

Esnoga Bet Emunah

6970 Axis St. SE
Lacey, WA 98513
United States of America
© 2019

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
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<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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 20, 5779 – Jan. 25/26, 2019	Fourth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

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

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

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

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

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

We pray for HE Adon David Cox ben Noach, the father of HE Giberet Sarai bat Sarah, who is having blackout spells and the doctors don't know what is causing it. He is 80 and already has Parkinsonism (a Parkinson-like disease). **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal HE Adon David Cox ben Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul.

Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

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

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

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob ben Abraham at the hearing on the 5th of February, amen ve amen!

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 "V'hayah Im-Shamo'a" - " Now it will be, [if] diligently"

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָיָה, אִם-שָׁמוּעַ		Saturday Afternoon
"V'hayah Im-Shamo'a"	Reader 1 – D'barim 28:1-3	Reader 1 – D'barim 29:9-14
"Now it will be, [if] diligently"	Reader 2 – D'barim 28:4-6	Reader 2- D'barim 29:9-14
"Y sucederá [que si] diligentemente"	Reader 3 – D'barim 28:7-0	Reader 3- D'barim 29:9-14
D'barim (Deut.) 28:1 – 29:8	Reader 4 – D'barim 28:19-11	
	Reader 5 – D'barim 28:12-69	Monday & Thursday Mornings
Psalms 139:1-24	Reader 6 – D'barim 29:1-3	Reader 1 – D'barim 29:9-14
Ashlam.: Is 55:2-11	Reader 7 – D'barim 29:4-8	Reader 2- D'barim 29:9-14
	Maftir – D'barim 29:6-8	Reader 3- D'barim 29:9-14
N.C.: Mark 16:1-8; Lk. 24:1-8; James 4:13-17	Is 55:2-11	

Summary of the Torah Seder – D'barim (Deut.) 28:1 – 29:8

- The Blessings and the Warnings
 - o The Blessings: Deut. 28:1-4
 - o The Warnings: Deut. 28:15-68
- Superscription: Deut. 28:69
- Repentance Will Bring Return From Exile: Deut. 29:1-8

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. 109-145.

**Rashi & Targum Pseudo Jonathan
for: D'barim (Deut.) 28:1 – 29:8**

RASHI	TARGUM PSEUDO-JONATHAN
1. And it will be if you obey the Lord, your God, to observe to fulfill all His commandments which I command you this day, the Lord, your God, will place you supreme above all the nations of the earth.	1. And it will be, if you will diligently hearken to the Word of the LORD your God, to observe and perform all the commandments which I command you this day, that the LORD your God will set you on high, and exalt you above all the nations of the earth;
2. And all these blessings will come upon you and cleave to you, if you obey the Lord, your God.	2. and all these blessings will come upon you, and abide with you, for that you will have hearkened to the LORD your God.

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3. You shall be blessed in the city, and you shall be blessed in the field.	3. Blessed will you be in the city, and blessed in the field.
4. Blessed will be the fruit of your womb, the fruit of your soil, the fruit of your livestock, the offspring of your cattle, and the flocks of your sheep.	4. Blessed will be the offspring of your womb, the fruits of your ground, the oxen of your herd, and the flocks of your sheep.
5. Blessed will be your basket and your kneading bowl.	5. Blessed will be the basket of your first fruits, and the first cakes of your flour. JERUSALEM: Blessed will you be in the baskets of your first fruits, and in your wheaten cakes.
6. You shall be blessed when you come, and you shall be blessed when you depart.	6. Blessed will you be in your coming in to your houses of instruction, and blessed will you be when you go out to your affairs. JERUSALEM: Blessed will you be when you go in to your houses of instruction, and blessed when you go out of them.
7. The Lord will cause your enemies who rise up against you, to be beaten before you; they will come out against you in one direction, but they will flee from you in seven directions.	7. The Word of the LORD will cause your enemies who rise up against you to hurt you, to be broken before you. By one way they will come out to fight against you, but seven ways they will be dispersed, fleeing before you.
8. The Lord will order the blessing to be with you in your granaries, and in every one of your endeavors, and He will bless you in the land which the Lord, your God, is giving you.	8. The LORD will command the blessing upon you in your treasuries, and on all that you put your hands unto, and will bless you in the land which the LORD your God gives you.
9. The Lord will establish you as His holy people as He swore to you, if you observe the commandments of the Lord, your God, and walk in His ways.	9. The Word of the LORD will establish you to be a holy people before Him, as He has said unto you, when you keep the commandments of the LORD your God, and walk in the ways that are right before Him.
10. Then all the peoples of the earth will see that the name of the Lord is called upon you, and they will fear you.	10. And all the nations of the earth will see that the Name is written by (His own) appointment on the Tephillin that are upon you, and will be afraid of you.
11. And the Lord will grant you good surplus in the fruit of your womb, in the fruit of your livestock, and in the fruit of your soil, on the land which the Lord swore to your forefathers, to give you.	11. And the Word of the LORD will make you to abound in good, in the offspring of your womb, and the increase of your cattle, and in the fruit of your ground, in the land which the LORD has promised to your fathers.
12. The Lord will open up for you His good treasury, the heaven, to give your land ?ts rain in its [right] time, and to bless everything you do. And you will lend many nations, but you will not [need to] borrow.	12. Four keys are in the hand of the LORD of all the world, which He has not delivered into the hands of any secondary power: the key of life, and of the tombs, and of food, and of rain; and thus did Mosheh the prophet speak: "The LORD will open to you His good treasure which is with Him in the heavens, and will give you the rain of your land in its season; the early in Marchesvan, and the latter in Nisan; and will bless you in all the works of your hands; and you will lend to many peoples, but will have no need to borrow.
13. And the Lord will set you at the head, and not at	13. And the Word of the LORD will appoint you to be

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the tail, and you will be only at the top, and you will not be at the bottom, if you obey the commandments of the Lord, your God, which I am commanding you this day, to observe to fulfill [them].	kings and not subjects, and to be ennobled and not abased, when you have hearkened to the commandments of the LORD your God which I command you this day to keep and perform.
14. And you shall not turn right or left from all of the words I am commanding you this day, to follow other deities to worship them.	14. Decline not from any of these words that I teach you today either to the right or the left, in walking after the idols of the Gentiles to serve them."
15. And it will be, if you do not obey the Lord, your God, to observe to fulfill all His commandments and statutes which I am commanding you this day, that all these curses will come upon you and overtake you.	15. When Mosheh the prophet began to pronounce the words of threatening the earth trembled, the heavens were moved, the sun and moon were darkened, the stars withdrew their beams, the fathers of the world cried from their sepulchres, while all creatures were silent, the very trees waved not their branches. The fathers of the world answered and said, Woe to our children should they sin, and bring these maledictions upon them; for how will they bear them? Lest destruction be executed on them, and no merit of ours protect, and there be no man to stand and intercede on their behalf! Then fell the Bath-Kol from the high heavens, and said, Fear not, fathers of the world; if the merit of all generations should fail, yours will not; and the covenant which I have confirmed with you will not be annulled, but will (still) overshadow them. Mosheh the prophet answered and said, Whomsoever I threaten I threaten conditionally, saying, If you hearken not to the Word of the LORD your God in neither observing nor doing all my commandments and statutes which I command you this day, then will all these maledictions come upon and cleave unto you.
16. You shall be cursed in the city, and you shall be cursed in the field.	16. Accursed will you be in the city and in the field.
17. Cursed will be your [food] basket and your kneading bowl.	17. Accursed will be the basket of your first fruits, and the first cakes of your flour.
18. Cursed will be the fruit of your womb, the fruit of your soil, the fruit of your livestock, those born from your cattle and the flock of your sheep.	18. Accursed the children of your wombs, the fruits of your ground, the oxen of your herds, and the sheep of your flocks.
19. You shall be cursed when you come, and you shall be cursed when you depart.	19. Accursed will you be in your going into the houses of your theatres, and the places of your public shows, to make void the words of the Law; and accursed will you be in your coming out to your worldly affairs.
20. The Lord will send the curse of shortages, confusion, and turmoil upon you, in every one of your endeavors which you undertake, until it destroys you and until you quickly vanish, because of your evil deeds in forsaking Me.	20. The Word of the LORD will send forth curses among you to curse your wealth, and confusion to confound your prosperity, and vexation with all that you put your hands to do, until He has undone you, and you perish soon on account of the wickedness of your doings when you have forsaken My worship.
21. The Lord will make pestilence cleave to you, until it	21. The Word of the LORD will make the pestilence to

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has exterminated you from upon the land, to which you are coming, to possess it.	cleave to you, to consume you from off the land which you are going to inherit.
22. The Lord will strike you with consumption, fever, illnesses with burning fevers, a disease which causes unquenchable thirst, with the sword, with blast, and with yellowing, and they will pursue you until you perish.	22. The Word of the LORD will smite you with abscess and inflammation, and fire in the bones that will burn up the marrow, and with fearful imaginations in the thoughts of the heart; and with the naked sword, and with blasting, and the jaundice of Macedonia, which will follow you to your beds, until you are destroyed.
23. And your skies above you will be [like] copper, and the earth below you [like] iron.	23. And the heavens above you will be as brass which sweats, but that will not yield you any dew or rain; and the ground under you be as iron which sweats not. nor makes green the trees, nor yields spices, fruits, nor herbs.
24. The Lord will turn the rain of your land into powder and dust, raining down upon you from the heavens until you are destroyed.	24. After the rain which comes down on the earth, the LORD will send a wind that will drive dust and ashes upon the herbage of your fields; and calamity will fall upon you from the heavens, until you are consumed.
25. The Lord will cause you to be broken before your enemy: you will come out against them in one direction, but you will flee from them in seven directions. And you will become a terrifying [example] to all the kingdoms on earth.	25. The Word of the LORD will cause you to be broken before your enemies: by one way you will go out to battle, but by seven ways will you flee confounded before them, to become an execration in all the kingdoms of the earth.
26. Your corpse will be food for all birds of the heaven and for the beasts of the earth, and no one will frighten them [away].	26. And your carcasses will be cast out to be meat for all the fowls of the sky, and for the beasts of the earth, and no one will scare them away from your corpses. JERUSALEM: And no one will drive them away.
27. The Lord will strike you with the boils of Egypt, with hemorrhoids, with oozing sores, and with dry lesions, from which you will be unable to be cured.	27. And the Word of the LORD will smite you with the ulcers with which the Mizraee were smitten, and with hemorrhoids that blind the sight, and with blotches, and with erysipelas, from which you will not be able to be healed. JERUSALEM: The Word of the LORD will smite you with the ulcer of Mizraim, and with hemorrhoids, and with the blotch, and with scurvy, which cannot be healed.
28. The Lord will strike you with insanity, with blindness, and with bewilderment.	28. The Word of the LORD will smite you with fearfulness which bewilders the brain, and with blindness and stupor of heart.
29. You will grope at midday, as the blind man gropes in the dark, and you will be unsuccessful in your ways. You will be only oppressed and robbed all the days, and no one will save [you].	29. And you will seek good counsel for enlargement from your adversities, but there will be none among you to show the truth, so that you will grope in darkness like the blind who have none passing by the road to see how to direct them in the way; nor will you prosper in your ways, but be oppressed and afflicted all the days, without any to deliver.
30. You will betroth a woman, but another man will lie with her. You will build a house, but you will not live in it. You will plant a vineyard, but you will not redeem it[s	30. You will betroth a wife, but another man will have her; you will build a house, but not dwell in it; you will plant a vineyard, but not make it common.

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fruits].	
31. Your ox will be slaughtered before your eyes, but you will not eat from it. Your donkey will be snatched right in front of you, and it will not return to you. Your flock will be given over to your enemies, and you will have no savior.	31. Your oxen will be killed, you looking on, but without eating of them; your asses will be taken away from before you, but they will not be returned; your sheep will be delivered over to your enemies, and there will for you be no deliverance;
32. Your sons and daughters will be given over to another people, and your eyes will see [this] and long for them all day long, but you will be powerless.	32. your sons and daughters will be given up to another people, and your eyes see it, and grow dim because of them from day to day; and in your hand will be no good work by which you may prevail in prayer before the LORD your Father who is in heaven, that He may save you. JERUSALEM: Your sons and daughters will be delivered unto another people, while your eyes behold and fail on account of them all the day; nor will you have the good works to give satisfaction unto God, that He might redeem you.
33. A people unknown to you will eat up the fruit of your soil and [the result of] all your toil. You will be only wronged and crushed all the days.	33. The fruitage of your ground, and of all your labor, will a people whom you have not known devour, and you will be oppressed and trodden down all the days.
34. You will go insane from the vision before your eyes that you will behold.	34. And you will be maddened by the vengeance, and shaken by the sight of your eyes that you will see.
35. The Lord will strike you on the knees and on the legs with a terrible skin eruption from which you will be unable to be cured; [it will eventually cover you] from the sole of your foot to the top of your head.	35. The Word of the LORD will smite you with a sore ulcer in the knees, because you bent (them) in the matter of the transgression; and in the legs, by which you ran into it; for if you be not converted to the Law you cannot be saved , but will be beaten by it from the sole of your feet unto the crown of your head.
36. The Lord will lead you and your king whom you will have established over you, to a nation unknown to you or your fathers; and there, you will serve other deities [made] of wood and stone.	36. The LORD will make you and your king whom you may set over you to go away among a people that neither you nor your fathers have known; and you will carry tribute to peoples who worship idols of wood and stone.
37. And you will become an [object of] astonishment, an example, and a topic of discussion, among all the peoples to whom the Lord will lead you.	37. And if the thought of your heart be to worship their idols, you will be for astonishment, for proverbs and tales, among the sons of the Gentiles where the LORD will have scattered you.
38. You will take much seed out to the field, yet you will gather in little, for the locusts will finish it.	38. You will carry much seed into the field, but gather in little, for the locust will eat it. JERUSALEM: You will carry out, but collect little, for the locust will devour it.
39. You will plant vineyards and work [them], but you will neither drink of [their] wine, or gather [the grapes], because the worms will devour them.	39. You will plant vineyards and till them, but will not drink the wine nor press out the vintage, because the worm will have consumed it.
40. You will have olive trees throughout all your boundaries, but you will not anoint with [their] oil, because your olive trees will drop off.	40. You will have olive trees in all your borders, but will not be anointed with oil, for your olive trees will fail. JERUSALEM: But with oil you will not be anointed, for

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	the bloom of your olive trees will be destroyed.
41. You will bear sons and daughters, but you will not have them, because they will go into captivity.	41. You will beget sons and daughters, but they will yield you no advantage, for they will go into captivity.
42. All your trees and all the fruit of your soil the cicada will make destitute.	42. All the trees and fruits of your land the locusts will destroy. JERUSALEM: Robbers will take possession of the trees and the fruits of your land.
43. The stranger who is among you will arise above you, higher and higher, while you will descend lower and lower.	43. The uncircumcised who dwells among you will rise above you with ascension upon ascension, but you will go downwards by descent after descent.
44. He will lend to you, but you will not lend to him. He will be at the head, while you will be at the tail.	44. He will lend to you, but you will not lend to him; he will be the master, and you the servant.
45. All these curses will befall you, pursuing you and overtaking you to destroy you because you did not obey the Lord, your God, to observe His commandments and statutes which He commanded you.	45. And all of these curses will come upon you, and will follow and cleave to you until you have perished, because you would not hearken to the Word of the LORD your God, to observe His commandments and statutes which He had commanded you.
46. And they will be as a sign and a wonder, upon you and your offspring, forever,	46. And they will be upon you for signs and portents, and upon your children forever;
47. because you did not serve the Lord, your God, with happiness and with gladness of heart, when [you had an] abundance of everything.	47. for that you would not serve before the LORD your God cheerfully, with rightness/ generosity of heart for the abundance of all good.
48. Therefore, you will serve your enemies, whom the Lord will send against you, [when you are] in famine, thirst, destitution, and lacking everything, and he will place an iron yoke upon your neck, until he has destroyed you.	48. But you will serve your enemies whom the Word of the LORD will send against you, in hunger, thirst, nakedness, and the lack of every good; and they will put an iron yoke upon your necks until it has worn you away.
49. The Lord will bring upon you a nation from afar, from the end of the earth, as the eagle swoops down, a nation whose language you will not understand,	49. The Word of the LORD will cause a people to fly upon you from afar, from the ends of the earth, swift as an eagle flies; a people whose language you will not understand;
50. a brazen nation, which will not respect the elderly, nor show favor to the young.	50. a people hard in visage, who will not respect the old nor have pity on the young. JERUSALEM: A people hard in visage, who will not respect the aged nor have mercy on the children.
51. They will devour the fruit of your livestock and the fruit of your soil, to destroy you. They will not leave over anything for you of the grain, wine, oil, offspring of your cattle or flocks of your sheep, until they annihilate you.	51. And they will consume the increase of your cattle and the fruit of your ground till you are wasted away; for they will leave you neither corn, oil, wine, herds, nor flocks, until the time that they have destroyed you.
52. And they will besiege you in all your cities, until your high and fortified walls in which you trust come down, throughout all your land. And they will besiege you in all your cities throughout all your land, which the Lord, your God, has given you.	52. And they will shut you up in your cities until they have demolished your high walls whereby you trusted to be saved in all your land; for they will besiege you in all your cities, in the whole land which the LORD your God gave you.
53. And during the siege and the desperation which your enemies will bring upon you, you will eat the fruit	53. And the children of your wombs will be consumed; for you will eat them in the famine, even the flesh of

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of your womb, the flesh of your sons and daughters, whom the Lord, your God, gave you.	your sons and daughters, whom the LORD your God did give you, by reason of the anguish and oppression wherewith your enemies will oppress you.
54. The most tender and delicate man among you, will begrudge his own brother and the wife of his embrace and the rest of his children, whom he will leave over,	54. The man who is gentle and refined among you will look with evil eyes upon his brother, and the wife who reposes on his bosom, and upon the rest of his children who remain. JERUSALEM: The man who is gentle and most tender among you will look with evil eyes upon his brother, and on the wife of his youth, and on the rest of his children who remain.
55. of giving any one of them of the flesh of his children that he is eating, because not a thing will remain for him in the siege and in the desperation which your enemies will bring upon you, in all your cities.	55. He will not give to one of them of the flesh of his children which he eats, because nothing remains to him in the anguish and straitness with which I will straiten you in all your cities.
56. The most tender and delicate woman among you, who would not venture to set her foot upon the ground, because of delicateness and tenderness, will begrudge the husband of her embrace and her own son and daughter,	56. She who is delicate and luxurious among you, who has not ventured to put the sole of her foot upon the ground from tenderness and delicacy, will look with evil eyes upon the husband of her bosom, upon her son and her daughter, JERUSALEM: She who is tender and delicate among you, who has not attempted to walk with her feet upon the ground from delicacy and tenderness, will look with evil eyes on the husband of her youth, and on her son and her daughter.
57. and the infants who emerge from between her legs, and her own children whom she will bear, for she will eat them in secret, in destitution, in the siege and the desperation which your enemies will inflict upon you, in your cities.	57. and the offspring she has borne; for she will eat them in secret, through the lack of all things, by reason of the anguish and oppression with which your enemies will oppress you in your cities.
58. If you do not observe to fulfill all the words of this Torah, which are written in this scroll, to fear this glorious and awesome name, the Lord, your God,	58. If you observe not to perform all the commandments of this Law written in this book, to reverence this glorious and fearful Name, The LORD your God,
59. Then the Lord [will bring upon] you and your offspring uniquely [horrible] plagues, terrible and unyielding plagues, and evil and unyielding sicknesses.	59. the Word of the LORD will hide the Holy Spirit from you , when the plagues come upon you and your children, great and continuous plagues which will not leave you, and grievous and continual evils that will grow old upon your bodies;
60. And He will bring back upon you all the diseases of Egypt which you dreaded, and they will cling to you.	60. and will turn upon you all the woes which were sent upon the Mizraee before which you were afraid, and they will cleave to you;
61. Also, the Lord will bring upon you every disease and plague which is not written in this Torah scroll, to destroy you.	61. and evils also that are not written in the book of this Law will the Word of the LORD stir up against you until you are consumed.
62. And you will remain few in number, whereas you were once as numerous as the stars of the heavens	62. And you who were as the stars of heaven for multitude will be left a few people, because you

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because you did not obey the Lord, your God.	hearkened not to the Word of the LORD your God.
63. And it will be, just as the Lord rejoiced over you to do good for you and to increase you, so will the Lord cause to rejoice over you to annihilate you and to destroy you. And you will be uprooted from the land which you enter therein, to possess it.	63. And as the Word of the LORD rejoiced over you to do you good, and to multiply you, so will He rejoice (in sending) against you strange nations to destroy and make you desolate, and you will be uprooted from the land which you are going to possess.
64. And the Lord will scatter you among all the nations, from one end of the earth to the other, and there you will serve other deities unknown to you or your forefathers, [deities of] wood and stone.	64. And the LORD will disperse you among all nations, from one end of the earth to the other, and you will be tributaries to the worshippers of idols of wood and stone which neither you nor your fathers have known.
65. And among those nations, you will not be calm, nor will your foot find rest. There, the Lord will give you a trembling heart, dashed hopes, and a depressed soul.	65. And if your mind be divided to worship their idols, He will send (that) between you and those nations that you will have no repose or rest for the sole of your feet, and will give you there a fearful heart which darkens the eyes and wears out the soul.
66. And your life will hang in suspense before you. You will be in fear night and day, and you will not believe in your life.	66. And your life will be in suspense; you will be in dread day and night, and have no assurance of your life.
67. In the morning, you will say, "If only it were evening!" and in the evening, you will say, "If only it were morning!" because of the fear in your heart which you will experience and because of the sights that you will behold.	67. In the morning you will say, O that it were evening! for afflictions will make the hours of the day longer before you; and at evening you will say, O that it were morning! for afflictions will make the hours of the night longer before you, because of the terror of your heart; for you will be in stupor by a vision of your eyes, which you will see for punishment, and be terrified.
68. And the Lord will bring you back to Egypt in ships, through the way about which I had said to you, You will never see it again. And there, you will seek to be sold to your enemies for slaves and handmaids, but there will be no buyer.	68. And the Word of the LORD will bring you captive to Mizraim in ships through the Sea of Suph, by the way you passed over, of which I said to you, No more will you see it. And there will you be sold to your enemies, at the beginning for a dear price, as artificers, and afterward at a cheap price, as servants and handmaids, until you be worthless and (be consigned) to no-priced labor, and there be none who will take you. JERUSALEM: And the Word of the LORD will cause you to return into Mizraim in galleys, by the way of which I said to you, You will see it no more.
69. These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.	69. These are the words of the covenant which the LORD commanded Mosheh to ratify with the children of Israel in the land of Moab, besides that covenant which He ratified with them at Horeb.
1. And Moses called all of Israel and said to them, "You have seen all that the Lord did before your very eyes in the land of Egypt, to Pharaoh, to all his servants, and to all his land;	1. And Mosheh called to all Israel, and said to them: You have seen all the plagues which the Word of the LORD wrought in the land of Mizraim on Pharaoh and all his servants, and all the inhabitants of that land;
2. the great trials which your very eyes beheld and those great signs and wonders.	2. those great temptations, signs, and wonders which you saw with your eyes.

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3. Yet until this day, the Lord has not given you a heart to know, eyes to see and ears to hear.	3. And the Word of the LORD has given you a heart not to forget, but to understand; eyes, not to blink, but to see; ears, not to be stopped, but to listen with: yet you have forgotten the Law with your heart, and have blinked with your eyes, and have stopped your ears, unto the time of this day.
4. I led you through the desert for forty years [during which time] your garments did not wear out from upon you, nor did your shoes wear out from upon your feet.	4. And I have led you forty years in the wilderness; your garments have not become old upon your bodies, nor your shoes worn away from your feet.
5. You neither ate bread, nor drank new wine or old wine, in order that you would know that I am the Lord, your God.	5. You have not eaten leavened bread, nor drunk wine new or old; and My Law has been diligently delivered in your schools, that you might be occupied therein, and you might know that I am the LORD your God.
6. And then you arrived at this place. And Sihon, the king of Heshbon, and Og, the king of Bashan, came out towards us in battle, and we smote them.	6. And you came to this place; and Sihon king of Heshbon and Og king of Mathnan came out to meet us in battle array, and we smote them,
7. And we took their land, and we gave it as an inheritance to the Reubenites, the Gadites, and to the half tribe of Manasseh.	7. and subdued their land, and gave it for an inheritance to the tribe of Reuben, Gad, and the half tribe of Menasheh.
8. And you shall observe the words of this covenant and fulfill them, in order that you will succeed in all that you do.	8. Keep, therefore, the words of this covenant and perform it, that you may have prosperity in all that you do. JERUSALEM: And you will keep the words of this covenant and perform them that you may prosper in all that you do.

Rashi's Commentary on D'barim (Deut.) 28:1 – 29:8

Chapter 28

4 the offspring of your cattle Heb. שְׂגֵר אֶלְפִיךָ, the young which are born from your cattle, [that is,] which the animal sends forth (מִשְׁגֵּרָת) from its womb.

and the flocks of your sheep Heb. וְעִשְׂתָּרוֹת צֹאֲנֶךָ [This expression is to be understood] as it is rendered by the Targum [Onkelos]: “וְעִדְרֵי עֹבֶךָ, and the flocks of your sheep.” Our Rabbis, however, said: Why are [sheep] עִשְׂתָּרוֹת? Because they enrich (מְעִשִּׁירוֹת) their owners (Chul. 84b) and maintain them, as עִשְׂתָּרוֹת, which are strong rocks.

5 Blessed will be your basket Your fruits. Another explanation of טַבָּאָךָ: liquids which you strain through baskets [used as strainers].

and your kneading bowl Heb. וְנִשְׂאָרְךָ Something dry, which remains (נִשְׂאָר) in the receptacle and does not flow through. [This interpretation follows the latter interpretation in the above Rashi. According to the former interpretation, this means simply “your kneading bowl.”

6 Blessed will you be when you come, and blessed will you be when you depart May your departure from the

world be as free of sin as was your entry into the world.-[B.M. 107a]

7 but they will flee from you in seven directions Such is the way of those who flee out of fear: they scatter in all directions.

20 the curse of shortages Heb. הַמְאָרָה, "shortage," similar to "צָרַעַת מִמְאָרָת" "a lesion which causes loss [to the person stricken with it]" (Lev.13:51).

confusion Heb. הַמְהוּמָה [Rendered by Onkelos as שְׁגוּשָׁא, meaning] confusion, the sound of panic.

22 consumption Heb. בְּשִׁחָפָת [a disease] whereby one's flesh wastes away and swells.

fever Heb. מַבְקָדָח as in the expression "For a fire burns (קִדְחָה) in My nose" (Deut. 32:22). [In this context, the term refers to] the feverish "fire" of the sick, malevei in Old French, which means intense heat.

illnesses with burning fevers Heb. מַבְדִּילָה feverish heat, more intense than קִדְחָת. [All] these [terms listed in these verses, refer to] various types of diseases.

a disease which causes unquenchable thirst Heb. וּבְחֶרֶר. This is a disease which heats up inside the body, causing him [the patient] to suffer continuous thirst for water, esardement in Old French, parching fever, as in the expressions: "and my bones dried out (תָּרָה) from the heat" (Job. 30:30), and "The bellows is heated (נָחַר) from the fire" (Jer. 6:29).

and with the sword He will bring [hostile] armies upon you.

with blast, and with yellowing Diseases of the grain in the field.

blast Heb. שְׂדָפוֹן, an easterly wind, hasled in Old French, [meaning that the east wind causes the grain to be blasted].

yellowing Heb. יָרֵקוֹן, drought, whereby the surface of the grain pales and turns yellow, chaume (?) in Old French.

until you perish Heb. עַד אֲבָדָךְ. [This phrase could be misconstrued to mean: "until you become lost" by God and found by others. Therefore, Rashi cites] the Targum [which] renders the phrase as: עַד דְּתֵיבָךְ, "until you perish," meaning, "you will perish, of your own accord."

23 And your skies above you will be [like] copper These curses [proclaimed here at Mount Ebal] were pronounced by Moses himself [albeit through divine inspiration], whereas those [curses] made at Mount Sinai (Lev. 26:14-39) Moses pronounced from the mouth of the Holy One, Blessed is He (Meg. 31b). This is demonstrated by the verses themselves: The verse there says, "But if you will not listen to me" (Lev. 26:14), and, "And if you regard Me as coincidence" (26:21), [all referring to God in the first person]. Here, however, the verse says, "obey the Lord, your God" (verse 15)," The Lord will make... " (verse 21), and " The Lord will strike you" (verse 22) [all referring to God in the third person, demonstrating that Moses is speaking]. Moses made his curses milder [than those at Mount Sinai], for he expressed them in the singular form [as if spoken to an individual]. Furthermore, in this curse [in our verse here], Moses made his milder [than the corresponding curse at Mount Sinai by God], for in the first curses [in Lev.], God said, "[And I shall make] your skies like iron, and your earth like copper" (Lev. 26:19), [meaning that] that the skies will not sweat [i.e., be moist], just as iron does not sweat; consequently, there will be drought in the world. But the earth will sweat, just as copper sweats, thereby causing its fruits to rot. Here, however, Scripture says, "Your skies...copper, and your earth...iron." [This means] that the

skies will sweat [i.e., be moist], and thus, even though they will not pour down rain, there will not be a consuming drought in the world. Also, [this means that] the earth will not sweat, just as iron does not sweat; thus, the fruits will not rot (Torath Kohanim 26:28). [Although the curse here contains these milder elements as explained,] it is, nevertheless, a curse, for whether it [the earth] is like copper or whether it is like iron, it will not produce fruit. And similarly, the skies [whether they become like copper or iron] will not pour down rain.

24 [The Lord will turn] the rain of your land into powder and dust [How do these two opposites coincide, rain and dust? The Talmud answers] (Ta'anith 3b): "[The text is referring to] a wind which follows the rain." Rain will fall, but insufficiently; moreover, there will not even be enough rain to cause the dust to settle. Then, a wind will come and raise the dust and cover the vegetation [sprouting] from the seeds, which are still moist from the water. [The dust] will adhere to them, forming [a layer of] mud, [which] will dry up [on the vegetation], causing it to rot. [This, then, is the meaning of the curse: "The Lord will turn the rain of your land into powder and dust."]

25 a terrifying [example] [an example of] fear (אִימָה) and trembling (זַיַע) . [This means that] anyone who hears about your plagues, will "tremble in fear (יָזַעוּ) ," saying: "Woe to us! Let this not befall us, in the way in which it has befallen these [people]!"

27 The boils of Egypt This was a very severe [lesion]: it was moist on the inside and dry on the outside, as taught in tractate Bech. (41a).

oozing sores [This means] wet boils.

dry lesions [This means] boils dry as shards.

28 and with bewilderment Heb. וּבְתַמְהוֹן לֵב, lit. "clogging of the heart," estordison in Old French.

29 oppressed Heb. עָשׂוּק, you will experience controversy regarding everything you do.

30 will lie with her Heb. וַיִּשְׁגַּלְנָהּ. [This word stems] from the root שָׁגַל, meaning a פְּלִגְשָׁט [which refers to a wife without a Jewish marriage contract, i.e., a concubine. Nevertheless,] Scripture euphemizes the term [by having it read as וַיִּשְׁכַּבְּנָהּ instead], thus [giving it] a more delicate implication. This is [like] a modification made by scribes.- [see Meg.. 25b; and compare Rashi on Gen. 18:22]

redeem it[s fruits] Heb. תְּחַלְּלוּ. [This is referring to the fruits of a tree, which must not be used for the first three years of the tree's life. Then, the fruits of the fourth year take on holy status and are taken to Jerusalem to be eaten. If it is too difficult to take them to Jerusalem, they are redeemed with money, which is, in turn, taken to Jerusalem, where food is purchased for it. Here, then, the curse means that the person will plant his vineyard, but will not live to redeem it] in the fourth year to eat its fruits.

32 and long for them Heb. וְנִכְלֹת אַלְיָהֶם. [Meaning: Your eyes] will longingly look out for the return [of your children], but they will not return. The expression וַיִּיָּחַזְקוּ refers to a hope which never materializes.

37 an object of astonishment Heb. לְשִׂמָּה. [This word is] similar to תַּמְהוֹן [meaning, astonishment], estordison in Old French. [Thus, the meaning here is:] whoever sees you will be astonished about you.

an example When some terrible trouble befalls a person, [people] will say: "This is like the trouble that happened to so-and-so."

and a topic of discussion Heb. וְלִשְׁנֵינָהּ. An expression similar to "And you will teach them (וְיִשְׁנַנְתֶּם) " (Deut. 6:7)

[... and speak of them. That is, people] will speak about you. The Targum [Onkelos] renders this [word] in the same way, [namely:] וּלְשׁוֹעֵי, [which is similar to] וְאִשְׁתְּעֵי, [meaning to talk].

38 will finish it Heb. יִהְיֶה לְכֹל [meaning that the locusts] will completely destroy it. And because [the root מִסַּח means to finish, the locust] is [also] called הַסִּיל [see e.g., Joel 1:4], for it completely destroys everything [in its path].- [Yerushalmi Ta'anith 3:6]

40 will drop off [Meaning, the olive tree] will shed its fruit. This is similar to the verb, “and the iron flew off [or slipped off] (וַיִּשָּׁל) ” (Deut. 19:5).

42 the cicada will make destitute [The word יִירַשׁ stems from the word רָשׁ, which means destitute or devoid. Thus, the verse here means that] the locusts will cause the tree to be devoid of fruit. [Therefore,] יִירַשׁ [has the meaning of] יַעֲבִיר, “making it destitute.”

the cicada Heb. הַצִּלְצַל, a [particular] species of locust [which makes a loud sound (צִלְצִיל)]. Now, [the word יִירַשׁ] must not be understood as denoting יְרוּשָׁה, “inheritance,” for in that case, the Scripture would have written: יִירַשׁ [i.e., with a different vocalization. Similarly,] it should not be understood to mean הוֹרְשָׁה, “driving out” for in that case, Scripture would have written: יוֹרִישׁ. [Rather, the word means “to make destitute, devoid,” as explained above.]

47 when [you had an] abundance of everything when you still had all good things.

49 as the eagle swoops down i.e., suddenly and successfully. The horses [of this enemy nation] will run swiftly.

whose language you will not understand Heb. תִּשְׁמַע. [Literally, “You will not hear his language,” i.e.,] you will not recognize its language. [We find a similar expression in Scripture:] “you understand (תִּשְׁמַע) a dream, to interpret it” (Gen. 41:15). Also, “[but they did not know] that Joseph understood (נִשְׁמַע) ” (Gen. 42:23), entendre in Old French, to understand.

52 until your... walls come down [The הִרְדִּית here is [an expression of רָדַי וְכַבּוּשׁ] subjugation and conquest.

53 And during the siege and desperation... you will eat the fruit of your womb, the flesh of your sons Because [the enemies] will besiege the city, and there will be caused desperation, the distress of famine.

54 The most tender and delicate man among you This is referring to the same person, who is both tender and delicate. These terms denote a pampered existence. [The fact] that these two expressions refer to the same person is proved [by their use together], when it says, “ וּמִרְךָ מֵהֲתַעֲבֹג, because of delicateness and tenderness” (verse 56) [referring to the same person. And here, the verse tells us that] although he is so pampered and he [normally] cannot tolerate anything repugnant, the flesh of his sons and daughters will seem sweet to him as a result of his [intense] hunger. And it will reach a stage where he will begrudge his remaining children, by denying any of them the flesh of his sons, their brothers, which he is eating. Another explanation of הֲרַךְ בָּךְ: The merciful and tenderhearted will become cruel because of the intense hunger, and they will not give the flesh of their slaughtered children to their remaining children.

56 will begrudge the husband of her embrace and her own son and daughter [referring to her] grown-up [children].

57 and the infants who emerge from between her legs i.e. the small children, she will begrudge all of them [the elder and the younger children] when she eats one by denying those beside her any of the flesh.

59 Then the Lord will bring upon you... plagues [The Lord will bring upon you plagues which are more remarkable and different from any other plagues.

unyielding [Literally, "faithful." I.e., these plagues will "faithfully" chastise you in order to fulfill their mission.

60 [And He will bring back upon you all of the diseases of Egypt] which you dreaded [You dreaded] those diseases [not that you dreaded Egypt]. When Israel saw the extraordinary plagues that befell Egypt, they were afraid of them, i.e., they were afraid that these plagues would befall them too. You should know, [that the Israelites dreaded the plagues of Egypt,] because it is written, "If you hearken..., all the sickness that I have visited upon Egypt, I will not visit upon you" (Exod. 15:26) [implying that if you do not hearken, I will place them upon you! Since Israel feared those plagues, God used them as a threat, because] one can instill fear into a person only through something he fears.

61 will bring upon you Heb. **עָלַם**. [This term is] an expression of **עָלִיהָ**, going up.

62 And you will remain few in number Instead of being numerous ["as the stars of the stars of the heaven"], you will be few [in number].

63 So will the Lord cause to rejoice [I.e., "so will He make] your enemies [rejoice] over you, to annihilate you." But the Holy One, Blessed is He, Himself, does not rejoice. From here, we learn that the Holy One, Blessed is He, does not rejoice over the downfall of the wicked, for in our verse it does not say **ישׁוּשׁוּ** [in the simple conjugation], "rejoice," but rather **ישׁוּשׁוּ** in the causative conjugation, "cause to rejoice." I.e., God will make others rejoice over your downfall, because you acted wickedly, while He Himself will not personally rejoice over your downfall. Nevertheless, when it comes to bestowing good upon the righteous, God Himself rejoices, as it is said: "just as the Lord rejoiced (**שׂשׂ**) over you [to do good for you," where the verb **שׂשׂ** is in the simple conjugation, for God Himself rejoices here].-[Meg. 10b]

and you will be uprooted Heb. **וְנִסְחָתָם**, an expression of uprooting. Similar to this is the verse, "The Lord will uproot (**חָסַף**) the house of the arrogant" (Prov. 15:25).

64 and there you will serve other deities As the Targum [Onkelos] renders: [and there you will serve nations that worship idols. Thus, the verse is] not referring to actual idolatry, but rather paying customs and head taxes to idolatrous priests.

65 you will not be calm Heb. **לֹא תִרְגָּעַע**, [meaning, as Onkelos renders:] "You will not rest." Similar to this is the verse, "and this is the rest (**הַמְרִגְעָה**)" (Isa. 28:12).

a trembling heart Heb. **לֵב רָגַד**, a trembling heart, as the Targum [Onkelos] renders: **דְּחִיל**, "fearful, trembling," similar to "Gehinnom from beneath quaked (**רָגְזָה**) for you" (Isa. 14:9), "Peoples heard; they trembled (**רָגְזוּ**)" (Exod. 15:14), and "The foundations of heaven trembled (**רָגְזוּ**)" (II Sam. 22:8).

dashed hopes [I.e.,] hoping for a salvation, but it never comes.

66 Your life will hang in suspense Heb. **תְּלָאִים**, [meaning that they hang in suspense] because of uncertainty. Any doubt is denoted by the term **תְּלָאִי**, "suspended." [Here, the doubt is that you will constantly think:] "Perhaps I will die today by the sword that is befalling us." Our Rabbis explain this verse as referring to one who purchases produce from the marketplace. [I.e., he relies directly on the marketplace for his sustenance, with the risk that if one time there is no produce in the market, he will not have provisions. Thus, his life "hangs in suspense."]

and you will not believe in your life This refers to one who relies on the shopkeeper [for his sustenance. This curse, therefore, represents a level of trust far worse than the one who relies upon the marketplace. A person can take provisions from the marketplace to last a long time, but one who relies upon the middleman is at further risk of not receiving sustenance].-[see Men. 103b]

67 In the morning, you will say, "If only it were evening!" [I.e.,] if it were only yesterday evening! [The trouble will be worse in the morning, so that you will yearn for the previous evening].-[Sotah 49a]

and in the evening, you will say, "If only it were morning!" [I.e.,] if it were only morning of that day! Thus, the troubles will always progressively intensify; each hour, the curse will be more severe than the preceding one.-[ibid.]

68 in ships In ships of captivity.

And there, you will seek to be sold to your enemies You will wish to be sold to them as slaves and handmaids.

but there will be no buyer Because they will decree death and destruction upon you.

and you will seek to be sold Heb. וְהִתְמַכְרְתֶם, in Old French epur vandez vos. [That is, the verb is in the reflexive conjugation. Accordingly,] it is incorrect to explain וְהִתְמַכְרְתֶם [as if in the passive conjugation, i.e.,] as וְנִמְכְרְתֶם, "and you will be sold"—sold by others—because the verse continues: "but there will be no buyer." [Thus how could they be "sold by others" if there is "no buyer"?)]

69 [The covenant, which the Lord commanded Moses] to make with the Children of Israel that they should accept the Torah upon themselves with a curse and an oath.

besides the covenant [Namely,] the curses [which appear] in Lev. (26:14- 39), which were proclaimed at [Mount] Sinai.

Chapter 29

3 Yet...the Lord did not give you a heart to know [I.e.,] to recognize the kind acts of the Holy One, Blessed is He, and [therefore] to cleave to Him.

until this day I heard that on the very day that Moses gave the Torah scroll to the sons of Levi—as the verse says, "And he gave it to the kohanim, the sons of Levi" (Deut. 31:19)—all Israel came before Moses and said to him: "Moses, our Teacher! We also stood at [Mount] Sinai and accepted the Torah, and it was [also] given to us! Why, then, are you giving the members of your tribe control over it, so that some day in the future they may claim, 'It was not given to you—it was given only to us!'" Moses rejoiced over this matter and it was on account of this, that he said to them, "This day, you have become a people [to the Lord your God]" (Deut. 27:9). [This meant:] "It is today that I understand that you cleave to the Omnipresent and desire Him."

6 And then you arrived at this place Now you see yourselves in greatness and in honor; [but] do not rebel against the Omnipresent nor let your hearts become haughty; rather, "Observe the words of this covenant" (verse 8). Another explanation of "Yet... the Lord did not give you a heart to know" (verse 3): No one can fathom neither the depths of his teacher's mind nor the wisdom of his studies before forty years. Hence, the Omnipresent was not strict with you until this day; but from now on [since today marks forty years for the people of Israel], He will be strict with you; and therefore: "Observe the words of this covenant..." (verse 8).

Ketubim: Tehillim (Psalms) 139:1-24

RASHI	TARGUM
1. For the conductor. Of David, a song. O Lord, You have searched me out and You know.	1. For praise, composed by David, a psalm. O LORD, You have searched me out and known me.
2. You know my sitting and my rising; You understand how to attach me from afar.	2. It is manifest before You when I sit down to study the Torah, and when I rise up to go to war; You understand my fellowship in Your congregation from a people afar off.
3. My going about and my lying down You encompassed, and You are accustomed to all my ways.	3. Now when I walk in the road or when I recline to study the Torah, You have become a stranger; and You have made all my ways dangerous.
4. For there is no word on my tongue; behold, O Lord, You know it all.	4. And when there is no speech on my tongue, behold, O LORD, You know the thought of my heart completely.
5. From the rear and the front You encompassed me, and You placed Your pressure upon me.	5. From behind me and in front of me You have confined me, and You have inflicted on me the blow of Your hand.
6. Knowledge is hidden from me; it is hard, I cannot attain it.	6. It is hidden from my knowing; it is too mighty, I am not capable of it.
7. Where shall I go from Your spirit, and where shall I flee from Your presence?	7. Where will I go from the presence of Your storm-wind? And where will I flee from Your presence?
8. If I ascend to the heavens, there You are, and if I make my bed in the grave, behold, You are there.	8. If I go up to the heavens, You are there; and if I lower myself to Sheol, behold, there is Your Word.
9. [If] I take up the wings of dawn, [if] I dwell at the end of the west,	9. I will lift up the fringes of sunrise, I will abide at the ends of the sea.
10. There too, Your hand will lead me, and Your right hand will grasp me.	10. Also there Your hand will guide me, and Your right hand will seize me.
11. I said, "Darkness will darken me, and the night will be dark about me."	11. And I said, "Truly darkness will blind me, and the night will become dark for my sake."
12. Even darkness will not obscure [anything] from You, and the night will light up like day; as darkness so is the light.	12. Also the darkness will not be too dark for Your Word, and the night, like day, will give light; like darkness, like light they are equal.
13. For You created my reigns, You covered me in my mother's womb.	13. For You have created my kidneys; You established me in the belly of my mother.
14. I shall thank You for in an awesome, wondrous way I was fashioned; Your works are wondrous, and my soul knows it very well.	14. I will give You thanks, for You have miraculously done awesome things; Your works are wonderful, and my soul knows it well.
15. My essence was not hidden from You, when I was made in secret, I was formed in the lowest parts of the earth.	15. My self is not hidden from You, for I was made in secret, I was formed in the belly of my mother.
16. Your eyes saw my unformed body, and on Your book they were all written; days have been formed and one of them is His.	16. Your eyes see my body; and in the book of Your remembrance all my days were written on the day the world was created; in the beginning all creatures were created but not on a single day among them.
17. And to me, how dear are Your friends, O Lord! How great is their sum!	17. And how precious to me are those who love You, the righteous/generous, O God; and how mighty have

RASHI	TARGUM
	their scholars become!
18. I shall count them; they are more numerous than sand; I have come to the end, and I am still with You.	18. I will number them in this age: they will be more numerous than sand; I awake in the age to come and still I am with You.
19. If only You would slay the wicked, O God, and men of blood, "Turn away from me."	19. If You slay, O God, the wicked man, then men who are worthy of the judgment of death will depart from me.
20. Who mention You with wicked thought; Your enemies took it up in vain.	20. Who will swear in Your name for deception, taking an oath in vain, Your enemies.
21. Did I not hate Your enemies, O Lord? With those who rise up against You, I quarrel.	21. Do I not hate all those who hate You, O LORD? And when they rise against You, I am incensed.
22. I hate them with utmost hatred; they have become my enemies.	22. I hate them to the destruction of hatred; they have become enemies to me.
23. Search me out, O God, and know my heart; test me and know my thoughts.	23. Search me out, O God, and know my thoughts; examine me and know my thinking.
24. And see whether there is any vexatious way about me, and lead me in the way of the world.	24. And see if any way of error is in me; and guide me in the path of those eternally upright

Rashi's Commentary on Tehillim (Psalms) 139:1-24

Chapter 139

2 You understand how to attach me from afar You understand from afar [how] to attract me to Your friendship and to Your love.

to attach me Heb. לרעי, to attach me to You.

3 My going about and my lying down You encompassed My way, my lying down, and my dwelling You have encompassed with a wall, for I can do nothing without Your knowledge.

You encompassed heb. זרית, an expression of (Exod. 25:24): "a gold crown (זר) ." Menachem associated it in this manner (p. 82). Our Sages, however, interpreted it (Nid. 31a, Mid. Ps. 139:3) as referring to the droplet of [semen, transmitted in] sexual intercourse, from whose choicest part the fetus is formed, and the meaning of זרית (זורה) is an expression of winnowing the grain to purify it of the refuse it contains.

You are accustomed Heb. הסכנתה, you are accustomed.

5 From the rear and the front My face and my back.

Your pressure your coercion and your ruling, destroit in Old French.

6 Knowledge is hidden from me, etc. A place to escape from You is covered up and hidden from me. (I found this.)

8 and if I make my bed Heb. ואציעה, an expression of a spread (מצע) and a bed.

9 [If] I take up the wings of dawn If I take up for myself the wings of dawn, which shine at once from one end of the world to the other, so will I fly swiftly until I dwell at the end of the sea.

11 I said, "Darkness will darken me" If I said, "I will be hidden in the darkness, and the darkness will envelop me so that You will not see me." אֲשֶׁר לַיְשׁוּפְנִי is an expression of אָרָב, evening.

"and the night will be dark about me" Heb. אָרָב, lit. light. And the night will darken before me. This אָרָב is an expression of darkness, like (Job 37:11): "he spreads his clouds of darkness (אָרָב)"; similarly (below 148:3), "all stars of the night (אָרָב)"; similarly (Exod. 14:20), "and it darkened (וַיִּאָרַב) the night."

12 Even there I have no asylum, for no darkness will obscure [anything] from You.

as darkness, so is the light Both are the same to You.

13 For You created my reins which think all my thoughts.

You covered me Heb. תְּסֹכְכֵנִי [equivalent to] תְּסֹכְכֵנִי.

15 I was made in secret In sexual intercourse.

in the lowest parts of the earth In the lowest compartment in my mother's womb.

16 Your eyes saw my unformed body From the time that You created the world, Your eyes saw all the forms of the coming generations.

My unformed body Heb. גִּלְמִי. My splendor and the pattern of my form, before I was born and before I came into the world, Your eyes saw.

and on Your book they were all written And all the creatures of the world, like me, like them, even all of them, before they were created, were together revealed before You.

days have been formed and one of them All man's deeds and the end of the days are revealed before You as if they were already formed, although not one of them was in existence, and not one was yet in the world. These are the wonders of God's works and the way of His might, that future events are revealed to Him before they come. And so, Scripture says (Jer. 1:5): "When I had not yet formed you in the womb, etc."

and on Your book, they were all written The book of the generations of man, which You showed to Adam.

written lit. all of them will be written, like נִכְתָּבִי.

days were formed without one of them Ultimately, many days were destined to be created, but not one of them was yet created. According to the masoretic text, in which יוֹלָא is written, this is its explanation. And according to the reading for it is read לֵלִי this is its explanation: days have been formed He showed the days that were destined to be created, and for His share, He chose one of them, viz. the Sabbath day. Another explanation: This is the Day of Atonement, for forgiveness.

17 And to me, how dear are Your friends The congregation of Israel says, "How esteemed in my eyes are the righteous/generous in every generation!"

How great is their sum! The calculation of their counting, an expression of (Exod. 30:12): "When you take the sum (רָאשׁ) of the children of Israel."

18 I shall count them...than sand If I came to count the good of their deeds, they would be more numerous than sand.

I have come to the end, and I am still with You Behold I have now come to the end of the generations that You allotted from then until today, and this generation is still with You and in fear of You, and I have not turned away from following You.

19 If only You would slay the wicked If only You would slay the wicked.

20 Who mention You with wicked thought They mention Your name regarding all the thoughts of their evil and call their deities with Your name.

took it up Heb. וּשְׂאוּ, like וּשְׂאוּ, they took up.

Your enemies...in vain Your enemies took up Your name in vain.

24 whether there is any vexatious way about me Whether there is a way of vexation and deterioration in me.

Meditation from the Psalms Psalms 139:1-24 By H. Em. Rabbi Dr. Hillel ben David

Ibn Ezra describes **Psalms chapter 139** as an extraordinary lesson on the ways of G-d. In the Five Books of Tehillim, no other psalm examines the **roots and reasons of creation** so intimately.

R' Yehudah quoted in Midrash Shocher Tov¹ attributes the authorship of this psalm to Adam.² When G-d fashioned him from clay and dust, He molded much more than the shape of a simple man; the outline of all human history was etched into the flesh and bone of Adam, the father of all mankind. The destiny of his descendants was ordained at the dawn of creation. All subsequent historical events conformed to a comprehensive primeval pattern, the original Divine plan.

As every new generation enters the stage of history, it follows an ancient script, and a predetermined Divine drama unfolds. Yet, man retains free will and chooses his own path in life. As the Rabbis of the Mishna³ describe this paradox: *Everything is foreseen [by G-d] yet free will is granted [to man], and he will be rewarded or punished for his choice.*

Only the inscrutable wisdom of the Almighty can fathom this eternal enigma, for it defies human comprehension and baffles all men. This psalm captures the overwhelming sense of awe produced by pondering G-d's total control over human affairs. There is no escape from the eternal scheme, yet the man of faith follows life's path willingly, for he travels with G-d towards a goal of everlasting glory.

¹ Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halachot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. xi. 27, "שחר טוב יבקש רצון ודרש רעה תבואנו", etc.

² Though the psalm itself ascribes authorship to David. Perhaps we could say that David transcribed Aadm's psalm. Yet, in some way Adam, King David, and Mashiach all have the same soul, so perhaps if we say David, then we are including Adam.

³ Avot 3:19

Given that this chapter of Psalms examines the roots of the creation which was created only for Adam; and given that the authorship is ascribed to Adam, by the Midrash, I would like to study Adam HaRishon and the last Adam in a bit of depth.

Let's start with a look at the creation of Adam:

Bereshit (Genesis) 1:27 *So G-d created man in his [own] image, in the image of G-d created he him; male and female created he them.*

The wording of this verse is a bit strange. It seems that G-d created Adam who was BOTH male and female. The Midrash explains this anomaly:

Midrash Rabbah - Genesis VIII:1 AND G-D SAID: LET US MAKE MAN, etc. (I, 26). R. Johanan commenced [his discourse]: Thou hast formed me behind and before, etc.⁴ Said R. Johanan: If a man is worthy enough, he enjoys both worlds, for it says, 'Thou hast formed me for a later [world] and an earlier [world].'⁵ But if not, he will have to render a full account [of his misdeeds], as it is said, And laid Thy hand upon me.⁶ R. Jeremiah b. Leazar said: When the Holy One, blessed be He, created Adam, He created him an hermaphrodite [bisexual], for it is said, Male and female created He them and called their name Adam.⁶ R. Samuel b. Nahman said: When the Lord created Adam He created him double-faced, then He split him and made him of two backs, one back on this side and one back on the other side.

Adam HaRishon, the first Adam was composed of male and female parts. In Adam, also, were all of the seeds for the physical part of the human race.⁷ According to the sod tradition of the Sages, prior to the fall, Adam was a far greater person than he was afterwards. Prior to the fall, Adam was more of a spiritual being than a physical one. Also included within him, were all of the souls of mankind. This does not only mean that all souls would come forth from him, but rather that each and every cell of his body was an individual, conscious soul. Adam was thus the collective soul of all mankind. It is of no wonder then that the Hebrew word for mankind and the name of the father of mankind is one and the same: Adam.

As a result of the sin of the tree of knowledge, Adam's soul was divided into 600,000 souls. Adam's "light" termed Zei'ra Ila'ah (upper splendor) in The Zohar, was unique, whole and unified, suddenly at the moment of the sin, dispersed and fragmented into many lights.

Chagigah 12a *Adam HaRishon spanned from the Earth until the Heaven ... He spanned from one end of the world until the other end ... He spanned from one end of Heaven until the other ...*

It is well known that all souls are part of one larger soul, that of Adam HaRishon. Since all souls in their source are one, an essence even after it has been subdivided remains and contains the essence.⁸ It therefore follows that each soul contains within it all other souls.⁹ The love of one's fellow is therefore the love of oneself.

Our sages say in Tractate Sanhedrin, "HaShem stamped every man with the stamp of Adam HaRishon, but no one is similar to his friend". This implies that although we all seem very different in appearance, thoughts, emotions,

⁴ Tehillim (Psalms) 139:5

⁵ Ibid.

⁶ Bereshit (Genesis) 5:2

⁷ c.f. Bereshit 26:46

⁸ Likkutei Sichos, vol. 2, p. 435

⁹ Derech Mitzvotcha, p. 28b.

and action, we all ultimately come from the same source and are really just different manifestations of one whole.

Until we understand "what" Adam HaRishon was, it will be impossible to understand many aspects of salvation and the nature of Mashiach. Now, let's explore an enigmatic phrase found in the Nazarean Codicil:

***1 Corinthians 15:42-52** So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit. Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man [is] of the earth, earthy: the second man [is] the Lord from heaven. As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of G-d; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

In this passage, Hakham Shaul is speaking of the time when Mashiach, *the last Adam*, will complete the tikkun, the rectification, of the sin of Adam HaRishon (the first Adam). It is important to note that Mashiach is called *the last Adam*.

Another important aspect, that needs to be grasped, is that Adam HaRishon is called "The Son of G-d":

***Luqas (Luke) 3:38** Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of G-d.*

Mashiach is also called "The Son of G-d":

***Matityahu (Matthew) 16:16** And Simon Peter answered and said, Thou art the Mashiach, the Son of the living G-d.*

In this next verse, it is important to notice that Mashiach is the tikkun, the rectification of Adam HaRishon:

***1 Corinthians 15:19-23** If in this life only we have hope in Mashiach, we are of all men most miserable. But now is Mashiach risen from the dead, [and] become the firstfruits of them that slept. For since by man [came] death, by man [came] also the resurrection of the dead. For as **in Adam** all die, even so **in Mashiach** shall all be made alive. But every man in his own order: Mashiach the firstfruits; afterward they that are Mashiach's at his coming.*

The concept that we should be punished for the sin of Adam HaRishon can now be understood. Because we were "in Adam" when he sinned, so we all participated in that sin. In the same way, when Mashiach triumphed over sin, we are "in Him" and therefore we are able to stand before HaShem without sin because we are "in Mashiach".

At this point, we can see that Adam HaRishon and Mashiach have an intimate connection with each other. They are both called "Adam", they are both called "Son of G-d", and Adam HaRishon and Mashiach are likened to "the first and the last", or "the beginning and the end".

Having this bit of background enables us to begin exploring the nature of Mashiach as it relates to the nature of

Adam HaRishon. The nature of Adam HaRishon teaches us that in his body were contained ALL of the soul of every person who would ever be born. When he sinned, we became fragmented souls in fragmented bodies. Mashiach's task is to collect the fragmented souls, which have corrected their part of Adam HaRishon's sin, and put them back together in the last Adam, Mashiach. The Nazarean Codicil¹⁰ speaks of this tikkun and of the nature of the last Adam.

In this next verse, we see that "in Mashiach" all the soul and all of the bodies will come together to form the last Adam, the body of Mashiach:

Romans 12:4-5 *For as we have many members in one body, and all members have not the same office: So we, [being] many, are one body in Mashiach, and every one members one of another.*

Hakham Shaul expands on this concept of "the body of Mashiach", in this next section:

I Corinthians 6:15-18 *Know ye not that your bodies are the members of Mashiach? shall I then take the members of Mashiach, and make [them] the members of an harlot? G-d forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

I Corinthians 12:12-27 *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Mashiach. For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling? But now hath G-d set the members every one of them in the body, as it hath pleased him. And if they were all one member, where [were] the body? But now [are they] many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness. For our comely [parts] have no need: but G-d hath tempered the body together, having given more abundant honour to that [part] which lacked: That there should be no schism in the body; but [that] the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Mashiach, and members in particular.*

The concept of the "body" of Mashiach, the last Adam, seems to bear a very strong resemblance to the "body" of Adam HaRishon, as the Sages teach. The Nazarean Codicil uses another similar metaphor to describe our relationship "in Mashiach":

Romans 11:13-26 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation [them which are] my flesh, and might save some of them. For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead? For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted*

¹⁰ 1 Corinthians 15:19-23

in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if G-d spared not the natural branches, [take heed] lest he also spare not thee. Behold therefore the goodness and severity of G-d: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for G-d is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away unG-dliness from Jacob:

Yochanan (John) 15:1-8 *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

The Midrash Rabbah tells us that all of our individual souls originated in one soul, that of Adam HaRishon. As a result of this single, primordial soul's untimely choice to investigate G-d's capacity to differentiate, delineate and create particularity, it became shattered, fragmented, its pieces strewn throughout the history of the world. Our own souls, these 'strewn pieces,' come from different 'places' within this original soul; the Midrash likens these 'places' to body parts and organs. For instance, my soul could've come from the 'eyes' of Adam HaRishon, and yours could've come from his 'ears;' thusly, says the Midrash, my main avodah¹¹ in life might pertain to watching and seeing, while yours might pertain to listening and hearing.

Every human being is obligated to fix a portion of the transgression of Adam HaRishon. Each person must strive to fix the elements of the transgression that he was a part of. For all of our souls were contained in the soul of Adam HaRishon, therefore the responsibility for Tikkun falls on all of us. If a person does not act with responsibility and correctly carry out all that is required of him, materially and spiritually, conceptually and emotionally, perceptively and experientially, he does not only miss his Tikkun, but also delays all the worlds from arriving at their fulfillment. Delaying the final Tikkun delays the Creator from revealing Himself and ruling over all the repaired and refined vessels, as is befitting for the King of Kings.

The Timing of Adam HaRishon's Sin

Sin and atonement seem to be a recurring theme of Rosh Chodesh. In our Musaf prayers, for Rosh Chodesh, we mention, "A time of atonement for all their succession." On a simple level, "succession" refers to the subsequent days of the month; Rosh Chodesh gives us atonement for all of the days of that month. R. Tzadok explains the Tefilah on a deeper level. The word "succession" means descendants. We are asking for atonement for all of the descendants of Adam HaRishon, because we were all affected by his sin. We know that Rosh HaShana, is a day of

¹¹ Spiritual task

atonement for the sin of Adam, for it is the day which Adam sinned and was forgiven. Just as Rosh HaShana is the first day of the solar cycle, so too Rosh Chodesh is the first day of the lunar cycle.¹²

Rosh HaShana is the day that Adam HaRishon was created. Once there were free-will subjects in the world, the Kingdom of HaShem was initiated. Every year, on Rosh HaShana, that kingdom is renewed. Man's task in life is to accept upon himself the Malkhut shamayim (Kingdom of Heaven), the acceptance that we must, for our own benefit, follow the rules, and to accept that everything that occurs in this world has been directed by HaShem.

In line with the nature of the seasons, Tishri is therefore recognized as a period of time appropriate for teshuva, introspection and re-evaluation. A time when nature is negated and people have time to reflect on their sins and move towards their eradication. Teshuva however is an ideal. We attempt to retract from sin as completely as possible to strive towards being completely "sin-free" by the end of Yom Kippur (hopefully), *which was the state of Adam HaRishon before the sin.*

The Machzor for Rosh HaShana is divided into three major sections: Malchiyot (Kingship), Zichronot (Remembrance), and Shofarot (Shofar). It is on this day that we proclaim HaShem King. It is on this day that the dead are remembered for resurrection, and this is accomplished by the shofar!

CONCLUSION

Being "in Mashiach" is not some lofty spiritual phrase, but rather is an accurate description of Adam HaRishon before the sin, and it is an accurate description of the last Adam, Mashiach. When our collective souls are reassembled into one vessel, then, and only then, will we be "in Mashiach". Let us strive diligently to bring this about.

Was Adam Ha-Rishon (The First Adam) a Jew or a Gentile?

By Hakham Dr. Yoseph ben Haggai

The Holy Zohar¹³ states with regards to the creation of Adam:

"AND THE L-RD G-D FORMED MAN. "Man" here refers to Israel, whom G-d shaped at that time both for this world and for the future world. Further the word "Vayizer" (and He formed) implies that G-d brought them under the aegis of His own Name by shaping the two eyes like the letter "Yod" and the nose between like the letter "Vav" ... Forthwith at that time He planted Israel in the Holy Garden of Eden, as it is said: "and the L-rd G-d planted".¹⁴The two names here refer to the Father and the Mother; the "Garden" is the Shekinah on earth, and "Eden" is the supernal Mother; "the man" is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus G-d at that time planted Israel as a holy shoot, as it is written, "the branch of my planting, the work of my hands, in which I glory".¹⁵

Again, concerning the "Tree of Life" in the Garden of Eden the Holy Zohar [26a] states:

"AND THE TREE OF LIFE." This means that at that time the Tree of Life will be planted in the Garden, so that

¹² Pri Tzaddik Bereshit, Rosh Chodesh Kislev

¹³ 26a

¹⁴ Bereshit (Genesis) 2:8

¹⁵ Yeshayahu (Isaiah) 60:21

"he shall take also of the Tree of Life and eat and live for ever".¹⁶ The Shekinah will no longer be in the power of the "evil influence," i.e. the mixed multitude who are "the tree of the knowledge of good and evil," and shall no longer receive into itself anyone unclean, to fulfill what it is written, "the L-rd alone shall lead him and there shall be no strange G-d with him".¹⁷ For this reason proselytes will no longer be admitted in the days of the Messiah. The Shekinah will be like a vine on which there cannot be grafted any shoot from another species, and Israel shall be, "every tree pleasant to see," and the former beauty shall be restored to them, of which we are told: "He cast from heaven to earth the beauty of Israel".¹⁸ "The tree of knowledge of good and evil" shall be thrust from them and shall not cleave to them nor mingle with them, for of Israel it is said: "and the tree of the knowledge of good and evil ye shall not eat." This tree is the "mixed multitude," and G-d pointed out to them that through mixing with them they suffered two losses, of the first and second Temple, as it is said: "and on that day that thou eatest of it thou shalt surely die." They caused the Zaddik to be left parched and desolate by the loss of the first Temple, which is the Shekinah in heaven, and by the loss of the Second Temple, which is the Shekinah on earth."

Compare this, with Sefer Revelation 22:14-15

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (v. 15) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Again, the Holy Zohar¹⁹ states:

"AND THE L-RD G-D COMMANDED THE MAN, SAYING." It is agreed that the term "command" in the Scripture always has reference to the prohibition of idolatry. This sin has its root in the liver, which is the seat of anger, and it has been laid down that "to fall into a passion is like worshipping idols." The expression "the man" designates bloodshed, on the analogy of the verse "by man shall his blood be shed".²⁰ This sin has its root in the gall, the sword of the angel of death, after the verse: "her latter end is bitter like gall, piercing like a two edged sword".²¹ The expression "saying" refers to incest, which has its roots in the spleen, as it is written, "Such is the way of the adulterous woman, she eats and wipes her mouth" (Proverbs 20:20). Although the spleen has no mouth or suckers, yet it absorbs the black turbid blood of the liver; so the adulterous woman wipes her mouth and leaves no trace. The murderer is incited by the bile and sucks from the blood of the heart. All who see bile, recoil from it, but un-chastity is covered in darkness, in the black blood of the spleen. Whoever sins by murder, idolatry, and incest bans his soul through the liver, the gall and the spleen, and is punished in Gehinom in these three members, through three chief demons, Mashith (destroyer), Af (anger), and Hemah (wrath) ... Before Israel went into captivity, and while the Shekinah was still with them, G-d commanded Israel: "thou shalt not uncover thy mother's nakedness",²² and this captivity is the uncovering of the nakedness of the Shekinah, as it is written, "On account of your sins your mother has been put away",²³ i.e. for the sin of un-chastity Israel has been sent into captivity and the Shekinah also, and this is the uncovering of the Shekinah. This un-chastity is Lilith, the mother of the "mixed multitude." ... In a word, when the "mixed multitude" are mingled with Israel, the letters of the Name YHVH cannot be joined and linked together; but as soon as they are removed from the world, then it is said of the letters of

¹⁶ Bereshit (Genesis) 3:22

¹⁷ Debarim (Deuteronomy) 32:12

¹⁸ Eicha (Lamentations) 2:1

¹⁹ 27b

²⁰ Bereshit (Genesis) 9:6

²¹ Mishlei (Proverbs) 5:4

²² Vayikra (Leviticus) 18:7

²³ Yeshayahu (Isaiah) 50:1

G-d's Name that "On that day the L-rd shall be one and His Name One".²⁴ This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, "it is a tree of life to those who take hold on it;" this tree is Matron, the Sefirah Malkhuth (Kingship), through their connection with which Israel are called "sons of kings."

It is therefore quite clear, that Adam Ha-Rishon and his wife Chavah (Eve) were Jewish up to the point of their sin in eating of the fruit of the forbidden tree of knowledge of good and evil, at which point they were thrown into exile and lost among other things their Jewishness, and the right to enjoy Gan Eden the same which is Yerushalayim (Jerusalem), as well as eternal life which comes from partaking of the tree of life. It is no wonder then, that those who fully adhere to His Majesty King Yeshuah the Messiah and observe His Torah are given the right to convert to Judaism, and in so doing rectify the great sin of Adam. For Mashiach as the King of Israel embodies in himself all of Israel, so that he who adheres to Mashiach, of necessity it follows, also must fully adhere to Yisrael and Judaism.

So great was their sin that the Holy Zohar²⁵ writes:

"AND THE L-RD G-D COMMANDED. According to our teachers, the word "commanded" here contains a prohibition of idolatry; "the L-rd," of blasphemy; "G-d," of the perversion of justice; "the man," of murder; "saying," of adultery and incest; "from all the trees of the garden," of robbery; "thou mayest freely eat," of eating flesh from a living animal; and so we agree. OFF ALL THE TREES OF THE GARDEN THOU SHALT SURELY EAT. This means that he was permitted to eat them all together, for, as we see Abraham ate, Isaac and Jacob ate, and all the prophets ate and remained alive. This tree, however, was a tree of death, in so far that he who ate it by itself was bound to die, since he took poison. Hence it says, IN THAT DAY THAT THOU EATEST THEREOF THOU SHALT SHURELY DIE, because thereby he would be separating the shoots. R. Judah asked R. Simeon: 'What is the meaning of the dictum of the teachers, that Adam drew his foreskin?' He said: 'It means that he removed the holy covenant²⁶ from its place; he abandoned the holy covenant and clung to the orlah and allowed himself to be seduced by the serpent.'"

Please note, that these are the Seven Heads of Law which were repeated to Noah. When Adam transgressed the command of G-d, he and his wife sinned against each of these Seven Heads of Law. Not content with this, he removed from himself any signs of circumcision from his membrum, i.e. he repudiated the covenant and Judaism altogether, and thus becoming a Gentile. It is then the task of the Second Adam ("Adam Sheni") to undo the work of the serpent and restore mankind back their original relationship to G-d as Jews. But in this teaching of the Holy Zohar is contained a great mystery indeed and that is that observance of the Seven Laws of Noah must in the end, in its natural course, lead to the observance of all of the 613 mitzvot.²⁷ This is made perfectly clear in the Gemarah of Il Luqas (Acts) 15:19-21

"(v.19) Wherefore my sentence is (establishing courts of justice), that we trouble not them, which from among the Gentiles are turned to G-d (against blasphemy): (v. 20) But that we write unto them, that they abstain from pollutions of idols (idolatry), and from fornication (sexual immorality), and from things strangled (eating of the limb of a living animal), and from blood (murder and laws of family purity). (v. 21) For the rest you have Moses since old time in every city them that proclaim him, being read in the synagogues every Sabbath day (against robbery)."

²⁴ Zechariah 14:9

²⁵ 35b

²⁶ Brit Milah

²⁷ commandments

Therefore, it is clear that the Seven Heads of Law of Noah are an introduction and summary of Judaism and not ends in themselves, but in fact leading to the wholeness of the 613 commandments which are as a whole the Tree of Life. Note that Hakham Luqas states quite clearly that "for the rest", implying thereby a progression from the Seven Heads of Law of Noah to the whole of Torah Written and Oral. It is also envisaged that setting up any structure of worship which does not conform to the strict laws governing the functioning of a Synagogue and its worship services is absolutely and categorically forbidden to any Noachite and obviously to any Jew. There is only one form of Divine Service and of Divine Government and that is embodied by Jewish Orthodox Synagogues of whatever custom.

What is the sin of those who come to Judaism through the gate of mercy extended to them through His Majesty King Yeshuah the Messiah and then go on to deny him before a Jewish Orthodox Bet Din for the sake of being acknowledged as Jews?

Let us start by saying that the Halakhah as established by the Batei Din in Yisrael and confirmed by both Chief Rabbis of Israel does not see it as against Jewish Halakhah to believe that the Master of Nazareth is the Messiah nor that through him and his teachings a Gentile is not directed to come to Judaism. Anyone saying this is not so, is simply not telling the truth! What Jewish Batei Din are against is such pagan doctrines as the 3nity and making a Hakham (Rabbi) a G-d, and making him say such lies as the Torah is abolished. In other words, Jewish Orthodox Batei Din are not against the Master of Nazareth nor his teachings or the teachings of his Jewish Talmidim, all they do not approve nor condone are what latter on in history the Gentiles teach in his name by twisting his words and adding things which he nor his Jewish Talmidim never taught.

Those who are cavalier with the truth, deny or fail to acknowledge the fact that they came to the knowledge of the Torah and Judaism through His Majesty King Yeshuah the Messiah before a Bet Din, do commit a great and unpardonable sin, since they were not sincere before the Bet Din, and the Heavenly Bet Din will see that in the end their conversion be annulled and their children revert back to idolatry. For their entrance into the covenant was through the sin of simony and deceit and for which Sefer Revelation 22:15 states: "For without (outside the Heavenly Yerushalayim) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Therefore, anyone denying Yeshuah the Messiah as their gate of mercy by which they are lead to Torah and Jewish Orthodoxy is guilty of death and will be punished most severely in Gehinom, for it is on account of these that the light of the Torah is drawn away from mankind, and instead of drawing many close to the Torah their deeds of betrayal alienate many from the Torah and the true Mashiach, and are children of another father which obviously is not Avraham. Of these it is said:

Malachi 2:10 "Have we not one Father? Did not one G-d created us all? Why, then, is one person betrayed by another, in order to defile the covenant of our forefathers?"

A proselyte to Judaism is known in Hebrew as a "Ger Tzadiq" – A Proselyte of Righteousness/ Justice, and how can he/she be a proselyte of Justice whilst denying for convenience sake the gate of heavenly mercy opened to him/her by which in due course lead him/her to Torah and Jewish Orthodoxy? Such an act of gross betrayal obviously can't be considered neither "Justice" nor "Righteousness" but deeds in consonance with the ethos of the "mixed multitude."

Conclusion

Understanding Adam, and therefore Mashiach, is not so simple, as our psalmist (Adam) said:

Tehillim (Psalms) 139:14 I will give thanks unto Thee, for I am fearfully and wonderfully made; wonderful are Your works; and that my soul knows right well.

Ashlamatah: Yeshayahu (Isaiah) 55:2-11

Rashi	Targum
1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.	1. "Ho, every one who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk.
2. Why should you weigh out money without bread and your toil without satiety? Harken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labor for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.
3. Incline your ear and come to Me, harken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.	3. Incline your ear, and attend to my Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.
4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations.	4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.
5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you.	5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel , for he has glorified you.
6. Seek the Lord when He is found, call Him when He is near.	6. Seek the fear of the LORD while you live, beseech before him while you live;
7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon.	7. let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that he may have mercy upon him, and to the fear of our God, for He will abundantly pardon.
8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.	8. For not as my thoughts are your thoughts, neither are your ways correct as <u>the</u> ways of my goodness, says the LORD.
9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.	9. For just as the heavens, which are higher than the earth, so are the ways of my goodness more <u>correct</u> than your ways, and my thoughts prove (to be) better planned than your thoughts.
10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,	10. For as the rain and the snow, which come down from the heavens, and it is not, possible for them that <u>they</u> should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,
11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.	11. so is <u>the</u> word of My goodness that goes forth before Me; it is not possible <u>that</u> it will return before Me empty but accomplishes that which I please. and prospers in the thing for which I sent it.
12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.	12. For you will go out in joy <i>from among the Gentiles</i> , and be led in peace to <i>your land</i> ; the mountains and the hills before you will <i>show</i> in singing, and all the trees of the field will clap with their branches

<p>13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." {P}</p>	<p>13. Instead of <u>the</u> wicked will the <u>generous</u> be established; and instead of the sinners will <u>those</u> who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." {P}</p>

Rashi's Commentary on Yeshayahu (Isaiah) 55:2-11

1 Ho! All who thirst Heb. הוּי. This word הוּי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) "Ho! Ho! and flee from the north land."

go to water to Torah.

buy Heb. שָׁבַר. Comp. (Gen. 42:3) "To buy (לְשַׁבֵּר) corn," buy.

wine and milk Teaching better than wine and milk.

2 Why should you weigh out money Why should you cause yourselves to weigh out money to your enemies without bread?

3 the dependable mercies of David For I will repay David for his mercies.

4 a witness to nations A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Ms., however, read:] One who reproaches them for their ways to their faces.)

5 Behold, a nation you do not know you shall call to your service, if you hearken to Me, to the name of the Lord that is called upon you.

6 when He is found Before the verdict is promulgated, when He still says to you, "Seek Me."

8 For My thoughts are not your thoughts Mine and yours are not the same; therefore, I say to you, "The wicked shall give up his way," and adopt My way...

"and a man of iniquity his thoughts" and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

For My thoughts are not, etc. My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

9 As the heavens are higher, etc. That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me whereas I am intent upon bringing you back.

10 For, just as the rain and the snow fall and do not return empty, but do good for you.

11 so shall be My word that emanates from My mouth to inform you through the prophets, will not return empty, but will do good to you if you heed them.

12 For with joy shall you go forth from the exile.

the mountains and the hills shall burst into song before you for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

13 Instead of the briar, etc. Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

briar...and...nettle They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

In The School of the Prophets
Yeshayahu (Isaiah) 55:2-11
By: Hakham Dr. Yosef ben Haggai

The Pericope (paragraph) of our Ashlamatah starts at 54:1. This pericope is divided into the following sections:

1. Yeshayahu 54:1-8
2. Yeshayahu 54:9-10
3. Yeshayahu 54:11-17
4. Yeshayahu 55:1-5
5. Yeshayahu 55:6-13
- 6.

Therefore, our study this week covers sections four and five of our pericope (Paragraph).

The most important verbal tallies between the Torah and Ashlamatah are as follows:

Debarim (Deuteronomy) 28:1

א וְהָיָה, אִם-שָׁמוּעַ תִּשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ, לְשָׁמֵר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו, אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם--וַיִּתְנַחֵם יְהוָה אֱלֹהֶיךָ, עָלֶיךָ, עַל, כָּל-גּוֹיֵי הָאָרֶץ.

And it will come to pass, if you will hearken diligently unto the voice of the LORD your God, to observe **to do** all His commandments which **I command** you this day, that the LORD your God will set you on high above all the nations of the earth.

Yeshayahu (Isaiah) 55:2

ב לָמָּה תִשְׁקָלוּ-כֶסֶף בְּלֹא-לֶחֶם, וַיִּגְיַעְכֶם בְּלֹא לֶשֶׁבֶעָה; שִׁמְעוּ שָׁמוּעַ אֵלַי וְאָכְלוּ-טוֹב, וַתִּתְעַנְּגוּ בְדָשָׁן נַפְשְׁכֶם.

2 Wherefore do you spend money for that which is not bread? and your gain for that which satisfies not? **Hearken diligently unto Me**, and eat that which is good, and let your soul delight itself in fatness.

Notice that the Hebrew term translated to English as: "**hearken diligently**" is the Hebrew word שמע – "Sh'ma" repeated twice, albeit with different grammatical accidents. Thus the beginning of Debarim 28:1 could also be read as: "And it will come to pass, if you will **hearken hearken** ..." (אם-שמוע תשמע) – "Im Shamo'a Tishma'a." Thus. The Literal Bible Translation renders: "And it will be **if hearing you will hear** to the voice of Adonai your God".

The doubling of the Hebrew word "שמע" (Sh'ma) is therefore understood as "hearing attentively with full concentration at what is said or read", or as most translators render it "hearken diligently." The doubling of the word is for emphasis as well as to connote something of vital importance is being said. If we believe in the Divine inspiration of the Bible, then it behooves us to stop and ponder this whole Torah Seder and find out why it is off such vital importance to us and to all human beings.

Another verbal tally, and one from which the Nazarean Codicil sections for this week take their cue is based on the Hebrew word "עשה" – O'oseh – to do, to make, to perform. Thus:

Debarim (Deuteronomy) 28:1

א וְהָיָה, אִם-שְׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ, לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו, אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם--וַיִּתְּנֶךָ יְהוָה אֱלֹהֶיךָ, עָלֶיךָ, עַל, כָּל-גּוֹיֵי הָאָרֶץ.

And it will come to pass, if you will **hearken diligently** unto the voice of the LORD your God, to observe **to do/to perform** all His commandments which I command you this day, that the LORD your God will set you on high above all the nations of the earth.

Yeshayahu (Isaiah) 55:11

יֵא כֵן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי, לֹא-יָשׁוּב אֵלַי רִיקָם: כִּי אִם-עֲשָׂה אֶת-אֲשֶׁר חָפְצָתִי, וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו.

So will My word be that goes forth out of My mouth: it will not return unto Me void, except it accomplish that which I please, and **make** the thing whereto I sent it prosper.

In the first century there existed a sect of Jews who inhabited mostly the settlement at Qumran, called the Essenes – modern Hebrew: אִסְיִים – **Isiyim**. They called themselves so because they wanted to emphasize the fact that they were the "**doers**" (performers) of the Torah.

We are not only commanded to study and know the Torah but equally to do/perform the Mitzvot, otherwise our study of Torah is meaningless!

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

Debarim (Deuteronomy) 28:1 – 29:8
Tehillim (Psalms 139
Yeshayahu (Isaiah) 55:2-11
Mk 16:1-8, Lk 24:1-8, Jam. 4:13-17

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Do / Accomplish / Made - עשה, Strong's number 06213.

Day - יום, Strong's number 03117.

Earth - ארץ, Strong's number 0776.

The verbal tallies between the Torah and the Ashlamata are:

Hearken diligently (hearken a second time) - שמע, Strong's number 08085.

LORD - יהוה, Strong's number 03068.

God - אלהים, Strong's number 0430.

Do / Accomplish / Made - עשה, Strong's number 06213.

Command / Commander - צוה, Strong's number 06680.

Set / Given - נתן, Strong's number 05414.

Nations - גוי, Strong's number 01471.

Earth - ארץ, Strong's number 0776.

Debarim (Deuteronomy) 28:1 And it shall come to pass, if thou shalt **hearken <08085> (8799) diligently <08085> (8800)** unto the voice of the **LORD <03068> thy God <0430>**, to observe and to **do <06213> (8800)** all his commandments which I **command <06680> (8764)** thee this **day <03117>**, that the **LORD <03068> thy God <0430>** will **set <05414> (8804)** thee on high above all **nations <01471>** of the **earth <0776>**:

Tehillim (Psalms) 139:1 « To the chief Musician, A Psalm of David. » O **LORD <03068>**, thou hast searched me, and known me.

Tehillim (Psalms) 139:12 Yea, the darkness hideth not from thee; but the night shineth as the **day <03117>**: the darkness and the light are both alike to thee.

Tehillim (Psalms) 139:15 My substance was not hid from thee, when I was **made <06213> (8795)** in secret, and curiously wrought in the lowest parts of the **earth <0776>**.

Yeshayahu (Isaiah) 55:2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? **hearken <08085> (8798) diligently <08085> (8800)** unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Yeshayahu (Isaiah) 55:4 Behold, I have **given <05414> (8804)** him for a witness to the people, a leader and **commander <06680> (8764)** to the people.

Yeshayahu (Isaiah) 55:5 Behold, thou shalt call a **nation <01471>** that thou knowest not, and **nations <01471>** that knew not thee shall run unto thee because of the **LORD <03068> thy God <0430>**, and for the Holy One of Israel; for he hath glorified thee.

Yeshayahu (Isaiah) 55:9 For as the heavens are higher than the **earth <0776>**, so are my ways higher than your ways, and my thoughts than your thoughts.

Yeshayahu (Isaiah) 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall **accomplish <06213> (8804)** that which I please, and it shall prosper in the thing whereto I sent it.

Hebrew:

Hebrew	English	Torah Reading Deut. 28:1 – 29:8	Psalms 139:1-24	Ashlamatah Is 55:2-11
אֶחָד	one	Deut. 28:7 Deut. 28:25 Deut. 28:55	Ps. 139:16	
אֹיֵב	enemies	Deut. 28:7 Deut. 28:25 Deut. 28:31 Deut. 28:48 Deut. 28:53 Deut. 28:55 Deut. 28:57 Deut. 28:68	Ps. 139:22	
אֵל	God	Deut. 28:32	Ps. 139:17 Ps. 139:23	
אֱלֹהִים	God	Deut. 28:1 Deut. 28:2 Deut. 28:8 Deut. 28:9 Deut. 28:13 Deut. 28:14 Deut. 28:15 Deut. 28:36 Deut. 28:45 Deut. 28:47 Deut. 28:52 Deut. 28:53 Deut. 28:58 Deut. 28:62 Deut. 28:64 Deut. 29:6		Isa. 55:5 Isa. 55:7
אָמַר	say, speak, said	Deut. 28:67 Deut. 28:68 Deut. 29:2	Ps. 139:11 Ps. 139:20	
אָרֶץ	earth, land, ground	Deut. 28:1 Deut. 28:8 Deut. 28:10 Deut. 28:12 Deut. 28:23 Deut. 28:24 Deut. 28:25 Deut. 28:26 Deut. 28:49 Deut. 28:52 Deut. 28:56 Deut. 28:64 Deut. 29:1 Deut. 29:2 Deut. 29:8	Ps. 139:15	Isa. 55:9 Isa. 55:10
בָּשָׂר	body	Deut. 28:4 Deut. 28:11 Deut. 28:18 Deut. 28:53	Ps. 139:13	
גּוֹי	nations	Deut. 28:1 Deut. 28:12 Deut. 28:36 Deut. 28:49 Deut. 28:50 Deut. 28:65		Isa. 55:5
דֶּרֶךְ	way	Deut. 28:7 Deut. 28:9 Deut. 28:25 Deut. 28:29	Ps. 139:3 Ps. 139:24	Isa. 55:7 Isa. 55:8 Isa. 55:9

Hebrew	English	Torah Reading Deut. 28:1 – 29:8	Psalms 139:1-24	Ashlamatah Is 55:2-11
		Deut. 28:68		
טוב	good	Deut. 28:11 Deut. 28:12		Isa. 55:2
יד	hand	Deut. 28:8 Deut. 28:12 Deut. 28:20 Deut. 28:32	Ps. 139:10	
ידע	know, known	Deut. 28:33 Deut. 28:36 Deut. 28:64 Deut. 29:4 Deut. 29:6	Ps. 139:1 Ps. 139:2 Ps. 139:4 Ps. 139:14 Ps. 139:23	Isa. 55:5
יהוה	LORD	Deut. 28:1 Deut. 28:2 Deut. 28:7 Deut. 28:8 Deut. 28:9 Deut. 28:10 Deut. 28:11 Deut. 28:12 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:21 Deut. 28:22 Deut. 28:24 Deut. 28:25 Deut. 28:27 Deut. 28:28 Deut. 28:35 Deut. 28:58 Deut. 28:59 Deut. 28:68 Deut. 29:1 Deut. 29:2	Ps. 139:1 Ps. 139:4 Ps. 139:21	Isa. 55:5 Isa. 55:6 Isa. 55:7
יום	day, today	Deut. 28:1 Deut. 28:13 Deut. 28:14 Deut. 28:15 Deut. 28:29 Deut. 28:32 Deut. 28:33 Deut. 29:4	Ps. 139:12 Ps. 139:16	
יכל	cannot	Deut. 28:27 Deut. 28:35	Ps. 139:6	
ילך	go	Deut. 28:14 Deut. 28:36 Deut. 28:41 Deut. 29:5	Ps. 139:7	Isa. 55:3
ימין	right	Deut. 28:14	Ps. 139:10	
יצא	go out	Deut. 28:6 Deut. 28:7 Deut. 28:19 Deut. 28:25 Deut. 28:38 Deut. 28:57 Deut. 29:7		Isa. 55:11
ירא	afraid, fear	Deut. 28:10 Deut. 28:58	Ps. 139:14	
ירד	come down, go down	Deut. 28:24 Deut. 28:43		Isa. 55:10

Hebrew	English	Torah Reading Deut. 28:1 – 29:8	Psalms 139:1-24	Ashlamatah Is 55:2-11
		Deut. 28:52		
יָשַׁב	dwell	Deut. 28:30	Ps. 139:2	
כֶּף	sole	Deut. 28:35 Deut. 28:56 Deut. 28:65	Ps. 139:5	
כָּתַב	written, write, wrote	Deut. 28:58 Deut. 28:61	Ps. 139:16	
לֵבָב	heart	Deut. 28:28 Deut. 28:47 Deut. 28:67	Ps. 139:23	
לַיַּל	night	Deut. 28:66	Ps. 139:11 Ps. 139:12	
לְשׁוֹן	language, tongue	Deut. 28:49	Ps. 139:4	
מְאֹד	very	Deut. 28:54	Ps. 139:14	
מַעֲשֵׂה	work	Deut. 28:12	Ps. 139:14	
נַפֵּשׁ	soul, life	Deut. 28:65	Ps. 139:14	Isa. 55:2 Isa. 55:3
נָשָׂא	bring, carry, lift	Deut. 28:49 Deut. 28:50	Ps. 139:9 Ps. 139:20	
סוּר	turn aside	Deut. 28:14	Ps. 139:19	
סֵפֶר	book	Deut. 28:58 Deut. 28:61	Ps. 139:16	
סֵתֵר	secretly	Deut. 28:57	Ps. 139:15	
עוֹלָם	forever	Deut. 28:46	Ps. 139:24	Isa. 55:3
עֵין	eyes	Deut. 28:31 Deut. 28:32 Deut. 28:34 Deut. 28:54 Deut. 28:56 Deut. 28:65 Deut. 28:67 Deut. 29:2 Deut. 29:3 Deut. 29:4	Ps. 139:16	
עַם	people	Deut. 28:9 Deut. 28:10 Deut. 28:32 Deut. 28:33 Deut. 28:37 Deut. 28:64		Isa 55:4
עָשָׂה	carefully, do, did, done, make, made	Deut. 28:1 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:58 Deut. 29:2	Ps. 139:15	Isa. 55:11
פְּלֵא	extraordinary, marvelous	Deut. 28:59	Ps. 139:14	
פָּנִים	face, before	Deut. 28:7 Deut. 28:20 Deut. 28:25 Deut. 28:31 Deut. 28:50 Deut. 28:60	Ps. 139:7	
קוּם	rise	Deut. 28:7 Deut. 28:9 Deut. 28:36	Ps. 139:2	
קָנָה	buy	Deut. 28:68	Ps. 139:13	
רָאָה	see, saw, consider, perceive	Deut. 28:10 Deut. 28:32 Deut. 28:34	Ps. 139:16 Ps. 139:24	

Hebrew	English	Torah Reading Deut. 28:1 – 29:8	Psalms 139:1-24	Ashlamatah Is 55:2-11
		Deut. 28:67 Deut. 28:68 Deut. 29:2 Deut. 29:3 Deut. 29:4		
ראש	head	Deut. 28:13 Deut. 28:23 Deut. 28:44	Ps. 139:17	
רבה	multiply, great	Deut. 28:63	Ps. 139:18	Isa. 55:7
רחוק	afar	Deut. 28:49	Ps. 139:2	
שמים	heavens	Deut. 28:12 Deut. 28:23 Deut. 28:24 Deut. 28:26 Deut. 28:62	Ps. 139:8	

Greek:

Greek	English	Torah Deut. 28:1 – 29:8	Psalms 139:1-24	Ashlamatah Is 55:2-11	Mark, 1-2 Peter & Jude Mk 16:1-8	Luke Lk 24:1-8	Acts/Romans James Jam. 4:13-17
ἀμαρτία	sins			Isa 55:7			Jas. 4:17
ἀμαρτωλός	sinners		Psa 139:19			Lk. 24:7	
άνηρ	men, man, husband	Deu 28:30 Deu 28:56	Psa 139:19	Isa 55:7		Lk. 24:4	
άνίστημι	rise up	Deu 28:9				Lk. 24:7	
γη	earth, land, ground	Deut. 28:1 Deut. 28:8 Deut. 28:10 Deut. 28:12 Deut. 28:23 Deut. 28:24 Deut. 28:25 Deut. 28:26 Deut. 28:49 Deut. 28:52 Deut. 28:56 Deut. 28:64 Deut. 29:1 Deut. 29:2 Deut. 29:8	Ps. 139:15	Isa. 55:9 Isa. 55:10		Lk. 24:5	
δεξιός	right	Deut. 28:14	Ps. 139:10		Mk. 16:5		
εἷς	one	Deu 28:7 Deu 28:25 Deu 28:55					Jas. 4:13
ἐκστασις	astonishment, amazed	Deu 28:28			Mk. 16:8		
ἐξέρχομαι	came forth, come forth, go forth	Deu 28:7 Deu 28:25 Deu 28:57 Deu 29:7		Isa 55:11	Mk. 16:8		
ἐπίσταμαι	know, known	Deut. 28:33 Deut. 28:36 Deut. 28:64 Deut. 29:4 Deut. 29:6		Isa. 55:5			Jas. 4:14
ἔπω	say, speak, said	Deut. 28:67 Deut. 28:68 Deut. 29:2	Ps. 139:11 Ps. 139:20		Mk. 16:7 Mk. 16:8	Lk. 24:5	

Greek	English	Torah Deut. 28:1 – 29:8	Psalms 139:1-24	Ashlamatah Is 55:2-11	Mark, 1-2 Peter & Jude Mk 16:1-8	Luke Lk 24:1-8	Acts/Romans James Jam. 4:13-17
έρχομαι	came, come	Deu 28:15 Deu 28:45 Deu 29:7			Mk. 16:1 Mk. 16:2	Lk. 24:1	
εύρίσκω	find, finding, found	Deu 28:2		Isa 55:6		Lk. 24:2 Lk. 24:3	
ζάω	live			Isa 55:3		Lk. 24:5	Jas. 4:15
ζητέω	seek			Isa 55:6	Mk. 16:6	Lk. 24:5	
ζωή	life	Deu 28:66					Jas. 4:14
ήμερα	day, today	Deut. 28:1 Deut. 28:13 Deut. 28:14 Deut. 28:15 Deut. 28:29 Deut. 28:32 Deut. 28:33 Deut. 29:4	Ps. 139:12 Ps. 139:16			Lk. 24:7	
ϊδού	behold		Psa 139:4	Isa 55:4 Isa 55:5		Lk. 24:4	
κύριος	LORD	Deut. 28:1 Deut. 28:2 Deut. 28:7 Deut. 28:8 Deut. 28:9 Deut. 28:10 Deut. 28:11 Deut. 28:12 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:21 Deut. 28:22 Deut. 28:24 Deut. 28:25 Deut. 28:27 Deut. 28:28 Deut. 28:35 Deut. 28:58 Deut. 28:59 Deut. 28:68 Deut. 29:1 Deut. 29:2	Ps. 139:1 Ps. 139:4 Ps. 139:21	Isa. 55:5 Isa. 55:6 Isa. 55:7		Lk. 24:3	Jas. 4:15
λέγω	saying, says			Isa 55:8	Mk. 16:3 Mk. 16:6	Lk. 24:7	Jas. 4:13 Jas. 4:15
λίαν	exceedingly		Psa 139:17		Mk. 16:2		
λίθος	stone	Deu 28:36 Deu 28:64			Mk. 16:3 Mk. 16:4	Lk. 24:2	
μέγας	great	Deu 28:59 Deu 29:3			Mk. 16:4		
νεκρός	death	Deu 28:26				Lk. 24:5	
οικοδομέω	build	Deu 28:30					
όλιγος	few, little	Deu 28:38					Jas. 4:14
όρθρος	dawn		Psa 139:9			Lk. 24:1	
παραδίδωμι	delivered up	Deu 28:7 Deu 28:59				Lk. 24:7	
ποιέω	carefully, do, did, done, make, made	Deut. 28:1 Deut. 28:13 Deut. 28:15 Deut. 28:20 Deut. 28:58	Ps. 139:15	Isa. 55:11			Jas. 4:13 Jas. 4:15 Jas. 4:17

Greek	English	Torah Deut. 28:1 – 29:8	Psalms 139:1-24	Ashlamatah Is 55:2-11	Mark, 1-2 Peter & Jude Mk 16:1-8	Luke Lk 24:1-8	Acts/Romans James Jam. 4:13-17
		Deut. 29:2					
πόλις	cities	Deu 28:3 Deu 28:16 Deu 28:52 Deu 28:55 Deu 28:57	Psa 139:20				Jas. 4:13
πονηρός	wicked, severe, evil	Deu 28:20 Deu 28:35 Deu 28:59 Deu 28:60					Jas. 4:16
πρόσωπον	face, before	Deu 28:7 Deu 28:25 Deu 28:50 Deu 28:60	Ps. 139:7			Lk. 24:5	
πρωί	morning	Deu 28:67			Mk. 16:2		
ρήμα	discourses, word	Deu 28:58		Isa 55:11		Lk. 24:8	
σημερον	today	Deu 28:1 Deu 28:13 Deu 28:14 Deu 28:15					Jas. 4:13
σφοδρα	exceedingly	Deu 28:54 Deu 28:56	Psa 139:14		Mk. 16:4		
τίθημι	put, set, establish		Psa 139:5		Mk. 16:6		
τοπος	place	Deu 29:7			Mk. 16:6		
υίός	sons	Deu 28:32 Deu 28:41 Deu 28:53 Deu 28:56 Deu 29:1 Deu 29:2				Lk. 24:7	
φευγω	flee	Deu 28:7 Deu 28:25	Psa 139:7		Mk. 16:8		
φοβέω	fear	Deu 28:10 Deu 28:58 Deu 28:66 Deu 28:67			Mk. 16:8		
χείρ	hand	Deut. 28:8 Deut. 28:12 Deut. 28:20 Deut. 28:32	Ps. 139:10			Lk. 24:7	

NAZAREAN TALMUD

SIDRA OF "D'BARIM (DEUT.) 28:1 — 29:8"

"V'HAYAH IM-SHAMOA" "NOW IT WILL BE, [IF] DILIGENTLY"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

When they returned from the tomb, they announced all these details to the eleven (talmidim²⁸) and to all the others. The women were Miriam Migdalah, Yochannah, Miriam the mother of Ya'aqov, and the others who were with them. They reported their experiences to the apostles. The women's account seemed illogical to them, and they did not believe them. But Tsefet got up and ran to the tomb. He bent over and saw only the linen wrapping and left amazed (at) what had happened.

Having risen at beginning of the week (as Havdalah was being conducted), Yeshua appeared first to Miriam²⁹ Migdalah, from whom he had expelled seven demons. She went and declared to those (who had) been with him (his talmidim^b) the events that had happened. They were mourning and weeping.³⁰ When they heard he was alive and she (had) seen him, they did not believe her.

SCHOOL OF HAKHAM YA'AQOB'S REMES

4.13 Come now, you who say, "Today or tomorrow we will go to such and such a city, and spend a year there and doing business and make a profit."³¹ 14 Yet you do not know³² what your life will be like tomorrow.³³ You are just a smoke³⁴ or vapor³⁵ that appears for a short time and then evaporates. 15 Instead of your saying,³⁶ "If the Lord wills, we will live and also do this or that." 16 But as it is, you boast in your arrogance; all such boasting is evil. 17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin.

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

Deut. 28:1 – 29:8	Psa.139:1-24	Is 55:2-11	Mk 16:1-8	Lk 24:1-8	Jam. 4:13-17
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

RESURRECTION OF YESHUA

In a previous pericope, we discussed the appropriate Halakhah for the "Kingdom" (governance) of G-d through

²⁸ disciples

²⁹ **Mordechai (Mark)** – Miriam was possessed with "Seven devils. The Torah Seder speaks of the enemies of Yisrael who would flee in "seven" directions. D'barim 28:7 – Mark 16

³⁰ **Mordechai (Mark)** – Yeshua's talmidim are crying out to G-d as David cries out to G-d asking G-d to hear his supplication.

³¹ Prov 27:1; Luke 12:18-20

³² You do not have Da'at (Intimate knowledge) not what will be in the future. You are not a Prophet, Judge, Sage or Torah Scholar.

³³ Or what will happen tomorrow. What kind of life is yours?

³⁴ Or possibly a vapor of steam

³⁵ Hakham Ya'aqob is allegorically referring to the temporality of the Olam HaZeh (present life). His point here is to show us the amount of work to be accomplished in a short span of time.

³⁶ Cf. Zondervan. Amplified Reading Bible. Large Print edition. Grand Rapids, MI: Zondervan, 2018. James 4.13-17

Hakhamim and Bate Din as one world under "One G-d" in accordance with the Rambam's Mishneh Torah, **Hilchot Melachim U'Milchamoteihem - THE LAWS OF KINGS AND THEIR WARS**)³⁷ **chapter 10.**

The Rambam's eleventh Halakhah for this chapter is as follows...

The Jewish court is obligated to appoint judges for these resident aliens to judge them according to these statutes so that the world will not become decadent. If the court sees fit to appoint the judges from the resident aliens themselves, they may. If it sees fit to appoint them from among the Jews, they may.

The courts mentioned above deal with the Gentile in the land of Yisrael. However, in dealing with the Diaspora we must believe that similar laws exist for the sake of global tikun.

Gen 2:7 the Lord God formed man (Adam) from the dust of the earth. (adamah) He blew into his nostrils the breath of life, and man became a living being.³⁸

Hakham Shaul derives the following principle from the above-cited passage.

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Hakham Shaul notes a logical order to the life of man. Man is created from the dust (adamah) of the earth, therefore his name is Adam. Only when G-d breathes into the adamah (dust) does man become a living creature. Therefore, we have an order of the "natural" coming before the spiritual. This perspective is from the temporal and limited perspective of man's viewpoint.

From the vantage point of man's view on earth the natural body came first. From the vantage point of G-d, the reverse is true. Furthermore, Hakham Shaul's address to the Congregation in Corinth addresses a Gentile perspective.

As Sholomo (Solomon) wisely notes, the body, which G-d generated from dust must be given back to the dust.

Koheleth (Ecc)12:7 And the dust returns to the ground As it was, And the life-breath returns to God Who bestowed it.³⁹

The "life-breath," as the Jewish Publication Society version of Tanakh translates the Hebrew word "Ruach," is that piece of the enlivening force, which must return to G-d upon the completion of our present mission. This corresponds with the words of Ya'akov (James) when he says the body without the spirit is dead.⁴⁰

D'barim 28:1. And it will be, if you will diligently hearken to the Word of the LORD your God, to observe and perform all the commandments which I command you this day, that the LORD your God will set you on high, and exalt you above all the nations of the earth; (Targum pseudo-Jonathan)

³⁷ (Rambam), M. M. (1998). *Mishneh Torah: Sefer Shoftim* (Vol. 28). (R. E. Touger, Trans.) Moznaim Publishing Corp.

³⁸ Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text*. Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 2:7). Philadelphia: Jewish Publication Society.

³⁹ Ibid Ec 12:7

⁴⁰ Cf. James 2:6

Our Torah portion (Deuteronomy) 28:1–29:8 “V'Haya Im Shamo'a” (“And will be if carefully”) discusses material resources requisite for natural life. This Torah Seder demonstrates that natural resources are directly related to spiritual conduct.

Hakham Tsefet looks at the Torah portion and illustrates Yeshua's resurrection as the reward for his (Yeshua's) righteous/generosity. Furthermore, it names Miriam for her acts of righteous/generosity towards Yeshua her Rabbi/Hakham. Hakham Tsefet does not try to defend the resurrection of Yeshua, as Hakham Shaul must do when speaking to Gentiles. We must realize that the audience Hakham Tsefet is speaking to is primarily the P'rushim (Pharisees).⁴¹ The P'rushim (Pharisees) readily accepted the resurrection from the dead.⁴² While we realize that the materials concerning El'azar's (Lazarus) being raised from the dead by Yeshua are written in the So'od hermeneutic, we can find literal truth in Yeshua's actions. Yeshua, on more than one occasion raises someone from the dead. Yeshua's talmidim (disciples) have seen these things firsthand. On the other hand, seeing the Master accomplish these things and the Master himself being raised is all-together another subject. To “believe” something as a “tenant of faith” is one thing, to see it with your own eyes is quite another matter. Certainly, Yeshua's talmidim (disciples) believed what Yeshua said about his resurrection.

Hakham Shaul's related Tosefta demonstrates the attitude of Hakham Tsefet. I cannot accept that Hakham Tsefet was entirely skeptical of Miriam's assertion.

But Tsefet got up and ran to the tomb. He bent over and saw only the linen wrapping and left amazed at what had happened.

We cannot look at these details with smug conceit. To see someone who has been resurrected would overwhelm the senses. History is replete with stories of “near death” experiences. Even these “near death” stories are barely believable. Hakham Tsefet and Hakham Shaul will produce in their accounts as many as five-hundred people who claimed to have seen the resurrected Yeshua at one time.⁴³ The present materials of Hakham Tsefet cause us to remember the words of the Sage Rambam, of blessed memory in his declaration of the **Ani Ma'amin (I believe in perfect faithfulness)**. Maimonides, in his commentary on the Mishnah, compiles what he refers to as the Shloshah-Asar Ikkarim, the Thirteen Fundamentals of Faith, compiled from the Torah's 613 mitzvot (commandments). I have included the final two principles of the Ani Ma'amin, which illustrate our point.

12. I believe with complete faith in the coming of Mashiach, and although he may tarry, nevertheless, I wait every day for him to come.

13. I believe with complete faith that there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.

The Rambam's articles look forward to the coming of Messiah as do Nazarean Jews. However, Hakham Shlomo (Solomon the wise) teaches us that the past reveals the future and the future reveals the past.⁴⁴

YESHUA'S RESURRECTION & G-D'S PROMISE TO THE PATRIARCH ABRAHAM

The resurrection of Yeshua is complex and raises a plethora of questions. I will not try to address all these

⁴¹ Cf. Mark 12:18-27, Acts 23:6-8 Where Hakham Shaul notes the difference between the P'rushim (Pharisees) and the Tz'dukim (Sadducees). Hakham Shaul's “hope” of the resurrection should be read as the confidence in the resurrection. The Hebrew word for “hope” does not contain the negative connotations we have in present thought.

⁴² I realize that Josephus and other scholars of the period attest to this. Even though these scholars record this data, we do not know just when the ideas of such principles became a part of their “dogma.”

⁴³ Cf. 1Cor 15:6

⁴⁴ Qohelet – Ecc 1:9

questions here. Yet, by placing this section of Mordechai (Mark) with all the weekly readings, we will address issues of preeminence. Yeshua's resurrection is directly linked to the "salvation" of the Gentiles.

Why is the redemption of the gentiles associated with Abraham?

Rom 4:17 as it is written, "And you will no longer be called Abram, but your name will be Abraham, for I make you the father of a multitude of gentiles" (Gen. 17:5). Abraham is also the father of the Gentiles in the sight of God whom he (Abraham) believed, even God, who gives life to the dead and calls into being that which does not exist.⁴⁵

The words of Hakham Shaul from our previous pericope further illustrate my point.

Romans 15:8 For I declare that Messiah became a servant of circumcision following the Jewish halakhah, both written and Oral on behalf of God's truth (Torah, written and Oral). His task was to establish that which was promised (to) the patriarchs,⁴⁶ in order to be merciful to the gentiles for God's glory...

Note here that resurrection is associated with G-d's promise to Abraham. Why do we find the resurrection associated with Abraham? And, what does this have to do with the Gentiles? In essence, we find that Abraham was from the lineage of pagan idol worshipers. Yet Abraham logically deduced that there was ONE G-d! Furthermore, Abraham demonstrated that the path of halakhah was not too hard for men of honesty and integrity to follow. Therefore, we learn from this association of Abraham with the Gentiles and the resurrection that the observance of the Torah is neither difficult nor laborious for any man.

PERORATION

b. Berachot 34b For Shemuel said: "There will be no difference between the current age and the Messianic era except the emancipation from our subjugation to the Gentile kingdoms."⁴⁷

The "redemption and salvation" of the Gentiles has only been partially realized in the present Diaspora. Furthermore, the truth of Gentile redemption through the death, burial and resurrection of the Master has only been superficially explored. This area needs some real exploration and in-depth research. When scholars realize that the Gentile has a place in the community through acceptance of Torah and Yeshua, the Gentile "kingdoms" will take their rightful place. That rightful place is looking to the Jewish people for their spiritual resources and nourishment.

Only when the completed and final redemption has occurred will we have respite in Eretz Yisrael (the Land of Yisrael) free from the subjugation of Gentile Kings.

COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES

THE MITZVAH

Ya'aqob is set in the opening verses of D'barim 28.1ff. The "Blessings in the city" v3 sets the stage for Hakham Ya'aqob's comments and addendum to the Torah Seder. These five verses cover the "blessings and cursing" outlined in this chapter. However, these verses, of the Torah are conditional. They require complete devotion and

⁴⁵ The allegorical hint is so subtle that most readers will not be able to detect the subtlety of Hakham Shaul's writings.

⁴⁶ Cf. Gen. 17:5

⁴⁷ Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1Berakhot). Peabody, MA: Hendrickson Publishers. p 232

commitment to the “**commandments**” of the LORD. The blessings require faithfulness to the “Mitzvoth.” Tzror Hamor teaches us that those who are faithfully obedient to the “Mitzvoth” will inherit Gan Eden.⁴⁸ The word “mitzvah” is abstract as used in [Aboth 4.2](#).⁴⁹ Thus, the reward for a Mitzvah is another mitzvah. But the word “Mitzvah” being abstract refers to a place that is in the abstract regions of the universe, i.e. Gan Eden. The author of the Mishnah is most likely referring to a place where the reward is a disembodied “abstract region in the universe, Gan Eden.”⁵⁰ However, the Torah Seder makes it very clear that not all the “rewards” we reap will be postponed to the [Y'mot HaMashiach](#) or the Olam HaBa. We find this very apropos for the Markan portion of our Torah Seder. Here Hakham Tsefet is making a statement much like what we find in Tzror Hamor. Those, such as the Master's talmidim who are faithful to the Mitzvoth will merit Gan Eden.

D'barim 28.1 Now, if you **obey the LORD your God, to **observe faithfully all His commandments** which I enjoin upon you this day, the LORD your God will set you high above all the nations of the earth.**

D'barim 28.13 And the Lord will set you at the head, and not at the tail, and you will be only at the top, and you will not be at the bottom, if you obey the **commandments of the Lord, your God, which I am commanding you this day, to observe to fulfill [them].**

Here Hakham Ya'aqob deals with those who presume to have mastered the Jewish life. Or we might say those who think they have mastered the “spiritual world by only speaking good things.” This presumption totally sets aside the providence of G-d and our true dependence on Him. This same group or person judged the Sage, Torah and G-d in the previous pericope. Yet very frankly this is a form of witchcraft or idolatry. Hakham Ya'aqob is very much aware of how we should speak. He has in several verses so far dealt with the matter painstakingly. However, Hakham Ya'aqob also deals with those who presume to have mastered the tongue by saying they will receive this or that only by saying it,⁵¹ rather than asking G-d for “our daily bread.”⁵² While it is plainly stated that we will be blessed for our faithful observance of the “mitzvoth” it is pride and presumption that divorces petition to G-d for those needs and life its self. This presumption is divorced from the life of faithful obedience to G-d.

In the present times those who follow this practice have nothing to do with being Jewish and or keeping (guarding) the commandments. This faithfulness is the same commitment that G-d required of Adam.

MITZVAH REMES

Why do we need to know and understand the mitzvoth?

Aderet Eliyahu deals⁵³ with teaching and learning the Torah in D'barim 5.28.

D'barim 5.28 But you remain here with Me, and I will give you the whole Instruction (mitzvoth**) — the laws and the rules—that you shall impart to them, for them to observe in the land that I am giving them to possess.”**

The “Rav Eliyahu Yosef Hayim,” shows that the words concerning the mitzvoth here in D'barim 5:28 and D'barim

⁴⁸ Saba, Abraham ben Jacob, and Eliyahu. Munk. Tzror Hamor: Torah Commentary. 5 vols. Jerusalem; New York: Lambda Publishers, 2008. Vol V. p. 2033

⁴⁹ [Aboth 4.2](#)

⁵⁰ Ibid

⁵¹ Of course, you are supposed to have “faith” and ask or say in faith that which you desire. But they fail to understand that faith is actually “faithfulness” to the mitzvoth.

⁵² I.e. the blessings we need for the day.

⁵³ Comments on the weekly Torah portions and Haftarat, by Rabbi Yosef Chaim of Baghdad (1833-1909). The book was called Aderet Eliyahu in honor of the Ben Ish Chai's father, Rabbi Eliyahu ben Moshe Chaim.

28.1 should be read from Remes hermeneutic. He also goes on to note that these words go as deep at the So'odic level of hermeneutic.⁵⁴ He points to the Jewish soul (Neshamah) and teaches that each soul is related to the (a) Mitzvah.⁵⁵ Thus, we cannot understand the "soul" (Neshamah) if we do not understand the mitzvot. Or we could also say that we will not understand the Mitzvot until we understand the Mitzvah. It is the Mitzvah that make the Jewish soul. To be a Jew there must be Jewish practice and observance.⁵⁶ In [our previous commentary](#) we mentioned the levels of the Soul showing some of its basic functions. Here we want to also show that the soul is intimately connected to the Mitzvah (Mitzvot). In one sense, the Mitzvah is the nutrition of the soul. The Jewish soul cannot live without the mitzvot. Nor can it live without the source for the mitzvot, i.e. Torah.⁵⁷ The material substance of the Neshamah is therefore not material in the form of earthly substance. It is the material of the Torah. Each page of the Torah is an entity in and of itself and we could say that each page is a Jewish Neshamah. Each soul is a Torah Seder, chapter, page, or paragraph. Thus, each soul emanates from the Torah as a light or a fire.⁵⁸

The primordial habitation of the soul is in Gan Eden or we should say "from" Gan Eden. Speaking in So'odic terms we understand that the next transmigration is also derived from there. But we must note that the pathway into the Olam HaZeh is through the Guf,⁵⁹ "well of souls." Aderet Eliyahu tells us that the souls were "carved" from and rooted in the Torah.⁶⁰



"Every evening the Ari Ha Kadosh used to look at the foreheads of his students and tell each one the passuk that was shining there and would briefly explain it to him based on what was related to him. When each student went to sleep, he would have kavanah for his passuk and, when his soul would rise to heaven, it would be taught the full meaning and this way, his soul would become purified and would rise higher and new things would be revealed to him even if he would not recall them when he wakes up the next day."⁶¹

Thus, we can see that the person being addressed by Hakham Ya'aqob is missing the opportunity to express themselves as a part of the Torah. How so? **"Therefore, to one who knows the right thing to do and does not do it, to him it is sin.** Sin is to abandon or refuse the expression of the Torah in one's life."

⁵⁴ Rabbi Yosef Chaim of Baghdad. Aderet Eliyahu. M. Abromovich, 2014. p. 691

⁵⁵ This is to say that the Soul's covering, "spiritual body" is a mitzvah., or the nefesh Yehudi. Thus, to strip the soul of its mitzvah is to make it naked and defenseless, powerless. Cf II Luqas (Acts) 1.8 In this pericope of Ya'aqob we see that the boastful person is stripped bare of its spiritual body. Cf. **"all such boasting is evil"** above. If we were able to see the soul through spiritual eyes we would see the mitzvah that covers and clothes that soul.

⁵⁶ Green, Arthur. These Are the Words: A Vocabulary of Jewish Spiritual Life. Woodstock, Vt: Jewish Lights, 1999. p. 183

⁵⁷ "This passuk (D'barim 5:28) could be understood as a Remes but first, we have to review what Rav Hayim Vital zt"l wrote in his book "Gates of Gilgulim" quoting the Ari Ha Kadosh that the total number of all the neshamot of Israel were 600,000 and that the Torah is the source of their neshamot;" Rabbi Yosef Chaim of Baghdad. Aderet Eliyahu. M. Abromovich, 2014. p. 691

⁵⁸ "In the beginning, two thousand years before the heaven and the earth, seven things were created: the Torah **written with black fire on white fire**" Ginzberg, Louis. The Legends of the Jews Complete. Translated by Henrietta Szold. CreateSpace Independent Publishing Platform, 2017. p. 3

⁵⁹ b. Abodah Zarah 5a

⁶⁰ "they were carved from it and they are rooted in it." Aderet Eliyahu in honor of the Ben Ish Chai's father, Rabbi Eliyahu ben Moshe Chaim. Rabbi Yosef Chaim of Baghdad. Aderet Eliyahu. M. Abromovich, 2014. p. 691

⁶¹ Ibid

"The joy that a person feels in performing the commandment and in love Of Who commanded it, this is great worship. And whoever keeps himself from this joy ought to be punished, as it is written: 'Inasmuch as you did not worship the Lord your God in joy and with a good heart.'⁶²

אמן ואמן סלה

Questions for Understanding and Reflection

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

Barúch Atáh Adonai, Elohénu Meléché HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

Blessed is Ha-Shem, Giver of the Torah. Amen!

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

⁶² Heinemann, Isaac. *The Reasons for the Commandments in Jewish Thought: From the Bible to the Renaissance*. Translated by Leonard Levin. Boston: Academic Studies Press, 2008. p. 104

Next Sabbath:

"Shabbat "Atem Nitsavim" - "You stand"

Shabbat	Torah Reading:	Weekday Torah Reading:
אַתֶּם נִצְבִים		Saturday Afternoon
"Atem Nitsavim"	Reader 1 – D'barim 29:9-11	Reader 1 – D'barim 30:11-14
"You stand"	Reader 2 – D'barim 29:12-14	Reader 2- D'barim 20:15-17
"Vosotros todos estáis"	Reader 3 – D'barim 29:15-28	Reader 3- D'barim 20:18-20
D'barim (Deut.) 29:9 – 30:10	Reader 4 – D'barim 30:1-3	
	Reader 5 – D'barim 30:3-5	Monday & Thursday Mornings
Psalms 140:1- 142:10	Reader 6 – D'barim 30:5-7	Reader 1 – D'barim 30:11-14
Ashlam.: Josh 24:1-8, 12-13	Reader 7 – D'barim 30:7-10	Reader 2- D'barim 20:15-17
	Maftir – D'barim 30:8-10	Reader 3- D'barim 20:18-20
N.C.: Mark 16:9-11; Lk. 24:9-12; James 5:1-6	Josh 24:1-8, 12-13	

Shalom Shabbat!

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