

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
II Adar 02, 5779 – March 08/09, 2019	Fourth Year of the Shmita Cycle

### Candle Lighting and Habdalah Times:

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

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

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## Roll of Honor:

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

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

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

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

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

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who has problems with her gall bladder and who has recently had heart 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 has a successful surgery. **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 5<sup>th</sup> of February, amen ve amen! – P.S. Arbitration is scheduled for next March 15 at the Federal District Court.

## Shabbat: "V'Zot HaB'rakha" – "And this is the blessing"

Shabbat	Torah Reading:	Weekday Torah Reading:
זאת הברכה		
"V'Zot HaB'rakha"	Reader 1 – D'barim 33:1-7	Reader 1 – B'resheet 1:1-5
"And this is the blessing"	Reader 2 – D'barim 33:8-12	Reader 2 – B'resheet 1:6-8
"Y ésta es la bendición"	Reader 3 – D'barim 33:13-17	Reader 3 – B'resheet 1:1-8
D'barim (Deut.) 33:1 – 34:12 & B'resheet (Gen.) 1:1-5	Reader 4 – D'barim 33:18-21	
Ashlamatah: Joshua 1:1-9	Reader 5 – D'barim 33:22-29	
	Reader 6 – D'barim 34:1-6	Reader 1 – B'resheet 1:1-5
Psalms 148:1 -150:5	Reader 7 – D'barim 34:7-12	Reader 2 – B'resheet 1:6-8
N.C.: Mark 16:19-20; Lk 24:44-53; Jam. 5:19-20	Maftir: B'Resheet 1:1-5	Reader 3 – B'resheet 1:1-8
	Joshua 1:1-9	

### Blessings Before Torah Study

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

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

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

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

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

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

**May Ha-Shem bestow 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!

## Contents of the Torah Seder

- The Blessing of Moses Over All Israel – Deut. 33:1-29
  - Introduction – Deut. 33:1-5
  - Blessing of the Tribe of Reuben – Deut. 33:6
  - Blessing of the Tribe of Judah – Deut. 33:7
  - Blessing of the Tribe of Levi – Deut. 33:8-11
  - Blessing of the Tribe of Benjamin – Deut. 33:12
  - Blessing of the Twin Tribe of Joseph (Ephraim & Manasseh) – Deut. 33:13-17
  - Blessing of the Tribe of Zebulun – Deut. 33:18a
  - Blessing of the Tribe of Issachar – Deut. 33:18b-19
  - Blessing of the Tribe of Gad – Deut. 33:20-21
  - Blessing of the Tribe of Dan – Deut. 33:22
  - Blessing of the Tribe of Naphtali – Deut. 33:23
  - Blessing of the Tribe of Asher – Deut. 33:24-25
  - Epilogue – Deut. 33:26-29
- The Death of Mosheh Rabbenu – Deut. 34:1-12
- Origin of the Universe – Gen. 1:1-2
- First Day: Creation of Light – Gen. 1:3-5

## 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. 145-202.

## Rashi & Targum Pseudo Jonathan for: D’barim (Deut.) 33:1 – 34:12 & B’resheet (Gen.) 1:1-5

RASHI	TARGUM PSEUDO JONATHAN
1. <b>And this is the blessing</b> with which Moses, the man of God, blessed the children of Israel [just] before his death.	1. <b>AND this is the order of the Benedictions</b> wherewith Mosheh the Prophet blessed the children of Israel before he died. JERUSALEM: <b>This is the Benediction</b> wherewith Mosheh the prophet of the LORD blessed the children of Israel before he should be gathered,
2. He said: "The Lord came from Sinai and shone forth from Seir to them; He appeared from Mount Paran and came with some of the holy myriads; from His right hand was a fiery Law for them	2. And he said: The LORD was revealed at Sinai to give the Law unto His people of Beth Israel, and the splendor of the glory of His Shekinah arose from Gebal to give itself to the sons of Esau: but they received it not. It shined forth in majesty and glory from mount

RASHI	TARGUM PSEUDO JONATHAN
	<p>Pharan, to give itself to the sons of Ishmael; but they received it not. It returned and revealed itself in holiness unto His people of Beth Israel, and with Him ten thousand times ten thousand holy angels. He wrote with His own right hand, and gave them His Law and His commandments, out of the flaming fire.</p> <p>JERUSALEM: and he said: The LORD was revealed from Sinai to give the Law unto His people of Beth Israel. He arose in His glory upon the mountain of Seir to give the Law to the sons of Esau; but after they found that it was written therein, You will do no murder, they would not receive it. He revealed Himself in His glory on the mountain of Gebala, to give the Law to the sons of Ishmael; but when they found that it was written therein, You will not be thieves, they would not receive it. Again did He reveal Himself upon Mount Sinai, and with Him ten thousands of holy angels; and the children of Israel said, All that the Word of the LORD has spoken will we perform and obey. And He stretched forth His hand from the midst of the flaming fire, and gave the Law to His people.</p>
<p>3. Indeed, You showed love for peoples; all his holy ones are in Your hand, for they let themselves be centered at Your feet, bearing Your utterances.</p>	<p>3. And whatever has befallen to the nations (has been done) because He loved His people of Beth Israel, and all of them He has called to be saints, to stand in the place of His sanctuary. And when they observed the precepts of the Law, they were conducted at the foot of Your glorious Cloud, they rested and encamped according to the dictate of the Word.</p> <p>JERUSALEM: Is it not all manifest and known before Him, that neither the sons of Esau nor of Ishmael would receive the Law? Nevertheless, because He loved His people of Beth Israel as myriads of the holy angels, though He brought upon them many corrections, they rested not, nor desisted from the doctrine of the Law; and, behold, they were conducted and brought on at the foot of His Cloud, and went forward and encamped according to His Word.</p>
<p>4. The Torah that Moses commanded us is a legacy for the congregation of Jacob.</p>	<p>4. The sons of Israel said, Mosheh commanded us the Law, and gave it for an heritage to the tribes of Jakob. JERUSALEM: The sons of Israel said, Mosheh commanded us the Law: he gave it for an inheritance and possession to the congregation of the house of Jacob.</p>
<p>5. And He was King in Jeshurun, whenever the sum total of the people were gathered, and the tribes of Israel were together,</p>	<p>5. And He was king in Israel: when the chiefs of the people were gathered together, the tribes of Israel were obedient to Him.</p> <p>JERUSALEM: And a king will arise from the house of</p>

RASHI	TARGUM PSEUDO JONATHAN
	Jacob, when the heads of the people are gathered together: unto Him will the tribes of Israel be obedient.
6. May Reuben live and not die, and may his people be counted in the number.	6. Let Reuben live in this world, nor die the second death which the wicked die in the world to come; and let his youths be numbered with the young men of his brethren of Beth Israel. JERUSALEM: Let Reuben live in this world, nor die the second death which the wicked die in the world to come; and let his youths be with the men in number.
7. May this [also be] for Judah." And he [Moses] said, "O Lord, hearken to Judah's voice and bring him to his people; may his hands do battle for him, and may You be a help against his adversaries."	7. And this is the benediction of the tribe of Jehudah, conjoined with the portion and benediction of his brother Shimeon; and thus he spoke: Receive, O Lord, the prayer of Jehudah when he goes forth unto war, and bring You him back from war unto his people in peace. Let his hand take vengeance on his enemies, and be You his help and support against his foes. JERUSALEM: And this is the benediction with which Mosheh the prophet blessed the tribe of Jehudah, and he said: May the Word of the LORD hearken to the prayer of Jehudah, and bring him back to his people from battle. May his hand avenge him upon his enemies, and be You a help and a support against his foes.
8. And of Levi he said: "Your Tummim and Urim belong to Your pious man, whom You tested at Massah and whom You tried at the waters of Meribah,	8. And Mosheh the prophet blessed the tribe of Levi, and said, With Perfections and Lights have You robed Aharon, the man whom You did find devout before You, whom You did try in the temptation, and he was sincere, and did prove at the Contention Waters in Rekem, and he was found faithful. JERUSALEM: And Mosheh the prophet blessed the tribe of Levi, and said: With the Urim and Tummim have You clothed Aharon the saint, whom You did try, and he was steadfast in the temptation, and whom You did prove at the Waters of Contention in Rekem, and he was found faithful.
9. who said of his father and his mother, 'I do not see him'; neither did he recognize his brothers, nor did he know his children, for they observed Your word and kept Your covenant.	9. The tribe of Levi go forth to the service of the tabernacle, and separate themselves from their dwellings, saying of their fathers and mothers, I have not regarded them and of their brethren, Since we were of thirty years we have not known them or their children, for that they abide twenty years in their charge according to Your Word, and keep the service of the holy covenant. JERUSALEM: For of the tribe of Levi it may be said, He respected not the face of his own father and mother in the judgment of Tamar, and knew not his brother in the matter of the (golden) calf, nor towards his own

RASHI	TARGUM PSEUDO JONATHAN
	children was he moved with mercy, in the work of Zimri; for they have kept the word of Your mouth, and have been ready (to fulfill) the decree of Your Law.
10. They shall teach Your ordinances to Jacob, and Your Torah to Israel; they shall place incense before You, and burnt offerings upon Your altar.	10. Apt are they in teaching the orders of Your judgments to them of Beth Jakob, and Your Law to them of Beth Israel. Their brethren the priests put incense on the censers to restrain the plague in the day of Your wrath, and offer up the burnt sacrifice with acceptance at Your altar. JERUSALEM: Apt are they to teach the orders of Your judgments to them of Beth Jakob, and the decree of Your Law to the congregation of the tribes of Israel. They put the goodly aromatic incense (on the censer) to restrain Your anger, and offer the perfect sacrifice with acceptance at Your altar.
11. May the Lord bless his army and favorably accept the work of his hands; strike the loins of those who rise up against him and his enemies, so that they will not recover."	11. Bless LORD, the sacrifice of the house of Levi, who give the tenth of the tenth; and the oblation of the hand of Elijah the priest, which he will offer on Mount Karmel, receive You with acceptance: break the loins of Achab his enemy, and the neck of the false prophets who rise up against him, that the enemies of Johanan the high priest may not have a foot to stand. JERUSALEM: Bless, LORD, the substance of the tribe of Levi, and receive with favor the oblation of his hand; break You the loins of his enemies, that his adversaries may fall, and rise no more.
12. And of Benjamin he said, "The Lord's beloved one shall dwell securely beside Him; He protects him all day long, and He dwells between his shoulders."	12. Mosheh the prophet blessed the tribe of Benjamin, and said: The beloved of the LORD will abide in safety with Him, He will protect him all the days, and His Shekinah will dwell within his borders. JERUSALEM: Mosheh the prophet of the LORD blessed the tribe of Benjamin, and said: The beloved of the LORD will abide with confidence by Him, He will protect him all the days, and within his borders will dwell the glory of the Shekinah of the LORD.
13. And of Joseph he said: "His land shall be blessed by the Lord, with the sweetness of the heavens with dew, and with the deep that lies below,	13. And Mosheh the prophet of the LORD blessed the tribe of Joseph, and said: The land of Joseph will be blessed from before the LORD. From the bounty of the heavens will it have goodly fruit, from the dew and the rain that come down from above, and from the bounty of the founts of the deep which rise up and flow and with good fruitage to water the herbage from beneath, JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Joseph, and said: Blessed be the land of Joseph, before the LORD, with the blessing of the dew and the rain that come down from the heavens above, with the blessings of the fountains of



RASHI	TARGUM PSEUDO JONATHAN
	the deep which well up from the earth beneath.
14. and with the sweetness of the produce of the sun, and with the sweetness of the moon's yield,	14. age and produce that the earth makes perfect by the aid (bringing out) of the sun, and with the bounty of the first-fruits of the trees which the ground yields in the beginning of month after month, JERUSALEM: Bounteous produce will it yield from the good provision of the sun; and will ripen its first fruits at the beginning of month and month.
15. and with the crops of early mountains, and with the sweetness of perennial hills,	15. and with the goodness through the birthright ordained of the mountain tops, him at the beginning by the benediction of the fathers who resemble the mountains, and with the goodness of the hills whose produce fails not, which was given him in heritage by the benedictions of the mothers of old, who resemble the hills; JERUSALEM: It abounds in fruitfulness for the righteousness/generosity sake of Abraham, Izhak, and Jakob, the holy fathers who are like the mountains, and for the merit of Sarah, Rivkah, Rahel, and Leah, the four mothers who are like the hills.
16. and with the sweetness of the land and its fullness, and through the contentment of the One Who dwells in the thornbush. May it come upon Joseph's head and upon the crown of the one separated from his brothers.	16. and with the goodness of the excellent fruits of the earth and its fullness and the favor towards him of Elohim who revealed Himself to Mosheh at the bush in the glory of His Shekinah: let all these blessings be combined, and be made a diadem of grandeur for the head of Joseph, and for the brow of the man who was chief and ruler in the land of Mizraim, and was the glory and honor of his brethren. JERUSALEM: It brings forth richly from the excellence of the earth and its fullness, and by the good will of Him who caused the glory of His Shekinah to dwell in the bush. Let all these blessings come and be a crown upon the head of Joseph, and upon the brow of the man who ruled in the land of Mizraim, and was the brightness of his brothers glory.
17. To his firstborn ox is [given] glory. His horns are the horns of a re'em. With them, he will gore peoples together [throughout all] the ends of the earth these are the myriads of Ephraim, and these are the thousands of Manasseh."	17. The birthright had belonged to Reuben, but was taken from him and given to Joseph at the beginning; from thence comes the splendor of his glory and praise. For as it may not be that a man should work the ground with the firstling of his herd, so are not the children of Joseph to be reduced to servitude among the kingdoms; and as the re'em pushes with his horns the beasts of the wilderness, so will the sons of Joseph predominate together among the peoples in all the ends of the earth. Myriads will be slain in Gulgela by Hoshea bar Nun who has arisen from the house of Ephraim, and thousands of the Midyance by Gideon

RASHI	TARGUM PSEUDO JONATHAN
	<p>bar Yoash who will be of the tribe of Menasheh.            JERUSALEM: The birthright, kingdom, and honor are Joseph's: for as it may not be that one should work with the firstling among cattle, nor bring the horns of the re'em into servitude; but as the ox and the re'em push with their horns, so this people, the sons of the tribe of Joseph, going out to battle against their enemies, will slaughter kings and princes. Myriads of the Amoraah will be slain by Jehoshua bar Nun, who is of the tribe of the Bene Ephraim; thousands of the Midyanee will be slain by Gideon bar Yoash, who is of the tribe of the Bene Menasheh.</p>
<p>18. And to Zebulun he said: "Rejoice, Zebulun, in your departure, and Issachar, in your tents."</p>	<p>18. And Mosheh the prophet blessed the tribe of Zebulun, and said: Rejoice, O house of Zebulun, in your going forth for your commerce, and you, O house of Issakar, in the tabernacles of your schools.            JERUSALEM: Mosheh the prophet of the LORD blessed the tribe of Zebulun, and said: Rejoice, O you of the house of Zebulun, when you go out upon your commerce; and you of the house of Issakar, rejoice, when you come in unto your houses of learning.</p>
<p>19. They will call peoples to the mountain; there, they will offer up righteous sacrifices. For they will be nourished by the abundance of the seas, and by the treasures hidden in the sand."</p>	<p>19. Many peoples will pray at the mountain of the sanctuary, there will they bring their oblations of truth: for they dwell by the side of the great sea, they are nourished with (its) dainties; and they take the shellfish and dye with its blood in purple the threads of their vestments; and from the sands make mirrors and vessels of glass; for the treasures of their coasts are discovered to them.            JERUSALEM: Behold, this people of the house of Zebulun will come up together to the mountain of the sanctuary to offer true oblations; for they eat the revenue of the seas, and the treasures hidden in the sands are disclosed unto them.</p>
<p>20. And of Gad he said: "Blessed is He Who grants expanse to Gad; he dwells like a lion, tearing the arm [of his prey, together] with the head."</p>	<p>20. Mosheh the prophet of the LORD blessed the tribe of Gad, and said: Blessed be He who has made wide the border of Gad. He reposes as a lion in his habitation; but when he goes out to battle against his adversaries, he slays kings and rulers, and his slaughtered ones are known from all the slain, for he strikes off the arm with the crown (of the head).            JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Gad, and said: Blessed is he who has made wide the border of Gad. He reposes and inhabits as a lion and a lioness; nor will there be any kingdom or people who can stand before him; and when he goes forth in war against his enemies his</p>

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	slaughtered are known among the slain by the head being cut away unto the arm.
<p>21. He saw the first portion for himself, because there, the portion of the lawgiver is hidden. And he came at the head of the people; he did what is righteous for the Lord, and what is lawful with Israel."</p>	<p>21. And he saw that the land was good, and took his portion among the first; for there was a place strewn with precious stones and pearls; for there is the place where Mosheh the prophet is hidden, who, as he went in and out at the head of the people in this world, will go in and out in the world that comes; because he wrought righteousness/generosity before the LORD, and taught the orders of the judgments to the house of Israel his people. JERUSALEM: And he saw at the beginning that a place had been prepared there for a sepulchre, a place strewn with precious stones and pearls, where Mosheh the prophet, the scribe of Israel, was to be hidden, (who) as he went in and out at the head of the people in this world, so will he go in and oat in the world to come; because he wrought righteousness/generosity before the LORD, and taught the orders of the judgments to the sons of Israel.</p>
<p>22. And of Dan he said: "Dan is a young lion, streaming from Bashan."</p>	<p>22. And Mosheh the prophet of the LORD blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, his land is watered by the streams that flow from Mathnan, and his border comes unto Batania. JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, and his land is watered from Batanea.</p>
<p>23. And of Naftali he said, "Naftali is favorably satisfied and full of the Lord's blessing. Possess the Sea and the south."</p>	<p>23. And Mosheh the prophet of the LORD blessed the tribe of Naphtali, and said: {Naphtali is satisfied with favor, and has delight in the fishes of the sea which falls within his portion; and he will be replete with blessings in the fruits of the vale of Genesareth which has been given him from the LORD; he will inherit the water of Sopheni, and the sea of Tebaria.} JERUSALEM: And Mosheh the prophet of the LORD blessed the tribe of Naphtali, and said: Naphtali will be satisfied with favor, and be filled with blessings from the LORD; he will have possession to the west of the sea of Genesareth, and to the south.</p>
<p>24. And of Asher he said: "May Asher be blessed with sons. He will be pleasing to his brothers, and immerse his foot in oil.</p>	<p>24. {And Mosheh the prophet of the LORD blessed the tribe of Asher, and said:} Blessed is Asher of the sons of Jakob. He will be acceptable to his brethren, and will supply them with provender in the years of release: his border will produce many olives yielding oil, enough for him to bathe in it even his feet. JERUSALEM: And Mosheh the prophet of the LORD</p>

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	blessed the tribe of Asher, and said: Asher will be blessed of the children; he will be acceptable to his brethren, in the release of the land, for his ground will produce oil like water.
25. Your locks are iron and copper, and the days of your old age will be like the days of your youth.	25. The tribe of Asher be sound as iron, and their feet-strong as brass in walking on the stony rocks; and as the days of their youth so will they be strong in their old age. JERUSALEM: Behold, this people of Beth Asher are sound as iron and strong as brass; as the days of their youth so will be the days of their old age.
26. Jeshurun, there is none like God; He Who rides the heavens is at your assistance, and with His majesty, [He rides] the skies,	26. There is no God like the God of Israel, whose Shekinah and Chariot dwell in the heavens. He will be your helper. He sits on His glorious throne in His majesty, in the expanse of the heavens above. JERUSALEM: There is none like the God of Israel, whose glorious Shekinah dwells in the heavens, and His magnificence in the high expanse.
27. which are the abode for the God Who precedes all, and below, are the mighty ones of the world. He expelled the enemy from before you, and said, 'Destroy!'	27. The habitation of Elohim is from eternity; by the arm of His power beneath, the world is upborne. He will scatter your adversaries before you, and will say by His Word, Destroy them. JERUSALEM: In His abode has His Shekinah dwelt before they were, and under His power He brings the world; and He drives out your enemies before you, and says in His word, Let them be destroyed.
28. And Israel dwelled safely and alone as Jacob [blessed them], in a land of grain and wine; also, their heavens will drip dew.	28. And Israel will dwell safely as of old according to the benediction with which Jakob their father did bless them, for whose righteousness/generosity sake He will cause them to inherit the good land that yields grain and wine; the heavens also above them will drop with the dews of blessing, and the rains of loving-kindness. JERUSALEM: But Israel will dwell safely by themselves according to the benediction with which Jakob did bless them, in the land yielding wine and oil, The heavens also above you are bidden to send down upon you the dew and the rain.
29. Fortunate are you, O Israel! Who is like you, O people whose salvation is through the Lord, the Shield Who helps you, your majestic Sword! Your enemies will lie to you, but you will tread upon their heights."	29. Happy are you, O Israel: who of all the nations are like you, a people saved in the Name of the Word of the LORD? He is the shield of your help, and His sword, the strength of your excellence. And your enemies will be found liars against you from terror, and you will tread upon the necks of their kings. JERUSALEM: O Israel, happy are you! Who is as you, a people saved before the LORD, the shield of your help, the guardian of your armies, and the trusty sword of your pre-eminence? Your enemies are to be scattered

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	before you; but you, O Beth Israel, while you give diligence in the Law, and keep the commandments, will tread upon the necks of their kings.
1. And Moses went up from the plains of Moab to Mount Nebo, [to the] top of the summit facing Jericho. And the Lord showed him all the Land: The Gilead until Dan,	1. And Mosheh went up from the plains of Moab to the mountain of Nebo, to the summit of the height which is over against Jericho; and the Word of the LORD showed him all the strong ones of the land, and the mighty acts which would be done by Jephtha of Gilead, and the victories of Shimeon bar Manoah of tribe of Dan; JERUSALEM: And Mosheh went up from the plain of Moab to the mountain of Nebo, to the summit. of the height which is over against Jericho; and the LORD showed him the whole land of Gilead unto Dan of Kesavan,
2. and all [the land of] Naftali, and the land of Ephraim and Manasseh, and all the land of Judah, until the western sea,	2. and the thousand princes of Beth Naphtali who would gather with Barak, and the kings who would be slain by Jehoshua bar Nun of the tribe of Ephraim, and the deeds of strength to be wrought by Gideon bar Yoash of the tribe of Menasheh, and all the kings of Israel, and of the kingdom of Beth Jehudah, who would have dominion in the land until the latter sanctuary should be destroyed. JERUSALEM: and the whole land of Naphtali and Ephraim and Manasheh, and all the land of Jehudah to the outer sea,
3. and the south, and the plain, the valley of Jericho, the city of palm trees, until Zoar.	3. And the king of the south who will combine with the king of the north to destroy the inhabitants of the land and the Ammonites and Moabites, the dwellers in the plain, who will oppress Israel, and the captives of Elijah's disciples who will be dispersed from the plain of Jericho, and the captives of Elisha's disciples who will be dispersed from the city of palm trees by the hand of their brethren of Beth Israel, two hundred thousand men; and the affliction of generation after generation, and the punishment of Armalgos the wicked, and the battle of Gog, when in the time of that great tribulation Michael will rise up to deliver by his arm. JERUSALEM: and the south, and the plain of the vale of Jericho, the city which cultivates palms, which is Zeir.
4. And the Lord said to him, "This is the Land I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not cross over there."	4. And the LORD said to him, This is the end of the word concerning the land, and this is the land which I covenanted unto Abraham, to Izhak, and to Jacob, saying, I will give it unto your children. I grant you to see it with your eyes, but you will not pass over to it.

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	JERUSALEM: Spoke Mosheh the prophet: The Word of the LORD said unto me, This is the land which I have sworn unto Abraham, to Izhak, and to Jakob, saying, Unto the children of your children will I give it. Behold it with your eyes, but you, will not pass over unto it.
5. And Moses, the servant of the Lord, died there, in the land of Moab, by the mouth of the Lord.	<p>5. Mosheh, the Rabban of Israel, was born on the seventh day of the month Adar, and on the seventh day of Adar he was gathered from the world. A voice fell from heaven, and thus spoke: Come, all you who have entered into the world, and behold the grief of Mosheh, the Rabban of Israel, who has labored, but not to please himself, and who is ennobled with four goodly crowns: the crown of the Law is his, because he brought it from the heavens above, when there was revealed to him the Glory of the LORD's Shekinah, with two thousand myriads of angels, and forty and two thousand chariots of fire. The crown of the Priesthood has been his in the seven days of the peace offerings. The crown of the kingdom they gave him in possession from heaven: He drew not the sword, nor prepared the war horse, nor gathered he the host. The crown of a good name he possesses by good works and by his humility. Therefore is Mosheh, the servant of the LORD, gathered in the land of Moab, by the kiss of the Word of the LORD.</p> <p>JERUSALEM: And Mosheh, the servant of the LORD, died there in the land of the Moabae, according to the mouth of the decree of the Word of the LORD.</p>
6. And He buried him in the valley, in the land of Moab, opposite Beth Pe'or. And no person knows the place of his burial, unto this day.	6. Blessed be the Name of the LORD of the world, who has taught us His righteous/generous way. He has taught us to clothe the naked, as He clothed Adam and Hava; He has taught us to unite the bridegroom and the bride in marriage, as He united Hava to Adam. He has taught us to visit the sick, as He revealed Himself to Abraham when he was ill, from being circumcised; He has taught us to console the mourners, as He revealed Himself again to Jakob when returning from Padan, in the place where his mother had died. He has taught us to feed the poor, as He sent Israel bread from heaven; He has taught us to bury the dead by (what He did for) Mosheh; for He revealed Himself in His Word, and with Him the companies of ministering angels. Michael and Gabriel spread forth the golden bed, fastened with chrysolites, gems, and beryls, adorned with hangings of purple silk, and satin, and white linens. Metatron, Jophiel, and Uriel, and Jephephya, the wise sages, laid him upon it, and by His

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	<p>Word He conducted him four miles, and buried him in the valley opposite Beth Peor; that Israel, as oft as they look up to Peor, may have the memory of their sin; and at the sight of the burying place of Mosheh they may be humbled: but no man knows his sepulcher unto this day.</p> <p>JERUSALEM: And He buried him in a valley in the land of the Moabae, opposite to the idol Peor; nor knows anyone his sepulcher unto this day.</p>
<p>7. Moses was one hundred and twenty years old when he died. His eye had not dimmed, nor had he lost his [natural] freshness.</p>	<p>7. Mosheh was a son of a hundred and twenty years when he died; the orbs of his eyes were not darkened, nor had his teeth passed away.</p> <p>JERUSALEM: Mosheh was the son of a hundred and twenty years in the time that he died; his eyes were not darkened, nor had the brightness of his face faded away.</p>
<p>8. And the sons of Israel wept for Moses in the plains of Moab for thirty days, and the days of weeping over the mourning for Moses came to an end.</p>	<p>8. And the children of Israel wept for Mosheh in the plains of Moab thirty days; and the days of weeping in the mourning for Mosheh were completed on the eighth of the month of Nisan. And on the ninth of Nisan the people of Beth Israel prepared their vessels and set their cattle in order, and passed over the Jordan on the tenth of Nisan. And the manna ceased for them on the sixteenth of Nisan. They found manna to eat thirty-seven days after the death of Mosheh, for the sake of his righteousness/generosity.</p> <p>JERUSALEM: And the children of Israel wept for Mosheh in the plains of Moab thirty days; and so were fulfilled the days of weeping in mourning for Mosheh.</p>
<p>9. And Joshua the son of Nun was full of the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and they did as the Lord had commanded Moses.</p>	<p>9. But Jehoshua bar Nun was filled with the Spirit of wisdom; for Mosheh had laid his hands upon him; and the children of Israel received instruction from him, and did as the LORD had commanded (by) Mosheh.</p> <p>JERUSALEM: And Jehoshua bar Nun was filled with the Spirit of Wisdom: for Mosheh had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Word of the LORD had commanded Mosheh.</p>
<p>10. And there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face,</p>	<p>10. But no prophet has again risen in Israel like unto Mosheh, because the Word of the LORD had known him to speak with him word for word,</p> <p>JERUSALEM: But no prophet has arisen yet in Israel as Mosheh, whom the Word of the LORD knew, (speaking with him word for word,)</p>
<p>11. as manifested by all the signs and wonders, which the Lord had sent him to perform in the land of Egypt, to Pharaoh and all his servants, and to all his land,</p>	<p>11. in all the signs, and wonders, and manifestations which the Word of the LORD sent him to perform in the land of Mizraim upon Pharaoh, and all his servants,</p>

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	<p>and all the people of his land; JERUSALEM: In all the miracles, and wonders, and distinguishing signs which the Word of the LORD sent him to perform in the land of Mizraim, on Pharaoh, and all his servants, and all his land;</p>
<p>12. and all the strong hand, and all the great awe, which Moses performed before the eyes of all Israel. חזק ונתחזק חזק – Chazaq! Chazaq! V'Nit'Chazeq! - Be Strong! Be Strong! And may we be strengthened!</p>	<p>12. and in all the strength of the Mighty Hand by which he bare the rod whose weight was forty savin and that divided the sea, and smote the rock; and in all the solemn things which Mosheh did when he received the two tables of sapphire stone, whose weight was forty savin, and carried both of them in his hands in the sight of all Israel. JERUSALEM: and in all the Mighty Hand, and all the great manifestations which Mosheh did in the sight of all Israel. <b>END OF THE TARGUM OF THE LAND OF ISRAEL ON THE TORAH. BLESSED BE THE LORD, THE GOD OF ISRAEL, FOR EVER AND EVER, AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY.</b></p>
<p>1. <b>In the beginning of God's creation</b> of the heavens and the earth.</p>	<p>1. At the beginning (min avella) the LORD created the heavens and the earth. JERUSALEM: <b>In/by wisdom (be-hokhmah) the LORD created.</b></p>
<p>2. Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water.</p>	<p>2. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the LORD breathed upon the face of the waters. JERUSALEM: And the earth was vacant and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the LORD breathed upon the face of the waters.</p>
<p>3. And God said, "Let there be light," and there was light.</p>	<p>3. And the LORD said, Let there be light to enlighten above; and at once there was light.</p>
<p>4. And God saw the light that it was good, and God separated between the light and between the darkness.</p>	<p>4. And the LORD beheld the light, that it was good; and the LORD divided between the light and the darkness.</p>
<p>5. And God called the light day, and the darkness He called night, <b>and it was evening and it was morning, one day.</b></p>	<p>5. And the LORD called the light Day; and He made it that the inhabitants of the world might labor by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day. JERUSALEM: <b>And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning) the First Day.</b></p>



## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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### Rashi's Commentary on D'barim (Deut.) 33:1 – 34:12

**1 And this is the blessing... [just] before his death** Very close to the time of his death.-[see Sifrei 33:1] "For, if not now, when?"

**2 He said: The Lord came from Sinai** Moses initiated his blessing by praising the Omnipresent, and then he addressed the needs of Israel.-[Sifrei 33:2] The praise with which Moses commenced, mentions the merit of Israel. All this was a way of conciliation, as if to say, "These people are worthy that a blessing should rest upon them."

**came from Sinai** He came out toward them when they came to stand at the foot of the mountain, as a bridegroom goes forth to greet his bride, as it is said, "[And Moses brought the people forth] toward God" (Exod. 19: 17). We learn from this, that God came out toward them (Mechilta 19:17).

**and shone forth from Seir to them** [Why did He come from Seir?] Because God first offered the children of Esau [who dwelled in Seir] that they accept the Torah, but they did not want [to accept it].

**He appeared to them** [Israel]

**from Mount Paran** [Why did God then come from Paran?] Because He went there and offered the children of Ishmael [who dwelled in Paran] to accept the Torah, but they [also] did not want [to accept it].-[A.Z. 2b]

**and came** to Israel.

**with some holy myriads** With God were only some of the myriads of His holy angels, but not all of them, nor [even] most of them. This is unlike the manner of a mortal, who displays all the splendor of his riches and his glory

on his wedding day.-[Sifrei 33:2]

**a fiery law for them** It was originally written before God in [letters of] black fire upon [a background of] white fire.- [Tanchuma Bereishith 1] He gave it to them on tablets, inscribed, [as it were,] by His right hand [thus it is said here, "from His right hand"]. Another explanation of אֶשׁ תָּתַת: As the Targum renders it, that He gave it to them from amidst the fire.

**3 Indeed, You showed love for peoples** [God] also displayed great affection to the tribes, each one of whom were known as a people, for only Benjamin was destined to be born when the Holy One, blessed is He, said to Jacob, "A nation and a multitude of nations shall come into existence from you" (Genesis 35:11). [Thus we see that Benjamin alone was called "a nation." "A multitude of nations" refers to Ephraim and Manasseh. See Rashi on Gen. 35:11, 48:4.]-[Gen. Rabbah 82:4]

**all his holy ones are in Your hand** [This refers to] the souls of the righteous, which are hidden away with God, as It is said, "But my lord's soul shall be bound up in the bundle of life, with the Lord, your God" (I Sam. 25:29). -[Sifrei 33:3]

**for they [...] be centered at Your feet** And Israel is indeed worthy of this [privilege to have their souls hidden away with God], because they placed themselves right in the middle (תוֹךְ) of the bottom of the mountain at Your feet [figuratively speaking] at Sinai. The word תִּתְּבוּ is in the passive conjugation, which has the meaning: הִתְּבוּ, "They [allowed themselves] to be placed right in the middle (תוֹךְ) " [of the underside of the mountain], between Your feet.

**bearing Your utterances** They bore upon themselves the yoke of Your Torah.-[Sifrei 33:3]

**Your Torah** Heb. מִדְּבַרְתֶּיךָ. The mem in it [i.e., in this word] is somewhat of a root letter [rather than a prefix], as in, "And he heard the voice speaking (מִדְּבַר) to him" (Num. 7:89); and, "And I heard what was being spoken (מִדְּבַר) to me" (Ezek. 2:2). This form is similar to מִתְּדַבֵּר אֵלַי, [speaking to Himself for me to hear, see Rashi on Num. 7:89]. This too, namely, the word מִדְּבַרְתֶּיךָ, means: "what You were speaking to let me know what to tell the children of Israel." Tes porparledurs in Old French. Onkelos, however, renders [the phrase מִדְּבַרְתֶּיךָ as: "they traveled (יָשָׁא) like (יָסַע) according to Your commands (דְּבַרְתֶּיךָ) ." Thus, the mem is a servile prefix, with the meaning of מִן, from. [Thus, according to Onkelos, the word מִדְּבַרְתֶּיךָ literally means, from Your utterances.] Another explanation [of this verse is as follows]: Indeed, You showed love for peoples—Even when You displayed Your affection towards the nations of the world, showing them a smiling [friendly] face, and You delivered Israel into their hands,

**all his holy ones are in Your hand** All Israel's righteous/generous and good people clung to You; they did not turn away from You, and You guarded them.-[B.B. 8a)]

**for they let themselves be centered at your feet** And they placed themselves right in the middle of, and entered beneath Your [protective] shadow;

**bearing your utterances** And they gladly accepted Your decrees and Your laws.-[see Tanchuma 5] And these were their words:

**4 The Torah that Moses commanded us is a legacy for the congregation of Jacob** We have taken hold of it, and we will not forsake it!

**5 And He was** i.e., the Holy One, blessed is He,

**was King in Jeshurun** i.e., the yoke of God's sovereignty was always upon them.

**whenever the sum total of the people were gathered** At every gathering of אֲשַׁרְיָ- meaning, whenever their number is gathered. אֲשַׁרְיָ in the verse, "When you take the count (שָׂרָא) of the children of Israel" (Exod. 30:12). These people are worthy that I should bless them. Another explanation: **When Israel is gathered together in a unified group, and there is peace among them, God is their King—but not when their is strife among them.** -[Sifrei 33:5]

**6 May Reuben live** in this world,

**and not die** in the world-to-come, that the incident involving Bilhah not be remembered against him.-[see Rashi Gen. 35:22; Sifrei 33:6]

**and may his people be counted in the number** May Reuben be counted along with the enumeration of the rest of his brothers. This [matter, that the incident involving Bilhah should not exclude Reuben from being counted together with his brothers] is similar to what is said: "[And Reuben went] and lay with Bilhah... and Jacob's sons were twelve" (Gen. 35:22), [indicating] that he was not excluded from the number [of Jacob's sons, on account of this incident].

**7 May this [also be] for Judah** He juxtaposed Judah to Reuben, because they both confessed to the wrong they had done, as it is said, "that wise men have told... to them alone... and no stranger passed between them" (Job 15:18-19). [This verse alludes to the confession of Reuben and Judah ("that wise men have told"), and how they were consequently blessed here together ("them alone"); although Levi was next in line chronologically to Reuben, nevertheless here, in the context of this blessing, Levi did not come between them ("no stranger came between them"), but rather, he was blessed immediately afterwards (verses 8-11).]-[see Rashi Job 15:19] Our Rabbis further explained that during the entire forty years that Israel was in the desert, Judah's bones were rolling in his coffin, because of the excommunication which he had accepted upon himself [when he took responsibility for Benjamin], as it is said, "If I will not bring him to you... then I have sinned against you all of the days" (Gen. 43:9). [So], Moses said, "Who caused Reuben to [publicly] confess his sin? It was Judah..."(see Sotah 7b) [and thus, by placing Judah together with Reuben, Moses alluded to this merit of Judah, and, in effect, "May the Lord listen to Judah's voice," is a prayer that Judah's bones would finally come to rest].

**O Lord, hearken to Judah's voice** [i.e., Also, hear the prayer of Judah's descendants:] The prayer of David and Solomon, and the prayer of Asa because of the Ethiopians, and that of Jehoshaphat on account of the Ammonites, and that of Hezekiah because of Sennacherib.-[see Sifrei 33:7]

**and bring him to his people** in peace, from war.

**his hands will do battle for him** May his hands fight his battle (רִיבוּ) , and may they exact his vengeance.

**and may You be a help against his adversaries** [Moses here,] was praying for [Judah's descendant] Jehoshaphat, concerning the battle of Ramoth Gilead, [as Scripture states,] "Jehoshaphat cried out, and the Lord helped him (עֲזָרוֹ) " (II Chron. 18:31). Another explanation:

**O Lord, hearken to Judah's voice** Here, included within Judah's blessing, Moses alluded to [and incorporated] a blessing for Simeon [the allusion being in the word אֲשַׁרְיָ, the very root of אֲשַׁרְיָ]. Also [in accordance with this incorporation of Simeon within Judah], when they divided Eretz Israel [among the tribes], Simeon received [his portion] out of the lot of Judah, as Scripture states, "Out of the lot of the children of Judah was the inheritance of the children of Simeon" (Josh. 19:9). -[Sifrei 33:7] Now why did Moses not devote a separate blessing for him?

Because he held against him what he had done in Shittim [referring to the sin of Zimri the son of Salu, a leader of the tribe of Simeon (see Num. 25:1-14)]. So it is written in the Aggadah of Psalms.-[Shocheh Tov 90]

**8 And of Levi he said** Heb. וּלְלֵוִי אָמַר, And of Levi, he said....

**Your Tummim and Urim** Here, Moses is addressing the Shechinah.

**whom You tested at Massah** [spoken in praise of the Levites,] for they did not complain with the others who complained.

**and whom You tried...** [This is to be understood] as the Targum renders it [namely, "You tested him (Levi) at the Waters of Meribah, and he came out faithful"]. Another explanation:

**whom you tried at the waters of Meribah** You made false accusations against him [Levi], for if Moses [was punished with death and not permitted to enter the Land of Israel because he] said to Israel, "Listen now, you rebels!" (see Num. 20:10), then [how do we understand why] Aaron and Miriam [were also punished with death and were not permitted to enter the Land of Israel]—what did they do [to deserve this]?-[Sifrei 33:8]

**9 who said of his father and his mother, 'I do not see him...'** [Moses says:] When they [Israel] sinned with the calf, and I said, "Whoever is for the Lord, come to me!" (Exod. 32:26), all the sons of Levi assembled to me, and I ordered them to kill [those guilty of worshipping the golden calf, even] one's mother's father, if he was an [ordinary] Israelite [and not a Levite], or his brother from his mother [if his brother's father was not a Levite], or the son of his daughter [whose husband was not a Levite], and they did so. It is, however, impossible to explain [that it means literally his father and his brother from his father, and likewise, literally his sons, because all these were Levites, and not one of the tribe of Levi sinned, as it is said, "and all the sons of Levi [gathered to him]" (Exod. 32: 26). -[Sifrei 33:9]

**for they observed Your word** namely, "You shall have no other gods [before Me]" (Exod. 20:3). -[Sifrei 33:9]

**and kept Your covenant** namely, the covenant of circumcision.-[Sifrei 33:9] For the [ordinary] Israelites who were born in the desert did not circumcise their sons, whereas the Levites were [not only] circumcised themselves, [but they] also circumcised their sons.-[Sifrei Bemidbar 9:18]

**10 They shall teach Your ordinances** [because] they are worthy of doing this.

**and burnt-offerings** Heb. וּבְלִיל, a burnt-offering [which is completely (כָּלִיל) consumed on the altar].-[Yoma 26a]

**11 strike the loins of those who rise up against him** Strike those who rise up against him, in the loins. This is similar to what is said, "Constantly cause their loins to slip" (Ps. 69:24). Here, Moses was referring to those who contested the priesthood.-[Sifrei 33:11] Another explanation: Moses saw [prophetically] that the Hasmonean and his sons were destined to wage war with the Greeks. He therefore prayed for them, because they were few in number, namely, the twelve sons of the Hasmonean and Eleazar, against many myriads [of the enemy]. Hence, Moses said here: "May the Lord bless his army (חֵילוֹ) and favorably accept the work of his hands."-[See Tanchuma Vayechi 14; Gen. Rabbah 99:2; Otzar Midrashim, Ma'aseh Hanukkah second version, p. 191; Midrash LaHanukkah, p. 193]

**and his enemies so that they will not recover** Strike the loins of those who rise up against him and of his enemies, so that they will have no recovery.

**12 And of Benjamin he said** Since Levi's blessing pertains to the sacrificial service, and Benjamin's blessing pertains to building the Holy Temple within his territory, Moses juxtaposed one to the other. He then juxtaposes Joseph immediately after him [Benjamin] because Joseph too [had a sanctuary built within his territory, namely] the Mishkan of Shiloh was erected in his territory, as is said: "He rejected the tent of Joseph" (Ps. 78:67). And because the Holy Temple is dearer [to God] than [the Mishkan of] Shiloh, he mentioned [the blessing of] Benjamin before [that of] Joseph [even though Joseph was older].

**He protects him** Heb. יִפְּקֶה, covers him and protects him.

**all day long** i.e., forever. Since [the time] Jerusalem was chosen [for the building of the Holy Temple], the Divine Presence has never dwelt elsewhere.- [Mechilta 12:4]

**and dwells between his shoulders** The Holy Temple was built on the highest point of his [Benjamin's] land, except that it was twenty-three cubits below the Eitam Well (see Yoma 31a). Now, it was David's intention to build it there [at the level of the Eitam Well], as is taught in Shechitath Kodashim [Zev. 54b]: [However,] they said to David: "Let us build it a little lower, for Scripture states, 'and He dwells between his shoulders' [which are lower than the head]—and there is no part of an ox more beautiful than its shoulders."

**13 His land shall be blessed by the Lord** For throughout the inheritance of all the tribes, there was no land more full of goodness than Joseph's land.-[Sifrei 33:13]

**and with the sweetness** Heb. מִמְּגֵד [This word denotes] delicacies and sweetness.

**the deep** The [waters which lie in] the depth [of the earth] ascend, and moisten the land from below. You find that in the case of each tribe, Moses' blessing resembles Jacob's blessing [to the same tribe. For instance, Jacob blessed Joseph also with the וַיְמַתְהוּם רִבְצָת תַּחַת (Gen. 49:25).

**14 and with the sweetness of the produce** of the sun for Joseph's land was exposed to the sun, which sweetened its fruit.-[Sifrei 33:14]

**the moon's yield** Heb. יִרְחִים גָּרַשׁ. Some fruits are ripened by the moon (יָרַח) . -[Sifrei 33:14] These are cucumbers and gourds. Another explanation: [This refers to fruits] which the earth expels (מִגְרִשָּׁת) and brings out [from itself] month (יָרַח) by month.-[Targum Onkelos]

**15 and with the crops of early mountains** And blessed with the fruits that are first (רִאשׁוֹן) to ripen, for its mountains advance (קִדְמוֹת) the ripening of their fruits [thus, "the early mountains"]. Another explanation: [This verse] teaches [us] that their creation [that of the mountains in the territory of Joseph] preceded (קִדְמוֹת) that of all other mountains.-[Sifrei 33:15]

**the sweetness of perennial hills** - גְּבֻעוֹת עוֹלָם. Hills which produce fruit continuously (עוֹלָם) and do not cease [to produce fruit even] because of lack of rain.

**16 and through the contentment of the One Who dwells in the thornbush** Heb. שְׂכֵנֵי סִנְהַ, equivalent to שׂוֹכֵן סִנְהַ, the One Who dwells in the bush. [Thus, the verse means:] "And may his land be blessed through the favorable acceptance and contentment of the Holy One, blessed is He, Who first revealed Himself to me in a thornbush (סִנְהַ) .

**through the contentment** Heb. וִרְצוֹן. Contentment and appeasement. Similarly, every instance of [the word] וִרְצוֹן in Scripture.

**may it come** i.e., this blessing will come upon Joseph's head.

**the one separated from his brothers** [Joseph] who was separated from his brothers through his being sold.

**17 to his firstborn ox** Heb. יָבוֹר שׁוֹרוֹ [In addition to the simple meaning of "firstborn,"] there are some instances in which the word יָבוֹר has the meaning of "greatness" and "majesty," as it is said, "I will also make him a great man (יָבוֹר) [the highest of the kings on earth]" (Ps. 89:28); and similarly, "Israel is My son, my firstborn (יָבוֹרִי) " [denoting high status] (Exod. 4:22). [Thus:] יָבוֹר here: The king who will descend from Joseph, namely, Joshua.

**his ox** whose strength is as mighty as that of an ox, to conquer many kings.

**is [given] glory** [Literally, "glory is his,"] was given to him [when Moses transferred some of his attribute of majesty to Joshua when he became leader], as it is said, [God said to Moses:] "And you shall give some of your majesty to him" [Joshua] (Num. 27:20).

**and his horns are the horns of a re'em** The ox is powerful, but its horns are not beautiful; [on the other hand,] a re'em has beautiful horns, but it is not powerful. [Moses thus] blessed Joshua with the power of an ox and the beauty of a re'em 's horns.-[Sifrei 33:17]

**the ends of the earth** [This refers to] the thirty- one kings [whom Joshua conquered in the Land of Israel]. Is it possible that these kings were all from the Land of Israel? [The answer is, that] there was not one king or ruler who did not acquire for himself a palace and a holding in the Land of Israel [even though he belonged to another country]. [And why so?] Because the Land of Israel was considered distinguished to all of them, as it is said [of the Land of Israel], "The finest inheritance of the hosts of nations" (Jer. 3:19). -[Sifrei 33:17] [For this reason, the thirty-one kings are referred to as "the ends of the earth."

**these are the myriads of Ephraim** The ones who are to be gored are the myriads who were killed by Joshua who was descended from Ephraim [Joseph's son].

**and these are the thousands of Manasseh** They are the thousands killed in Midian by Gideon, [who was descended from Manasseh, Joseph's other son], as it is said, "Now Zebah and Zalmunna were in Karkor..." (Jud. 8:10) [and the verse continues to enumerate many thousands of hosts which were there].

**18 And to Zebulun he said** These five tribes whom [Moses] blessed last, namely, Zebulun, Gad, Dan, Naftali and Asher, have their names repeated [e.g., "And of Zebulun he said: Rejoice, Zebulun..."], in order to instill them with strength and power, for they were the weakest of all the tribes. And indeed [for this reason,] they were the ones Joseph introduced to Pharaoh, as it is said, "And from among his brothers, he took five men" (Gen. 47: 2). [Joseph took these brothers and not the others,] because they looked weak, so that Pharaoh should not appoint them as his war officers.-[B.K. 92a]

**Rejoice, Zebulun, in your departure, and Issachar, in your tents** Zebulun and Issachar entered into a partnership [with the following agreement]: Zebulun would dwell at the seashore and go out in ships, to trade and make profit. He would thereby provide food for Issachar, and they would sit and occupy themselves with the study of Torah. Consequently, Moses mentioned Zebulun before Issachar [even though the latter was the elder of the two], because Issachar's Torah came through [the provisions of] Zebulun.-[Gen. Rabbah 99:9]

**Rejoice, Zebulun, in your departure** Prosper when you go out to trade.

**and Issachar** Prosper when you sit in your tents to study the Torah, to sit [in the Sanhedrin] and to [calculate and] proclaim leap years, and to fix the months, as it is said, "And from the sons of Issachar, those who had an understanding of the times" (I Chron. 12:32) [and then the verse continues,] "their chiefs were two hundred"—the chiefs of the Sanhedrin occupied themselves with this, and in accordance with them, the seasons and leap years were fixed [for all Israel]. 19 Peoples of the tribes of Israel.

**They will call [peoples] to the Mountain** I.e., [people from the tribes of Israel] will assemble at Mount Moriah [on the Pilgrimage Festivals]. Every assembly took place through a "calling" [i.e., a summoning of the people. This is why the verse speaks of the assembly of the people in terms of "They will call"]. And there [at Mount Moriah, in the Holy Temple], the people will offer up righteous sacrifices on the Pilgrimage Festivals.

**for they will be nourished by the abundance of the seas** i.e., Issachar and Zebulun [will be nourished], and thereby, they will have spare time to study the Torah.

**and by the treasures hidden in the sand** Things covered up and hidden by the sand—the tarit [or "torino," a kind of fish], the snail [from which a sky-blue dye was obtained], and "white glass," all of which come from the sea or the sand. These were found in the territory of Issachar and Zebulun, as is taught in Tractate Megillah (6a): [Scripture says, "Zebulun is a people who jeopardized his life to die" (Jud. 5:18). [And why?]] Because [as that verse continues], "Naftali is on the high places of the field," i.e., Zebulun complained [to God] about his territory, saying, "To my brothers, You have given fields and vineyards [... while to me, You have given seas and rivers]!" [In reply, God told Zebulun that the other brothers will seek him out because of the hidden treasures contained within the seas and the sands.]

**the treasures** Heb. וְיִסְפְּנוּ An expression meaning a covering, as it is said, "And he covered (וְיִסְפְּנוּ) the house" (I Kings 6:9); and, וְיִסְפְּנוּ בְּאֵרֶךְ, which the Targum renders as: "And it was covered with a covering of cedar" (I Kings 7:3). Another explanation: they will call people to the mountain: Through Zebulun's commerce, merchants of the world's nations will come to his land. Now Zebulun is located at the border, so these merchants will say, "Since we have taken so much trouble to reach here, let us go to Jerusalem and see what the God of this nation is like and what they do." And they see all Israel worshipping one God and eating one kind of food [i.e., only what is permissible to them, and they will be astonished], because [among] the nations, the deity of one is not like the deity of another, and the food of one is not like the food of another. So they will say, "There is no nation as worthy as this one!" Consequently, they will convert to Judaism there, as our verse says, "there, they will offer up righteous sacrifices" [and all of this will be due to Zebulun's commerce].-[Sifrei 33:19]

**for they will be nourished by the abundance of the seas** Zebulun and Issachar [will be nourished], that is to say, the sea will lavish them with wealth.

**20 Blessed is He Who grants expanse to Gad** This teaches us that Gad's territory extended far eastward.-[Sifrei 33: 20]

**He dwells like a lion** Because Zebulun was near the border, he is therefore compared to lions, for all those who are located near the border must be mighty [like lions, in order to protect themselves from attack].-[Sifrei 33:20]

**tearing the arm [of his prey, together] with the head** Anyone slain by the Gadites could be readily identified: they used to cut off the head together with the arm in one blow.-[Jonathan Ben Uziel]

**21 He saw the first portion for himself** He saw fit to take for himself territory in the land of Sihon and Og, whose land was the beginning (רֵאשִׁית) of the conquest of the Land.

**because there, the portion of the lawgiver is hidden** For Gad knew [through Divine transmission,] that within his territory would be contained a portion of the field designated for the burial of “the lawgiver,” namely Moses.- [Sotah 13b]

**of the lawgiver** That portion [of the field, where Moses was buried,] was hidden (חִפּוּי) and concealed from every creature, as it is said, “And no man knows his burial place” (Deut. 34:6).

**And he came** i.e., Gad came.

**at the head of the people** The Gadites marched before the armed forces in the conquest of the Land, because the Gadites were powerful, and so it is said [of them], “Pass over, armed, before your brothers” (Deut. 3:18).

**He did what is righteous for the Lord** Because the Gadites substantiated their words, keeping their promise to cross the Jordan [and remain there to help their brothers] until Israel had conquered and divided [the Land among the tribes]. Another explanation: And he came—And Moses came. [Similarly, the remaining clauses:] “At the head of the people,” and “He did what is righteous for the Lord,” also refer to Moses.-[Sifrei 33:21]

**22 Dan is a young lion** Dan was also located close to the border, and so [like Gad], he is compared to lions.-[Sifrei 33:22]

**streaming from Bashan** [This is to be understood] as the Targum [Onkelos] renders it [“His land drinks from the rivers that flow from Bashan”]. For the Jordan [river] comes out from Dan’s territory, from the Paneas cave, which is [a place called] Leshem, within the territory of Dan. [The children of Dan conquered Leshem and incorporated it into their territory, calling it Dan after their father,] as it is said, “And they called Leshem, Dan” (Joshua 19:47). - [Bech. 55a] And its source (זְנוּיקָ) and flow is from Bashan. Another explanation [of הַבְּשָׁן יִזְנֶק מִן־] is: Just as a water flow (זְנוּיקָ) issues from one place and divides itself [afterwards] into two directions, similarly, the tribe of Dan [started with one territory and ended up] taking a portion in two places. First, they took the northwest [of the Land of Israel], namely, Ekron and its surroundings. But this did not suffice them. So they came and fought against Leshem, which is Paneas, located in the north-east [of the Land of Israel]. [Now Rashi demarcates these two areas geographically:] For the Jordan comes out of the Paneas [or Baniyas] cave, which is in the east [and at the northern extremity] of the Land of Israel, and then the river flows from the north [straight down] to the south, ending at the edge of the Salt Sea [“Dead Sea”], which in turn, is in the east of Judah’s territory, Judah having taken his territory in the southern part of the Land of Israel, as is delineated in the book of Joshua (19:47). This is the meaning of what is stated there: “And the border of the children of Dan went out from them, so the children of Dan arose and fought against Leshem [and took possession of it].” [So when this verse says “And the border of the children of Dan went out from them,” it means:] Their border was bursting outwards [as it were,] along that whole [eastern flank of the Land] where they originally took their inheritance. [Hence, whereas Dan started out with one territory, he ended up with two, just like a water flow (זְנוּיקָ) is one, and divides into two].-[Sifrei 33:22]

23

**favorably satisfied** Naftali’s land would fully satisfy all its inhabitants.

**Possess the sea and the south** The sea of Kinnereth fell within Naftali’s portion; moreover, he took a rope’s length of fishing-coast on its south[ern shore] for spreading out his nets and trawls.-[B.K. 81b] Possess Heb. יִרְשָׁה. This word is in the imperative form and is equivalent to [the simple command רַשׁ] in “Go up and possess (רַשׁ)” (Deut. 1:21). The fact that the accent is placed on next to the last syllable in the word, namely on the reish, proves this point, like the words: יִרְשׁ (possess!), יִדַע (know!), לִקַח (take!) and שְׁמַע (listen!). Now, when one adds a hey at the end of this [simple command] form, the accent is on next to the last syllable of the word to become: לִקְחָהּ סְלֶחָהּ לְקַחְהָ שְׁמַעָהּ Here also, יִרְשָׁה is an imperative form. Accordingly, in the Masoreth Gedolah, we find this in the



alphabetically arranged imperative forms of verbs, which have their accents on next to the last syllable.

**24 May Asher be blessed with sons** I saw in Sifrei the following (33:24): "Among all of the tribes, you will not find one that is blessed with sons as Asher was." But I do not know in which regard.

**He will be pleasing to his brothers** Asher pleased his brothers with "Onpakinon oil" [oil of unripe olives, used for anointing one's skin] and tasty foods (?), and they please him [by repaying him] with grain. Another explanation of "He will be pleasing to his brothers": Because the women who came from Asher were beautiful [and were sought after for marriage]. This is the meaning of what is stated in Chronicles (I Chron. 7:31). [when it speaks of Malchiel, Asher's grandson] "he was the father בְּרִיָּית [literally, olive-child]" that is to say, his daughters were married to Kohanim Gedolim [and kings], who were anointed with olive oil (תַּיִת) .-[Gen. Rabbah 71:10]

**and immerse his foot in oil** for his land flowed like a spring with oil. It once happened, that the people of Laodicea were in need of oil, and they appointed an agent [who was sent from place to place, until he found an olive farmer. The latter brought this agent to his home, and there, the olive farmer washed himself and then dipped his hands and feet, thereby fulfilling our verse here: "And dip his foot in oil." Then, he supplied the agent from Laodicea with one million, one hundred and eighteen thousand maneh worth of olive oil!].-[Tractate Men. 85b]

**25 Your locks are iron and copper** Now he [Moses] addresses all Israel, whose strong men dwelled in the border cities and would "lock up" the Land [as it were, with their protection], so that the enemies would be unable to enter. It was as if the Land was closed up with locks and bolts made of iron and copper. Another explanation: Your locks are iron and copper—Your land is "locked in" by mountains, from which iron and copper are mined. [In this respect] Asher's territory was [considered] the "lock of the Land of Israel".-[Sifrei 33:25]

**and the days of your old age will be like the days of your youth** Heb. וְיָמֵיךָ דְבַאָּדָּ. Like the days that are your best, namely, your first days, the days of your youth—so will be the days of your old age, days which [ordinarily] flow away (דְּוֹאֲבִים) , are painful, and decline. Another explanation of וְיָמֵיךָ דְבַאָּדָּ is: וְיָמֵיךָ- the days which can be enumerated as your good days, namely, all those days on which you fulfilled the will of the Omnipresent דְּבַאָּדָּ, so will be "your flowing," i.e., all the countries [in the world] will make silver and gold flow into the Land of Israel. For Israel will be blessed with fruits, so that all the countries will be supplied by it, consequently pouring their silver and gold into it, ascorant Old French. Moreover, the world's silver and gold will be depleted, because they will pour it into your Land.-[Sifrei 33:25]

**26 Jeshurun** There is none like God—Jeshurun, you should know that there is none like God among all the gods of the peoples, and that their rock is not like your Rock.

**He Who rides the heavens is the same God** Who is at your assistance, and with His majesty, He rides the skies.

**27 which are the abode for God** Who precedes all The skies are an abode for God who preceded (קִדְּם) all other deities. He selected the skies [above] as His residence and abode, while all the strong men live below Him.

**are the mighty ones of the world** [Literally, "The arms of the world." This refers to] Sihon, Og, and the kings of Canaan, who were [considered] the strength and might of the world. Therefore, despite themselves, they will tremble and quake, and their power will dwindle before God—the fear of one above always falls upon the one below, and thus, He to whom power and might belong-

**drove out the enemy from before you** And said to you, "Destroy them!" מְעַבְּרָה Every word that requires a lamed as a prefix [meaning "for" or "to"], can instead have a hey as a suffix [and the meaning is identical. Thus, here, the word מְעַבְּרָה is equivalent to לְמַעַן, meaning "for an abode"].-[Yev. 13b]

**28 safely and alone** Every single individual [will dwell safely]-each man under his own vine and his own fig tree. [And their security will be so sound, that] they will have no need to live together in one group, because of the enemy.

as Jacob [blessed] Heb. עֵין יַעֲקֹב. [The word עֵין, has the same meaning here] like [referring to the manna], "And its appearance (וְעֵינוֹ) was like the appearance of (כְּעֵין) crystal" (Num. 11:7). [So, our verse comes to teach us that the blessing here, of Israel dwelling בְּדָד] is like the appearance of the blessing that Jacob blessed, and not like the [meaning of the word] בְּדָד used by Jeremiah, "I dwelled alone (בְּדָד) " (Jer. 15:17), but like the appearance of the promise [of secure dwelling] that Jacob made to them [Joseph and his brothers], "And God will be with you, and bring you back to the land of your forefathers" (Gen. 48:21). -[Sifrei 33:28]

**will drip** Heb. וְיִרְעַפוּ [like] יַעֲרֹפוּ, will drip.

**also, their heavens will drip dew** [Why does the verse say "also"? It means:] Also, Isaac's blessing will be added to that of Jacob, which states, "And the God will give you from the dew of the heavens" (Gen. 27:28). -[Sifrei 33:28]

**29 Fortunate are you, O Israel** After Moses specified the blessings to Israel, he said to them, "Why do I have to specify all the details? In general: Everything is yours!"

**Fortunate are you, O Israel.** Who is like you...! Your salvation depends on God, Who is the Shield that helps you and the Sword of your majesty.

**Your enemies will lie to you** Like, for instance, the Gibeonites, who said, "Your servants have come from a... distant land..." (Josh. 9:9).

**and you will tread upon their heights** [The meaning here is: "And you will crush their neck underfoot,"] similar to "Place your feet upon the necks of these kings!" (Josh. 10:24).

## Chapter 34

**1 from the plains of Moab to Mount Nebo** There were many levels [leading up from the plain to the summit], but Moses covered them with one step.-[Sotah 13b]

**all the Land He showed Him** the entire Land of Israel in its tranquility, and the oppressors who were destined to oppress it.-[Sifrei 33:30]

**until Dan** He showed Him the children of Dan practicing idolatry, as Scripture states, "And the children of Dan set up for themselves the graven image" (Jud. 18:30), and He showed him Samson, who was destined to issue from him [Dan] as a savior [for Israel].- [ibid.] 2

**And all [the land of] Naftali** He showed him his land in its tranquility and in its destruction, and He showed him Deborah and Barak of Kedesh-Naftali, waging war against Sisera and his troops.-[Sifrei 33:31]

**and the land of Ephraim and Manasseh** He showed him their land in its tranquility and in its destruction; and He showed him Joshua, who was descended from Ephraim, waging war against the kings of Canaan, and Gideon, who was descended from Manasseh, waging war against Midian and Amalek.-[Sifrei 33:31]

**and all the land of Judah** in its tranquility and in its destruction, and He showed him the kingdom of the house of

David and their victories.-[Sifrei 33:31]

**until the western sea** Heb. עַד הַיָּם הַמְּדִינָה, the land in the west [of Israel], in its tranquillity and in its destruction. [Here, the sea referred to is the Mediterranean Sea, which represents the westernmost flank of the Land of Israel.] Another explanation: Do not understand the verse as stating הַיָּם הַמְּדִינָה, but read it, as though it had said הַיּוֹם הַמְּדִינָה, "until the very last day," meaning that the Holy One, blessed is He, showed Him all the incidents that were destined to happen to Israel [until "the last day," namely,] until the time that the dead would return to life.- [Sifrei 33:31]

**3 and the south** Heb. הַבְּנֵי, the southland [of the Land of Israel]. Another explanation: the Machpelah Cave [which is in Hebron, in the south of Israel], as Scripture states, "And they went up to the south בְּנֵי, and they came to Hebron" (Num. 13:22). -[Sifrei 33:32]

**and the plain** He showed Him Solomon molding the vessels of the Holy Temple, as Scripture states, "In the plain (בְּכַרְ) of the Jordan, the king molded them in thick clay" (I Kings 7: 46). -[Sifrei 33:31]

**4 saying, 'I will give it to your offspring,'** I have let you see it so that you [Moses] can go and say to Abraham, to Isaac, and to Jacob, "The oath that the Holy One, blessed is He, swore to you—He has fulfilled it!" This is what is meant by the word "saying" [i.e., Moses should say this to them] (Ber. 18b)."For this reason," [God says to Moses,] "I have shown it to you. However, a decree has been made before Me, that you shall not cross over there, for otherwise, I would keep you alive until you would see Israel implanted and settled in the Land, and then you would go and tell them [the forefathers]."

**5 And Moses... died there** Is it possible that Moses died, and [then] wrote, "And Moses... died there"? But [the answer is:] Moses wrote up to that juncture, and Joshua wrote from then on. Says Rabbi Meir: But is it possible that the Torah Scroll would be lacking anything at all, and yet Scripture states (Deut. 31:26),"Take this Torah Scroll" [and Moses commanded this to the Levites; so, according to the above opinion, is it possible that the Torah Scroll referred to there was an incomplete one, up to the juncture of Moses's death? This cannot be!] **Rather, [continues Rabbi Meir, we must say that] The Holy One, blessed is He, dictated this [i.e., the verse "And Moses... died there"], and Moses wrote it in tears.**-[B.B. 15b, Sifrei 33:34]

**by the mouth of the Lord** [i.e., Moses died] by a Divine kiss.-[B.B. 17a]

**6 And He buried him** i.e., The Holy One, blessed is He, Himself, in His very glory [buried Moses].-[Sotah 14a] Rabbi Ishmael, however, says that [the words "And he buried him" mean that] Moses buried himself. And this מִצָּח in the phrase here אוֹתוֹ is one of the three instances of the מִצָּח in Scripture which Rabbi Ishmael expounded on in this way [i.e., where the suffix attached מִצָּח is understood to be reflexive, meaning "to himself", "to themselves", and so on]. And similar to this case [are the following two instances]: "On the day when his Nazirite vow is completed, he must bring him (אֹתוֹ) " (Num. 6:13), which means, "he shall bring himself" [i.e., present himself]. And likewise, "And they cause them (אֹתָם) to bear the sin of their guilt" (Lev. 22:16). Surely does this refer to others causing them to bear that sin? Rather, the verse must mean that they cause themselves to bear the sin.-[Sifrei Nasso 32:124]

**opposite Beth Pe'or** His burial site was ready there [at Beth Pe'or], since the six days of Creation, to atone for the [sinful] act of Pe'or.-[see Num. 25:1-8; Sotah 14a] **This [Moses's burial site] was one of the things created at twilight, on the eve of [the first] Sabbath.**-[Avoth 5:6]

**7 His eye had not dimmed** Even after he died.-[see Sifrei 33:36]

**nor had he lost his [natural] freshness** [The word נֶחֱדָר refers to his [body's] moisture. [Thus, the phrase means:] "[Even after his death,] decomposition did not take over his body, nor did the appearance of his face change."

**8 The sons of Israel** [ordinarily meaning the children of Israel, male and female. But here, it refers only to] the males [who wept for Moses]. However, concerning [the passing of] Aaron, since he used to pursue peace and bring peace between a man and his fellow and between a woman and her husband, it is said [at Aaron's passing], "The whole house of Israel [wept for him]" (Num. 20:29), meaning both males and females.-[Pirkei d'Rabbi Eliezer 17]

**10 whom the Lord knew face to face** For he was quite familiar with Him, speaking with Him at any time he wished, as it is said, "So now I will go up to the Lord" (Exod. 32:30), and, "You stand still, and I will listen to what the Lord will command concerning you" (Num. 9:8).

**12 and all the strong hand** [This refers to] his receiving the Torah on tablets with his hands.

**And all the great awe** [This refers to the] miracles and mighty deeds [that were performed for Israel] in the great and awesome wilderness.-[Sifrei 33:41]

**before the eyes of all Israel** [This expression alludes to the incident, where] His heart stirred him up to smash the tablets before their eyes, as it is said, "and I shattered them before your eyes" (Deut. 9:17). -[Sifrei 33:41] And [regarding Moses shattering the Tablets,] the Holy One Blessed is He gave His approval, as Scripture states, "[the first Tablets] which you shattered" (Exod. 34:1); [God said to Moses:] "Well done for shattering them!" - [Shab.. 87a]

### **Ketubim: Targum Tehillim (Psalms) 148 - 150**

<b>JPS TRANSLATION</b>	<b>TARGUM</b>
1. Hallelujah. Praise the LORD from the heavens; praise Him in the heights.	1. Hallelujah! Praise the LORD, holy creatures in heaven; praise Him, all hosts of angels on high.
2. Praise Him, all His angels; praise Him, all His hosts.	2. Praise Him, all angels that minister in His presence; praise Him, all his hosts.
3. Praise Him, sun and moon; praise Him, all you stars of light.	3. Praise Him, sun and moon; praise Him, all stars of light.
4. Praise Him, you heavens of heavens, and you waters that are above the heavens.	4. Praise Him, heaven of heavens, and the waters that are suspended by His Word above the heavens.
5. Let them praise the name of the LORD; for He commanded, and they were created.	5. Let them praise the name of the LORD, for He commanded and they were created.
6. He has also established them forever and ever; He has made a decree which will not be transgressed.	6. And He established them for ages upon ages; He gave a decree and none will violate it.
7. Praise the LORD from the earth, you sea-monsters, and all deeps;	7. Praise the LORD in the earth, sea serpents and all abysses.
8. Fire and hail, snow and vapor, stormy wind, fulfilling His Word;	8. Fire and hail, snow and vapour, storm wind fulfilling His command;
9. Mountains and all hills, fruitful trees and all cedars;	9. Mountains and all hills, [every] tree that produces fruit, and all cedars;

<b>JPS TRANSLATION</b>	<b>TARGUM</b>
10. Beasts and all cattle, creeping things and winged fowl;	10. Animals and every beast, creeping things and the winged bird that flies;
11. Kings of the earth and all peoples, princes and all judges of the earth;	11. Kings of the earth and all peoples; rulers and all judges of the earth.
12. Both young men and maidens, old men and children;	12. Lads and even girls, old men and youths;
13. Let them praise the name of the LORD, for His name alone is exalted; His glory is above the earth and heaven.	13. Let them praise the name of the LORD, for His name is mighty, He alone; His praise is over earth and heaven.
14. And He has lifted up a horn for His people, a praise for all His saints, even for the children of Israel, a people near unto Him. Hallelujah.	14. And He has lifted up glory for His people, praise for all His pious ones, for the children of Israel, the people who are close to Him: Praise the LORD!
1. Hallelujah. Sing unto the LORD a new song, and His praise in the assembly of the saints.	1. Sing in the presence of the LORD a new psalm; His praise is in the assembly of the pious.
2. Let Israel rejoice in his Maker; let the children of Zion be joyful in their King.	2. They of the house of Israel will rejoice in their Maker; the children of Zion will exult in their kings.
3. Let them praise His name in the dance; let them sing praises unto Him with the timbrel and harp.	3. They will praise His name with dances, with drums and harps they will make music to Him.
4. For the LORD takes pleasure in His people; He adorns the humble with salvation.	4. For the pleasure of the Lord is in His people; He will glorify the humble with redemption.
5. Let the saints exult in glory; let them sing for joy upon their beds.	5. The pious will revel in glory; they will meditate upon their beds.
6. Let the high praises of God be in their mouth, and a two-edged sword in their hand;	6. The psalms of God are in their throats, and in their hands like a two-edged sword.
7. To execute vengeance upon the gentiles, and chastisements upon the peoples;	7. To wreak vengeance on the Gentiles, rebuke among the nations.
8. To bind their kings with chains, and their nobles with fetters of iron;	8. To bind their kings with chains, and their nobles with fetters of iron.
9. To execute upon them the judgment written; He is the glory of all His saints. Hallelujah.	9. To execute on them the judgment written in the Torah; this is glory for all His pious ones. Hallelujah!
1. Hallelujah. Praise God in His sanctuary; praise Him in the firmament of His power.	1. Hallelujah! Praise God in His sanctuary, praise Him in the firmament of His strength.
2. Praise Him for His mighty acts; praise Him according to His abundant greatness.	2. Praise Him for His mighty deeds, praise Him according to His abundant greatness.
3. Praise Him with the blast of the horn; praise Him with the psaltery and harp.	3. Praise Him with the sounding of the trumpet, praise Him with harps and lyres.
4. Praise Him with the timbrel and dance; praise Him with stringed instruments and the pipe.	4. Praise Him with drums and with dances, praise Him with flutes and pipes.
5. Praise Him with the loud-sounding cymbals; praise Him with the clanging cymbals.	5. Praise Him with cymbals that sound alone; praise Him with cymbals that sound with shouting.
6. Let everything that has breath praise the LORD. Hallelujah.	6. Every breath will sing praise to God. Hallelujah!

## RASHI'S COMMENTARY ON PSALMS 148-150

### Psalm One Hundred and Forty-eight

#### 1. HALLELUJAH.

3. **BRIGHT STARS** [i.e.], STARS of night.

6b **HE GAVE A BOUNDARY** between them [BAHEM] [so that] one of them should function during the day and the other one should function during the night.

6c **SO THAT IT WOULD NOT TRANSGRESS** the aforementioned BOUNDARY.

7. **TANINIM 'SEA MONSTERS'** [designates] gigantic fish.

8a **FIRE AND HAIL**; *glace* in Old French. **AND SMOKE**, a dark cloud, which is called in Old French *briiine* 'fog.'

8b **STORM WIND THAT EXECUTES HIS COMMAND**, i.e., His commission. Our rabbis said that these things [the divine agents enumerated in vv. 7-8] were originally hidden away in Heaven, but David came along and brought them down to earth because they were various kinds of punishments, and it was not seemly that they should be found in the dwelling place of the Holy One Blessed be He.

### Psalm One Hundred and Forty-nine

#### 1. HALLELUJAH. SING TO THE LORD A NEW SONG.

6a **WITH PAEANS TO GOD IN THEIR THROATS**, and these same are like **TWO-EDGED SWORDS IN THEIR HANDS**.

8. **WITH SHACKLES [ZIQIM]** [i.e.], chains.

9. **THE JUDGMENT, WHICH IS WRITTEN** [i.e.], "I will wreak My vengeance on Edom ..." (Ezek. 25:14). Now should you say, "Ezekiel was not yet born when David composed this [psalm]," [I would respond], "David [here in Ps. 149:9] prophesied concerning the eschatological redemption. Therefore, when the eschaton will have arrived, this JUDGEMENT will already have been WRITTEN a long time."

### Psalm One Hundred And Fifty

#### 1. HALLELUJAH. PRAISE GOD IN HIS SANCTUARY.

4. **WITH "MINNIM" AND "UGAB"** These are [the names of] musical instruments.

5a **TSILTSELE SHAMA** [i.e.], cymbals that make a loud noise. [The word] SHAMA is a substantive; it is the same word, which appears elsewhere with the vocalization SHEMA, but because of the caesura it is vocalized with qamets gadól [i.e., (a rather than e in the first syllable), and therefore its accent is penultimate [i.e.], under the shin [rather than the `ayin.]

THE BOOK OF PSALMS IS COMPLETED. PRAISE TO THE SUPREME GOD.

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## Meditation from the Psalms

Psalms 148:1-14, 149:1-9 & 150:1-6

By H. Em. Rabbi Dr. Hillel ben David

**Psalms chapter 148:** In the preceding composition, the Psalmist describes the future rebirth and reconstruction of Zion, a momentous event which will send waves of joy rippling through every corner of the universe. Both the celestial and the terrestrial spheres of creation will be gladdened by the resurrection of Zion. As the Psalmist attests: *Heaven and earth shall praise Him; the seas and all that moves therein. For G-d shall save Zion and build*

*the cities of Judah, and they shall settle there and possess it.*<sup>1</sup>

The focal point of the entire universe is our tiny globe, Earth. All of creation was designed to serve the needs of this planet and of the chosen people who inhabit it. The vast, apparently endless, cosmic forces which fill the most distant, nebulous reaches of the universe exercise a profound influence on the earth in myriad ways unknown to man.

In Zion, heaven meets earth and the vast celestial expanse touches the terrestrial limits. G-d transmits His earthbound blessings from the heavenly spheres through Zion; from there, the Divine blessings spread throughout the globe, both to Jew and to gentile. But when Zion lies in ruins and its gates are shut, this process is halted, and the flowing current of bounty is dammed. The universal song of purposeful fulfillment is muted. The heavens are cloaked in dark mourning.

Therefore, the Psalmist eagerly anticipates the day of Zion's reconstruction and the subsequent restoration of the entire universe. At that time, *Praise G-d! Praise HaShem from the heavens, praise Him in the heights.*<sup>2</sup>

**Psalms chapter 149:** Although this chapter is next to the last in the Book of Psalms, the praises of G-d are nowhere near conclusion. The Psalmist informs us that the psalms recorded in this volume are only a prelude to even greater songs which are still to be composed. To sing G-d's praise is the perpetual destiny of Israel; as long as history unfolds, new songs will rise from Jewish lips to commemorate G-d's kindness.<sup>3</sup>

*Sing HaShem a new song.*<sup>4</sup> In every generation Israel meets new challenges and dilemmas, but is granted the opportunity to solve them with Divine assistance. Every fresh dawn reveals new horizons towards which Israel advances with the ecstasy of adventure and achievement.

Sforno observes that Isaiah<sup>5</sup> captures this progressive, ascending spirit in an exalted, prophetic vision: *For behold [says the Lord] I shall create a new heaven and a new earth, and the first ones will not be remembered, rather all will celebrate and rejoice forever and ever.* At that time Israel will experience the fulfillment of the final words of this psalm: He [G-d] is the majesty of all His devout ones. Praise G-d!

**Psalms chapter 150:** In this, the final psalm of the Book of Tehillim, the Psalmist summarizes the purpose of the entire work. The psalms were composed to give man an opportunity to develop and enrich his soul by recognizing the accomplishments and kindness of HaShem and by offering Him songs of praise.

The challenge of life is to recognize G-d in every situation. He may appear in His remote and awesome Sanctuary or in His colossal power,<sup>6</sup> but in all circumstances, *we praise Him for His mighty acts and as befits His abundant greatness.*<sup>7</sup>

Sometimes man can perceive G-d's closeness as he trembles before G-d's awesome judgment, which overwhelms man like the strong *blast of the shofar.*<sup>8</sup> At other times, man enjoys idyllic serenity resembling the soft and

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<sup>1</sup> Tehillim (Psalms) 69:35-36

<sup>2</sup> Tehillim (Psalms) 148:1

<sup>3</sup> Radak

<sup>4</sup> Tehillim (Psalms) 149:1

<sup>5</sup> Yeshayahu (Isaiah) 65:17

<sup>6</sup> Tehillim (Psalms) 150:1

<sup>7</sup> Tehillim (Psalms) 150:2

<sup>8</sup> Tehillim (Psalms) 150:3

delicate tones of the *neivel and kinor*.<sup>9</sup> Again man recognizes that G-d has made this quiet mood and he praises the Almighty for the gift of tranquil bliss. Sometimes life becomes rushed and turbulent like the swift tempo and pounding beat of the *tof-drum* and the *machol-dance* music.<sup>10</sup> At such times man must not let the turmoil cause him to forget to praise G-d.

The broad spectrum of human emotions is reflected in the wide variety of musical instruments mentioned in this psalm, which produce many different sounds resembling the wide range of man's many moods.

The Psalmist teaches us that every experience offers us an opportunity to arouse another part of our soul to a new awareness of G-d's goodness. Let the soul not remain insensitive and silent! Let it develop in response to the Psalmist's final call: *Let the entire soul praise YAH Praise G-d!*<sup>11</sup>

The six psalms (145, 146, 147, **148, 149, 150**) that conclude the Book of Psalms should be regarded as a distinct collection, a collection of songs of praise, for each psalm contains a command or admonition to praise G-d, in addition to the cry, “praise the Lord (Halleluiah)”, which opens and closes each of the last five psalms.<sup>12</sup>

These Psalms do not contain any internal references to their author. However, the Zohar intimates that King David composed Psalm 148 and maybe even Psalm 150:

**Soncino Zohar, Shemot, Section 2, Page 232a** R. Simeon discoursed on the verses: “Hallelujah. Praise ye the Lord from the heaven... Praise him, ye heavens of heavens... Praise the Lord from the earth...” (Psalm 148:1-8). ‘This psalm’, he said, ‘was indited by David in honour of the mystery of the Divine Name, which is the supreme object of praises. There are two all-embracing songs of praise: this one, and the one contained in the last psalm, commencing: “Hallelujah. Praise G-d in his sanctuary” (Ibid. 150:1-6). The latter psalm, however, contains a tenfold praise, alluding to ten musical instruments, but this one is a sevenfold hymn. The two, nevertheless, dwell on one and the same mystery, that of the Divine Name.

To put the icing on the cake, Rabbi Shmuel Yerushalmi<sup>13</sup> also tells us that Psalm 150 was written by King David.<sup>14</sup>

These psalms are recited in their entirety in our daily prayers, in the section called Pesukei Dezimra.

Psalms chapter 148 speaks of the Torah’s creation in all its various aspects. To appreciate the beauty of this psalm, look carefully at the table below:

DAY	Creation	Psalm	Creation	DAY	Psalm
1	Light	148:1 <sup>15</sup>	Sun, Moon, & Stars	4	148:3

<sup>9</sup> Ibid.

<sup>10</sup> Tehillim (Psalms) 150:4

<sup>11</sup> The above section is edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. - Tehillim (Psalms) 150:6

<sup>12</sup> The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham.

<sup>13</sup> Rabbi Shmuel Yerushalmi (Kreuzer) (1921-1997), a disciple of Lithuanian Yeshivot in Jerusalem, translated from Ladino into Hebrew, the Me’am Lo’ez - the commentaries on thirteen books of the Hebrew Bible, written by ten different authors, in the years 1732-1899; thus, bringing the said commentaries to the attention of the contemporary Hebrew-reading public, no longer familiar with Ladino. Moreover: Rabbi Shmuel Yerushalmi wrote his own commentaries on the rest of the books of the Hebrew Bible, not discussed by the Ladino scholars, following the same method and sources used by those Ladino commentators.

<sup>14</sup> The Book of Tehillim, Volume V, Me’am Lo’ez, by Rabbi Shmuel Yerushalmi, translated and adapted by Dr. Zvi Faier

<sup>15</sup> 1 Yochanan 1:5



<b>2</b>	Waters separated	148:4	Fish & Birds	<b>5</b>	148:7, 148:10
<b>3</b>	Land & plants	148:9	Animals & Man	<b>6</b>	148:10-12

Notice the following pattern in creation **and** in Psalm 148:

**1→4** The light created on the first day, yet the bodies that give light were created on the fourth day, three days later. Note that Psalm 148 speaks of the first day then the fourth day over three verses.

**2→5** The waters above and the waters below (2<sup>nd</sup> day) are used by the birds and fish 'swim' in them (5<sup>th</sup> day), three days later. Note that Psalm 148 speaks of the 2<sup>nd</sup> day then the 5<sup>th</sup> day, over three verses.

**3→6** The plants and land of the 3<sup>rd</sup> day are eaten / used by the animals and man of the 6<sup>th</sup> day, three days later. Note that Psalm 148 speaks of the 3<sup>rd</sup> day then the 6<sup>th</sup> day, over three verses.



Finally, on the seventh day of creation, when G-d rested, we find Psalm 148:13-14 speaking about the activities of man on Shabbat. Thus, we see that Creation, and Psalm 148, are divided to resemble a Menora, with Shabbat being the central stem.

Psalm 149 continues with the theme of creation by elaborating on the creation of man as our Torah portion follows a similar trail. Sforno observes that Isaiah 65:17 captures the progressive ascending spirit, of this psalm, in an exalted prophetic vision.<sup>16</sup>

Psalm 150 closes book the fifth book<sup>17</sup> of Psalms and sums up the book of Psalms. In the same way, this psalm sums up creation by indicating the whole purpose of man is to praise HaShem with various musical instruments.

Some commentators suggest that the language of this psalm is alluding to the victory achieved in the days of the Prophet Shmuel and King Saul over Agag, king of Amalek.<sup>18</sup>

Psalm 150 is part of the Sephardi prayers for Rosh Chodesh. We recite it three times on Rosh HaShana in our morning prayers, in the Musaf shofarot prayer, and in our evening prayers. We recite it on Shabbat, festivals, and in our weekday shacharit prayers. In short, we say this psalm every day of the year! What a fantastic way to conclude the book of Psalms!<sup>19</sup>

In Pesikta Rabbati 21.18-1920 it is said that the ten commandments should be paired off with the ten words [va-yomer, "and (G-d) said," occurs ten times in the story of creation] whereby the world was created. Rabbi Shmuel Yerushalmi tells us that the ten utterances of hallelu – הללו, in Psalm 150, correspond to the ten utterance of creation.<sup>21</sup> The following table details these correspondences. Notice how *beautifully* these phrases of praise correspond to the sayings of creation.

Creation & Tablets	Psalm 150
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<sup>16</sup> *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>17</sup> Corresponding to the Debarim (Words) - Deuteronomy Book.

<sup>18</sup> *The Bible – Psalms with the Jerusalem Commentary*, volume three. By Amos Hakham.

<sup>19</sup> *Ibid.* 3.

<sup>20</sup> Braude, *Pesikta Rabbati* 1:443-46

<sup>21</sup> *Ibid.* 1

Creation & Tablets	Psalm 150
1. "I HaShem am your G-d", is paired with, <b>"And G-d said: Let there be light"</b> , Bereshit (Genesis) 1:3, and of light Scripture says elsewhere: "The Lord shall be unto thee an everlasting light". <sup>22</sup>	Praise G-d in His sanctuary;
2. <b>"You shall have no other G-ds beside Me"</b> , is paired with; <b>"And G-d said, "Let there be an firmament in the midst of the waters, that it may separate water from water"</b> - Bereshit (Genesis) 1:6. The Holy One, blessed be He, said, "Make a separation between Me and between idolatry, which in the verse: "They have forsaken Me, the fountain of Living waters, and hewed them out cisterns" <sup>23</sup> is implied to be stored and stagnant [waters]."	praise Him in the firmament of His power.
3. <b>"You shall not swear by the name of HaShem your G-d"</b> , is paired with, <b>"G-d said, Let the water ... be gathered into one area"</b> - Bereshit (Genesis) 1:9. The Holy One, blessed be He, said, "The waters accord Me honor and restrain themselves; and will you not accord Me honor in not swearing by My name falsely?"	Praise Him for His mighty acts;
4. <b>"Remember the Sabbath day"</b> , is paired with, <b>"And G-d said, let the earth sprout vegetation"</b> - Bereshit (Genesis) 1:11. For the Holy One, blessed be He, stated that however little you feast on the Sabbath you will still be regarded as one who honors it. Remember that the world was created in the hope that man would not sin; and men can live without sinning because they can subsist if necessary, only on grasses and herbs that the earth puts forth.	praise Him according to His abundant greatness.
5. <b>"Honor your father and mother"</b> , is paired with, <b>"G-d said, Let there be lights in the expanse of the sky"</b> - Bereshit (Genesis) 1:14. The Holy One, blessed be He, said, "Behold, for thee I created two lights, thy father and thy mother. Take care in the honor due them."	Praise Him with the blast of the <i>shofar</i> ; <sup>24</sup>
6. <b>"You shall not murder"</b> , is paired with, <b>"G-d said, Let the waters bring forth swarms"</b> , - Bereshit (Genesis) 1:20. The Holy One, blessed be He, said, "Be not like those fish, the big ones that swallow the little ones, as is intimated in the verse, "Wherefore ... holdest Thou Thy peace ... and makest men as the fishes of the sea?" <sup>25</sup>	praise Him with the psaltery and harp.
7. <b>"You shall not commit adultery"</b> , is paired with, <b>"G-d said, Let the earth bring forth every kind of living creature"</b> - Bereshit (Genesis) 1:24. The Holy One, blessed be He, said, "Behold I created for thee thy mate. Each and every one should cleave to his mate, to his own kind."	Praise Him with the timbrel and dance;
8. <b>"You shall not steal"</b> , is paired with, <b>"G-d said, See I give you every seed bearing plant"</b> - Bereshit (Genesis) 1:29. The Holy One, blessed be He, said, "Not one of you shall put forth his hand in theft of the property or the money of his neighbor, you may take only ownerless property, such as seed-yielding herbs." R. Hiyya taught, That which is guarded within a garden it is forbidden to take, the taking would be robbery; but that which is not guarded in a garden may be taken, and the taking is not robbery.	praise Him with stringed instruments and the pipe.
9. <b>"You shall not bear false witness against your neighbor, etc."</b> , is paired with, <b>"And G-d said, Let us make man in our image"</b> - Bereshit (Genesis) 1:26. The Holy One, blessed be He, said, "Behold for thee I created thy neighbor in My likeness. And thou, by such acts as call for punishment, wouldst swallow and make an end of thy neighbor. Do not then bear false witness against thy neighbor."	Praise Him with the loud-sounding cymbals;

<sup>22</sup> Isaiah 60:19

<sup>23</sup> Jeremiah 2:13

<sup>24</sup> Tehillim (Psalm) 89:16

<sup>25</sup> Habakkuk 1:13-14

Creation & Tablets	Psalm 150
<p><b>10.</b> "You shall not covet", is paired with, "<b>G-d said, It is not good for man to be alone, I will make a fitting helper for him</b>" - Bereshit (Genesis) 2:18. The Holy One, blessed be He, said, "Behold, I created a mate for thee. Let each and every one of you cling to his mate. Let not a man of you covet the wife of his neighbor."</p>	<p>praise Him with the clanging cymbals.</p>

I love it when things come together!!!! The ten sayings of creation, the ten commandments, and the ten praises of Psalm 150 all juxtaposed to teach us that the performance of the mitzvot of Sinai enables us to participate in the justice of creation and enable to praise HaShem even as King David did.

(As an aside: The simple meaning of the word mitzvot is "commands". In common usage, mitzvot often means "good deeds". Often the word *mitzva* (singular of mitzvot) is related to the Aramaic word *tzavta*,<sup>26</sup> meaning to attach or join. *Tzavta* can mean companionship<sup>27</sup> or personal attachment.<sup>28</sup> In this sense, a mitzva bundles up the person who is commanded and the Commander, creating a relationship and essential bond of Oneness.<sup>29</sup>)

***Tehillim (Psalms) 148:5*** *Let them praise the name of HaShem; for He commanded, and they were created.*

***Tehillim (Psalms) 149:3*** *Let them praise His name in the dance; let them sing praises unto Him with the timbrel and harp.*

In this study, I would like to examine the meaning of "praise the name of HaShem", "calling on The Name" or "making a name", and the distinction between the two. Let's start by seeing who called on the name of HaShem:

***Bereshit (Genesis) 4:25-26*** *Adam lay with his wife again, and she gave birth to a son and named him Seth, saying, "God has granted me another child in place of Abel, since Cain killed him." Seth also had a son, and he named him Enosh. At that time men began to call on the name of HaShem.*

The first person to call upon the name of HaShem, was Seth. Seth began to call on The Name when his first child was born. This begs the question: What does it mean to call upon the name of HaShem?

My beloved teacher has shown us that to call upon the name of HaShem = to proclaim His Name = To confess His Name = to hold a Jewish Prayer service on Shabbat and weekdays which includes the reading of the Torah and a sermon. This perspective is echoed by Chazal in the Talmud:

***Pesachim 119b R.*** *'Awira lectured, Sometimes stating it in R. Ammi's, Sometimes in R. Assi's name: What is meant by. And the child grew, and was weaned [wa-yiggamel]? The Holy One, blessed be He, will make a great banquet for the righteous on the day He manifests [yigmol] His love to the seed of Isaac. After they have eaten and drunk, the cup of Grace will be offered to our father Abraham, that he should recite Grace, but he will answer them, 'I cannot say Grace, because Ishmael issued from me. Then Isaac will be asked,*

<sup>26</sup> Bava Metzia 28a

<sup>27</sup> Berachot 6b: "The entire world was created only to accompany this one," and Sukkah 52a: "The way is long and our company sweet ..."

<sup>28</sup> Bava Batra 80a: "The mother bird will be attached to the daughter bird ..."

<sup>29</sup> See Pri Etz Chaim, Shaar Lulav u-Minav 3: "*Yetzaveh* ... to accompany ..." Shelah, Asarah Maamarot, Maamar Shlishi u-Revi'i: "Mitzva (singular of mitzvot), meaning *tzavta*, meaning companionship." Ibid., Torah Shebaal Peh, Masechet Yoma, Derech Chaim 16: "For a mitzva is the unification of all of Atzilut ... from the term *tzvaata* ... accompany ..." Ohr HaChaim on Exodus 27:20: "'And you shall command' ... from the term *tzavta* ... accompany ..." Torah Ohr (Rabbi Schneur Zalman of Liadi), Genesis 6b: "... 'and He commanded us,' from the term *tzavta* and connection with the Infinite Light, source of the mitzvot above ..."

*'Take it and say Grace.' 'I cannot say Grace,' he will reply, 'because Esau issued from me.' Then Jacob will be asked: 'Take it and say Grace.' 'I cannot say Grace,' he will reply. 'because I married two sisters during [both] their lifetimes, whereas the Torah was destined to forbid them to me. Then Moses will be asked, 'Take it and say Grace.' 'I cannot say Grace, because I was not privileged to enter Eretz Yisrael either in life or in death.' Then Joshua will be asked: 'Take it and say Grace.' 'I cannot say Grace,' he will reply, 'because I was not privileged to have a son,' for it is written, Joshua the son of Nun; Nun his son, Joshua his son. Then David will be asked: 'Take it and say Grace.' 'I will say Grace, and it is fitting for me to say Grace,' he will reply, as it is said, I will lift up the cup of salvation, and call upon the name of the Lord.*

Thus, we see that when David led the prayers for the grace after the meal, he was calling on The Name of HaShem. This Gemara was written as explanation for Tehillim 116:

***Tehillim (Psalms) 116:1-19*** *I love HaShem, for he heard my voice; he heard my cry for mercy. Because he turned his ear to me, I will call on him as long as I live. The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow. Then I called on the name of HaShem: "O HaShem, save me!" HaShem is gracious and righteous; our God is full of compassion. HaShem protects the simple hearted; when I was in great need, he saved me. Be at rest once more, O my soul, for HaShem has been good to you. For you, O HaShem, have delivered my soul from death, my eyes from tears, my feet from stumbling, That I may walk before HaShem in the land of the living. I believed; therefore I said, "I am greatly afflicted." And in my dismay I said, "All men are liars." How can I repay HaShem for all his goodness to me? **I will lift up the cup of salvation and call on the name of HaShem.** I will fulfill my vows to HaShem in the presence of all his people. Precious in the sight of HaShem is the death of his saints. O HaShem, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains. I will sacrifice a thank offering to you and call on the name of HaShem. I will fulfill my vows to HaShem in the presence of all his people, In the courts of the house of HaShem--in your midst, O Jerusalem. Praise HaShem.*

In the verses below, we can see that Abram started a public prayer service; he established a synagogue and invited all to come and join him in the service of HaShem:

***Bereshit (Genesis) 12:7-8*** *HaShem appeared to Abram and said, "To your offspring I will give this land." So he built an altar there to HaShem, who had appeared to him. From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to HaShem and called on the name of HaShem.*

Here we see that Avraham called on the name of HaShem. Avraham did this when HaShem promised him offspring and land.

About Avraham, the Torah relates that "...he called there by the name of G-d, the Ruler of the world". The Talmud tells us (Sotah 10) "...don't say 'he called' but rather 'he caused others to call' - it comes to teach us that Abraham caused others to call upon the name of HaShem".

***Sotah 10b*** *And he called there on the name of the Lord, the Everlasting God. Resh Lakish said: Read not 'and he called' but 'and he made to call', thereby teaching that our father Abraham caused the name of the Holy One, blessed be He, to be uttered by the mouth of every passer-by. How was this? After [travellers] had eaten and drunk, they stood up to bless him; but, said he to them, 'Did you eat of mine? You ate of that which belongs to the God of the Universe. Thank, praise and bless Him who spake and the world came into being'.*

To call upon the name of HaShem is to have a prayer service. In this case the prayers were the grace after the

meal. This is why Avraham built an altar. This is why the altar and prayers were offered among the Gentiles. Prayer is a form of outreach to the Gentiles.

***Bereshit (Genesis) 13:1-4*** So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. Abram had become very wealthy in livestock and in silver and gold. From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier. And where he had first built an altar. There Abram called on the name of HaShem.

Here we see that Avraham called on the name of HaShem again. Avraham did this at the same place where HaShem had promised him offspring and land.

***Bereshit (Genesis) 21:28-34*** Abraham set apart seven ewe lambs from the flock, And Abimelech asked Abraham, "What is the meaning of these seven ewe lambs you have set apart by themselves?" He replied, "Accept these seven lambs from my hand as a witness that I dug this well." So that place was called Beersheba, because the two men swore an oath there. After the treaty had been made at Beersheba, Abimelech and Phicol the commander of his forces returned to the land of the Philistines. Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of HaShem, the Eternal God. And Abraham stayed in the land of the Philistines for a long time.

HaShem has changed Abram's name to Abraham. Abraham calls on the name of HaShem after he made a covenant with Abimelech and planted a tamarisk tree. What is the connection?

***Bereshit (Genesis) 26:19-25*** Isaac's servants dug in the valley and discovered a well of fresh water there. But the herdsmen of Gerar quarreled with Isaac's herdsmen and said, "The water is ours!" So he named the well Esek, because they disputed with him. Then they dug another well, but they quarreled over that one also; so he named it Sitnah. He moved on from there and dug another well, and no one quarreled over it. He named it Rehoboth, saying, "Now HaShem has given us room and we will flourish in the land." From there he went up to Beersheba. That night HaShem appeared to him and said, "I am the God of your father Abraham. Do not be afraid, for I am with you; I will bless you and will increase the number of your descendants for the sake of my servant Abraham." Isaac built an altar there and called on the name of HaShem. There he pitched his tent, and there his servants dug a well.

In this passage, Isaac calls on the name of HaShem after he has been promised an increased number of descendants. Again, we see that the altar indicates that Isaac was conducting a prayer service.

***Vayikra (Leviticus) 18:21*** "Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am HaShem.

In this passage, HaShem commands His people not to profane His name by sacrificing their children to Molech. Again the name is associated with descendants.

***Devarim (Deuteronomy) 18:1-7*** The priests, who are Levites--indeed the whole tribe of Levi--are to have no allotment or inheritance with Israel. They shall live on the offerings made to HaShem by fire, for that is their inheritance. They shall have no inheritance among their brothers; HaShem is their inheritance, as he promised them. This is the share due the priests from the people who sacrifice a bull or a sheep: the shoulder, the jowls and the inner parts. You are to give them the firstfruits of your grain, new wine and oil, and the first wool from the shearing of your sheep, For HaShem your God has chosen them and their descendants out of all your tribes to stand and minister in HaShem's name always. If a Levite moves from one of your towns anywhere in Israel where he is living, and comes in all earnestness to the place HaShem

will choose, He may minister in the name of HaShem his God like all his fellow Levites who serve there in the presence of HaShem.

Here we see the Levites ministering "in the name of HaShem" and it is related to their inheritance. Additionally, we see that calling on The Name of HaShem involved a synagogue type prayer service.

**Devarim (Deuteronomy) 28:58-59** *If you do not carefully follow all the words of this law, which are written in this book, and do not revere this glorious and awesome name--HaShem your God-- HaShem will send fearful plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses.*

When Elijah called on the name of HaShem, fire came down from heaven to perform what Elijah had requested. Notice again that the calling on The Name of HaShem involved a synagogue type prayer service.

**Yirmiyahu (Jeremiah) 3:14-18** *"Return, faithless people," declares HaShem, "for I am your husband. I will choose you--one from a town and two from a clan--and bring you to Zion. Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding. In those days, when your numbers have increased greatly in the land," declares HaShem, "men will no longer say, 'The ark of the covenant of HaShem.' It will never enter their minds or be remembered; it will not be missed, nor will another one be made. At that time they will call Jerusalem The Throne of HaShem, and all nations will gather in Jerusalem to honor the name of HaShem. No longer will they follow the stubbornness of their evil hearts. In those days the house of Judah will join the house of Israel, and together they will come from a northern land to the land I gave your forefathers as an inheritance.*

This time, when HaShem's people honor the name of HaShem, it is related to their inheritance in the land, and to their relationship as the bride.

**Zephaniah 3:8-20** *Therefore wait for me," declares HaShem, "for the day I will stand up to testify. I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them--all my fierce anger. The whole world will be consumed by the fire of my jealous anger. "Then will I purify the lips of the peoples, that all of them may call on the name of HaShem and serve him shoulder to shoulder. From beyond the rivers of Cush my worshipers, my scattered people, will bring me offerings. On that day you will not be put to shame for all the wrongs you have done to me, because I will remove from this city those who rejoice in their pride. Never again will you be haughty on my holy hill. But I will leave within you the meek and humble, who trust in the name of HaShem. The remnant of Israel will do no wrong; they will speak no lies, nor will deceit be found in their mouths. They will eat and lie down and no one will make them afraid." Sing, O Daughter of Zion; shout aloud, O Israel! Be glad and rejoice with all your heart, O Daughter of Jerusalem! HaShem has taken away your punishment, he has turned back your enemy. HaShem, the King of Israel, is with you; never again will you fear any harm. On that day they will say to Jerusalem, "Do not fear, O Zion; do not let your hands hang limp. HaShem your God is with you, he is mighty to save. He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing." "The sorrows for the appointed feasts I will remove from you; they are a burden and a reproach to you. At that time I will deal with **all who oppressed you**; I will rescue the lame and gather those who have been scattered. I will give them praise and honor in every land where they were put to shame. At that time I will gather you; at that time I will bring you home. I will give you honor and praise among **all the peoples** of the earth when I restore your fortunes before your very eyes," says HaShem.*

Calling on the name of HaShem, here, is related to their home (the land) and a restoration of their fortunes. The service involved prayer for this is how we call upon The Name of HaShem.

Fulfilling HaShem's command to influence and "compel" the Gentiles sets the stage and prepares the way for fulfillment of the prophetic promise that HaShem "will make the peoples pure of speech that they will all call upon the Name of HaShem and serve Him with one purpose" in the complete and final Redemption. Their repentance will be the direct result of HaShem's anger and the Jew's synagogue prayer services. It is in the synagogue that the Gentiles will learn how to call on The Name of HaShem.

Rashi expounds on Devarim 6:4:

"Hear, O Israel (Shema Israel) — HaShem Who is our G-d now, but not the G-d of the [other] nations, He will in the future be HaShem is One, as it says, For then will I change the **nations** to a clear language, for all of them to call upon the Name of HaShem<sup>30</sup>. And it says, On that day will HaShem be One and His Name One."<sup>31</sup>

So attending Synagogue for a Jewish service is, in itself, making confession with the mouth since there in the presence of the community we recite Shema. Which means that we publicly take upon ourselves the yoke of the Kingdom of Heaven, and call upon The Name of HaShem.

The Nazarean Codicil sums up our lesson by putting all of the pieces together:

***Romans 10:12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

Let us pray with the authority of HaShem's people. Let us acknowledge HaShem before the Gentiles when we call upon The Name of HaShem.



Now, lets see what happens when we look to our own "name" rather than to call upon HaShem's name:

***Bereshit (Genesis) 11:1-9** Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there. They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." But HaShem came down to see the city and the tower that the men were building. HaShem said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other." So HaShem scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel--because there HaShem confused the language of the whole world. From there HaShem scattered them over the face of the whole earth.*

Ok, so the end result of making a name for ourselves is confusion! This is what the wicked do: They try to make a

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<sup>30</sup> Tzefania 3:9

<sup>31</sup> Zechariah 14:9



name FOR THEMSELVES. The righteous call upon The Name of HaShem to praise Him and to serve Him. When we acknowledge Him, instead of ourselves, we acknowledge His preeminence. I think that I would rather call upon the name of HaShem!!



There are numerous places where folks in the Scriptures, did something *in The Name of HaShem*. Many take a somewhat shallow understanding of this enigmatic phrase. They see this as simply using some mystical name. Those who study and observe will come to a far different conclusion.

A US ambassador will visit a foreign country and come to them in the name of the peoples of the United States. When the ambassador signs a treaty he is obligating every citizen of the country to obey that treaty, because the ambassador, by definition, was sent by them, to represent them.

The same holds true for those who come in The Name of HaShem. They are coming with His authority and power. They have this authority and power because He sent them.

### Ashlamatah: Joshua 1:1-9

RASHI	TARGUM
1. ¶ And it was <b>after the death of Moses</b> the servant of the Lord, that the Lord said to Joshua the son of Nun, Moses' minister, saying:	1. And <b>after Moses</b> the servant of the LORD <b>died</b> , the LORD said to Joshua the son of Nun, the minister of Moses, saying:
2. Moses my servant has died; and now arise cross this Jordan, you and all this nation, to the land which I give the children of Israel.	2. "Moses My servant is dead. And now arise, cross this Jordan, you and all this people, to the land that I am giving to them, to the sons of Israel.
3. <b>Every place on which the soles of your feet will tread I have given to you, as I have spoken to Moses.</b>	3. <b>Every place in which the sole of your foot will step, I have given it to you according to what I spoke with Moses.</b>
4. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the great sea westward shall be your boundary.	4. From the wilderness and this Lebanon and unto the great river, the river Euphrates, all the land of the Hittites and unto the great sea toward the setting of the sun will be your territory.
5. No man shall stand up before you all the days of your life; as I was with Moses, so shall I be with you. I will not weaken My grasp on you nor will I abandon you.	5. No man will take a stand before you all the days of your life. As My Memra was at the aid of Moses, so My Memra will be at your aid.' I will not forsake you, and I will not reject you.
6. <b>Be strong and have courage; for you will cause this nation to inherit the land that I have sworn to their ancestors to give to them.</b>	6. <b>Be strong and be powerful, for you will make this people take possession of the land that I swore to their fathers to give to them.</b>
7. <b>Just be strong and very courageous to observe and do in accordance with all of the Torah that Moses My servant has commanded you. Do not stray therefrom right or left, in order that you succeed wherever you go.</b>	7. <b>Only be strong and be very powerful to be careful to act according to all the Law that Moses My servant commanded you. You will not turn from it to the right and to the left, in order that you may prosper in every place that you go.</b>
8. <b>This book of the Torah shall not leave your mouth; you shall meditate therein day and night, in order that</b>	8. <b>Let not this book of the Law pass from your mouth, and you will be meditating on it day and night, in</b>



RASHI	TARGUM
you observe to do all that is written in it, for then will you succeed in all your ways and then will you prosper.	order that you may be careful to act according to everything that is written in it, for thus you will make your ways prosperous and thus you will succeed.
9. Did I not command you, be strong and have courage, do not fear and do not be dismayed, for the Lord your God is with you wherever you go. {P}	9. Have I not commanded you? Be strong and be powerful. You will not fear and you will not be broken, for the Memra of the LORD your God is at your aid in every place that you go."

## Rashi's Commentary for: Yehoshua (Joshua) 1:1-9

**1 And it was after the death of Moses** This is connected to the order of the Torah which ends with Moses' passing, and this follows it.

**2 Moses My servant has died** If he were alive, I would prefer him. The Rabbis interpret this passage as a reference, not to Moses the leader, but to Moses the Lawgiver, concerning the 3,000 laws that were forgotten during the period of mourning for Moses. Joshua came and asked the Lord to repeat these laws to him. Said to him the Holy One, Blessed be He: Moses My servant has died, and the Torah is called by his name, implying to you that it is impossible [to convey them to you.] Go out and occupy them with martial activities.

**3 Every place on which [the soles of your feet] will tread** A similar statement to this was said to Moses, concerning which we learned in Sifrei: If this verse is to teach about the boundaries of Eretz Israel, the Scripture already states: From this desert and Lebanon etc., [clearly defining the boundaries of the Holy Land.] If so, why is it stated, 'Every place where your foot will tread?' Even outside of Eretz Israel. [I.e.] After you have conquered the land, all that you will conquer outside the land, will be holy and will be yours.

**4 From this desert and Lebanon** [I.e.] the Desert of Kadesh, the Desert of Zin [that is near Edom], which was in the southeastern corner, through which they entered the land, as it is stated: And behold, we are in Kadesh. Now, whence is it derived that it was in the southeast? For it is stated: And the south side shall be to you from the desert of Zin near Edom etc.

**to the great river, the Euphrates** This is its width from south to North.

**all the land of the Hittites** is included.

**to the great sea westward** Lengthwise from east to west.

**6 Be strong and have courage** in worldly pursuits, as the Scripture states: "For you will cause this nation to inherit the land."

**7 Just be strong and very courageous** in Torah, as the Scripture states: "To observe and to do in accordance with all of the Torah."

**8 This book of the Torah** The book of Deuteronomy was before him.

**And you shall meditate therein** והגית. Every expression of והגיון the Scriptures refers to the heart, as it is stated: "And the meditation of my heart (והגיון לבי) before you." Your heart will meditate (יהגה) fear.

9 Did I not command you, be strong and have courage in war; as it is stated: Do not fear and not be dismayed. Now, when did he command him? In Moses' time, as it is stated: "And command Joshua, etc."

## Verbal Tallies

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

Debarim (Deuteronomy) 33:1 - 34:12

Tehillim (Psalms) 148:1 -150:5

Yehoshua (Joshua) 1:1-9

Mk 16:19-20, Lk 24:44-53, Jam. 5:19-20

The verbal tallies between the Torah and the Psalms are:

Children / Son - בן, Strong's number 01121.

Israel - ישראל, Strong's number 03478.

The verbal tallies between the Torah and the Ashlamata are:

Moses - משה, Strong's number 04872.

Man - איש, Strong's number 0376.

God - אלהים, Strong's number 0430.

Children / Son - בן, Strong's number 01121.

Israel - ישראל, Strong's number 03478.

Before - פנים, Strong's number 06440.

Death - מות, Strong's number 04194.

Debarim (Deuteronomy) 33:1 And this is the blessing, wherewith Moses <04872> the man <0376> of God <0430> blessed the children <01121> of Israel <03478> before <06440> his death <04194>.

Tehillim (Psalms) 148:14 He also exalteth the horn of his people, the praise of all his saints; even of the children <01121> of Israel <03478>, a people near unto him. Praise ye the LORD.

Yehoshua (Joshua) 1:1 Now after the death <04194> of Moses <04872> the servant of the LORD it came to pass, that the LORD spake unto Joshua the son <01121> of Nun, Moses <04872>' minister, saying,

Yehoshua (Joshua) 1:2 Moses <04872> my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children <01121> of Israel <03478>.

Yehoshua (Joshua) 1:5 There shall not any man <0376> be able to stand before <06440> thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Yehoshua (Joshua) 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God <0430> is with thee whithersoever thou goest.

## Hebrew:

Hebrew	English	Torah Reading Deut. 33:1 – 34:12	Psalms 148:1 -150:5	Ashlamatah Josh 1:1-9
אב	father	Deut. 33:9		Jos. 1:6

Hebrew	English	Torah Reading Deut. 33:1 – 34:12	Psalms 148:1 -150:5	Ashlamatah Josh 1:1-9
אִישׁ	man	Deut. 33:1 Deut. 33:8 Deut. 34:6		Jos. 1:5
אֵל	God	Deut. 33:26	Ps. 149:6 Ps. 150:1	
אֱלֹהִים	God	Deut. 33:1 Deut. 33:27		Jos. 1:9
אָמַר	said, say, speak	Deut. 33:2 Deut. 33:7 Deut. 33:8 Deut. 33:9 Deut. 33:12 Deut. 33:13 Deut. 33:18 Deut. 33:20 Deut. 33:22 Deut. 33:23 Deut. 33:24 Deut. 33:27 Deut. 34:4		Jos. 1:1
אָרֶץ	land, earth, ground	Deut. 33:13 Deut. 33:16 Deut. 33:17 Deut. 33:28 Deut. 34:1 Deut. 34:2 Deut. 34:4 Deut. 34:5 Deut. 34:6 Deut. 34:11	Ps. 148:7 Ps. 148:11 Ps. 148:13	Jos. 1:2 Jos. 1:4 Jos. 1:6
אֵשׁ	fiery	Deut. 33:2	Ps. 148:8	
בָּן	children, sons	Deut. 33:1 Deut. 33:9 Deut. 33:24 Deut. 34:7 Deut. 34:8 Deut. 34:9	Ps. 148:14 Ps. 149:2	Jos. 1:1 Jos. 1:2
בַּרְזֶל	iron	Deut. 33:25	Ps. 149:8	
גְּבֻעָה	hill	Deut. 33:15	Ps. 148:9	
גָּדוֹל	great, high	Deut. 34:12		Jos. 1:4
דָּבַד	tread	Deut. 33:29		Jos. 1:3
הִדְרָה	glory	Deut. 33:17	Ps. 149:9	
הַר	mountain, mount	Deut. 33:2 Deut. 33:19 Deut. 34:1	Ps. 148:9	
חַי	life		Ps. 148:10	Jos. 1:5
קֹדֶשׁ	holy	Deut. 33:8	Ps. 148:14 Ps. 149:1 Ps. 149:5 Ps. 149:9	
חֶרֶב	sword	Deut. 33:29	Ps. 149:6	
יָד	hand	Deut. 33:3 Deut. 33:7 Deut. 33:11	Ps. 149:6	

Hebrew	English	Torah Reading Deut. 33:1 – 34:12	Psalms 148:1 -150:5	Ashlamatah Josh 1:1-9
		Deut. 34:9 Deut. 34:12		
יְהוָה	LORD	Deut. 33:2 Deut. 33:7 Deut. 33:11 Deut. 33:12 Deut. 33:13 Deut. 33:21 Deut. 33:23 Deut. 33:29 Deut. 34:1 Deut. 34:4 Deut. 34:5 Deut. 34:9 Deut. 34:10 Deut. 34:11	Ps. 148:1 Ps. 148:5 Ps. 148:7 Ps. 148:13 Ps. 149:1 Ps. 149:4	Jos. 1:1 Jos. 1:9
יְהוֹשֻׁעַ	Joshua	Deut. 34:9		Jos. 1:1
יוֹם	day	Deut. 33:12 Deut. 33:25 Deut. 34:6 Deut. 34:8		Jos. 1:5
יָם	sea	Deut. 33:19 Deut. 33:23 Deut. 34:2		Jos. 1:4
יָמִין	right	Deut. 33:2		Jos. 1:7
יִשְׂרָאֵל	Israel	Deut. 33:1 Deut. 33:5 Deut. 33:10 Deut. 33:21 Deut. 33:28 Deut. 33:29 Deut. 34:8 Deut. 34:9 Deut. 34:10 Deut. 34:12	Ps. 148:14 Ps. 149:2	Jos. 1:2
כָּתַב	written, wrote, write		Ps. 149:9	Jos. 1:8
מָוֹת	die	Deut. 33:6 Deut. 34:5		Jos. 1:2
מָוֶת	death	Deut. 33:1 Deut. 34:7		Jos. 1:1
מַיִם	waters	Deut. 33:8	Ps. 148:4	
מֶלֶךְ	king	Deut. 33:5	Ps. 148:11 Ps. 149:2 Ps. 149:8	
מֹשֶׁה	Moses	Deut. 33:1 Deut. 33:4 Deut. 34:1 Deut. 34:5 Deut. 34:7 Deut. 34:8 Deut. 34:9 Deut. 34:10 Deut. 34:12		Jos. 1:1 Jos. 1:2 Jos. 1:3 Jos. 1:5 Jos. 1:7
מִשְׁפָּט	judgments	Deut. 33:10 Deut. 33:21	Ps. 149:9	

Hebrew	English	Torah Reading Deut. 33:1 – 34:12	Psalms 148:1 -150:5	Ashlamatah Josh 1:1-9
נָן	Nun	Deut. 34:9		Jos. 1:1
נָתַן	give, gave, given	Deut. 34:4	Ps. 148:6	Jos. 1:2 Jos. 1:3 Jos. 1:6
עֶבֶד	servant, slave	Deut. 34:5 Deut. 34:11		Jos. 1:1 Jos. 1:2 Jos. 1:7
עָבַר	cross over	Deut. 34:4	Ps. 148:6	Jos. 1:2
עוֹלָם	everlasting, forever	Deut. 33:15 Deut. 33:27	Ps. 148:6	
עַם	people	Deut. 33:3 Deut. 33:5 Deut. 33:7 Deut. 33:17 Deut. 33:19 Deut. 33:21 Deut. 33:29	Ps. 148:14 Ps. 149:4	Jos. 1:2 Jos. 1:6
עָשָׂה	administered, do, did, done, made, make	Deut. 33:21 Deut. 34:9 Deut. 34:11 Deut. 34:12	Ps. 148:8 Ps. 149:2 Ps. 149:7 Ps. 149:9	Jos. 1:7 Jos. 1:8
פֶּה	word, mouth	Deut. 34:5		Jos. 1:8
פָּנִים	face, before	Deut. 33:1 Deut. 33:27 Deut. 34:1 Deut. 34:10		Jos. 1:5
צִוָּה	commanded	Deut. 33:4 Deut. 34:9	Ps. 148:5	Jos. 1:7 Jos. 1:9
קָדָשׁ	saints, holy	Deut. 33:2	Ps. 150:1	
קָם	rise	Deut. 33:11 Deut. 34:10		Jos. 1:2
קַרְנֵי	horns	Deut. 33:17	Ps. 148:14	
רַגְלֵי	feet, foot	Deut. 33:3 Deut. 33:24		Jos. 1:3
רוּחַ	spirit	Deut. 34:9	Ps. 148:8	
קָבַץ	accept	Deut. 33:11 Deut. 33:24	Ps. 149:4	
שָׁבַע	swore, swear	Deut. 34:4		Jos. 1:6
שָׂמַח	rejoice	Deut. 33:18	Ps. 149:2	
שָׁמַיִם	heaven	Deut. 33:13 Deut. 33:26 Deut. 33:28	Ps. 148:1 Ps. 148:4 Ps. 148:13	
שָׁמַר	observe, keep, guard	Deut. 33:9		Jos. 1:7 Jos. 1:8
שָׁמֶשׁ	sun	Deut. 33:14	Ps. 148:3	Jos. 1:4
תְּהוֹם	deep	Deut. 33:13	Ps. 148:7	
תּוֹרָה	Torah	Deut. 33:4 Deut. 33:10		Jos. 1:7 Jos. 1:8

## Greek:

Greek	English	Torah Deut. 33:1 – 34:12	Psalms 148:1 -150:5	Ashlamatah Josh 1:1-9	Mark, 1-2 Peter & Jude Mk 16:19-20	Luke Lk 24:44-53	Acts/Romans James Jam. 5:19-20
ἀδελφός	brother	Deu 33:9 Deu 33:16 Deu 33:24					Jas. 5:19
αἰνέω	praise		Psa 148:1 Psa 148:2 Psa 148:3 Psa 148:4 Psa 148:5 Psa 148:7 Psa 148:13 Psa 149:3 Psa 150:1 Psa 150:2 Psa 150:3 Psa 150:4 Psa 150:5 Psa 150:6			Lk. 24:53	
ἀλήθεια	truth	Deu 33:8					Jas. 5:19
ἀνίστημι	rise	Deut. 33:11 Deut. 34:10		Jos. 1:2		Lk. 24:46	
ἀποστέλλω	send, sent	Deu 34:11				Lk. 24:49	
γινώσκω	know	Deu 33:9 Deu 34:10					Jas. 5:20
γράφω	written, write			Jos 1:8		Lk. 24:44 Lk. 24:46	
δεξιός	right	Deut. 33:2		Jos. 1:7	Mk. 16:19		
διαπαντός	always	Deu 33:10				Lk. 24:53	
δυναμεις	forces, power		Psa 148:2 Psa 150:1			Lk. 24:49	
ἔθνος	nations	Deu 33:17 Deu 34:19	Psa 149:7			Lk. 24:47	
ἔπω	said, say, speak, spoke	Deut. 33:2 Deut. 33:7 Deut. 33:8 Deut. 33:9 Deut. 33:12 Deut. 33:13 Deut. 33:18 Deut. 33:20 Deut. 33:22 Deut. 33:23 Deut. 33:24 Deut. 33:27 Deut. 34:4	Psa 148:5	Jos. 1:1		Lk. 24:44 Lk. 24:46	
εὐλογεῶ	bless	Deu 33:1 Deu 34:11 Deu 33:20 Deu 33:24				Lk. 24:50 Lk. 24:51 Lk. 24:53	
ἡμέρα	day	Deut. 33:12 Deut. 33:25 Deut. 34:6 Deut. 34:8		Jos. 1:5		Lk. 24:46	
θεός	God	Deut 33:26 Deut. 33:1 Deut. 33:27	Ps 149:6 Ps 150:1	Jos. 1:9	Mk. 16:19	Lk. 24:53	
ἴδου	behold			Jos 1:9	Matt. 28:11	Lk. 24:49	
κύριος	LORD	Deut. 33:2 Deut. 33:7 Deut. 33:11 Deut. 33:12	Ps. 148:1 Ps. 148:5 Ps. 148:7 Ps. 148:13	Jos. 1:1 Jos. 1:9	Mk. 16:19 Mk. 16:20		

Greek	English	Torah Deut. 33:1 – 34:12	Psalms 148:1 -150:5	Ashlamatah Josh 1:1-9	Mark, 1-2 Peter & Jude Mk 16:19-20	Luke Lk 24:44-53	Acts/Romans James Jam. 5:19-20
		Deut. 33:13 Deut. 33:21 Deut. 33:23 Deut. 33:29 Deut. 34:1 Deut. 34:4 Deut. 34:5 Deut. 34:9 Deut. 34:10 Deut. 34:11	Ps. 149:1 Ps. 149:4				
λέγω	saying	Deu 33:9 Deu 33:27 Deu 34:4		Jos 1:1			
λόγος	words	Deu 33:3	Psa 148:8		Mk. 16:20	Lk. 24:44	
μεγας	great, high	Deut. 34:12		Jos. 1:4		Lk. 24:52	
νομος	Torah, law	Deut. 33:4 Deut. 33:10		Jos. 1:7 Jos. 1:8		Lk. 24:44	
οδος	ways			Jos 1:8			Jas. 5:20
ονομα	name		Psa 148:5 Psa148:13 Psa149:3			Lk. 24:47	
ουρανός	heaven	Deut. 33:13 Deut. 33:26 Deut. 33:28	Ps. 148:1 Ps. 148:4 Ps. 148:13		Mk. 16:19	Lk. 24:51	
πατήρ	father	Deut. 33:9		Jos. 1:6		Lk. 24:49	
πειθω	complying, yielded	Deu 33:12 Deu 33:28					
πληθος	magnitude, multitude		Psa 150:2				Jas. 5:20
ποιεω	administered, do, did, done, made, make	Deut. 33:21 Deut. 34:9 Deut. 34:11 Deut. 34:12	Ps. 148:8 Ps. 149:2 Ps. 149:7 Ps. 149:9	Jos. 1:7 Jos. 1:8			
πόλις	cities, city	Deu 34:3				Lk. 24:49	
πρεσβυτερος	elders		Psa 148:12				
προφητης	prophet	Deu 34:10				Lk. 24:44	
σημειον	signs	Deu 34:11			Mk. 16:20		
συναγω	bring together	Deu 33:5 Deu 33:21					
συνιημι	perceive			Jos 1:7 Jos 1:8		Lk. 24:45	
σωζω	delivered	Deu 33:29					Jas. 5:20
χειρ	hand	Deut. 33:3 Deut. 33:7 Deut. 33:11 Deut. 34:9 Deut. 34:12	Ps. 149:6			Lk. 24:50	

## NAZAREAN TALMUD

SIDRA OF "D'BARIM (DEUT.) 33:1 — BERESHIT (GEN.) 1:5"

"V'ZOT HAB'RAKHA" "AND THIS IS THE BLESSING"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA  
LUQAS (LK)

SCHOOL OF HAKHAM  
TSEFET'S PESHAT  
MORDECHAI (MK)

Then (Yeshua) said to them, These words are the Mesorah that I taught orally transmitted – handed down you concerning everything written about me (Messiah) in the Torah of Moshe, the Prophets and the Psalms (Tanakh), which must be accomplished. Then (he) taught them the meaning and significance of all these Scriptures (opened their eyes to understand), and he said to them, "therefore what is written is that Messiah is to suffer and rise from the dead on the third day and repentance and forgiveness of sins is to be proclaimed to the Gentiles on his (Messiah's) authority, **beginning** at Yerushalayim. You are witnesses to these things. And behold I am sending to you what my Father proclaimed; that you are to stay here in the city until you are clothed with power (authority) from above."

So when the Master (Yeshua) had finished speaking to them (the talmidim) Yeshua was taken up into the heavens and sat at God's right [hand]. And they (Yeshua's talmidim) went out proclaiming the Mesorah of the Master everywhere while the LORD worked with them and established the Mesorah by signs that accompanied (them).

Then (he) lead them out as far as Bet Pagah and lifting his hands he blessed them. While he blessed them, he departed from them and was carried into the heavens. And they (Yeshua's talmidim) extolled him, and returned to Yerushalayim with great joy; and they were constantly in the Bet HaMikdash (Temple) worshiping God.

SCHOOL OF HAKHAM YA'AQOB'S REMES

Jas 5:19 Brethren, if anyone among you is straying<sup>32</sup> from orthodoxy or piety, and if anyone brings him to repentance <sup>5:20</sup> know that he who brings the sinner to repentance who is straying from orthodoxy or piety will save<sup>33</sup> his soul from death and will cover<sup>34</sup> the multitude of his sins.<sup>35</sup>

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

Dt 33:1- Gen 1:1-5	Ps 146 – 147	Josh 1:1-9	Mordechai 16:19-20	1 Luqas 24:44-53	Ya'aqob 5.19-20
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### COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

As is usually the case, one always becomes amazed at the Genius of Hakham Tsefet. Scholars have tried to say that the present pericope of Mordechai (Mark) was not a part of the original Markan text. However, after careful

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<sup>32</sup> a straying from orthodoxy or piety: - deceit, to deceive, delusion, error.

<sup>33</sup> **σώζω sōzō** To save, deliver, make whole, preserve safe from danger, loss, destruction. Zodhiates, S. (2000). The complete word study dictionary: New Testament. Chattanooga, TN: AMG Publishers.

<sup>34</sup> Synonymous with atoning - covering, eradicating sin.

<sup>35</sup> Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham



analysis the present materials prove beyond a shadow of doubt that they are Petrine (from Hakham Tsefet) in origin.<sup>36</sup> The final pericope bring the Markan text to its end, nevertheless, **the end is only the beginning**.<sup>37</sup> Neither Yeshua nor Hakham Tsefet saw the ascension as an end of the Master's Mesorah and ministry. They both saw the ascension as the beginning of the mission of the Master's talmidim. Therefore, we have a declaration of mission as it pertains to Yeshua's talmidim. As will be unfolded in the commentary for this week, these materials are vital to the Nazarean interpretation of this Torah Seder. Therefore, we must consider these texts to be a valid and important part of the Master's Mesorah.

**אש דת - a fiery Law** One can easily see Hakham Tsefet equating the Mesorah of the master with the "fiery law" (since the Oral Torah is very much part of that "Fiery Law") mentioned in the present Torah Seder in D'barim 33:2. The "fiery law" proceeds from the right hand of G-d, or from the Master who is the complete embodiment of the Torah.<sup>38</sup> If we are to understand the Torah, we must understand the "fiery law" of the Master. Hakham Shaul's letter to Rome tells us that G-d gave his Hokhmah through Yeshua to G-d's glory. However, what Hakham Tsefet has "hidden" beneath the surface of his text remains awe-inspiring. His "hidden" materials were designed to be uncovered by Remes hermeneutic, which we will discuss below. This "hidden" material is encoded in the Peshat perspective of the Torah, alluding to deeper truths concerning Messiah as the Torah reveals him.

**Signs** - There is a great deal of hysteria surrounding these passages in conjunction with the previous pericope of Mordechai on snakes and poison. While the Hebrew **אֵימֹת** *ot* (Signs) can mean miracle, this is not a fitting interpretation of the text and its context. The signs, which would have been attached to the proclamation of the Mesorah, would have been the acceptance of the Masters Mesorah by the audience, which heard those materials. Because no prophet can undermine or abrogate the words of Moshe Rabbenu, we must ascertain that the acceptance of the Master's Mesorah was in and of itself a "sign." The Rambam makes it very clear that Yeshua's talmidim could not alter the Oral or Written Torah in their "evangelism."<sup>39</sup> Furthermore, "signs" in Judaism refer to the wearing of tefillin and circumcision only to name two of them. Therefore, we must determine that the talmidim saw conversions to Nazarean Judaism<sup>40</sup> as we learn from second Lukas (Acts). Hakham Shaul's letter to Rome reiterates this very point, "Now to God who is able to strengthen you according to my (interpretation of the) Mesorah and the proclamation of Yeshua HaMashiach." Therefore, the "sign" is not only acceptance of the Mesorah but also the administration of the Mesorah in the lives of those who received it.

## PERORATION

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So, how can we tell if a professing believer is a real believer in Messiah?

1. If the "talmid" tells us that we do not have to keep the 613 mitzvot can he be a believer in Messiah?
2. If the "talmid" tells us that we do not have to listen to the words of the sages (Hakhamim), keep the Oral Torah can he be a believer in Messiah?
3. If the "talmid" tells us that we should make marks on our forehead or hand rather than wear the tefillin can he be a believer in Messiah?

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## COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES

<sup>36</sup> Scholars contend that the Markan text ends at Mark 16:8 leaving these final pericope to later addendums.

<sup>37</sup> Cf. Yeshu'ahu 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

<sup>38</sup> Cf. John 1:1

<sup>39</sup> (Rambam), M. M. (1998). *Mishneh Torah: Sefer Hilchot Yesodei HaTorah* (Vol. 1). (R. E. Touger, Trans.) Moznaim Publishing Corp. p 280

<sup>40</sup> By "conversions" I mean that Gentile hearing the Masters Mesorah embraced and converted to Nazarean Judaism.

### THE UNSEEN ELEPHANT

Most people read these passages without stopping to think about what is being said. Firstly, one whom strays from orthodoxy has fallen into sin. Here we guard against leaning towards "ultra – orthodoxy." However, when one "strays from orthodoxy" it may be taken two ways. One who believes that he must bind his soul with things that are not **orthodox** practice. And one who believes that he does not have to follow orthodox practices. Thus, extremism is as wrong as not following orthodox practice. However, the soul is saved by someone with a good Torah education. Yet, again we have used a word in a sense that defies Christian doctrine. That being the use of the word "save" (salvation). Who has power to save? Ultimately, we must know and believe that G-d alone is "Savior." But He always uses an agent when He deals with men and "salvation." In the case with Cornelius in II Luqas (Acts) we see Hakham Tsefet coming to the centurion's house with the Mesorah of the Master. Firstly, Cornelius received a blessing by the Divine Malak (Angel). However, the Message of the Mesorah was not given by a Malak. The centurion was given instruction on where to send for his mediator. hakham Tsefet does not "save the soul" of Cornelius but acknowledges what G-d has worked out in his life and family. Therefore, men when dealing with other men can be a "savior" in one sense. But the words of the mediator are words that spare the soul from the second death which is eternal absence from G-d's presence. However, the use of the Greek word **σώζω sōzō** is often misunderstood and more frequently misused. The word is generally translated as "save" or "salvation." And this is where the greatest error lays. In that ideology "being saved" or "salvation" means that when you die, if you are "saved" you go to Heaven. And they believe we will float on the clouds etc. Nothing could be farther from the truth. When we have completed this stage of life we will live in the Days of Messiah (Y'mot HaMashiach) for an indeterminate period.<sup>41</sup> Whenever this period has concluded we will then enter the eternal period of the "Olam HaBa." The word "save," and "salvation" refer to the ability to enter the Olam HaBa. Thus, one who is "saved" will be granted the opportunity to live eternally. To conjecture what that time will be like is beyond human words. Therefore, rather than filling a spiritual dimension with mundane words we will wait to see all that we will experience in that phase of redemption. Hakham Ya'aqob realizes that the "mission" of the Nazarean Jew is cosmic, i.e. tikun. Therefore, those who bring "salvation" to those who **straying from orthodoxy or piety**, follow the prototypical Messiah.

### TIKUN OLAM

The Torah Scholar who fills his life with the words of the Torah and reaches out to those who have fallen away "fills" and brings him to the place where he can Breathe back into the Cosmos the words that G-d used to create it. This is the tikun (reparation) for those things, which humanity has distorted and corrupted. As such, Hakham Ya'aqob speaks the Mesorah into the Congregation restoring it to its places of original beauty and purity. The Torah Hakham fills his world with the words of the Torah surrounding himself with the energies of creation. In this occupation, the Torah Hakham brings himself in line with the true character and essence of his point of origin. The closer he comes to that point, the closer he comes to blameless purity. His words reproduce creation's blameless beginning, B'resheet (those things of principle importance). If life's objective is to return the Neshamah to G-d in the state of purity that G-d gave it, the only way this can be accomplished is by Torah Study, Practice, Teaching and redeeming those who have wandered from **orthodoxy or piety**.

### **אמן ואמן סלה**

**בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:**

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<sup>41</sup> We have discussed this many time. We do not know how long this period will last. We know we are told we would live for a "thousand" years. However, we opine that it is a Remes statement and not a literal statement. When we read from the Prophets or from the Revelation, we cannot read in terms of Peshat, literal meaning of the text.

## Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
  2. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
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## 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!”

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**Note:** With the beginning of II Adar, we launch our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed for translation work. Before we sit at our tables to celebrate Pesach, your donations are much appreciated and should be sent via PayPal to: [ravybh@bigpond.com](mailto:ravybh@bigpond.com) . **Many thanks for your generosity and gratitude!**

By the grace of G-d. most blessed be He, we have come to the end of the fist triennial cycle of the Septennial Torah Reading Cycle. We owe a great debt of gratitude to all those who contributed to purchase library resources to complete our task! May Ha-Shem, most blessed be He who knows their names send a very special blessing to them and their households, as we sincerely thank them for their efforts, and are participants in all the work that we produce. Without their help and willingness to share this weekly and festival commentary would not be possible. Sincere thanks and congratulations!

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**Next Shabbat:**

**Shabbat: "B'Resheet" – "With Resheet"**

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>בְּרֵאשִׁית</b>		
"B'rsheet"	Reader 1 – B'rsheet 1:1-5	Reader 1 – B'rsheet 2:4-6
"With Resheet"	Reader 2 – B'rsheet 1:6-8	Reader 2 – B'rsheet 2:7-14
"Con Resheet"	Reader 3 – B'rsheet 1:9-13	Reader 3 – B'rsheet 2:4-14
B'rsheet (Gen.) 1:1 -2:3	Reader 4 – B'rsheet 1:14-19	
Ashlamatah: Is. 42:5-13, 21	Reader 5 – B'rsheet 1:20-23	
	Reader 6 – B'rsheet 1:24-31	Reader 1 – B'rsheet 2:4-6
Psalms 1:1-6	Reader 7 – B'rsheet 2:1-3	Reader 2 – B'rsheet 2:7-14
N.C.: Mark 1:1-2; Lk 1:1-2:50; Acts 1:1-22	Maftir: B'Resheet 2:1-3	Reader 3 – B'rsheet 2:4-14
	Is. 42:5-13, 21	



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