomorraah	Deut. 32:32		Isa. 1:9
עשה	made, make, did, do, done	Deut. 32:6 Deut. 32:15 Deut. 32:46	Ps. 146:6 Ps. 146:7 Ps. 147:20	
פה	mouth	Deut. 32:1		Isa. 1:20
פנים	face, before	Deut. 32:20 Deut. 32:49	Ps. 147:17	
צדיק	righteous	Deut. 32:4	Ps. 146:8	
ציון	Zion		Ps. 146:10 Ps. 147:12	Isa. 1:8 Isa. 1:27
צמר	wool		Ps. 147:16	Isa. 1:18
צר	adversaries	Deut. 32:27		Isa. 1:24

Hebrew	English	Torah Reading Deut. 32:1-52	Psalms 146:1 –147:20	Ashlamatah Is 1:2-9 + 16-27
		Deut. 32:41 Deut. 32:43		
קנה	bought	Deut. 32:6		Isa. 1:3
קרא	proclaim, call	Deut. 32:3	Ps. 147:4 Ps. 147:9	Isa. 1:26
ראש	head	Deut. 32:42		Isa. 1:5 Isa. 1:6
רגל	foot, feet	Deut. 32:35		Isa. 1:6
רדף	chase	Deut. 32:30		Isa. 1:23
רים	high, rise	Deut. 32:27		Isa. 1:2
רפא	heal	Deut. 32:39	Ps. 147:3	
שוב	return, turn, render	Deut. 32:41 Deut. 32:43	Ps. 146:4	Isa. 1:25 Isa. 1:26 Isa. 1:27
שים	put, place, set	Deut. 32:46	Ps. 147:14	
שחת	corrupt	Deut. 32:5		Isa. 1:4
שלג	snow		Ps. 147:16	Isa. 1:18
שלח	send, sent	Deut. 32:24	Ps. 147:15 Ps. 147:18	
שם	name	Deut. 32:3	Ps. 147:4	
שמים	heavens	Deut. 32:1 Deut. 32:40	Ps. 146:6 Ps. 147:8	Isa. 1:2
שמן	oil	Deut. 32:13		Isa. 1:6
שמע	hear, heard	Deut. 32:1		Isa. 1:2 Isa. 1:19
שמר	careful, guard, keep	Deut. 32:46	Ps. 146:6 Ps. 146:9	
תבון	understanding	Deut. 32:28	Ps. 147:5	

Greek:

Greek	English	Torah Deut. 32:1-52	Psalms 146:1 –147:20	Ashlamatah Is 1:2-9 + 16-27	Mark, 1-2 Peter & Jude Mk 16:17-18	Luke Lk 10:17-20	Acts/Romans James Jam. 5:13-18
αδικέω	wronged		Psa 146:7	Isa 1:17		Lk. 10:19	
αίρω	lift	Deu 32:40			Mk. 16:18		
αμαρτία	sins			Isa 1:4 Isa 1:18			Jas. 5:15
άνθρωπος	men, man	Deu 32:26	Psa 146:3 Psa 147:8				Jas. 5:17
απαγγέλλω	reporting, report		Psa 147:19				
άστραπη	lightning	Deu 32:41				Lk. 10:18	
γη	earth, land, ground, country	Deut. 32:1 Deut. 32:10 Deut. 32:13 Deut. 32:22 Deut. 32:49 Deut. 32:52	Ps. 146:6 Ps. 147:6 Ps. 147:8 Ps. 147:15	Isa. 1:2 Isa. 1:7 Isa. 1:19			Jas. 5:17 Jas. 5:18
γράφω	wrote, write	Deu 32:44					
δαιμόνιον	demons	Deu 32:17			Mk. 16:17	Lk. 10:17	
δεύτε	come			Isa 1:18			
δώμι	give, gave, given	Deut. 32:49 Deut. 32:52	Ps. 146:7 Ps. 147:9 Ps. 147:16			Lk. 10:19	Jas. 5:18
δίκαιος	righteous, just	Deut. 32:4	Ps. 146:8				Jas. 5:16
έλαιον	olive oil, oil	Deu 32:13		Isa 1:6			Jas. 5:14

Greek	English	Torah Deut. 32:1-52	Psalms 146:1 –147:20	Ashlamatah Is 1:2-9 + 16-27	Mark, 1-2 Peter & Jude Mk 16:17-18	Luke Lk 10:17-20	Acts/Romans James Jam. 5:13-18
ἐπιτίθημι	put, place			Isa 1:6	Mk. 16:18		
εἶπω	said	Deu 32:20 Deu 32:26 Deu 32:27 Deu 32:37 Deu 32:46				Lk. 10:18	
ἐχθρός	enemy	Deut. 32:27 Deut. 32:31 Deut. 32:42		Isa. 1:24		Lk. 10:19	
ἰάομαι	heal, healing	Deu 32:39	Psa 147:3				Jas. 5:16
ἰδοὺ	behold	Deu 32:34				Lk. 10:19	
ἰσχυῶ	strong, avails			Isa 1:24			Jas. 5:16
καινός	new	Deu 32:17			Mk. 16:17		
κύριος	LORD	Deut. 32:3 Deut. 32:6 Deut. 32:9 Deut. 32:12 Deut. 32:19 Deut. 32:27 Deut. 32:30 Deut. 32:36 Deut. 32:48	Ps. 146:1 Ps. 146:2 Ps. 146:5 Ps. 146:7 Ps. 146:8 Ps. 146:9 Ps. 146:10 Ps. 147:2 Ps. 147:6 Ps. 147:7 Ps. 147:11 Ps. 147:12	Isa. 1:2 Isa. 1:4 Isa. 1:9 Isa. 1:18 Isa. 1:20 Isa. 1:24		Lk. 10:17	Jas. 5:14 Jas. 5:15
λαλέω	spoke, saying	Deu 32:1 Deu 32:44 Deu 32:45 Deu 32:48		Isa 1:2 Isa 1:20	Mk. 16:17		
λέγω	says, speak	Deut. 32:7 Deut. 32:20 Deut. 32:26 Deut. 32:27 Deut. 32:37 Deut. 32:40 Deut. 32:46 Deut. 32:48		Isa. 1:18		Lk. 10:17	
ὄνομα	name	Deut. 32:3	Ps. 147:4		Mk. 16:17	Lk. 10:17 Lk. 10:20	Jas. 5:14
οὐρανός	heavens	Deut. 32:1 Deut. 32:40	Ps. 146:6 Ps. 147:8	Isa. 1:2		Lk. 10:18 Lk. 10:20	Jas. 5:18
πίνω / πίνω	drink, drank	Deu 32:14 Deu 32:38			Mk. 16:18		
πνεῦμα	breath, spirit		Psa 146:4 Psa 147:18			Lk. 10:20	
ποιέω	made, make, did, do, done	Deut. 32:6 Deut. 32:15 Deut. 32:46	Ps. 146:6 Ps. 146:7 Ps. 147:20	Isa 1:17 Isa 1:24			Jas. 5:15
πούς	foot, feet	Deut. 32:35		Isa. 1:6			
πρεσβύτερος	elders	Deu 32:7					Jas. 5:14
σῶζω	delivered			Isa 1:27			Jas. 5:15
ὕετος	rain	Deut. 32:2	Ps. 147:8				Jas. 5:18
χεῖρ	hand	Deut. 32:27 Deut. 32:36 Deut. 32:39 Deut. 32:40 Deut. 32:41		Isa. 1:25	Mk. 16:18		
ψάλλω	strum, sing psalms		Psa 146:2 Psa 147:7				Jas. 5:13

NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) "32:1 — 52"

"HAAZINU HASHAMAYIM" "GIVE EAR YOU HEAVENS"

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 the seventy (talmidim) returned with joy saying, "master, even the demons are obedient to us through your authority!" But he said to them, "I saw the adversary falling from the heavens like lightning. Behold, I have given you the authority to tread on snakes and scorpions, and over all the abilities of the enemy, and nothing will harm you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice because your names are inscribed in the heavens."

But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak in new languages,³⁷ they will elevate serpents (Hakhamim). And if they drink anything deadly they will not be hurt; they (the Hakhamim) will press their hands on the weak and will be praiseworthy.³⁸

SCHOOL OF HAKHAM YA'AQOB'S REMES

5.13 Is anyone among you is suffering? He should pray for himself. Is anyone glad at heart? He should sing praise to God. ^{5.14} **Is anyone among you sick? He should call in the elders³⁹ of the congregation i.e. the Paqidim who are the leaders of/with authority leaders. And they should pray over him, rub him with olive oil⁴⁰ with the LORD's authority.** ^{5.15} **And the prayer of the faithfully obedient Hakhamim and Paqidim will benefit⁴¹ him who is sick,⁴² and the LORD will restore him; and if he has sinned,**

³⁷ *glōssa* 'tongue,' meaning here 'language.' Bratcher, R. G., & Nida, E. A. (1993), c1961). *A handbook on the Gospel of Mark. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators (512). New York: United Bible Societies.* Here we would suggest that because the address was to "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" that many different languages would be needed to accomplish the Messianic missionary needed to be like the members of the Sanhedrin and the METURGEMAN (interpreter/translator) who was able to speak multiple languages. <http://www.jewishencyclopedia.com/articles/10742-meturgeman>

³⁸ **καλῶς** *kalos* of moral quality (opp. **αἰσχρός** | *Androsisis*, Kyme 32) *good, noble, praiseworthy*, Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press.

³⁹ The idea that God has placed "gifted" healers in the local congregation is excluded by Ya'aqob, who says nothing about sending for someone who possesses a "gift." We are simply to send for the Paqidim, whose task is to pray, not to affect the healing by virtue of some "personal gift." Indeed, Ya'aqob goes out of his way to say that if a sick person is raised up this will be by the power of the LORD working in answer to prayer, not by any special powers possessed by the Paqidim.

⁴⁰ Olive Oil Is Rich in Healthy Monounsaturated Fats. ... Olive Oil Contains Large Amounts of Antioxidants. ... Olive Oil Has Strong Anti-Inflammatory Properties. ... Olive Oil May Help Prevent Strokes. ... Olive Oil Is Protective Against Heart Disease ... Olive Oil Can Help Treat Rheumatoid Arthritis ... Olive Oil Has Antibacterial Properties. The full measure of what all Olive oil can do and how it was used in antiquity is presently beyond our understanding of its healing properties. See Healthline.com

⁴¹ **σῶζω** and **σωτηρία** in the Greek World: 1. Saving; 2. Keeping; 3. Benefitting; 4. Preserving the Inner Being; 5. **σῶζω** and **σωτηρία** in Religious Usage

God will be forgive him. ^{5.16} Confess with one another in the Vidduy on Yom Kippur that the Jewish may be healed and restored. The earnest prayer of a Tsaddiq has tremendous moral and physical power available in its working. ^{5.17} Eliyahu HaNabi⁴³ was a human being with a nature like ours;⁴⁴ and he prayed earnestly for it not to rain, and no rain fell on the earth for three years and a half year.^{45 5.18} And then he prayed again, and the heavens poured down rain and the land produced⁴⁶ its crops.⁴⁷

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

*Dt 32:1-52	Ps 146.1- 147.20	Is 1:2-9 + 16-27	Mk 16:17-18	Lk 10:17-20	Ya'aqob 5.13-18
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESCHAT

Beresheet (Genesis) 11:1 Everyone on earth had the same language and the same words. ²And as they migrated from the east, they came upon a valley in the land of Shinar and settled there. ³They said to one another, "Come, let us make bricks and burn them hard" —Brick served them as stone, and bitumen served them as mortar.— ⁴And they said, "Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world." ⁵The LORD came down to look at the city and tower that the sons of man had built,⁴⁸

The singularity of "speech" and "language" here depicts unanimous opposition against G-d. Another translation of this passage reads, "Their speech was directed against the Sole One of the universe."⁴⁹ The varied "nations" spoke one to another saying, "let us make brick."⁵⁰ The Sages of blessed memory teach us that all "seventy nations" plotted against the "Sole One"⁵¹ of the universe i.e. G-d. The "sons of man" from Beresheet (Genesis) 11:5 are the sons of the "ungrateful man" who said "the woman You gave me to be with."⁵² The ingratitude of humanity, Beresheet (Genesis) 11 had reached man's intellect whereby he desired to demonstrate his contempt for G-d and His sovereignty over the earth.

But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak new languages...

Foerster, W. (1964–). σῶζω, σωτηρία, σωτήρ, σωτήριος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (Vol. 7, p. 965). Grand Rapids, MI: Eerdmans.

⁴² See also ... Max Planck Institute for the History of Science, M. J. Geller *Akkadian Healing Therapies in the Babylonian Talmud*, 2004 and Simundson, Daniel J. "Health and Healing in the Bible," n.d., 9.

⁴³ Elijah the Prophet

⁴⁴ with feelings, affections, and a constitution like ours. cf. Zondervan. *The Amplified Study Bible, Leathersoft, Brown*. Zondervan, 2017. James 5.17

⁴⁵ Cf. 1 Kings 17:1.

⁴⁶ Normally 1 Kings 18:42-45.

⁴⁷ Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

⁴⁸ Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text*. Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 11:1). Philadelphia: Jewish Publication Society.

⁴⁹ Cf. Rashi Bersheet 11:1

⁵⁰ Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 52

⁵¹ Rashi's translation of B'eresheet (Genesis) 11:1

⁵² Cf Beresheet (Genesis) 3:12

How is it that the Talmidim (the faithful obedient) will speak "new languages"? Firstly, we must assert that the confusion of languages in the narrative of Beresheet (Genesis) chapter 11 makes "speaking in new languages" requisite if the Mesorah is to be proclaimed to the "entire world." Because the talmidim are commissioned to spread the Mesorah of Messiah to the "entire world," the talmidim of the Master must talk in new languages. Because G-d "confused the "tongues/languages" of the nations, the talmidim need to have the skills of the Meturgeman who is able to translate and interpret the Torah into languages of the Gentiles. I find it noteworthy that the obtuse attitude of the ungrateful wanted singularity. G-d's initial commission to Adam was to be fruitful and multiply, **fill the earth**.⁵³ Because the ungrateful inhabitants of Babel did not want to "fill the earth" in opposition to G-d's command, G-d confounded their language.

Yeshua's commission, "Go to the entire world and proclaim my Mesorah everywhere" is similar to the initial mitzvah of G-d "fill the earth." Before there can be a proclamation of the Master's Mesorah there must be a mastery of that Mesorah. This can only be achieved when we have Hakhamim that teach the Mesorah of the Master in relation to the Torah. This Relation to the Torah readings must also be within the appropriate "time" of their reading schedule. In other words, the Torah must be read at it's specifically designated time. It appears that the most accurate Torah reading schedule is the Triennial Torah reading cycle. Therefore, Hakhamim understanding the times and seasons are to be elevated. Consequently, it is only the Triennial Torah reading cycle with its accompanying readings, which makes this truth clear.

D'barim 32:8 When the Most High gave nations their lot, when He separated the sons of man, He set up the boundaries of peoples according to the number of the children of Israel.

THEY WILL ELEVATE SERPENTS (HAKHAMIM)...

Why do we translate the above portion of the passage as such? Because the "Hakham" is to be as wise as the "serpent" (cf. Mat 10:16). Or I might further that the Hakham must be "wiser" than the serpent of Gan Eden. Regardless of mental conception of negativity, the serpent often represents healing. It is these "serpents," "Hakhamim" that will press their hands on the weak (younger talmidim), making them "praiseworthy."⁵⁴ The "pressing of hands" is the Jewish system of ordination, "Semikha". "Ordination" produces elevation of status, thereby elevating the weak to a "praiseworthy" position. The serpent as a symbol of healing perfectly fits the notion of the Hakhamim laying hands on the weak and they (their disciples) becoming praiseworthy. Consequently, the "sign" **σημεῖον** *semeion* is making talmidim to "stand"⁵⁵ rather than a plethora of serpents, poisons and sickly people being "cured." The cure for all the evils of the world is the Torah, Oral Torah (Mesorah of the Master) from the mouth of the Hakhamim.

THESE SIGNS WILL ACCOMPANY THE FAITHFULLY OBEDIENT...

These "signs" are not the result of Prophetic/Apostolic/Charismatic skill or ability. Nor, are these "signs" the product of "miracle workers" who wish to foster charismatic agendas. These **σημεῖον** *semeion* are the result of **faithful obedience** to the Torah and relative mitzvot. I will add that the talmid of Yeshua must also adhere to the Mesorah of the Master as taught by Nazarean Hakhamim as well as keep specific Torah mandated mitzvot. The "casting out" or "sending away" demons most likely are spirits, which are vehemently, opposed to the Mesorah of

⁵³ Cf. Beresheet (Genesis) 1:28

⁵⁴ **καλῶς** *kalos* of moral quality (opp. **αἰσχρὸς** | Androsisis, Kyme 32) *good, noble, praiseworthy*, Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press.

⁵⁵ Cf. Abot 1:1

the Master. With the acceptance of the Master's Mesorah, these "spirits" depart.

PERORATION

The "signs" of our Markan passages focus on "faithful obedience" and maturity (Hakhamim). The weak (younger talmidim) must submit to the teachings of the Nazarean Hakhamim. To refuse to adhere to the Mesorah of the Messiah as taught by the Nazarean Hakhamim is tantamount to blasphemy and open rebellion (witchcraft). Antinomian doctrines nowadays have permeated every level of Yeshua's talmidim. This antinomian attitude is rooted in the idea of singularity. Rather than belong to a Nazarean community. Many "Lone Rangers" have cast off the yoke of the Mesorah believing only in "faith" and "grace" with no real understanding of what these terms actually mean. Just as no one knew the identity of the Lone Range except Tonto, we have talmidim without real identities because they have abandoned the Hakhamim. We saw Hakham Tsefet temporarily abandoning the Master a few weeks ago. However, in his great wisdom Hakham Tsefet knew how to promptly repent, return to G-d and submit to his master. It is time to repent and turn to G-d, submit to the authority of the Hakhamim and become praiseworthy in G-d's sight. It is time to seek the Hakhamim with signs following rather than seeking signs, lying serpents and poisonous drinks as pseudo-proofs of authenticity.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

CALL THE ELDERS

Many scholars read this pericope of Ya'aqob and want to relate the "healings" herein with Hakham Shaul's "gifts" in 1 Corinthians. Hakham Ya'aqob does not mention calling on those who have "gifts of healing" to come, lay hands on the sick so they can recover in some magical or supernatural way. There a certain time when G-d does heal in a miraculous way, but this is not the norm. It would appear here that Hakham Ya'aqob is referring to a more homeopathic system of "rubbing olive oil" on the sick person rather than praying for some miraculous healing. This idea may stem from a desire to live forever but eventually we all die. If there is an association to the so called "gifts" we find the answer in Hakham Shaul's letter to the Congregation of Ephesus.

Eph 4:7-10 But to every one of us is given loving-kindness (chesed) according to the measure of the gift of Messiah. Therefore, He (God) says, "When he ascended up on high,¹⁰ he led captivity captive and gave gifts to men you hast received gifts among men, yes, among the rebellious also, that the LORD God might tabernacle – Shakan there." (Ps. 68:18).

The word "gifts" used in Ephesians is **δόμα** – *doma* is referring to the offices of the ten men who are the congregation. Interestingly, the gifts **δόματα** – *domata* (**δόμα** – *doma* plural) are **πνευματικός** – *pneumatikos* and **χάρισμα** – *charisma* combined, which operate as the "spiritual" expressions of chesed to the congregation. However, it is not simply their presence that makes the congregation "spiritual" but rather their verbal expression of the Orally Breathed Torah (**πνευματικός** – *pneumatikos*) (spiritual breathings). These men breathe out holy **ἅγιος** – *hagios* words, of wisdom **σοφία/הַכְּהֵן** (wisdom) found in the Mesorah/Ruach HaKodesh. These men are a **δόματα** – *domata* (gift) to the congregation in that if the congregation does not merit their presence they will be removed as we have seen with the former pericopes. Or, we might say that if their spiritually breathed (**πνευματικός** – *pneumatikos*) words of **σοφία/הַכְּהֵן** are not heeded, these men will be removed. A congregation that does not have these **δόματα** – *domata* is devoid of (**πνευματικός** – *pneumatikos*) spirituality, **σοφία/הַכְּהֵן** (wisdom) and **ἅγιος** – *hagios* (holiness) i.e. the Ruach HaKodesh.⁵⁶

In conjunction with the ill praying for his own recovery he should call for the Hakhamim and Paqidim and solicit

⁵⁶ Rabbi Dr. Eliyahu ben Abraham. (n.d.). [Excrusus Ruach HaKodesh](#).

their prayers. Hakham Ya'aqob equates their prayers with the Prayer of the great Prophet Eliyahu (Elijah). Therefore, we can deduce that the prayers of the Hakhamim and Paqidim are as great as the prayers, prayer of Eliyahu HaNabi.⁵⁷ These men care for the Congregation in all its facets and nuances. This is not only their duty it is their desire. While all the Hakhamim and Paqidim are able to do the job of praying for their congregation it is the specific duty of the three "Pastors," Parnisim, Netzach, Hod and Yesod to carry out this function.

PROPHETS, P'RUSHIM AND PRIESTS

Hakham Ya'aqob has associated himself with the "prophets" since verse 10 of chapter 5. In these verses Hakham Ya'aqob reveals his Pharisaic background. The antiquity of the P'rushim (Pharisees) is thought to have dated all the way back to the time of the Prophet, Priest Scribe Ezra.⁵⁸ The P'rushim received their ideology from Ezra and the other Prophets. They believed in the teachings that had been handed down from their forefathers and most specifically the Prophets.⁵⁹ This truth is very important to understand. To this very day the Jewish people carry out many rituals that would appear to have originated with the Kohanim (Priests) such as hand washing and many others. This would seem to imply that the P'rushim were more connected to the Kohanim than the Prophets. However, we must understand that the Prophets themselves carried out many of these rituals. Eliyahu even takes up, albeit temporarily the office of the Priesthood when he offers sacrifices on Mt. Carmel in the great contest with the Priests of Ba'al.⁶⁰

Were the rituals of the P'rushim were taken from the activities of the Kohanim? At first glance we would say yes, they were following the priestly example. However, the greater truth is that they were not following the rituals of the Kohanim. They were in fact following the rituals and actions of the Priesthood of the Firstborn. Furthermore, here we opine that the activities for the Kohanim were structured after the practices of the Priesthood of the firstborn and not vice versa. Thus, the P'rushim were very much like the prophets in that they believed in restoration. They wanted the power of the Priesthood back in the hands of the Firstborn as a Priest for the family. The Prophets had repeatedly called for restoration. When the Temple fell to the Babylonians the Prophets saw the possibility for this restoration.

Chief among the Prophets to call for this restoration was Yesha'yahu.⁶¹

1.11 Of what importance to me are your many sacrifices?" says the LORD. "I am stuffed with burnt sacrifices of rams and the fat from steers. The blood of bulls, lambs, and goats I do not want.

1.13 Do not bring any more meaningless offerings; I consider your incense detestable! You observe new moon festivals, Sabbaths, and convocations, but I cannot tolerate sin-stained celebrations!⁶²

Thus, the Prophet knows that the Temple is not a permanent fixture for the Jewish people. They must take up prayer, Torah study and acts of Tzedakah for the sake of Tikun. But, herein lays the truth. The Kohanim of the

⁵⁷ Elijah the Prophet

⁵⁸ LAUTERBACH, JACOB Z. "THE PHARISEES AND THEIR TEACHINGS." Hebrew Union College Annual 6 (1929): 69-139. <http://www.jstor.org/stable/23502786>. p. 78-79 Herford, R. Travers. *The Pharisees*. Beacon Press, 1962. p. 18 – 21, 55 – 59, 102.3 Finkelstein, Louis. *The Pharisees: The Sociological Background of Their Faith*. Third Edition, Second Impression edition. Jewish Pub. Society, 1966. pp. 263, 461, 480, 510-511, 558, 561, 562-568

⁵⁹ LAUTERBACH, JACOB Z. "THE PHARISEES AND THEIR TEACHINGS." Hebrew Union College Annual 6 (1929): 69-139. <http://www.jstor.org/stable/23502786>. p. 78-79

⁶⁰ 1 Kings 18:20-40 While this was a temporary situation, we make note that as a Prophet he had the right and ability to temporarily act as a Kohen. In the case of a King trying to take up the work of the Kohanim it was forbidden. This is exemplified in 2 Chronicles 26:1 where King Uzziah tried to offer sacrifices in the Temple

⁶¹ Hoshea 6.6 For I desire steadfast love and not sacrifice, the **knowledge of God** rather than burnt offerings.

⁶² Yesha'yahu 1.11,13

Temple, specifically during Yeshua's lifetime took the Scriptures literally, or we might say strictly Peshat." Here lays the greatest sin of legalism. The Prophets nor the P'rushim saw any activity as a literal act. For them the activities of the Priests told myriads of truths about G-d and His desire to fellowship with man.

The P'rushim also saw the corruption of the Kohanim and prepared for the days ahead when the office would be restored to the Firstborn. Their vigilance saw the offerings for exactly what they were. Korbanot was a way of drawing near to G-d. Therefore, they offered in due diligence Torah study at the feet of their Sages and Soferim.⁶³ They saw G-d as their "Father" where they could come to without fear of annihilation. They instituted the idea of praying "Our Father who is in the Heavens." But the P'rushim saw that the man being the Priest of the home with his wife as the priestess as a vital part of Jewish life.

We might read the activities of Eliyahu on Mt Camel as a sign that the Priesthood of the Sadducee's⁶⁴ as inadequate and called for a reform. The P'rushim picked up on the ideology of the Prophets and carried it into the future and we live by their model today.

VIDDUY

When a Jewish person sins between himself and G-d he should confess his sins. But this does not mean that he follows the Christian idea of confession. Nor does it mean that he should confess all his sins to a fellow Jewish person. We are taught that when a person sins against G-d he should repent and confess before G-d. This is the path of repentance. However, we, as Jews should also attend Yom Kippur services where we can confess with our brethren. There we confess sin openly and collectively. Thus, we confess to sin that we have not committed but other Jews may have. This gives all the Jewish people the opportunity to confess without hesitation and openly without embarrassment.

The paragraph above is when we sin against G-d per se. However, when we sin against a brother we must go to that brother and confess to him and ask for forgiveness. These sins cannot be forgiven by G-d. Yeshua comments on this very practice ...

Leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer thy gift to G-d.⁶⁵

We also can recite vidduy at the time of the bedtime Shema. But again, we do not need to confess before others.

D'barim 32:7 Ask your father (Hakham), he will inform you (teach you to stand), Your elders (Hakhamim), they will tell you:

אמן ואמן סלה

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?

⁶³ Hakhamim and Scribes

⁶⁴ Here we are speaking anachronistically. The "Sadducees" were not in existence at that time but the attitude of Peshat minded Kohanim certainly was.

⁶⁵ Mt. 5.23

Blessing After Torah Study

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

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

Next Sabbath:

“MaChatsit HaSheqel” - “Half a Shekel”
& Mevar’chim Rosh Chodesh II Adar – Proclamation of the New Noon Of II Adar
(Wednesday Evening the 6th of March – Friday Evening March the 8th)

Shabbat	Torah Reading:	Weekday Torah Reading:
מַחְצִית הַשֶּׁקֶל		
“MaChatsit HaSheqel”	Reader 1 – Sh’mot 30:1-5	Reader 1 – D’barim 33:1-3
“Half a Shekel”	Reader 2 – Sh’mot 30:6-10	Reader 2- D’barim 33:4-6
“Medio Shequel”	Reader 3 – Sh’mot 30:11-16	Reader 3- D’barim 33:1-7
Shemot (Exodus) 30:1-38 B’Midbar (Num.) 28:9-15	Reader 4 – Sh’mot 30:17-21	
Ashlamatah: II Kings 11:17–12:17	Reader 5 – Sh’mot 30:22-25	Reader 1 – D’barim 33:1-3
Special: I Samuel 20:18, 42	Reader 6 – Sh’mot 30:26-33	Reader 2- D’barim 33:4-6
Psalms 104:1-35	Reader 7 – Sh’mot 30:34-38	Reader 3- D’barim 33:1-7
Mishle (Proverbs) 7:1-27	Maftir – B’Midbar 28:9-15	
N.C.: Matityahu (Matt.) 17:24-27	II Kings 11:17–12:17 I Samuel 20:18, 42	

Shalom Shabbat!

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