

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Shebat 06, 5779 – Jan. 11/12, 2019	Fourth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

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

We pray for His Eminence Rabbi Dr. Eliyahu ben Abraham who has a teeth infection and the dentists had to extract three teeth. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence Rabbi Dr. Eliyahu 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, 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 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 the Felty family that there be Shalom and healing at this difficult time in their mourning. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the Felty family. May the Holy One, blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, to revivify them and bring shalom to it. And may He send them speedily a complete recovery from heaven, among the other sick people and mourners of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

We pray for HE Giberet Sarah bat Noach (age 13- the daughter of HE Giberet Sarai bat Sarah) who is hospitalized far away from her family, she will probably transition from in-patient to a residential treatment program in another 1.5 to 2 weeks from now in a probable further away facility. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon 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 also pray for the safety of HE Adon Ya'aqob ben David and his business from two of his employees who have left his firm, who may start frivolous suits against him or G-d forbid may do anything harmful to his safety and wellbeing and that of his family together with those among our people of Yisrael afraid for their safety, their family's safety and welfare, and the safety of their business, and we say 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 gambles on the stock market and loses money. **Mi Sheberach** - 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, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **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!

Blessings Before Torah Study

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

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the

House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your **delight**. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

Shabbat “Khi Tiq’tsor” - ” When you reap”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי תִקְצֹר		Saturday Afternoon
“Khi Tiq’tsor”	Reader 1 – D’barim 24:19-22	Reader 1 – D’barim 26:1-3
“When you reap”	Reader 2 – D’barim 25:1-4	Reader 2- D’barim 26:4-11
“Cuando siegues”	Reader 3 – D’barim 25:5-7	Reader 3- D’barim 26:1-11
D’barim (Deut.) 24:19 – 25:19	Reader 4 – D’barim 25:8-10	
	Reader 5 – D’barim 25:10-12	Monday & Thursday Mornings
Psalms 136:1-26	Reader 6 – D’barim 25:13-16	Reader 1 – D’barim 26:1-3
Ashlam.: Hos 10:12 – 11:4 + 10-11	Reader 7 – D’barim 25:27-19	Reader 2- D’barim 26:4-11
	Maftir – D’barim 25:17-19	Reader 3- D’barim 26:1-11
N.C.: Mark 15:40-41; Lk. 23:49; James 4:7-10	Hos 10:12 – 11:4 + 10-11	

Summary of the Torah Seder – D'barim (Deut.) 24:19 - 25:19

- Generosity to the Landless – Deut. 24:19-22
- Excessive Punishment – Deut. 25:1-3
- Kindness to Animals – Deut. 25:4
- Levirate Marriage – Deut. 25:5-10
- Flagrant Immodesty – Deut. 25:11-12
- Honest Weights and Measures – Deut. 25:13-16
- Remembering Amalek – Deut. 25:17-19

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 18: Deuteronomy – IV – Laws And Warnings

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

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

Vol. 17 – “Deuteronomy – IV – Laws & Warnings,” pp. 85-105.

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 24:19- 25:19

Rashi	Targum Pseudo Jonathan
19. When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to take it; it shall be [left] for the stranger, the orphan, and the widow, so that the Lord, your God, will bless you in all that you do.	19. When you have reaped your harvests in your fields, and have forgotten a sheaf in the field, you will not return to take it; let it be for the stranger, the orphan, and the widow, that the Word of the Lord your God may bless you in all the works of your hands.
20. When you beat your olive tree, you shall not deglorify it [by picking all its fruit] after you; it shall be [left] for the stranger, the orphan and the widow.	20. When you beat your olive trees, you will not search them after (you have done it); for the stranger, the orphan, and widow, let it be. When you gather in your vineyard, you will not glean the branches after you; they will be for the stranger, the orphan, and widow.
21. When you pick the grapes of your vineyard, you shall not glean after you: it shall be [left] for the stranger, the orphan and the widow.	21. ----
22. You shall remember that you were a slave in the land of Egypt: therefore, I command you to do this thing.	22. So remember that you were bondservants in the land of Mizraim; therefore I command you to do this thing.
1. If there is a quarrel between men, and they approach the tribunal, and they [the judges] judge them, and they acquit the innocent one and condemn the guilty one	1. If there be a controversy, between two men, then they will come to the judges, and they will judge them, and give the decision (or outweighing of) righteousness/generosity to the innocent, and of condemnation to the guilty.
2. and it shall be, if the guilty one has incurred [the	2. And if the wicked deserve stripes, the judge will

Rashi	Targum Pseudo Jonathan
penalty of] lashes, that the judge shall make him lean over and flog him in front of him, commensurate with his crime, in number.	make him lie down, and they will scourge him in his presence by his judgment, according to the measure of his guilt.
3. He shall flog him with forty [lashes]; he shall not exceed, lest he give him a much more severe flogging than these [forty lashes], and your brother will be degraded before your eyes.	3. Forty (stripes) may be laid upon him, but with one less will he be beaten, (the full number) will not be completed, lest he should add to smite him beyond those thirty and nine, exorbitantly, and he be in danger; and that your brother may not be made despicable in your sight.
4. You shall not muzzle an ox when it is threshing [the grain].	4. You will not muzzle the mouth of the ox in the time of his treading out; nor the wife of the (deceased) brother, who would be mated with one smitten with an ulcer, and who is poorly related, will you tie up with him.
5. If brothers reside together, and one of them dies having no son, the dead man's wife shall not marry an outsider. [Rather,] her husband's brother shall be intimate with her, making her a wife for himself, thus performing the obligation of a husband's brother with her.	5. When brethren from the (same) father inhabit this world at the same time, and have the same inheritance, the wife of one of them, who may have died, will not go forth into the street to marry a stranger; her brother-in-law will go to her, and take her to wife, and become her husband.
6. And it will be, that the eldest brother [who performs the levirate marriage, if] she [can] bear will succeed in the name of his deceased brother, so that his [the deceased brother's] name shall not be obliterated from Israel.	6. And the first-born whom she bears will stand in the inheritance in the name of the deceased brother, that his name may not be blotted out from Israel.
7. But if the man does not wish to take his brother's wife, the brother's wife shall go up to the gate, to the elders, and say, "My husband's brother has refused to perpetuate his brother's name in Israel he does not wish to perform the obligation of a husband's brother with me."	7. But if the man be not willing, to take his sister-in-law, then will his sister-in-law go up to the gate of the Beth Din before five of the Sages, three of whom will be judges and two of them witnesses, and let her say before them in the holy language: My husband's brother refuses to keep up the name of his brother in Israel, he is not willing to marry me.
8. Then the elders of his city shall call him and speak to him, and he shall stand up and say, "I do not wish to take her."	8. And the elders of his city will call him and speak with him, with true counsel; and he may rise up in the house of justice, and say in the holy tongue, I am not willing to take her.
9. Then his brother's wife shall approach him before the eyes of the elders and remove his shoe from his foot. And she shall spit before his face and answer [him] and say, "Thus shall be done to the man who will not build up his brother's household!"	9. Then will his sister-in-law come to him before the Sages, and there will be a shoe upon the foot of the brother-in-law, a heeled sandal whose lachets are tied, the lachets at the opening of the sandal being fastened; and he will stamp on the ground with his foot; and the woman will arise and untie the lachet, and draw off the sandal from his foot, and afterward spit before him, as much spittle as may be seen by the Sages, and will answer and say, So is it fit to be done to the man who would not build up the house of his brother.

Rashi	Targum Pseudo Jonathan
10. And that family shall be called in Israel, "The family of the one whose shoe was removed."	10. And all who are standing there will exclaim against him, and call his name in Israel the House of the Unshod.
11. If [two] men, a man and his brother, are fighting together, and the wife of one of them approaches to rescue her husband from his assailant, and she stretches forth her hand and grabs hold of his private parts	11. While men are striving together, if the wife of one of them approach to rescue her husband from the hand of him who smites him, and putting forth her hand takes hold of the place of his private parts,
12. you shall cut off her hand You shall not have pity.	12. you will cut off her hand; your eyes will not pity.
13. You shall not keep in your pouch two different weights, one large and one small.	13. You will not have in your bag weights that are deceitful; great weights to buy with, and less weights to sell with.
14. You shall not keep in your house two different ephah measures, one large and one small.	14. Nor will you have in your houses measures that deceive; great measures to buy with, and less measures to sell with.
15. [Rather,] you shall have a full and honest weight, [and] a full and honest ephah measure, in order that your days will be prolonged on the land which the Lord, your God, gives you.	15. Perfect weights, and true balances will you have, perfect measures and scales that are true will be yours, that your days may be multiplied on the land which the Lord your God gives you.
16. For whoever does these things, whoever perpetrates such injustice, is an abomination to the Lord, your God.	16. For whosoever commits these frauds, everyone who acts falsely in trade, is an abomination before the Lord.
17. You shall remember what Amalek did to you on the way, when you went out of Egypt,	17. Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mizraim;
18. how he happened upon you on the way and cut off all the stragglers at your rear, when you were faint and weary, and he did not fear God.	18. how they overtook you in the way, and slew every one of those among you who were thinking to go aside from My Word; the men of the tribe of the house of Dan, in whose hands were idols (or things of strange worship), and the clouds overcast them, and they of the house of Amalek took them and mutilated them, and they were cast up: but you, O house of Israel, were faint and weary from great servitude of the Mizraee, and the terrors of the waves of the sea through the midst of which you had passed. Nor were the house of Amalek afraid before the Lord.
19. [Therefore,] it will be, when the Lord your God grants you respite from all your enemies around [you] in the land which the Lord, your God, gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget!	19. Therefore, when the Lord has given you rest from all your enemies round about in the land that the Lord Your God gives you to inherit for a possession, you will blot out the memory of Amalek from under the heavens; but of the days of the King Messiah you will not be unmindful.

Welcome to the World of P'shat Exegesis

In order to understand the finished work of the P'shat mode of interpretation of the Torah, one needs to take into account that the P'shat is intended to produce a catechetical output, whereby a question/s is/are raised and an

answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary on D'barim (Deut.) 24:19- 25:19

19 and forget a sheaf but not a stack. [That is, if someone forgot a stack of grain, he may go back to retrieve it.] (Sifrei 24:149). Hence, [our Rabbis] said: (Pe'ah 6:6) A sheaf containing two se'ah, which someone forgot, is not considered שכחה [that is, the harvester is permitted to go back and retrieve it].

[When you reap your harvest in your field and forget a sheaf] in the field [Why the repetition of the word "field"? This comes] to include שכחה of standing grain, part of which the harvester had forgotten to reap, [not only bound up sheaves standing in the field]. -[Sifrei 24:149]

you shall not go back to take it From here, [our Rabbis] said: Whatever is behind him is considered שכחה, "forgotten" [and may not be retrieved]. Whatever is in front of him, is not considered "forgotten" [and may still be retrieved], since it does not come under the law of "you shall not go back to take." - [Pe'ah 6:4]

so that [the Lord, your God,] will bless you Although [the forgotten sheaf came into his hand without intention [of the owner], how much more so [will one be blessed] if he did it deliberately! Hence, you must say that if someone dropped a sela, and a poor man found it and was sustained by it, then he [who lost the coin] will be blessed on its account.-[Sifrei 24:149]

20 you shall not deglorify it [by picking all its fruit] after you Heb. לֹא־תִפְאֵר, [This word is derived from תִּפְאָרַת or פְּאָר, "glory." The "glory" of an olive-tree is its fruit. Thus, the meaning is: "You shall not take its glory" (תִּפְאָרַת) from it. [i.e., do not remove all its fruit.] Hence, [our Rabbis derive that [in addition to the harvest of grain and produce, in fruit-bearing trees also], one must leave behind פְּאָה, [fruits at the end of the olive harvest].-[Chul. 131b] after you This refers to שכחה, forgotten fruit [in the case of a fruit-bearing tree, that one must leave the forgotten fruit for the poor to collect].-[Chul. 131b]

21 [When you pick the grapes of your vineyard,] you shall not glean i.e., if you find עוללות, small clusters therein, you shall not take them. Now what constitutes עוללות [thus necessitating them to be left for the poor]? Any cluster of grapes which has neither a בִּתּוּל, "shoulder" or a נֶטֶף, "drippings." But if it has either one of them, it

belongs to the householder.- [Pe'ah 7:4] I saw in the Talmud Yerushalmi (Pe'ah 7:3): "What is a **זָתָה**, shoulder?" It is [a cluster of grapes] in which the sprigs of grapes pile one on top of the other [at the top of the cluster, together taking on the shape of a shoulder. And what is] a **דְּרִיפִּים**, "drippings?" These are the grapes suspended from the central stalk [of the cluster, as though dripping down].

Chapter 25

1 If there is a quarrel they will eventually go to court. We learn from this, that peace cannot result from quarrel. [Just think,] what caused Lot to leave the righteous man [Abraham] (Gen. 13:7-12)? Clearly, it was quarrel.-[Sifrei 25:152]

and condemn the guilty one [Since the next verse continues, "the judge shall... flog him,"] one might think that all those convicted by the court must be flogged. Therefore, Scripture teaches us, "and it shall be, if the guilty one has incurred [the penalty] of lashes..." (verse 2). [From here, we see that] sometimes [a convicted party] is given lashes, and sometimes he is not. Who receives lashes is derived from the context, as follows: [Some negative commandments are mitigated by positive commandments which relate to the same matter, for example, the law of sending away the mother bird (Deut. 22:6-7). Scripture (22:6) states the negative commandment: "you shall not take the mother upon the young," and immediately, Scripture (22:7) continues to state the positive commandment of: "You shall send away the mother." Here, the negative commandment is mitigated by the positive commandment. How so? If someone transgressed the negative commandment and took the mother bird from upon her young, he may clear himself of the punishment he has just incurred, by fulfilling the positive commandment of sending the mother bird away from the nest. This is an example of "a negative commandment mitigated by a positive commandment." (see Mishnah Mak. 17a) Now, in our context, immediately after describing the procedure of flogging in court, the next verse (4) continues with the negative commandment of:] "You shall not muzzle an ox when it is threshing [the grain]," a negative commandment which is not mitigated by a positive one. [Therefore, from the very context of these verses, we learn that only for transgressing a "negative commandment which is not mitigated by a positive commandment," is one punished by lashes.]-[see Mak. 13b]

2 the judge shall make him lean over This teaches [us] that they [the judges] do not flog [the guilty party while [the latter is] standing or sitting, but, [when he is] leaning over.-[Mak. 22b]

[The judge shall... flog him] in front of him, commensurate with his crime Heb., **רָשַׁעְתוֹ בְּדָי** [singular—meaning one punishment before him -] and behind him twice that number. From here they [the Rabbis] said: "They must give him two thirds [of his lashes] behind him [i.e., on his back], and one third in front of him [i.e., on his chest]" (Mak. 22b)

in number Heb. **בְּמִסְפָּר**, but it is not vowelized **בְּמִסְפָּר**, in the number. This teaches us that the word **בְּמִסְפָּר** is in the construct state, [qualifying the word following it which is the first word of the next verse, namely, **אַרְבָּעִים**], to read: **בְּמִסְפָּר אַרְבָּעִים**, that is, "[and flog him...] the number of forty," but not quite a full quota of forty, but the number that leads up to the full total of forty, i.e., "forty-minus-one."-[Mak. 22b]

3 He... shall not exceed **From here, we derive the admonition that one may not strike his fellow man. - [Keth. 33a, San. 85a]**

and your brother will be degraded All day [that is, throughout the entire procedure], Scripture calls him **רָשָׁע**, "wicked," but, once he has been flogged, behold, he is "your brother."-[Sifrei 25:153]

4 You shall not muzzle an ox Scripture is speaking here in terms of what usually occurs [i.e., one usually uses an ox for threshing grain]. However, the law applies equally to any species of domestic animal, non-domesticated

animal, or bird, and in any area of work in the process of preparing food. If so, why does Scripture specify an ox? To exclude man [from this law. That is, if it is a human who is performing the work, his employer is permitted to "muzzle" him, that is, to prevent the worker from eating from the produce. Nevertheless, it is a mitzvah to allow him to eat from the employer's produce.]-[Sifrei 25:154]

when it is threshing [the grain] One might have thought that it is permissible to muzzle the animal outside [the work area, i.e., before it starts threshing]. Therefore, Scripture says, "You shall not muzzle an ox!"—i.e., at any time [even before the actual threshing] (see B.M. 90b). Why then, is threshing mentioned? To tell you that, just as threshing [has two specific features]: a) It is a thing that does not represent the completion of its process [rendering the product liable for tithing and challah], and b) it [namely, grain] grows from the ground, likewise, any [work] which resembles it [in these two features, is included in this law]. Thus, excluded [from this prohibition] is the labor of milking, cheese-making, or in churning [milk, to produce buttermilk], all of which deal with an item that does not grow from the ground. Also excluded is the labor of kneading [dough], or in rolling out the dough to shape, for these procedures do in fact complete the process, rendering the product liable for challah to be taken. A further exclusion to this prohibition is the labor of separating dates and figs [that is, when spreading out dates and figs on a roof or the like, so that they dry, the fruit may adhere into one mass. Here, the procedure is to separate individual dates or figs from the mass, a procedure] which completes the preparation process, rendering the fruit liable for tithing.-[B.M. 89a]

5 If brothers reside together [meaning] that they were both alive at the same time, [lit. that they had one dwelling in the world]. It excludes the wife of his brother who was no longer in the world [when he was born]. [This means as follows: If a man dies, and his brother is born after his death, his widow may not marry the brother of her deceased husband.]-[Sifrei 25:155, Yev. 17b]

together [This law applies only to brothers] who share in the inheritance "together" [namely, paternal brothers]. This excludes maternal brothers. -[Sifrei 25:155, Yev. 17b]

having no son Heb. וְיֵבֶן אֵין לוֹ [Literally, "and he has no son." Here, the word אֵין can be read also as עֵין , meaning to "investigate," because an א is interchangeable with an ע (see Yev. 22b). Thus, the verse also teaches us:] Investigate him [if he has progeny of any sort]—whether he has a son or a daughter, or a son's son or a son's daughter, or a daughter's son or a daughter's daughter. [And if he has any of these, the law of יבום does not apply.]

6 the eldest brother Heb. הַבְּכוֹר , [literally "the firstborn." However, here it means that] the eldest brother [of the deceased] should perform the levirate marriage with the widow.-[Sifrei 25:156, Yev. 24a]

she [can] bear Heb. אֲשֶׁר תֵּלֵד [literally, "who will give birth."] This excludes a woman incapable of conception. - [Sifrei 25: 156, Yev. 24a]

will succeed in the name of his deceased brother [literally, "will rise in the name of his brother."] The one who marries his wife, is to take the share of his deceased brother's inheritance of their father's property [in addition to his own share]. -[Yev. 24a]

so that his name shall not be obliterated This excludes [from the obligation of יבום] the wife of a eunuch whose name [was already] obliterated. -[Yev. 24a]

7 to the gate [Not to the gate of the city, but,] as the Targum [Onkelos] renders it: to the gate of the court.

8 and he shall stand up [He must make this declaration] in a standing position. -[Sifrei 25:158]

and say in the Holy Language. She too shall make her statement in the Holy Language.-[Yev. 106b]

9 And she shall spit before his face on the ground, [not in his face].-[Yev. 106b]

[Thus shall be done to the man] who will not build up [his brother's household] From here, [we learn] that one who has undergone the rite of chalitzah [described in these verses], cannot change his mind and marry her, for it does not say, "[Thus will be done to that man] who did not build up [his brother's household]," but, "who will not build up [his brother's household]." Since he did not build it up [when he was obliged to do so], he will never again build it up.-[Yev. 10b]

10 And his name shall be called [in Israel] It is the duty of all those standing there to proclaim: הַנִּבְעַל תְּלוּץ - "you, who have had your shoe removed!"-[Yev. 106b]

11 If... men... are fighting together they will eventually come to blows, as it is said: "[to rescue her husband] from his assailant." [The moral here is:] Peace cannot result from strife.-[Sifrei 25:160]

12 You shall cut off her hand [This verse is not to be understood literally, but rather, it means:] She must pay monetary damages to recompense the victim for the embarrassment he suffered [through her action. The amount she must pay is calculated by the court,] all according to the [social status] of the culprit and the victim (see B.K. 83b). But perhaps [it means that we must actually cut off] her very hand? [The answer is born out from a transmission handed down to our Rabbis, as follows:] Here, it says לֹא תַחַס , "do not have pity," and later, in the case of conspiring witnesses (Deut. 19:21), the same expression, לֹא תַחַס , is used. [And our Rabbis taught that these verses have a contextual connection:] Just as there, in the case of the conspiring witnesses, [the literal expressions in the verse refer to] monetary compensation (see Rashi on that verse), so too, here, [the expression "You must cut off her hand" refers to] monetary compensation.-[Sifrei 25:161]

13 two different weights [This term is not to be understood literally as "stones," but rather, it refers to specific stones, namely:] weights [used to weigh merchandise in business].

one large and one small [literally, "big and small." This means:] the big stone "contradicts" [i.e., is inconsistent with] the small one. [That is to say, you must not have two weights which appear to be the same, but in fact, are unequal, allowing you] to purchase goods with the larger weight [thereby cheating the purchaser], and to sell with the smaller one [thereby cheating the buyer].-[Sifrei 25:162]

14 You shall not keep Heb. לֹא יִהְיֶה לְךָ , literally, "You will not have." That is, the verse literally reads: "If you keep... two different weights, you will not have." This teaches us that] if you do this, You will not have anything! - [Sifrei 25: 162] [However,]

15 you shall have a full and honest weight [Literally, "If you keep a full and honest weight, you will have." That is to say,] if you do this, you will have much.-[Sifrei 25:162]

17 You shall remember what [Amalek] did to you [The juxtaposition of these passages teaches us that] if you use fraudulent measures and weights, you should be worried about provocation from the enemy, as it is said: "Deceitful scales are an abomination of the Lord" (Prov. 11:1), after which the [next] verse continues, "When willful wickedness comes, then comes disgrace." [That is, after you intentionally sin by using deceitful scales, the enemy will come to provoke you into war, and this will be a disgraceful matter to you].-[Tanchuma 8]

18 how he happened upon you on the way Heb. הִקְרָךְ , an expression denoting a chance occurrence (מִקְרָה) . -

[Sifrei 25:167] Alternatively, an expression denoting seminal emission (קָרַי) and defilement, because Amalek defiled the Jews by [committing] homosexual acts [with them].- [Tanchuma 9] Yet another explanation: an expression denoting heat and cold (קִוַּר) . He cooled you off and made you [appear] tepid, after you were boiling hot, for the nations were afraid to fight with you, [just as people are afraid to touch something boiling hot]. But this one, [i.e., Amalek] came forward and started and showed the way to others. This can be compared to a bathtub of boiling water into which no living creature could descend. Along came an irresponsible man and jumped headlong into it! Although he scalded himself, he [succeeded to] make others think that it was cooler [than it really was].-[Tanchuma 9]

and cut off [The word וַיִּצַּב is derived from the word צָבַב , meaning “tail.” Thus, the verse means: Amalek] “cut off the tail.” This refers to the fact that Amalek cut off the members [of the male Jews,] where they had been circumcised, and cast them up [provocatively] towards Heaven [exclaiming to God: “You see! What good has Your commandment of circumcision done for them?”]-[Tanchuma 9]

all the stragglers at your rear Those who lacked strength on account of their transgression. [And because these Jews had sinned,] the cloud [of glory] had expelled them [thereby leaving them vulnerable to Amalek’s further attack]. - [Tanchuma 10]

you were faint and weary faint from thirst, as it is written, “The people thirsted there for water” (Exod. 17:3), and [immediately] afterwards it says, “Amalek came [and fought with Israel]” (verse 17:8). - [Tanchuma 10]

and weary from the journey. -[Tanchuma 10]

He did not fear [God] i.e., Amalek did not fear God [so as to refrain] from doing you harm.-[Sifrei 25:167]

19 you shall obliterate the remembrance of Amalek Both man and woman, infant and suckling, ox and sheep [camel and donkey] (God’s command to King Saul: see I Sam. 15: 3), so that the name of Amalek should never again be mentioned (וַיִּצַּבֵּר) , from the word (וַיִּצַּבֵּר) , even regarding an animal, to say: “This animal was from Amalek.”-[Midrash Lekach Tov]

Ketubim: Tehillim (Psalms) 136:1-26

RASHI	TARGUM
1. Give thanks to the Lord because He is good, for His kindness is eternal.	1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever.
2. Give thanks to the God of the angels, for His kindness is eternal.	2. Sing praise to the God of gods, for His goodness is forever.
3. Give thanks to the Lord of lords, for His kindness is eternal.	3. Sing praise to the LORD of lords, for His goodness is forever.
4. To Him Who performs great wonders alone, for His kindness is eternal.	4. To Him who did great wonders by Himself, for His goodness is forever.
5. To Him Who made the heavens with understanding, for His kindness is eternal.	5. To Him who made the heavens by insight, for His goodness is forever.
6. To Him Who spread out the earth over the water, for His kindness is eternal.	6. To Him who made firm the earth on the waters, for His goodness is forever.
7. To Him Who made great luminaries, for His kindness is eternal.	7. To Him who made great lights, for His goodness is forever.

RASHI	TARGUM
8. The sun to rule by day, for His kindness is eternal.	8. The sun to rule by day, for His goodness is forever.
9. The moon and stars to rule at night, for His kindness is eternal.	9. The moon and stars to rule by night, for His goodness is forever.
10. To Him Who smote the Egyptians with their firstborn, for His kindness is eternal.	10. To Him who smites the Egyptians with plagues, killing the firstborn, for His goodness is forever.
11. And He took Israel from their midst, for His kindness is eternal.	11. And brought out Israel redeemed from among them, for His goodness is forever.
12. With a strong hand and with an outstretched arm, for His kindness is eternal.	12. With a mighty hand and upraised arm, for His goodness is forever.
13. To Him Who cut the Sea of Reeds asunder, for His kindness is eternal.	13. To Him who split the Sea of Reeds into pieces, for His goodness is forever.
14. And caused Israel to cross in its midst, for His kindness is eternal.	14. And made Israel cross over in the middle of it, for His goodness is forever.
15. And He threw Pharaoh and his host into the Sea of Reeds, for His kindness is eternal.	15. And choked Pharaoh and his forces in the Sea of Reeds, for His goodness is forever.
16. To Him Who led His people in the desert, for His kindness is eternal.	16. To Him who led his people in the wilderness, for His goodness is forever.
17. To Him Who smote great kings, for His kindness is eternal.	17. To Him who smites great kings, for His goodness is forever.
18. And slew mighty kings, for His kindness is eternal.	18. And slew proud kings, for His goodness is forever.
19. Sihon the king of the Amorites, for His kindness is eternal.	19. Namely, Sihon the Amorite king, for His goodness is forever.
20. And Og the king of Bashan, for His kindness is eternal.	20. And Og, king of Mathnan, for His goodness is forever.
21. And He gave their land as an inheritance, for His kindness is eternal.	21. And gave their land as an inheritance, for His goodness is forever.
22. An inheritance to Israel His servant, for His kindness is eternal.	22. An inheritance to Israel His servant, for His goodness is forever.
23. Who remembered us in our humble state, for His kindness is eternal.	23. In our humiliation He remembered His covenant with us, for His goodness is forever.
24. And He rescued us from our adversaries, for His kindness is eternal.	24. And redeemed us from our oppressors, for His goodness is forever.
25. Who gives bread to all flesh, for His kindness is eternal.	25. Who gives His food to all flesh, for His goodness is forever.
26. Give thanks to the God of heaven, for His kindness is eternal.	26. Sing praise to the God of heaven, for His goodness is forever.

Rashi's Commentary on Tehillim (Psalms) 136:1-26

Chapter 136

4 To Him Who performs great wonders alone In the beginning, no angel was created when He made the wonders: the heaven, the earth, the sun and the moon.

10 To Him Who smote the Egyptians with their firstborn It does not say, "their firstborn," but "with their firstborn." The firstborn arose and beat their fathers' legs because they detained Israel, when they heard about

the tenth plague from Moses.

13 asunder In twelve pieces for the twelve tribes.

17 great kings Here he alluded to the thirty-one kings, and he compared for them Pharaoh and his host and the plagues of Egypt to mighty kings, harsher than they. Sihon was equal to all of them, [and Og was equal to all of them (Machzor Vitry)], each one individually, and so did he explain above (135:11): "Sihon the king of the Amorites and Og the king of Bashan and all the kingdoms of Canaan." So it is in the Aggadah.

23 Who remembered us in our humble state In Egypt, He remembered us.

24 And He rescued us from their midst and performed all these wonders for us.

25 Who gives bread He alludes here to kindness (to all creatures).

26 Gives thanks to the God of heaven Who prepares therein food for every creature. The expression, "for His kindness is eternal," appears twenty-six times in this psalm, corresponding to the twenty-six generations that the world was without Torah and existed through the kindness of the Holy One, blessed be He.

Meditation from the Psalms

Psalms 136:1-26

By H. Em. Rabbi Dr. Hillel ben David

The twenty-six verses of **Psalms chapter 136** correspond to the numerical value of the Four-Letter Name [HaShem] יהוה, which designates G-d as the Creator and Master of world affairs. This psalm outlines the prime elements of the creation of the universe and records the major events of Israel's exodus from Egypt and the subsequent conquest of Canaan. The psalm concludes with the declaration:

Tehillim (Psalms) 136:25 He gives bread to all living creatures, for His kindness endures forever.

The Talmud¹ notes that in this composition the Psalmist equates the most awesome Divine miracles, i.e., *He divided the Sea of Reeds into parts*² with the apparently mundane and routine task of providing for daily sustenance, i.e., *He gives bread to all living creatures*.³ This teaches that the provision of daily sustenance is as significant as the splitting of the sea. History is not confined to extraordinary events, such as the creation and the exodus. History continues to unfold every day as HaShem demonstrates control over the countless details that provide every creature with its daily needs. Therefore, the Talmud⁴ calls this psalm הלל הגדול, the Great Hallel because it underscores HaShem's most enduring achievement, the sustenance of every living thing.

This psalm is recited every Sabbath morning when Jews commemorate the perfection of HaShem's seven-day Creation which continues perpetually. The Great Hallel is also included in the ritual of the Passover Seder, for these

¹ Pesachim 118a

² v. 13

³ v. 25

⁴ Pesachim 118a

verses describe many of the miracles which HaShem performed as He redeemed Israel from Egypt.⁵

Psalm 136 was written by an anonymous author. As such, we do not have any background to suggest why it was written and what was going on in the author's life that was compelling him to write this psalm. That said, we can see that this psalm was clearly written when the Psalmist was contemplating the mighty works of HaShem. The Midrash⁶ alludes to the fact that David was the author.

As we mentioned last week, some say that Psalms chapters 135 and 136 stand as a single unit that is called "The Great Hallel".⁷ Psalms 135 and 136 constitute a single unit that parallels the Egyptian Hallel.⁸ According to Rabbi Yochanan,⁹ this unit is the Great Hallel mentioned in the tractate Ta'anit 3:9 and Pesachim 118a.¹⁰

***Pesachim 118a** What comprises the great Hallel? Rab Judah said: From 'O give thanks' until 'the rivers of Babylon.'*¹¹ *While R. Johanan said: From 'A song of ascents' until 'the rivers of Babylon.'*¹² *R. Aha b. Jacob said: From 'for the Lord hath chosen Jacob unto himself'*¹³ *until 'the rivers of Babylon.'* *And why is it called the great Hallel? — Said R. Johanan: Because the Holy One, blessed be He, sits in the heights of the universe and distributes food to all creatures.*¹⁴

***Berachoth 4b** R. Eleazar b. Abina says: Whoever recites [the psalm] Praise of David¹⁵ three times daily, is sure to inherit¹⁶ the world to come. What is the reason? Shall I say it is because it has an alphabetical arrangement? Then let him recite, Happy are they that are upright in the way,¹⁷ which has an eightfold alphabetical arrangement. Again, is it because it contains [the verse], Thou openest Thy hand [and satisfiest every living thing with favor]?¹⁸ Then let him recite the great Hallel,¹⁹ where it is written: Who giveth food to all flesh!²⁰ — Rather, [the reason is] because it contains both.²¹*

Our Sages have resolved the dispute over what constitutes the Great Hallel by deciding that it consists *only* of Psalm 136 and *not both* Psalms 135 and 136. Thus Psalm 136 is the Great Hallel!²²

Our Torah portion and psalm are also both associated with *remembering*. The last three pesukim of our Torah portion are read on Shabbat Zachor, the Sabbath of Remembrance, just before Purim. This is the only Torah portion that everyone is obligated to hear. This portion speaks of the mitzva to wipe out Amalek. Our psalm (136:23) also speaks of Israel being remembered and then immediately equating this remembering with deliverance from our adversaries – Amalek being the quintessential adversary:

⁵ This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman,

⁶ Midrash Rabbah - Genesis 71:5

⁷ The Tosefta has a different opinion as we shall see later.

⁸ Psalms chapters 113-118

⁹ Jerusalem Talmud Pesachim 5:7, Ta'anit 3:11

¹⁰ The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham.

¹¹ Psalm 137:1

¹² Psalms 120-134 all bear the superscription 'A song of ascents.' Hence, he probably means Psalms 120-136.

¹³ Psalm 135:4

¹⁴ The subject matter of Psalm 136:25-26. Which is a great thing indeed, and for that He is praised by the reciting of the great Hallel.

¹⁵ Psalm 145

¹⁶ Lit., 'that he is a son of'.

¹⁷ Psalm 119

¹⁸ Psalm 145:16

¹⁹ Psalm 136.

²⁰ Psalm 136:25

²¹ The alphabetical arrangement and the sixteenth verse, dealing with God's merciful provision for all living things.

²² Tosefta Ta'an. 3:5

Tehillim (Psalms) 136:23-24 Who remembered us in our low estate: for his mercy endureth for ever. 24 And hath delivered us from our adversaries, for His mercy endureth for ever.

Given this pasuk, lets explore our adversary par excellence. In the process we will encounter a hint to the redemption.

Once a year on the Shabbat before Purim, we have **the only Torah reading in which everyone is obligated to hear.**²³ This pasuk occurs at the end of our Torah portion:

Devarim (Deuteronomy) 25:17-19 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he encountered you (קָרַךְ) by the way, and smote the hindmost of thee, [even] all [that were] feeble behind thee, when thou [wast] faint and weary; and he feared not God. Therefore it shall be, when HaShem thy God hath given thee rest from all thine enemies round about, in the land which HaShem thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].

On Shabbat Zakhor we can perform two mitzvot: We “Remember the nefarious deeds of Amalek” and we “do not forget what Amalek did to us”. The Torah shows us that עמלק, Amalek, is intimately associated with evil in this world. We will see that Amalek really does represent evil. When Amalek is eliminated, so too is evil. Amalek, and therefore evil, will be with us until Mashiach finally destroys it. Our Sages teach us that “In every generation Amalek rises to destroy us, and each time he clothes himself in a different nation”.²⁴ The ways of Amalek, in every generation, are always the same and they provide the clue that we are fighting Amalek. The Midrash provides an intriguing insight into the methodology of Amalek, which helps us to understand the mitzvot to remember and not forget. The Hebrew word *Karcha* - קָרַךְ, *encountered you*, also translates *cooled you off*. Thus, the Midrash says:

Midrash Tanchuma What is the incident (of Amalek) comparable to? To a boiling tub of water which no creature was able to enter. Along came one evil-doer and jumped into it. Although he was burned, he cooled it for the others. So, too, when Israel came out of Egypt, and HaShem rent the sea before them and drowned the Egyptians within it, the fear of them fell upon all the nations. But when Amalek came and challenged them, although he received his due from them, he cooled the awe of them for the nations of the world.

Abarbanel²⁵ finds four signs that we are fighting Amalek, which are disclosed by the Torah in Parashat Zakhor:

1. Conventional war is fought in order to protect one's territory from a belligerent nation. Amalek's territorial integrity was not being threatened by the exodus of the Jews from Egypt. Why then did they have to initiate a war against them?
2. When winds of war loom on the horizon of any society, it is most common that the aggressor will announce his intentions to go to war. Here, Amalek didn't at all announce its intentions to attack.
3. Amalek's ambush was directed towards the weak and feeble in the Jewish camp; those who were least able to defend themselves were killed.
4. For some absurd reason Amalek feared the Jews. Remember, though, that these were tired slaves, awed by their sudden reversal of fate, but weary nonetheless. These Jews cast fear over the camp of Amalekites. But HaShem, the great warrior on behalf of the Jews, they did not fear. How come? Abarbanel accordingly concludes: The utter absurdity of this attack when measured against conventional war for all times marked

²³ Mishnah Berurah OC 685

²⁴ Me'am Loez; Devarim vol.3 p. 977

²⁵ At the end of [Parashat Ki Tsetse](#)

Amalek as the target of annihilation by the Jewish people. Indeed, this is HaShem's personal war also.

The Rambam, in *Sefer Hachinuch*, teaches us that the penalty for theft is greater if we steal when the owner is not around. This greater penalty is levied because it shows that we do not fear HaShem, but we do fear the owner. Thus, we must conclude that Amalek's penalty will be greater than those enemies who fear HaShem.

Genealogy

Amalek was the illegitimate²⁶ son of Eliphaz,²⁷ and the grandson of Esau, whose guardian angel is none other than Samael²⁸ himself.²⁹ The first appearance of the word "Amalek" in the Torah, is:

Bereshit (Genesis) 36:8-16 *Thus dwelt Esau in mount Seir: Esau [is] Edom. And these [are] the generations of Esau the father of the Edomites in mount Seir: These [are] the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these [were] the sons of Adah Esau's wife. And these [are] the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. These [were] dukes of the sons of Esau: the sons of Eliphaz the firstborn [son] of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Duke Korah, duke Gatam, [and] duke Amalek: these [are] the dukes [that came] of Eliphaz in the land of Edom; these [were] the sons of Adah.*

The progeny of Amalek are the archetypal enemy of the Jewish People. Their very existence is diametrically opposed to the Torah. The Sages describe the people of Amalek as being the essence of all the evil in the world.

Esau, Amalek's grandfather, we know as the brother of Yaakov, the son of Isaac. The Torah tells us that Esau wanted to kill his brother Yaakov, who was also called Israel:

Bereshit (Genesis) 27:41-42 *And Esau hated Yaakov because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Yaakov. And these words of Esau her elder son were told to Rebekah: and she sent and called Yaakov her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, [purposing] to kill thee.*

Eliphaz we also know as one of the so called "friends" of Iyov (Job):

Iyov (Job) 42:7 *And it was [so], that after HaShem had spoken these words unto Job, HaShem said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me [the thing that is] right, as my servant Job [hath].*

²⁶ Amalek's mother was the illegitimate daughter of Amalek's father

²⁷ Bereshit (Genesis) 36:4-16

²⁸ Samael: Prince of the demons, and an important figure both in Talmudic and in post-Talmudic literature, where he appears as accuser, seducer, and destroyer. His name is etymologized as = "the venom of God", since he is identical with the angel of death (Targ. Yer. to Gen. iii. 6; see also Death, Angel of), who slays men with a drop of poison ('Ab. Zarah 20b; Kohut, "Angelologie und Dämonologie," pp. 69, 71).

²⁹ "Samael" -- Rashi, Succah 29a and Sotah 10b, from Tanchuma, Vayishlach 8 -- [Midrash Rabba](#) at the end of Devarim identifies Samael with the Satan and the Angel of Death

Eliphaz was Esau's son.³⁰ According to the Midrash³¹ he was bidden by his father to pursue Yaakov and slay him. Owing, however, to the influence of the teachings of Isaac, which he had imbibed, he forbore to do this, and as a compromise, in order not to disobey his father wholly, he deprived Yaakov of all his possessions, because a man without possessions is reckoned as dead. Thus, we see that Esau, Eliphaz, and Amalek all want to kill Yaakov. Amalek is following in his father's footsteps. Amalek comes from an infamous family line. This family also had some royal blood, as we see from the Talmud:

***Sanhedrin 99b** A propos, what is the purpose of [writing], And Lotan's sister was Timna? — Timna was a royal princess, as it is written, alluf [duke] Lotan, alluf [duke] Timna; and by 'alluf' an uncrowned ruler is meant. Desiring to become a proselyte, she went to Abraham, Isaac and Yaakov, but they did not accept her. So she went and became a concubine to Eliphaz the son of Esau, saying, 'I had rather be a servant to this people than a mistress of another nation.' From her Amalek was descended who afflicted Israel. Why so? — Because they should not have repulsed her.*

The Midrash also gives us some insight into the genealogy of Amalek:

***Midrash Rabbah - Genesis LXXXII:14 AND TIMNA WAS CONCUBINE TO ELIPHAZ ESAU'S SON (XXXVI, 14).** R. Simeon b. Yohai taught: What purpose is served by the verse, AND TIMNA WAS CONCUBINE TO ELIPHAZ?-It is to inform us of the greatness of the house of our father Abraham and how royalty wished to become allied [through marriage] to him. For what was Lotan? He was a son of one of the chiefs, as it says, The chief of Lotan, etc. (ibid 29). Now it is written, And Lotan's sister was Timna (ibid 22), and yet, AND TIMNA WAS CONCUBINE, etc.! She said: Since I am not worthy of being his wife, let me be his handmaid. Now may we not here draw a conclusion a fortiori: If kings ran to cleave to the wicked Esau, who had to his credit but the one pious deed of honouring his father, how much more will they run to cleave to Yaakov, who fulfilled the whole Torah!*

The child of Timna was Amalek, the archenemy of the Jewish people. This was not accidental. When a potential convert, with genuine intentions, is distanced from the Jewish people by being made to feel unfit, the consequences for the Jewish people can be disastrous. The same occurred to Orpah. When she was discouraged from joining the ranks of the Jews, her children were given vast powers over the Jewish people. One of these children was Goliath,³² another was Yishbi,³³ both of them were massive warriors who focused their efforts on fighting against the Jewish people.

Though the name Amalek refers to a nation that actually existed, it also describes a character trait within ourselves. Just as Amalek stood in direct opposition to the Jewish people, the trait symbolized by Amalek defies the very foundations of our divine service. The Midrash³⁴ describes the nature of this trait in its commentary on the verse:

***Devarim (Deuteronomy) 25:17-18** "Remember what Amalek did to you...as you came forth from Egypt, how he encountered you on the way and cut down all the weak who straggled behind you."*

The Targum Pseudo Yonatan add some insights to the above passage:

***Targum Pseudo Yonatan to Devarim 25:17-19** Keep in mind what the house of Amalek did unto you in the*

³⁰ Bereshit (Genesis) 36:4

³¹ quoted by Rashi in Bereshit 29:11

³² I Samuel 17:4

³³ II Samuel 21:16

³⁴ Midrash Tanchuma, Parshat Ki Teitzei, sec. 9.

way, on your coming up out of Mitzrayim; 18. how they overtook you in the way, and slew every one of those among you who were thinking to go aside from My Word; the men of the tribe of the house of Dan, in whose hands were idols (or things. of strange worship), and the clouds overcast them, and they of the house of Amalek took them and mutilated them, and they were cast up: but you, O house of Israel, were faint and weary from great servitude of the Mizraee, and the terrors of the waves of the sea through the midst of which you had passed. Nor were the house of Amalek afraid before the Lord. [JERUSALEM. Who overtook you in the way, and slew among you those who were thinking to desist from My Word, the cloud overcast him, and they of the house of Amalek took him and slew him. But you, people of the sons of Israel, were weary and faint; nor were they of the house of Amalek afraid before the Lord.] 19. Therefore, when the Lord has given you rest from all your enemies round about in the land that the Lord Your God gives you to inherit for a possession, **you will blot out the memory of Amalek from under the heavens; but of the days of the King Messiah you will not be unmindful.**

Amalek, in terms of our spiritual service of HaShem, is symbolic of coldness and apathy for all that is holy. Of Amalek it is said, "He cooled you off", i.e., the physical Amalek dampened Israel's eagerness and enthusiasm for the Torah they were about to receive at Sinai following the exodus from Egypt; the spiritual Amalek lurks in the recesses of our hearts. The tikkun (correction) for this trait is **Torah study**.

The Haftarah

Yalkut Shimoni 1:264 "According to our traditions, Esau will fall, in the hands of Rachel's children".

Chazal³⁵ teach that Amalek, the descendant of Esau, will fall by the hand of Rachel's children. Yehoshua from Ephraim was the first to fight and succeed (partially). King Saul, the descendant of Benyamin, took up the challenge, and Mordechai, the descendant of Benyamin, succeeded against Haman. The Haftarah for Shabbat *Zachor* recalls the war with Amalek during the time of the prophet Shmuel and King Saul. The leader of the Amalekites³⁶ at that time was King Agag,³⁷ an ancestor of Haman, who is one of the central characters in the story of Purim. Saul, the first king in Israel, was a Benjamite, one of Rachel's children. His main task as king was the destruction of Amalek.³⁸

Mordechai, the hero of Megillat Esther, was a descendant of King Saul and of the same royal house. No wonder he was given the task of destroying Haman, the descendant of Amalek! This incredibly close connection suggests that the reason why Shabbat *Zachor* is the Shabbat before Purim, is to drive home that the descendants of Rachel will destroy the descendants of Esau.

By the way, Hakham Shaul was also a Benjamite:

Romans 11:1 *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.*

I believe that Hakham's Shaul and his namesake, His Majesty King Saul (Shaul), had many things in common. King Saul battled physically against Amalek whilst Hakham Shaul used Torah as his weapon to eradicate the evil that is Amalek. When we are confronted with an enemy who hates us and wants our destruction because we are different, because we remain faithful to HaShem and His Torah no matter what, because we won't compromise

³⁵ Our Sages

³⁶ see Rabbenu Bachya Shemot 16:17

³⁷ Gog

³⁸ Shmuel Alef (1 Samuel) 15:1-33

our beliefs, this is when we confront Amalek, no less than did Yehoshua or King Saul or Mordechai.

The Meaning of the name "Amalek"

Amalek: The term may be divided into *amal* - to toil, and the letter *kuf*, with the meaning 'ejection of the life-spirit' e.g. *katal* - to kill with removal of life-spirit. So Amalek means 'becoming dispirited through loss of spirit as a result of hard labour and continuous toil'. Such detachment is negative in nature.

Amalek represents intellectual doubt, the kind that erodes one's sense of belief that HaShem is running world. This is why the Hebrew word *Amalek* (in Gematria) has the numeric value of 240, which is equal to the Hebrew word *safek*, which means *doubt*.

Purim

The Feast of Purim gets its name from the lots that Haman, the Amalekite, used to choose the day of destruction for the Jews. *Pur* is the Persian word for *lots*. The Hebrew word for *lots* is *Goral*.³⁹ This is an amazing thing! Haman, like all Amalekites, does not believe that there is a G-d in the world. He thinks that everything occurs by happenstance. Yet we know that the truth is quite different:

Mishlei (Proverbs) 16:33 *The lot is cast into the lap; but the whole disposing thereof [is] of HaShem.*

It is the Goral, the Pur, that demonstrates most powerfully this *Hashgacha Pratis*,⁴⁰ this providence, of HaShem in every detail of the world's existence. When a Goral is conducted, one has no input or influence on the outcome of the Goral. Thus, Haman's device to prove there is only happenstance, and that there is no G-d, was in fact proving just the opposite!

The Tikunei Zohar calls Yom HaKippurim a "day which is like Purim" (Yom KiPurim). On Yom Kippurim our atonement is guided by the Goral in much the same way that HaShem directed Haman's pur.

A Purim Insight⁴¹

Why do we celebrate Purim and Shushan Purim? To answer this question, we need to review the first two encounters that the Bne Israel had with Amalek. In the first encounter we find Amalek attacking the Bne Israel without provocation:

Shemot (Exodus) 17:8 *Then came Amalek, and fought with Israel in Rephidim.*

In the second encounter we find the Bne Israel attacking Amalek at the command of HaShem:

1 Shmuel (Samuel) 15:2 *Thus saith HaShem of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. 3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.*

³⁹ In Hebrew the word for "lot" ("goral") has retained the meaning of "share"; it has also acquired the more general meaning of "fate" (Isa. 17:14, 57:6; Jer. 13:25; Ps. 16:5; Dan. 12.).

⁴⁰ Divine Providence

⁴¹ I learned this insight from: *Purim In A New Light*, as revealed through the writings of Rabbi Yitzchak Hutner, interpreted and adapted by Rabbi Pinchas Stolper.

From these two encounters we can establish a pattern:

1. Amalek attacks the Bne Israel in an unprovoked manner.
2. The Bne Israel attack Amalek for what he did to the Bne Israel.

Now, if we examine the attack of Haman the Agagite, in Megillat Esther, we find the same pattern:

1. On Adar 13, Amalek attacked the Bne Israel in an unprovoked manner.
2. On Adar 14, the Bne Israel attacked Amalek for what he did on Adar 13.

Purim is celebrated on Adar 14 because we dispatched our enemies, the Amalekites, on Adar 13, throughout the 127 provinces of the known world. We needed an extra day to dispatch our enemies in the capital city of Shushan. Shushan Purim is celebrated on Adar 15 because we completed our attack on our enemies (in the city of Shushan), on Adar 14, after they attacked us.

Now we can understand why we have a celebration for Purim *and* for Shushan Purim. Each of these festivals commemorates one aspect of our previous encounters with Amalek. Purim commemorates Amalek's unprovoked attack on the Bne Israel. Shushan Purim commemorates the attack of the Amalekites, by the Bne Israel, because of their unprovoked attack.

Nefarious Deeds

The first time that the Torah tells us about the cowardly wicked deeds of Amalek is in:

Shemot (Exodus) 17:7-16 *And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted HaShem, saying, Is HaShem among us, or not? Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of G-d in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands [were] heavy; and they took a stone, and put [it] under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady⁴² until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And HaShem said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it HaShem-nissi: For he said, Because HaShem hath sworn [that] HaShem [will have] war with Amalek from generation to generation.*

After the Jewish people defeated Amalek in war, the verse states, "HaShem will be at war with Amalek for all generations".⁴³ We have seen many times throughout history the nation of Amalek rise to power and assault the Jewish people. We saw them at war again with the Jewish people in the book of Shmuel. We saw them in the form of the wicked Haman in the Purim story. We saw them in the various tragic pogroms throughout history. We saw them in the deeds of Stalin, may his name be blotted out, who died on Purim. More recently we saw them in the form of Nazi Germany in the 1930's and 40's. We also saw Amalek in Iraq during the Gulf war.

⁴² Emunah – faithfully obedient

⁴³ Shemot (Exodus) 17:16

King Saul failed to utterly destroy Amalek as he had been commanded, and as a consequence lost his kingship, and was slain by an Amalekite. Ever since, each generation of the Jewish people has had war with an *Amalek*: Haman, Stalin, Hitler, Nasser, Sadam Hussein, the Palestinian (Philistine) entity, and now Mahmoud Ahmadinejad.

Now, we know that King Saul killed all of the Amalekites except Agag, and the Prophet Shmuel killed Agag the following day. Thus, it appears that all of the Amalekites have been killed. This presents a small problem:

Shmuel Alef (1 Samuel) 27:8 *And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.*

If all of the Amalekites were killed by King Saul and Shmuel the Prophet, where did the Amalekites come from, who battled against King David later in history?

Rashi,⁴⁴ in Shmuel Alef, comments on the command to kill every living being, including all of the animals. He asks why the oxen and sheep must be killed, and answers that the Amalekites knew magical arts and could transform themselves into animals, and thus, might disguise themselves and escape.

Thus, a possible answer to our question is that some Amalekites escaped, disguised as animals.⁴⁵ It could also be, however, that the story of David took place before the story of Saul. Never the less, one of the things we learn from the fact that the Amalekites could disguise themselves, is that this use of a disguise is a trait of the Amalekites that will help us identify them. Rashi shows us that they have used disguises many times and points to the following pasuk:

Bamidbar 21:1 *"And the Canaanite heard... And he fought against Israel."*

The *Canaanite* was Amalek. Upon hearing that Aharon had died and that the Clouds of Glory had departed, he thought that permission was granted to battle with Israel⁴⁶.

The Nazarean Codicil also addresses an enemy of the noble people:

Romans 16:17-20 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Yeshua HaMashiach, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the G-d of peace shall bruise Satan under your feet shortly.*

The enemy that is being addressed is the one who causes divisions. The one who destroys our unity is just like Amalek. As Amalek creates doubt so too does the one who causes division within the congregation.

King → War against Amalek → Temple

Our Sages have taught that the Torah arranged three commands to be dependent on a particular order as it

⁴⁴ Rashi's source can be found in Sifrei (Parshat Ki-Teitzei), Mechilto (Parshat Beshalach), Pesikto Zutr'si (Parshat Ki-Teitzei)

⁴⁵ The Amalekites were great sorcerers and used to transform themselves into animals to escape the attacks of their enemies in war.; See Ketab Tamin 61 and R. Bachya in Ki-Teitzei in regards to the text of Pirke DeRabbi Eleazar 39.

⁴⁶ Rashi, 21:1. and 33:40

pertains to Amalek. Let us look at these B'Seder – in order:

The Talmud⁴⁷ speaks of the process of rebuilding of the Beit HaMikdash.⁴⁸ The Talmud conditions that rebuilding on the destruction of Amalek.

Sanhedrin 20b *And thus R. Judah said: Three commandments were given to Israel when they entered the land: to appoint a king,⁴⁹ to cut off the seed of Amalek,⁵⁰ and to build themselves the chosen house.⁵¹ While R. Nehorai⁵² said: This section⁵³ was spoken only in anticipation of their future murmurings,⁵⁴ as it is written, And shalt say, I will set a king over me etc.⁵⁵*

The Midrash speaks of these same three requirements:

Pesiqta deRab Kahana, Midrashic Homilies for Shabbat Zakhor, Pisqa III, III:XIV "...When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven" (Deut. 25:17-19): R. Azariah, R. Judah bar Simon in the name of R. Judah bar Ilai: When the Israelites entered the Land, they were commanded in three matters: to appoint a king, to build the chosen house, "And they shall make me a sanctuary" (Ex. 25:8), and to wipe out the memory of Amalek.

It states that the nation of Israel is commanded to perform three commandments **sequentially** after they occupy the land of Israel:

1. They are to appoint a king,
2. They are to eradicate the offspring of Amalek.
3. They are to construct the holy Temple.

The Ramban comments on **Shemot (Exodus) 17:16**: "By saying, **The hand upon the throne of the Eternal: the Eternal will have war with Amalek from generation to generation**, Scripture intimates that the Israelites must first appoint a king over themselves [before they are to annihilate the offspring of Amalek], for **the throne of the Eternal** refers only to the king, as it is said, **Then Solomon sat on the throne of the Eternal**.⁵⁶ In line with the plain meaning of Scripture, this is correct.

The eradication of Amalek comes after we have a King who is a descendant of Rachel (Either from the tribe of Yosef or from the tribe of Benyamin). Only AFTER Amalek is destroyed can the Mashiach ben David restore the Beit HaMikdash.

Haman

⁴⁷ Sanhedrin 20b

⁴⁸ The holy Temple

⁴⁹ I Samuel 8.

⁵⁰ Ibid. 25:19

⁵¹ Ibid. 12:10. The three were to be in that order.

⁵² [Ms. M. 'R. Nehemiah.']

⁵³ Ibid. 17:14.

⁵⁴ It was not a command to appoint a king, but a prophecy that Israel would demand one; then, a king having been appointed, he would be subject to the laws stated in the section.

⁵⁵ Ibid.

⁵⁶ I Chronicles 29:23. Ramban thus brought proof to the opinion of those scholars mentioned above, who interpret this verse as containing a hint that the reckoning with Amalek is to be deferred until there will be a king in Israel.

Shabbat Zakhor is the name of the Shabbat before Purim so that the destruction of Amalek will be adjacent to the destruction of Haman, the latter being an Agagite, a descendant of Amalek.

Haman, one of the central characters of the Megillat Esther, was descended from Amalek. The Prophets says in Yeshayahu⁵⁷ that in spite of Bne Israel's suffering, they will prevail. The reason given is that we are HaShem's crowning jewels and chosen nation. In contrast, HaShem's throne will not be complete until the destruction of Amalek. This underscores the fundamental difference between Bne Israel and Amalek. Our existence is defined by HaShem's Divine intervention, whereas Amalek defined his destiny through denying HaShem's Presence. Naturally, this places us at impassable odds with Amalek and his children.

Amalek's goal is the total destruction of Israel. He attempted to destroy Israel in the desert in the days of Moshe. He attempted to destroy Israel in Haman's day. He Attempted to destroy Israel (Mashiach) in the days of Judas. He attempted to destroy them in the days of Hitler, Stalin, and Saddam Hussein. As our Sages teach, there is an Amalek who arises in every generation to destroy Israel.

Ashlamatah: Hos. 10:12 – 11:4 + 10-11

Rashi	Targum
09. ¶ Since the days of Gibeah, you have sinned, O Israel! There they remained; the battle against the haughty did not overtake them in Gibeah.	09. ¶ From the days of Gibeah the people of the house of Israel have sinned. There they arose and rebelled against my Memra, by appointing a king over them, but they were not worthy that the kingship should be established for them in Gibeah. There warriors came against them for slaughter: fathers with sons went up.
10. With My will, I chastised them, and nations shall gather about them, when they bind them to their two eyes.	10. By my Memra I brought punishment on them" and gathered the nations against them: ²⁹ and they exercised dominion over them, as one ties a yoke of oxen to its two rings.
11. And Ephraim is a goaded heifer that loves to thresh, and I passed over her fair neck; I will cause Ephraim to ride, Judah shall plow, Jacob shall break his clods.	11. The congregation of Israel is like a heifer which they teach to plough but it does not learn; she loves to follow her own desires. For I delivered them from the servitude of <u>Egypt</u> ; I removed the strong yoke from their necks; I caused the house of Israel to dwell on the fortified land of the Amorites, conquering before them. As. for those of the house of Judah, I gave them the inheritance which I promised their father Jacob.
12. Sow righteousness for yourselves, <u>reap</u> according to loving-kindness, plow yourselves a plowing, and it is time to seek the Lord, until He comes and instructs you in righteousness.	12. O house of Israel, perform acts of goodness, walk in the path of righteousness, establish/or yourselves instruction in the law. Behold, the prophets say to you at all times, "Return to the service of the Lord." Now he will be revealed and bring righteous deeds for you.
13. You have plowed wickedness, you have reaped injustice, you have eaten fruit of lies, for you have relied on your way, on the abundance of your mighty men.	13. You have devised oppression, you have done wickedness: you have received the punishment for your deeds. because you have trusted in your ways, in your many warriors.

⁵⁷ Yeshayahu (Isaiah) chapter 43

14. And a tumult shall rise in your peoples, and all your fortresses shall be plundered, as the plunder of a peaceful people by an ambush on a day of war; the mother with the children was dashed to pieces.	14. But the tumult of war will arise among your people, and all your fortified cities will be plundered, as the peaceful are plundered in an <u>ambush</u> on the day of battle, when mothers and children are killed.
15. So has Bethel done to you because of the evil of your wickedness; at dawn, the king of Israel has been silenced.	15. This is what the sins you committed in Bethel have brought you, because of the wickedness of your deeds. Finally, at dawn, the king of Israel will be shamed and humiliated.
01. For, when Israel was young, I loved him, and from Egypt I called My son.	01. When Israel was a child, I loved him <i>and brought him near to my <u>worship</u></i> ' and ever since ² Egypt I called <i>them sons</i> . ³ 2
02. The more they called to them, the more they went away from them; to the baalim they would slaughter sacrifices, and to the graven images they would burn incense.	02. I sent my prophets to teach them, but they went astray from them. They sacrifice to the Baals and off er up incenses to images.
03. But I sent to train Ephraim, he took them on his arms, but they did not know that I healed them.	03 I sent My prophets to teach them, but they went astray from them. They sacrifice to the Baals through a messenger sent from Me, led Israel along a right path, carrying them, as ii were, in arms. But they did not know that it was from Me that care had come to them.
04. I drew them with cords of a man, with bands of love, and I was to them like those who lift the yoke on their bridles, and I extended to him the ability to bear.	04. I drew them with a cord of beloved sons, with strong love; and 'my Memra was to them like a good farmer who lightens the burden of the oxen and loosens the bridle. So too when they were in the wilderness, I increased good things for them to eat.
05. He shall not return to the land of Egypt, but Assyria is his king, for they have refused to repent.	05. They will not return to the land of Egypt, but the Assyrian will rule over them, for they refuse to repent.
06. And a sword shall rest in his cities, and it shall destroy his branches, and it shall consume; because of their counsels.	06. The sword will fall upon their cities and slay their warriors and destroy their princes because of the counsels of their advisers.
07. And My people waver whether to return to Me, and to the matter concerning which they call them, together they do not uphold [it].	07. And My people are undecided about returning to My Law, in a grave crisis they meet together, they do not walk erect. is 8.
08. How shall I give you, Ephraim? [How] deliver you, O Israel? How shall I make you as Admah, make you as Zeboyim? My heart is turned within Me, together My remorse has been kindled.	08. How can I hand you over, Ephraim? How can I destroy you, Israel? How can I make you perish like Admah? How can I treat you like Zeboim? The Memra of My covenant confronts Me, all compassion for your fathers is unfolded.
09. I will not execute the kindling of My anger, I will not return to destroy Ephraim, for I am God and not a man. In your midst is the Holy One, and I will not enter a city.	09. I will not execute My fierce anger, My Memra will not turn to destroy the house of Israel. For I am God, and My Memra exists for ever, and My acts are not like those of men of flesh who dwell on the earth. Thus I have decreed that My holy Shekinah will be among you, and I will never exchange Jerusalem for another city.
10. They shall follow the Lord, He shall roar like a lion; for He shall roar, and the children shall hasten from the west.	10. They will follow the worship of the Lord; His Memra will be like a roaring lion; when he roars, the exiles will gather from the west.
11. They shall hasten like a bird from Egypt and like a	11. Like a bird which comes openly so will come those

dove from the land of Assyria; and I will place them in their houses, says the Lord. {S}	who were exiled to the land of Egypt. And like a dove which returns to its dovecot, so will they return who were removed to the land of Assyria. and I will bring them back in peace to their houses, and My Memra will be their support, says the Lord. {S}

Rashi's Commentary on Hos. 10:12 – 11:4 + 10-11

Chapter 10

1 Israel is a vine devoid of fruit fitting for it Israel resembles a vine that casts off all its good fruit. So did they forsake Me, Who is the good and fitting fruit for them.

fruit fitting for it The fruit that is fitting for them and good for them.

When I increased their good, they increased for the altars When I lavished good upon them, they made many calves for the altars. Another explanation

Israel is a plundered vine; the produce of their deeds brought it about to them. וְשִׁנְיָה לֹא פָרִי means 'will avail them' to be plundered, for they made the altars and availed their nation for evil. This is the wording of the Targum.

2 Their heart has parted from Me.

now they shall be desolate. That is the thing that shall demolish (וְעִרְפוּ) thier altars, i.e., it will destroy them. This is an expression similar to (Deut. 21:4) "and they shall dehead (וְעִרְפוּ) "; (Ex. 13: 13) "and you shall behead it (וְעִרְפוּתוֹ)." He will break their neck. Another explanation according to Midrash Aggadah: Peace is great, for, even if Israel worships idols, but there is peace among them, Satan does not bring charges against them, as it is said: (above 4:17) "Ephraim is joined: although he worships idols, let him alone." Strife, however, is hated, as it is said: "Their heart has parted; now they will be guilty." Satan can open his mouth to bring charges. [from unknown Midrashic source]

3 For now when evil befalls them.

they shall say, We have no king, Our king, upon whom we relied, saying, "He will go forth at our head and wil

4 swearing falsely Heb. אָלוֹתֵי שָׁוְא, swearing falsely. אָלוֹת is, in construction, like בָּרַת, a present tense.

forming a covenant with pagan worship. Therefore, judgment of torments and retribution shall spring up upon them.

like hemlock which is a bitter grass, springing up on the furrows of the field. And Jonathan renders:

on the furrows of the field for the iniquity that they move back the boundaries of the field.

the furrows Heb. תְּלִמֵי. The furrow of a plowshare is called תְּלִמָּה. Another explanation:

on the furrows of the field where they erect their altars, as it is said (below 12:12): "like heaps on the furrows of the field." There the judgment for their iniquity shall spring up on them. Another explanation:

swearing falsely Every covenant they form with one another they break.

and...shall spring up like hemlock which springs up on the furrows of the field, which is a bitter grass, so do their judgments spring up and bitterness grows for the poor and needy. Amos, too, says: (6:12) "For you have turned judgment into hemlock."

5 Because of the calves of Beth-aven etc. Because of the retribution destined to befall the calves in Bethel, called Beth-aven in the Book of Joshua (7:2).

shall be frightened Heb. יגרו. Its neighbors who were in Samaria shall be frightened over it. Why? For its people mourn over it, and its priests, who would constantly rejoice over it will not mourn over its glory, for it has been exiled.

6 That too shall be carried off to Assyria This took place in the twelfth year of Ahaz, "And the Lord (sic) aroused the desire of Pul king of Assyria...and they exiled the Reubenites and the Gadites etc." (I Chron. 5:26), and he took the golden calves that were in Bethel and went away, to fulfill what was said: "That too shall be carried off to Assyria." [from Seder Olam ch. 22]

a gift to King Yareb This is Sennacherib.

Ephraim shall take shame Heb. יבשנה. Jeroboam, who was from the tribe of Ephraim, shall take shame for himself, that he erected this calf for a deity.

and Israel shall be ashamed of that counsel that they took counsel to make them, as it is said: (I Kings 12:28) "The king took counsel and made two golden calves."

7 The king of Samaria is silenced Heb. נדמה. The king of Samaria is silenced, and he is like foam on the surface of the water, which is eskou

8 The high places of Aven i.e., the high places of Bethel.

thorns and thistles shall come up on their altars for their worshippers have gone into exile, and no one turns to them anymore.

and they shall say i.e., Israel shall say.

to the mountains, Cover us up lest our enemies see our shame.

9 Since the days of Gibeah, you have sinned, O Israel! Heb. תאטת. This word תאטת is punctuated weakly, since it is of the feminine gender and of the past tense. Comp. (Lev. 25:21) ותפרי, "and it shall produce"; (Gen. 16:8) באת, "have you come"; (Deut. 32:36) ותפרי, "their power is gone." From the days of Gibeah of Benjamin, Israel sinned. Since the incident of the concubine in Gibeah (Jud. 19) took place during the time of Othniel the son of Kenaz, who was the first of the judges, at the time of Cushan-rishathaim, and in whose time the image of Micah existed, and all this we find in Seder Olam (ch. 12).

There they remained They adhered to that trait since then.

the battle...did not overtake them in Gibeah Since the iniquity of idolatry was with them and they were not

concerned about it, they were not victorious in the battle of Gibeah against the Benjaminites. Scripture calls them **בְּנֵי עֲלִיזָה**, lit. sons of haughtiness, who made themselves superior (**עֲלִיזוּנִים**) and did not heed their brethren to deliver the people of Gibeah. Jonathan, however, translates this in reference to their request for a king and their crowning Saul. However this does not appear to me to follow the Hebrew wording. Moreover, the context fits the former interpretation.

10 With My will, I chastised them According to My will, I always chastised them from judge to judge, and I delivered them into the hands of their plunderers.

and nations shall gather about them, when they bind them to their two eyes Since Hosea compares them to a heifer as stated further: "Ephraim is a goaded heifer," he, therefore, compared their chastisement to a cow, which they tire with plowing and they bind it to the yoke of the plowshare, and the pegs of the yoke penetrate it, [i.e., they penetrate the yoke,] one on this side and one on that side, next to the ox's two eyes. And so did Jonathan render: as one hinds a "padna" on its two eyes. "Padna" is a yoke of oxen.

11 And Ephraim is a goaded heifer Heb. **תְּלַמְּדָהּ**, porpojnte in O.F. punctured, wounded in many places with the oxgoad, which is called agojjlon in O.F. i.e., many chastisements have I brought upon her, yet she has not humbled herself, and he always loves to thresh the grain in a place of food and fat, and she did not subject herself to be plowing, i.e., they did not subject themselves to My Torah, but follow the vision of their heart.

that loves Heb. **אֶהְבֵּתִי**. The "yud" is superfluous. Comp. (Gen. 31:39) "stolen by day (**גְּנֵבְתִי**)."

and I passed over her fair neck Therefore, I bring upon them kings who will weaken their strength.

I will cause Ephraim to ride, Judah shall plow etc. If you wish that I would cause Ephraim to ride upon the nations, Judah shall plow, and Jacob **יִשְׁעֵד**, shall break his clods with a plowing of good deeds, as Hosea explains and says: plow yourselves a plowing etc.

12 Sow righteousness for yourselves But you have plowed wickedness etc.; therefore, a tumult shall rise in your people.

plow yourselves a plowing Engage in the Torah and from there you will learn to go on the good way, to overpower temptation, like a person who plows the field to turn over the roots of grasses which sap the strength of the grain in the summer many days prior to sowing, and you shall set aside a time to seek the Lord, i.e., for the study of the Torah.

until He comes and instructs you in righteousness When you toil in it, He will give you to understand to let you know its secrets with righteousness. Another explanation:

Plow yourselves a plowing Do good deeds before oppression comes upon you, and that will cause for you that your prayer will be accepted in time of necessity, and then it will be a time fit for you to seek the Holy One, blessed he He, for all your necessities, for then your cry will be heard, and He will cast down (**יִרֶה**) charity to you; i.e., He will rain down charity to you. Comp. (Ex. 15:3) "He cast (**יִרֶה**) into the sea."

13 you have eaten fruit of lies You have received the retribution for your deeds.

14 And a tumult shall rise in your peoples i.e., a voice shouting, "Flee! Flee!"

as the plunder of a peaceful people by an ambush Like plunderers who come upon a tranquil people suddenly

with an ambush, for they did not beware of them to flee from before them, and they plunder everything.

an ambush Heb. בֵּית־אֲרִבָּאֵל. Jonathan renders: a place of ambush (בֵּית־מֶאֲרִב), and the "aleph" "lamed" are superfluous. Comp. יִזְרְעֵאל, which is not the name of a city, e.g., (above 2:24) "And they shall answer Jezreel," and he called it with the expression of a name. Here, too, he called it as a sort of name. In this manner, Menahem (Machbereth Menahem p. 34) classified it, but Dunash (Teshuvoth Dunash p. 49) interprets it as a placename.

was dashed to pieces Heb. רִטְּשָׁה, split. Comp. (Isa. 13:18) "shall dash (תִּרְטֹטְשָׁנָא) youths"; (ibid. v. 16) "and their babes shall be dashed (וְיִרְטְשִׁוּ)." Another explanation of רִטְּשָׁה is "abandoned," like בְּטָשָׁה.

15 So has Bethel done to you The calf in Bethel has brought about all this retribution upon you.

the evil of your wickedness Heb. , lit. the evil of your evil. Because of the evil of your wickedness, the sins of your evil intention.

at dawn the king of Israel has been silenced Heb. נִדְמָה נִדְמָה. He has sunk into a deep sleep as though it were night; i.e. he has no strength. Now why has all this come about? For when Israel was young, devoid of all good, I loved him.

Chapter 11

1 and from Egypt I called My son through My prophets to cleave to My Torah. But what did they do?.

2 The more they called to them, the more they went away from them As much as the prophets call to teach them the good way, so did they turn their backs to run away from them and they would slaughter sacrifices to the baalim. It is customary for Scripture to speak in this manner. Comp. (above 4:7) "The more they have increased, the more they have sinned against Me"; (Ex. 1:12) "And the more they afflicted them, the more they increased."

3 But I sent to train Ephraim, he took them etc. I sent a leader before them who would train them gently.

he took them on his arms This is Moses, concerning whom it is stated (Num. 11:12): "As the nursing father carries the sucking child." The form תִּרְגַּלְתִּי is like הִרְגַּלְתִּי, I trained, or accustomed, and there is no similar form in Scripture.

but they did not know that I healed them They, in fact, knew, but they trod with their heels; they pretended not to know. The Aggadah in the Midrash of Rabbi Tanhuma (Gen. 48:1) expounds it in reference to the sons of Joseph. When he brought them before Jacob to bless them, Jacob perceived wicked men destined to come from Ephraim, viz. Jeroboam and Ahab, and the Holy Spirit left him, "and he said: Who are these?" Joseph prayed for mercy, and the Holy Spirit rested on Jacob and he blessed them. This is the meaning of: And I trained My spirit upon Jacob for Ephraim's benefit, and he took them on his arms.

4 with cords of a man I constantly drew them with tender cords with which a man draws his son; i.e., drawing mercifully. Jonathan, too, rendered it in this manner.

and I was to them like those who lift the yoke on their bridles I.e., like the good farmers who lift the yoke with their hands through bridles to lighten it for the cow that is plowing. So was I with them in every trouble, to make it lighter for them. Another explanation:

like those who lift the yoke on their bridles Like the farmers who lift the yoke off the neck of the cow or the ox by

lengthening the peg upon which the yoke is placed, to lighten it for the plowing cow. So was I with them in every trouble to make it lighter for them. So did Jonathan render it: like a good farmer [who makes it lighter for the shoulders of the oxen and lengthens their bridles.]

on their bridles Heb. אוֹכֵל, an expression of a stake of an alley.

and I extended to him the ability to bear I extended him the strength to bear the yoke of the torments. Jonathan renders: referring to His supplying them food in the desert.

5 He shall not return to the land of Egypt I promised him (Ex. 14:13): "you shall no longer continue to see them etc." Now what did it avail? Against his will, Assyria is his king. They sinned and brought about that they should be vassals to Assyria since they refused to repent.

6 And a sword shall rest in his cities Heb. וְחָלָה, and a sword shall rest in his cities.

and it shall destroy his branches, and it shall consume And it shall destroy his mighty men and consume them. [after Targum Jonathan]

because of their counsels (all these came upon them.) The word מִמַּעֲצוֹתֵיהֶם is punctuated by two accents: it contains a tipcha and it contains a silluk (sof passuk), since it is a clause by itself. Comp. (Lev. 21:4) לְהַחֲלוֹ, "for him to become profaned," of the verse commencing, "A husband shall not contaminate himself." Similarly, (Ex. 30:31) לְדֹרֹתֵיכֶם, "to your generations," of the verse dealing with the holy anointing oil.

7 And My people waver whether to return to Me When the prophets teach them to return to Me, they are in doubt whether to return or not to return; it is with difficulty that they return to Me.

and to the matter concerning which they call them, together they do not uphold it And to the matter concerning which the prophets call them, together My people will not uphold it and will not agree to do it. Some explain -וְאֶל- יְקִרְאוּהוּ עַל יְקִרְאוּהוּ to mean: Harsh happenings shall befall them. The word וְאֶל means the same as (Gen. 31:29) "My hand has power (לְאֵל)," [and the word עַל means the same as עֲלִילוֹת, deeds (Kara). But this is not so since אֶל is vowelized with a "pattah." [i.e. with a "segol," called "pattah katan" by the early grammarians.] Were אֶל a noun, it would be vowelized with a "tseireh," [i.e., אֵל]. Jonathan, however, renders: A harsh happening will befall them. He interprets וְאֶל as an expression of harshness, but it appears to me that I have interpreted it properly.

together they do not uphold [it] [Jonathan renders:] Together they shall not walk erect.

8 deliver you Heb. אֶמְגֶנְךָ. Comp. (Gen. 14:20) "Who delivered (מִגֶּן) your adversaries."

My remorse has been kindled Heb. נִכְרְמוּ, are heated. This is an Aramaic expression. Comp. (Lam. 5:10) "Our skin is heated (נִכְרְמוּ) like an oven."

9 I will not return from My good word, which I said. (Lev. 26:44) "I have not rejected them nor have I abhorred them," to destroy Ephraim.

for I am God Who keeps His favorable word, and I do not retract the good.

I will not enter a city i.e., another city. I have already promised to cause My Shechinah to rest in your midst in Jerusalem, and I will never again cause it to rest on another city. Others explain it as an expression of hatred. Comp. (I Sam. 28:16) "And has become your adversary (וַיְהִי עָרֶךְ)"

10 He shall roar like a lion He will yet roar to them like a lion that they leave the exile and follow Him.

and the children shall hasten from the west And the exiles shall be gathered from the west. [from Jonathan]

In The School of the Prophets Hos. 10:12 – 11:4 + 10-11 By: Hakham Dr. Yosef ben Haggai

The most important verbal tally for this week between the Torah and the Ashlamatah is by means of the Hebrew term: “קצר” (Qatsar) – “to reap” or “to cut down”. Thus:

Debarim (Deut.) 24:19 –

יט כי תקצר קצירך בשדה ושכחת עמר בשדה, לא תשוב לקחתו-- לגר ליתום ולאלמנה, יהיה: למען
יברכה יהוה אלהיך, בכל מעשה ידיך.

“When you reap [תקצר **Tiq'tsor**] your harvest in your field, and has forgotten a sheaf in the field, you will not go back to fetch it; it will be for the stranger, for the fatherless, and for the widow; that the LORD your God may bless you in all the work of your hands.”

Hoshea (Hos) 10:12 –

יב זרעו לכם לצדקה קצרו לפי-חסד, נירו לכם ניר; ועת, לדרוש את-יהוה, עד-יבוא, וירא צדק לכם.

“Sow [זרעו **Zir'u**] to yourselves according to righteousness [לצדקה **Litsedaqah**], reap [קצר **Qitseru**] according to mercy [חסד **Chessed**], break up your fallow ground; for it is time to seek the LORD, till He come and cause righteousness to rain upon you.”

The statement in Debarim 24:19 is essentially practical and in the Peshat, however the statement in the Prophet Hoshea is obviously figurative or allegorical – i.e. Remez. What the Torah is teaching us here, is that if we are generous “to the stranger, to the fatherless, and to the widow” **“That the LORD you God may bless you in all the work of your hands.”** That is, if we want our work to be of top quality, if we want to be respected for the quality of our work, if we want G-d, most blessed be He to generously be payed for our work, when we get paid we must immediately remember the most poor and vulnerable in our community to see to their needs.

The Prophet clarifies this point further, he says that when doing our work we must do it in righteousness, and we must further remind ourselves that what we are doing is to enable us to give Tsedaqah (sustaining Torah teaching and the poor in our community, and not as a mere commandment, but as an attempt to imitate G-d Who bestows Chessed (mercy) to all of his creatures! And if we tire ourselves in producing quality of work, we do so, to support our family, and G-d's greatly loved ones – I.e, Torah Scholars, the stranger, the fatherless, and the widow that G-d, most blessed be He, will bless us in all the works of our hands,” and as the prophet says – “He will cause righteousness to rain upon us.”

Verbal Tallies

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

Debarim (Deuteronomy) 24:19 – 25:19

Tehillim (Psalms) 136:1-26

Hoshea (Hosea) 10:12 – 11:4 + 10-11

Mk 15:40-41, Lk 23:49, Jam. 4:7-10

The verbal tallies between the Torah and the Psalms are:

LORD - יהוה, Strong's number 03068.

God - אלהים, Strong's number 0430.

Hand - יד, Strong's number 03027.

The verbal tallies between the Torah and the Ashlamatah are:

Cuttest down / Reap - קצר, Strong's number 07114.

Fetch / Taking - לקח, Strong's number 03947.

LORD - יהוה, Strong's number 03068.

Debarim (Deuteronomy) 24:19 When thou **cuttest down <07114> (8799)** thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to **fetch <03947> (8800)** it: it shall be for the stranger, for the fatherless, and for the widow: that the **LORD <03068>** thy **God <0430>** may bless thee in all the work of thine **hands <03027>**.

Tehillim (Psalms) 136:1 O give thanks unto the **LORD <03068>**; for he is good: for his mercy endureth for ever.

Tehillim (Psalms) 136:2 O give thanks unto the **God <0430>** of **gods <0430>**: for his mercy endureth for ever.

Hoshea (Hosea) 10:12 Sow to yourselves in righteousness, **reap <07114> (8798)** in mercy; break up your fallow ground: for it is time to seek the **LORD <03068>**, till he come and rain righteousness upon you.

Hoshea (Hosea) 11:3 I taught Ephraim also to go, **taking <03947> (8800)** them by their arms; but they knew not that I healed them.

Hebrew:

Hebrew	English	Torah Reading Deut. 24:19 – 25:19	Psalms 136:1-26	Ashlamatah Hos 10:12 – 11:4 + 10-11
אָחַר	again, afterward, rear	Deut. 24:20 Deut. 24:21 Deut. 25:18		Hos. 11:10
אֱלֹהִים	God	Deut. 24:19 Deut. 25:15 Deut. 25:16 Deut. 25:18 Deut. 25:19	Ps. 136:2	
אָרֶץ	land, earth, ground	Deut. 24:22 Deut. 25:19	Ps. 136:6 Ps. 136:21	Hos. 11:11
בֹּא	go, come	Deut. 25:5		Hos. 10:12
בֵּית	house	Deut. 25:9 Deut. 25:10 Deut. 25:14		Hos. 11:11
בְּכוֹר	firstborn	Deut. 25:6	Ps. 136:10	
בֵּן	deserves, son, children	Deut. 25:2 Deut. 25:5		Hos. 10:14 Hos. 11:1

Hebrew	English	Torah Reading Deut. 24:19 – 25:19	Psalms 136:1-26	Ashlamatah Hos 10:12 – 11:4 + 10-11 Hos. 11:10
גָּדוֹל	heave, great, high	Deut. 25:13 Deut. 25:14	Ps. 136:4 Ps. 136:7 Ps. 136:17	
דֶּרֶךְ	way	Deut. 25:17 Deut. 25:18		Hos. 10:13
זָכַר	remember	Deut. 24:22 Deut. 25:17	Ps. 136:23	
זְרוּעַ	arm		Ps. 136:12	Hos. 11:3
חַסֵּד	mercy	Ps. 136:1 Ps. 136:2 Ps. 136:3 Ps. 136:4 Ps. 136:5 Ps. 136:6 Ps. 136:7 Ps. 136:8 Ps. 136:9 Ps. 136:10 Ps. 136:11 Ps. 136:12 Ps. 136:13 Ps. 136:14 Ps. 136:15 Ps. 136:16 Ps. 136:17 Ps. 136:18 Ps. 136:19 Ps. 136:20 Ps. 136:21 Ps. 136:22 Ps. 136:23 Ps. 136:24 Ps. 136:25 Ps. 136:26	Hos. 10:12	
יָד	hands	Deut. 24:19 Deut. 25:11	Ps. 136:12	
יְהוָה	LORD	Deut. 24:19 Deut. 25:15 Deut. 25:16 Deut. 25:19	Ps. 136:1	Hos. 10:12 Hos. 11:10 Hos. 11:11
יוֹם	day	Deut. 25:15	Ps. 136:8	Hos. 10:14
יָלַךְ	led, walk		Ps. 136:16	Hos. 11:10
יָם	sea		Ps. 136:13 Ps. 136:15	Hos. 11:10
יָצָא	coming, brought out	Deut. 25:17	Ps. 136:11	
יָשָׁב	dwelt	Deut. 25:5		Hos. 11:11
יִשְׂרָאֵל	Israel	Deut. 25:6 Deut. 25:7 Deut. 25:10	Ps. 136:11 Ps. 136:14 Ps. 136:22	Hos. 10:15 Hos. 11:1
לָקַח	get, got, take, took	Deut. 24:19 Deut. 25:5 Deut. 25:7 Deut. 25:8		Hos. 11:3
מַלְכֵי	kings		Ps. 136:17 Ps. 136:18 Ps. 136:19 Ps. 136:20	Hos. 10:15
מִצְרַיִם	Egypt	Deut. 24:22 Deut. 25:17	Ps. 136:10	Hos. 11:1 Hos. 11:11

Hebrew	English	Torah Reading Deut. 24:19 – 25:19	Psalms 136:1-26	Ashlamatah Hos 10:12 – 11:4 + 10-11
נחלה	inheritance	Deut. 25:19	Ps. 136:21 Ps. 136:22	
נטה	outstretched		Ps. 136:12	Hos. 11:4
נכה	beaten, blows, struck	Deut. 25:2 Deut. 25:3 Deut. 25:11	Ps. 136:10 Ps. 136:17	
נתן	giving, give, gave	Deut. 25:15 Deut. 25:19	Ps. 136:21 Ps. 136:25	
עבד	slave, servant	Deut. 24:22	Ps. 136:22	
עול	unrighteously, iniquity	Deut. 25:16		Hos. 10:13
עם	people		Ps. 136:16	Hos. 10:14
עשה	do,did, done, make, made	Deut. 24:22 Deut. 25:9 Deut. 25:16 Deut. 25:17	Ps. 136:4 Ps. 136:5 Ps. 136:7	Hos. 10:15
פנים	presence, face	Deut. 25:2 Deut. 25:9		Hos. 10:15 Hos. 11:2
צדק	just, righteous	Deut. 25:15		Hos. 10:12
קים	succeed, rise, stand	Deut. 25:6 Deut. 25:7		Hos. 10:14
קצר	reap	Deut. 24:19		Hos. 10:12 Hos. 10:13
קרא	call	Deut. 25:8 Deut. 25:10		Hos. 11:1 Hos. 11:2
שמים	heaven	Deut. 25:19	Ps. 136:5 Ps. 136:26	

Greek:

GREEK	ENGLISH	Torah Reading Torah Deut. 24:19 – 25:19	Psalms Psalms 136:1-26	Ashlamatah Ashlamatah Hos 10:12 – 11:4 + 10-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:40-41	Tosefta of Luke Lk 23:49	Remes/Gemara of Acts/Romans and James Jam. 4:7-10
ἀντίστημι	opposed, resist	Deu 25:18					Jas. 4:7
ἀποκρίνομαι	answered, responding	Deu 25:9			Mk. 14:40		
ἐκεῖνος	women, woman, wife	Deu 25:5 Deu 25:7 Deu 25:9 Deu 25:11			Mar 15:40	Lk. 23:49	
δίκαιος	just, righteous	Deu 25:1 Deu 25:15					
ἐγγίζω	near	Deu 25:5					Jas. 4:8
ἔπω	said, say	Deu 25:8					
ἔρχομαι	came, come			Hos 10:12	Mk. 14:41		
ἡμερα	day	Deut. 25:15	Ps. 136:8	Hos. 10:14			
θεος	God	Deut. 24:19 Deut. 25:15 Deut. 25:16 Deut. 25:18 Deut. 25:19	Ps. 136:2				Jas. 4:7 Jas. 4:8
ἵστημι	standing, stood	Deu 25:8		Hos 10:9		Lk. 23:49	
κύριος	LORD	Deut. 24:19 Deut. 25:15 Deut. 25:16 Deut. 25:19	Ps. 136:1	Hos. 10:12 Hos. 11:10 Hos. 11:11			Jas. 4:10

λαός	people		Ps.136:16	Hos. 10:14			
λέγω	saying, says			Hos 11:11	Mk. 14:41		
μέσος	midst		Psa136:11 Psa136:14				
μήτηρ	mother			Hos 10:14	Mk 15:40		
τέκνον	children			Hos 10:14 Hos 11:1 Hos 11:10			
ὕδωρ / ὕδατος	waters		Psa 136:6				
χείρ	hands	Deut. 24:19 Deut. 25:11	Ps.136:12		Mk. 14:41		Jas. 4:8

NAZAREAN TALMUD

SIDRA OF "D'BARIM (DEUT.) 24:1 – 25:1"

"KHI TIQ'TSOR" - "WHEN YOU REAP"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S
TOSEFTA - LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

¶ And all of those who he made to stand and those knew of him, and the women who had accompanied him from Galilee who saw these things, stood and watched from a distance.

¶ Now there were also (some) women watching from a distance, among whom were Miriam Migdalah, and Miriam the mother of Ya'aqov the younger and Yosi, and Shlomit. When he was in Galil, they used to follow him (Yeshua) and minister to him served as the deaconesses for Yeshua;⁵⁸ and there were many other (women) who came up to Yerushalayim with him.

SCHOOL OF HAKHAM YA'AQOB'S REMES

7 Therefore, subject⁵⁹ yourself to God. Resist the slanderer⁶⁰ stand firm against him,⁶¹ and he will flee from you. 8 Draw near⁶² to God and He will come close to you. Cleanse your hands⁶³ sinners;⁶⁴ [realize that you are guilty of infidelity] you are double minded with divided interests⁶⁵ and purify your hearts of your spiritual adultery.⁶⁶ 9 be deeply penitent and mourn, even weep over your infidelity. Let your laughter be turned to mourning and your laughter to dejection and heartfelt shame for your sins. 10 Humble yourselves in the presence of the LORD, and He will exalt you.

⁵⁸ Yesod (Foundation) – Violet Virtue: Emet (Truth/Honesty) Ministry: Parnas [Pastor] (Female – hidden). Here we have the women who serve in the Pastoral office of the Ten men of the Congregation. These women were not simple table waiters. They served to carry out the administrative duties associated with the woman's role in the Esnoga (Synagogue).

⁵⁹ Come near to G-d. Likewise the context may be interpreted to "be under G-d's control or submit to the Kingdom of G-d.

⁶⁰ Slandorous function of the Yetser HaRa. διάβολος is used here but it does not mean "the Devil" as is held in Christian theology. The "devil" is a slanderer (liar). This is a single aspect of διάβολος (Yetser HaRa) who uses any tactic to accomplish his goal.

⁶¹ Cf. "The Lockman Foundation - Amplified Bible, LBLA, and NBLH Bibles." The Lockman Foundation. James 4.7

⁶² The level of closeness that is depicted in ἐγγίζω eggízō; is equal to the acts of intimacy between husband and wife. This is a call to become intimately associate and connected to G-d as an act of fidelity. This can also be translated as "Draw G-d near" and He will come close to you. "Draw near" is poetic language for being close, intimately close to someone. This is associated with the word "korban."

⁶³ Ritually wash your hands.

⁶⁴ Those who are devoted to sin. We might say that the "sinner" is devoted to a secular Gentile life. Whereas the "elevation" of hands is a commitment to G-d's service (*abodah*). This is a practice that originated with the P'rushim. The called upon men and women to be Priests and priestesses in their home and in their daily interactions with others. This is also why the P'rushim had "*chaverim*" a fellowship with others who were like-minded. This allowed them to have a measure of peace in their daily interactions. Hakham Ya'aqob a staunch P'rush (singular of P'rushim – Pharisee/s) here can be referring to cleansing and elevation of hands before bread. This would sit well with the current Torah Seder. That the P'rushim ritually washed their hands is evidence that the Priesthood was defunct. But we must also note that the Kohanim did not live a life of ritual purity all the time. The Kohanim were scheduled in 24 courses that would serve

⁶⁵ *wavering, uncertain, doubting*: Thayer, J. H. (1889). A Greek-English lexicon of the New Testament: being Grimm's Wilke's Clavis Novi Testamenti (p. 153). New York: Harper & Brothers.

⁶⁶ Zondervan, *Amplified Reading Bible, Leathersoft, Brown*. James 4.8

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

Deut. 24:19 – 25:19	Psa. 136:1-26	Hos 10:12 – 11:4 + 10-11	Mk 15:40-41	Lk 23:49	Jam. 4:7-10
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

ADAM, WHERE ARE YOU?

Gen 3:7-10 **And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together and made themselves girdles** (to camouflage themselves in the Garden). **And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the Adam and his wife (Chavah) hid themselves amongst the trees of the garden** from the presence of the LORD God. **And the LORD God called unto the man, and said unto him: "Where are you?" And he said: "I heard Your voice in the garden, and I was afraid, because I was naked; and I hid myself."**

This question is neither ambiguous nor cursory. This question strikes at the very core of our Torah reading⁶⁷ and associated materials including the Nazarean Codicil. Adam and Chavah, having eaten from the tree of knowledge of good and evil, used the leaves of the trees to try to camouflage themselves from the Presence of G-d while hiding among the trees of the Garden.

Hakham Tsefet's shift in topic from the last pericope is expeditious and highly noticeable. This sandwich mechanism is designed to capture attention. While Bultmann⁶⁸ and others would suggest that, this piece was added later, is a section of "isolated tradition." We must affirm that this piece of text is vital to the continuous flow of materials related to the Torah Seder, as we will here now show. Mordechai's (Mark) present pericope is staged with five characters.

- Miriam Migdalah
- Miriam the Mother of Ya'akov and Yosi
- Ya'akov the small
- Yosi (little Yoseph)
- Shlomit

While the mention of the men, Ya'akov and Yosi are undoubtedly important to the materials at hand, however, Hakham Tsefet, through his Sofer (scribe) Mordechai (Mark) makes the focal point of the present pericope the women. Of course, the million-dollar question is why?

Butler⁶⁹ points out three characteristics from the present materials

1. loyalty
2. labor
3. leaders

⁶⁷ The Torah Seder speaks of "women" in the opening section of the Seder. Furthermore, the Torah speaks of the Levirate Marriage which is also insuring that the woman is taken care of if her husband dies.

⁶⁸ Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 773

⁶⁹ Butler, J. G. (2008). *Analytical Bible Expositor, Matthew to Mark* (Vol. 10). Clinton, Iowa: LBC Publications. p. 763

We will add that they were also “followers” of Yeshua. The Greek word ἠκολούθουν (ἀκολουθέω *akoloutheo*) in present context means to follow the halakhic norms taught by Yeshua and the House of Hillel.⁷⁰ Donahue notes that the more formal use of this word is “disciple” (talmid).⁷¹ Therefore, the “women” are not just “women.” These women are a part of Yeshua’s talmidim, be it perhaps, less “formal” for a woman to be considered a talmid. Nevertheless, this would make sense because halakhic teachings affect the whole household.

NAMES PLACES AND TITLES

Contemporary scholars fumble over the materials suggesting addition and manipulation.⁷² Furthermore, they are perplexed as to why the text mentions ONLY specific women. This approach to Markan text is so amazing that I am puzzled.

When a piece of text, such as our present pericope is stripped of appropriate hermeneutic the next best hermeneutic is conjecture. While I am certain that a “conjectured hermeneutic” is not a legitimate hermeneutic, when reading these “scholars,” we end with more conjecture than fact. Simple context and logic serves to tell these “scholars” that they should be trying to locate the “missing link.” So long as the “missing link” (Triennial Torah Reading Lectionary and four levels of Rabbinic hermeneutics) remains hidden to them, they will NEVER see the real Yeshua.

Mordechai (Mark) makes a double mention of the name “Miriam” (Mary).⁷³

Mar 15:⁴⁰ Now there were also (some) women watching from a distance, among whom were Miriam Migdalah, and Miriam the mother of...

This red flag tells me that when we read the Torah Seder and related materials that we should be looking for Miriam (Mary). And, low-and-behold here she is in contiguous reading to the present place and position in the Torah reading schedule

D'barim 24:8 Be cautious regarding the lesion of tzara'ath, to observe meticulously and you shall according to all that the Levite priests instruct you; as I have commanded them, [so shall you] observe to do. ⁹ Remember what the Lord, your God, did to Miriam on the way, when you went out of Egypt.

This solves the question of “later additions” and “isolated traditions.” Furthermore, the present little pericope of Mordechai (Mark) demands connection with the present Torah Seder. Or, should we say that this little parenthetical pericope teaches us that the materials of the Nazarean Codicil MUST be read within the framework of the Triennial Torah Lectionary.⁷⁴ The confused scholars relegate these women to a role that they cannot occupy during Biblical times. They make the women “witnesses” to the events, which took place at various stages of

⁷⁰ We must maintain that Yeshua followed and contributed to the teachings of the House (School) of Hillel. Therefore, we assert that Yeshua’s followers (talmidim, talmidot in this case) conducted themselves according to the halakhic norms of Hillel. And, we must acknowledge the fact that these practices are located in the Nazarean Codicil and the Oral teachings of the Mishnah and Gemarah.

⁷¹ Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 449

⁷² Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 773

⁷³ While there are those scholars that do not believe that the title Mary should be translated into the Hebrew, “Miriam” the Greek New Testament uses the transliteration **Μαριάμ** *Mariam* for Mary. Cf. Luk. 1:30

⁷⁴ We have stated “Triennial Torah Lectionary” because even if the reading cycle was only annual, we would still have this piece of Mark connected with this piece of the Torah reading cycle. However, we believe that the present pericope is one of those pericopes that offers strong evidence for the Triennial Torah reading cycle.

Yeshua's life. Unfortunately, this type of scholarship has its root in replacement or displacement theology. Women were never "witnesses" within Jewish circles. This is not to misplace trust or say that women were not trustworthy. G-d forbid, that anyone should believe that such a thing were the case! Rather, women served in other aspects of "ministry" without risking to be exposed as an inaccurate witness and its consequent shame and possible punishment. This is one of the greatest acts of betrayal committed against the women of our present era.

If the women are not diminished to the role of witnesses, why does Mark mention these women? Again, the answer lays in the mention of **Miriam**.

MIRIAM

Mordechai's (Mark) mention of Miriam is rooted in the fact that she is mentioned parenthetically in the recent Torah Portion as noted above. However, we must ask the question, what relationship do the two women named Miriam in our present pericope have in common with Miriam the sister of Moshe Rabbenu?

The above-cited passage from D'barim 24:8-9 tells us, "be cautious regarding the lesion of tzara'ath." In the next sentence we are told, "Remember what the Lord, your God, did to **Miriam** on the way, when you went out of Egypt." What is it that we are to remember about Miriam when we went out of Egypt?

Numbers 12:1-2 And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman. ² And they said: 'Has the LORD indeed spoken only with Moses? Has He not spoken also with us?' And the LORD heard it. ^{JPS}

We will not rehearse the entire story here for the sake of time and space. "Miriam spoke against Moses." The Sages have reviewed these materials and determined that Miriam technically did not speak Lashon Hara. Her crime is in elevating herself to the same level of prophecy with Moshe her brother. Miriam failed to recognize that her brother Moshe had ascended to the highest level of prophecy. Miriam also being a prophetess, failed to realize that her level could never match the level of Moshe Rabbenu. Consequently, we see a form of negative speech resulting in G-d's punishment of Miriam with the skin disease of "tzara'ath" which put her in a state of ritual impurity.⁷⁵

Moshe prayed for the healing of his sister Miriam as recorded...

Num 12:13-15 And Moses cried unto the LORD, saying: "Heal her now, O God, I beseech You." ¹⁴ And the LORD said unto Moses: "If her father had but spit in her face, should she not hide in shame seven days? Let her be shut up without the camp seven days, and after that she will be brought in again." ¹⁵ And Miriam was shut up without the camp seven days; and the people journeyed not until Miriam was brought in again.

Miriam paralyzed the B'ne Yisrael until she served her penance. However, in similar fashion the "spies" sent to spy out Eretz Yisrael brought back an evil report. Again, this "evil report," a form of lashon hara paralyzed the B'ne Yisrael. The B'ne Yisrael were doomed to wander in the wilderness for 40 years. The Sages tell us that the report of the spies occurred on the 9th of Av.⁷⁶ These events set in motion the subsequent chain of events that has plagued the B'ne Yisrael to this day.

However, we are told that the B'ne Yisrael waited for Miriam. Why were the B'ne Yisrael subjected to this period of immobility?

⁷⁵ See Remes Commentary below.

⁷⁶ m. Taanit 4:6

Exodus 2:1-4 And there went a man of the house of Levi, and took to wife a daughter of Levi. ² And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months. ³ And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. ⁴ **And his sister (Miriam) stood afar off**, to know what would be done to him.

Even though G-d punished Miriam for her speech against Moshe, she merited the delay of the B'ne Yisrael. This is because she waited and watched to make sure that her infant brother Moshe would be safe when he was placed in the river Nile. She, like Adam, camouflaged herself in the reeds of the river to assure the safety of her brother Moshe Rabbenu. While Adam hides because of sin, Miriam hides for the sake of Heaven. Herein we have the parallels between the Torah Seder and Mordechai (Mark).

Mar 15:⁴⁰ Now there were also (some) women watching from a distance, among whom were Miriam Migdalah, and Miriam the mother of...

Exodus 2:4 And his sister (Miriam) stood afar off, to know what would be done to him.

Midrash Rabbah Shemot 1:22 AND HIS SISTER STOOD AFAR OFF (II. 4). Why did Miriam stand afar off? R. Amram in the name of Rab said: Because **Miriam prophesied**, "My mother is destined to give birth to a son who will save Israel;"

PERORATION

Therefore, the present pericope is NOT about women witnesses or any such silliness. It is about remembering Miriam, the sister of Moshe and women issues with regard to marriage and livelihood. Likewise, we draw the context for Mordechai (Mark) from the Torah Seder. In the previous pericope, Hakham Tsefet through his Sofer (scribe) Mordechai (Mark) teaches us to speak positively when speaking about a Tsaddiq.⁷⁷ The statement is reinforced here with the reflection of Miriam. The Ramban sees this "remembrance" as a positive mitzvah.⁷⁸ By making this mitzvah a positive Mitzvah (commandment) we are forced to "remember Miriam" in a way that teaches us the extreme importance of NOT speaking Lashon Hara (evil, slanderous speech) especially against a Tsaddiq (Hakham).

Without delving in to Remes, we can easily see the connection of Hakham Shaul's Letter to the Congregation at Rome and its connections to Mordechai (Mark) and the Torah Seder.

COMMENTARY TO HAKHAM YA'AQOB SCHOOL OF REMES

Ya'aqob connects to the Torah Seder through the verbal tally of the word "hand."⁷⁹ D'barim speaks of the "work of the hands." Hakham Ya'aqob's mention of the hands has to do with hands that are defiled because of sin. As we have pointed out the "sinners" refers to the works of those who follow pagan Gentile practices. This can be a new convert or someone who is considering conversion. However, it would appear that the hands have been defiled through Pagan Gentile practices. This then is most likely a new convert or someone who is not devoting

⁷⁷ Cf. Mark 15:39

⁷⁸ Ramban. (2008). *The Torah; with Ramban's Commentary Translated, Annotated, and Elucidated*, (Vol.5 Sefer D'barim). Artscroll Series, Mesorah Publications Ltd. p. 613

⁷⁹ Cf. D'barim 24:19

the proper amount of time in Torah study and following secular activities contrary to wholesome activities that lift the community.

LANGUAGE OF RITUAL PURITY

The language of Hakham Ya'aqob is that of ritual purity. Hakham Ya'aqob addresses a practice of the P'rushim. This, as we have recently taught should be easily understood as the Nazareans were also P'rushim. The Rambam in Mishneh Torah teaches us that we must wash our hands before you eat bread.

M.T. Ch.6.1 When one eats that kind of bread, the blessing for which is "Who bring forth bread from the earth", he must wash his hands before and after the meal. Even if it is unconsecrated bread and his hands are free from dirt and he is not aware of any uncleanness attaching to them, he should not eat till he has washed his hands. Similarly, any food that is dipped in liquids requires previous washing of the hands.⁸⁰

The Talmud teaches ...

b. Hul. 107b Abbaye comments on the discussion. He says **that washing hands on the Day of Atonement is on account of the evil spirit that clings to unwashed hands**, but, once the hands have been washed in the morning, there is no further need to wash them when about to feed others.

The language of the Talmud here is allegorical. The "spirit" that clings to the hands is none other than the Yetser HaRa. His use of the hands is often divided (doubleminded) serving the body without restraint. being doubleminded is having to wrestle with the Yetser Hara. The Yetser HaRa has its place in the composite of man. But it must never be in absolute control. Thus, the allegorical infidelity of the Yetser HaRa is equated with practice of secular pagan worship which is carried out against the will of G-d.

The House of Hillel holds that one must not separate the washing of the hands from the start of the meal. Or one must wash hands, ritually before eating bread.

There is a practice of washing hands apart from the Priesthood originated with the P'rushim. They called upon men and women to be Priests and priestesses in their home and in their daily interactions with others. This is also why the P'rushim had "chaverim" a fellowship with others who were like-minded. This allowed them to have a measure of peace in their daily interactions. Hakham Ya'aqob a staunch P'rush (singular of P'rushim – Pharisee/s) here can be referring to cleansing and elevation of hands before bread. This would sit well with the current Torah Seder. That the P'rushim ritually washed their hands is evidence that the Priesthood was defunct. But we must also note that the Kohanim did not live a life of ritual purity all the time. It is common knowledge that the Kohanim were to wash before service to G-d. Yet once the Kohen washed his hands and feet he usually would not wash until he had eaten his portion from the altar. This meant that he is in bloody garments if he did not wash again. The Torah mandates that the Kohen must wash three times in the work of service, he must first wash in the full mikveh. Then before service he would wash his hands and feet. Upon completion he would wash again before leaving.

This routine is observed during the two weeks' time that the Kohen was in service. King David mandated 24 courses of Kohanim.⁸¹ These Priests served two weeks out of the year. During the time when they were not in service they did not follow a solid regime of ritual purity. The Soferim of the P'rushim noted this practice and saw that the Kohen was in G-d's service from morning to evening. Thus the P'rushim saw the secular activities that they handled during the day. For them they saw the vital part of washing hands before eating. The Priest washed

⁸⁰ Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Berakhot, Hilchot Milah*. Moznaim Publishing, n.d. p. 100 – 101

⁸¹ II Chron. 2.34

his hands before eating. This evolved into the practice among the P'rushim of washing their hands before eating bread. This may result in several "hand washings" throughout the day. The P'rushim likened this to the day of Atonement when the Kohan Gadol would wash five times in that day.

The Jew, (P'rushim)⁸² trained to wash his hands before prayer, before eating, and on numerous other occasions, appears to have been comparatively immune from certain pestilential ravages like the Black Death.⁸³

The "cleanliness of the P'rushim and Nazareans was associated with immunity from "satan" the adversary. This seems to be what Hakham Ya'aqob is saying. Thus, the ritual washing of hands is to separate the Holy from the mundane much in the same vein as touching the Mezuzah when we enter the Esnoga. We acknowledge that we have entered a holy domain for the sake of Prayer and service. The P'rushim made such distinctions through washing hands as well. The study on ritual immersions and washings is a subject that was very dear to the Nazareans of the first century. It is not true that Yeshua's talmidim did not wash their hands before eating. The difference between the House of Hillel and Shammai is evident in that the Shammaites would have accused anyone from the School of Hillel for not washing their hands, specifically in the same way that they, the Shammaites did. The situation is resolved in that today we follow the rules of the house of Hillel in these matters.⁸⁴

אמן ואמן סלה

Questions for Understanding and Reflection

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
2. In Shemot 2:4 we read: "**And his sister (Miriam) stood afar off**, to know what would be done to him." And in Mark 15:39, we read: "**Now there were also (some) women watching from a distance, among whom were Miriam Migdalah, and Miriam the mother of Ya'aqov the younger and Yosi, and Shlomit.**" For what purpose were these three women "watching from a distance"?
3. In your opinion what is the prophetic statement for this week?

Blessing After Torah Study

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

⁸² My explanation

⁸³ Finkelstein, Louis. *The Pharisees: The Sociological Background of Their Faith*. Third Edition, Second Impression edition. Jewish Pub. Society, 1966. p. 273

⁸⁴ For a more in depth look at hand washings and Sephardic practices see ... Amar, Rabbi Reuven. *Sephardic Kitzur Shulchan Aruch ~ English*. Translated by E. Perkal. Yerushalayim: n/a, 2007. See also Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Berakhot, Hilchot Milah*. Moznaim Publishing, n.d.

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

Next Sabbath:

“ **Shabbat “V’hayah Khi-Tavo” - “Then it will be, when you enter”** ”

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָיָה, כִּי-תָבוֹא		Saturday Afternoon
“V’hayah Khi-Tavo”	Reader 1 – D’barim 26:1-4	Reader 1 – D’barim 28:1-3
“Then it will be, when you enter”	Reader 2 – D’barim 26:5-11	Reader 2- D’barim 38:4-6
“Y sucederá que cuando entres”	Reader 3 – D’barim 26:12-15	Reader 3- D’barim 28:7-9
D’barim (Deut.) 26:1 – 27:26	Reader 4 – D’barim 26:16-19	
	Reader 5 – D’barim 27:1-3	Monday & Thursday Mornings
Psalms 137:1- 138:8	Reader 6 – D’barim 37:4-10	Reader 1 – D’barim 28:1-3
Ashlam.: Ezek 44:30 – 45:8	Reader 7 – D’barim 27:11-26	Reader 2- D’barim 38:4-6
	Maftir – D’barim 27:24-26	Reader 3- D’barim 28:7-9
N.C.: Mark 15:42-47; Lk. 23:50-56; James 4:11-12	Ezek 44:30 – 45:8	

Shalom Shabbat!

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