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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **I Adar 22, 5774 – Feb 21/Feb 22, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Feb 21 2014 – Candles at 6:17 PM  Sat. Feb 22 2014 – Habdalah 7:14 PM | **Austin & Conroe, TX, U.S.**  Fri. Feb 21 2014 – Candles at 6:06 PM  Sat. Feb 22 2014 – Habdalah 7:00 PM | **Brisbane, Australia**  Fri. Feb 21 2014 – Candles at 6:10 PM  Sat. Feb 22 2014 – Habdalah 7:03 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 21 2014 – Candles at 6:11 PM  Sat. Feb 22 2014 – Habdalah 7:08 PM | **Everett, WA. U.S.**  Fri. Feb 21 2014 – Candles at 5:22 PM  Sat. Feb 22 2014 – Habdalah 6:28 PM | **Manila & Cebu, Philippines**  Fri. Feb 21 2014 – Candles at 5:44 PM  Sat. Feb 22 2014 – Habdalah 6:34 PM |
| **Miami, FL, U.S.**  Fri. Feb 21 2014 – Candles at 6:00 PM  Sat. Feb 22 2014 – Habdalah 6:53 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 21 2014 – Candles at 5:22 PM  Sat. Feb 22 2014 – Habdalah 6:20 PM | **Olympia, WA, U.S.**  Fri. Feb 21 2014 – Candles at 5:26 PM  Sat. Feb 22 2014 – Habdalah 6:32 PM |
| **San Antonio, TX, U.S.**  Fri. Feb 21 2014 – Candles at 6:09 PM  Sat. Feb 22 2014 – Habdalah 7:04 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Feb 21 2014 – Candles at 5:10 PM  Sat. Feb 22 2014 – Habdalah 6:13 PM | **Singapore, Singapore**  Fri. Feb 21 2014 – Candles at 7:03 PM  Sat. Feb 22 2014 – Habdalah 7:52 PM |
| **St. Louis, MO, U.S.**  Fri. Feb 21 2014 – Candles at 5:27 PM  Sat. Feb 22 2014 – Habdalah 6:25 PM | **Tacoma, WA, U.S.**  Fri. Feb 21 2014 – Candles at 5:24 PM  Sat. Feb 22 2014 – Habdalah 6:30 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela 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 Laurie Taylor

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

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His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

His Excellency Adon Archie Hunnicutt and beloved wife HE Giberet Lisa Hunnicutt

His Excellency Adon HE Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Kyle Sullivan

His Excellency Adon Zev ben Abraham and beloved wife HE Giberet Katrina Shulgen

His Excellency Adon Michael Harston

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Zeh HaDavar” – “This is the thing”**

**& “VaYishlach HaMelekh”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֶה הַדָּבָר** |  | **Saturday Afternoon** |
| **“Zeh HaDavar”** | Reader 1 – Vayiqra 17:1-7 | Reader 1 – Vayiqra 19:1-3 |
| **“This is the thing”** | Reader 2 – Vayiqra 17:8-12 | Reader 2 – Vayiqra 19:4-6 |
| **“Esto es lo que”** | Reader 3 – Vayiqra 17:13-16 | Reader 3 – Vayiqra 19:7-10 |
| Vayiqra (Lev.) 17:1 – 18:30 | Reader 4 – Vayiqra 18:1-5 |  |
| Ashlamatah:  Isaiah 66:1-11 | Reader 5 – Vayiqra 18:6-14 | **Monday & Thursday**  **Mornings** |
| Special: I Kings 7:13-26 | Reader 6 – Vayiqra 18:15-21 | Reader 1 – Vayiqra 19:1-3 |
| Psalm 81:1- + 82:1- | Reader 7 – Vayiqra 18:22-30 | Reader 2 – Vayiqra 19:4-6 |
|  | Maftir – Vayiqra 18:28-30 | Reader 3 – Vayiqra 19:7-10 |
| 2 Pet 1:8-11; Lk 15:1-10  Acts 25:23-27 | Isaiah 66:1-11  I Kings 7:13-26 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* On slaying animals for Food – Leviticus 17:1-7
* Place of Sacrifices – Leviticus 17:8-9
* Blood Not to be Eaten – Leviticus 17:10-14
* Carcass Which Causes Defilement – Leviticus 17:15-16
* Introductory Exhortation – Leviticus 18:1-5
* Forbidden Sexual Unions – Leviticus 18:6-18
* Immoral Practices Forbidden – Leviticus 18:19-23
* Exhortation to lay to Heart the Fate of the Canaanites – 18:24-30

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Lev.) 17:1 – 18:30**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. And the Lord spoke to Moses, saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to Aaron and to his sons, and to all the children of Israel, and say to them: This is the thing the Lord has commanded, saying: | 2. Speak with Aharon and with his sons, and with the sons of Israel, and tell them: This is the word which the LORD has commanded, saying: |
| 3. Any man of the House of Israel, who slaughters an ox, a lamb, or a goat inside the camp, or who slaughters outside the camp, | 3. A man of the house of Israel, young or old, who will kill as a sacrifice a bullock, or lamb, or goat in the camp, or who kills it without the camp, |
| 4. but does not bring it to the entrance of the Tent of Meeting to offer up as a sacrifice to the Lord before the Mishkan of the Lord, this [act] will be counted for that man as blood he has shed blood, and that man will be cut off from among his people; | 4. and brings it not to the door of the tabernacle of ordinance to offer it an oblation before the LORD, before the tabernacle of the LORD, the blood of slaughter will be reckoned to that man, and it will be to him as if he had shed innocent blood, and that man will be destroyed from his people. |
| 5. in order that the children of Israel should bring their offerings which they slaughter on the open field, and bring them to the Lord, to the entrance of the Tent of Meeting, to the kohen, and slaughter them as peace offerings to the Lord. | 5. In order that the sons of Israel may bring their sacrifices which they have heretofore killed on the face of the field, they may henceforth bring them before the LORD, at the door of the tabernacle of ordinance, unto the priest, and sacrifice their consecrated victims before the LORD. |
| 6. And the kohen will dash the blood upon the altar of the Lord at the entrance of the Tent of Meeting, and he will cause the fat to go up in smoke, as a pleasing fragrance to the Lord. | 6. And the priest will sprinkle the blood upon the altar of the LORD, at the door of the tabernacle of ordinance, and burn the fat, to be received with acceptance before the LORD. |
| 7. **And they will no longer slaughter their sacrifices to the satyrs after which they stray.** This will be an eternal statute for them, for [all] their generations. | 7. **Neither will they offer any more their sacrifices unto idols which are like unto demons, after which they have wandered.** This will be an everlasting statute to them, unto their generations. |
| 8. And you should say to them: Any man of the House of Israel or of the strangers who will sojourn among them, who offers up a burnt offering or [any other] sacrifice, | 8. And you will tell them: A man, whether young or old, of the house of Israel, or of the strangers who sojourn among you, who will sacrifice a burnt offering, or consecrated oblation, |
| 9. but does not bring it to the entrance of the Tent of Meeting to make it [a sacrifice] to the Lord, that man will be cut off from his people. | 9. and bring it not to the door of the tabernacle of ordinance, to be made an oblation before the LORD, that man will be destroyed from his people. |
| 10. And any man of the House of Israel or of the strangers that sojourn among them, **who eats any blood, I will set My attention upon the soul who eats the blood, and I will cut him off from among his people**. | 10. A man also, whether young or old, of the house of the family of Israel, or of the strangers who sojourn, in dwelling among them, **who will eat any blood, I will cause employment to turn away (or cease) from that man who eats any blood, and will destroy him from among his people.** |
| 11. For the soul of the flesh is in the blood, and I have therefore given it to you [to be placed] upon the altar, to atone for your souls. For it is the blood that atones for the soul. | 11. Because the subsistence of the life of all flesh is in the blood, and I have given it to you for a decree, that you will bring the blood of the victim unto the altar to make atonement for the blood of your lives, because the blood of the victim is to atone for the guilt of the soul. |
| 12. Therefore, I said to the children of Israel: None of you will eat blood, and the stranger who sojourns among you will not eat blood. | 12. Therefore have I said to the sons of Israel, Beware lest any man among you eat the blood. Neither will the strangers who sojourn by dwelling among you eat the blood. |
| 13. And any man of the children of Israel or of the strangers who sojourn among them, who traps a quarry of a wild animal or bird that may be eaten, and sheds its blood, he will cover it [the blood] with dust. | 13. And any man, whether young or old, of the house of the stock of Israel, or of the sojourners who sojourn by dwelling among you, who hunts venison of beast or fowl proper to be eaten, will pour out its blood when it is killed; and if what he has killed be not destroyed **(or strangled?)**, let the blood be covered with dust. |
| 14. For [regarding] the soul of all flesh its blood is in its soul, and I said to the children of Israel: You will not eat the blood of any flesh, for the soul of any flesh is its blood all who eat it will be cut off. | 14. Because the subsistence of the life of all flesh is its blood; it is its life; and I have told the sons of Israel, You will not eat the blood of any flesh; for the subsistence of the life of all flesh is its blood: whosoever among you eats it will be destroyed. |
| 15. And any person, whether a native or a stranger, who eats carrion or what was torn, will immerse his garments and immerse himself in the waters, and will remain unclean until evening, and then he will become clean. | 15. And any man who will eat flesh which has been thrown away on account **of having been strangled (or corrupted)**, or the flesh of that **which has been torn**, (any man,) whether native or sojourner, will wash his clothes, and bathe in forty seahs of water, and be unclean until evening when he will be clean; |
| 16. But if he does not immerse [his garments] or immerse his flesh, he will bear his sin. | 16. but if he be perverse and will not wash, nor bathe his flesh, he will bear his transgression. |
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| 1. And the Lord spoke to Moses, saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, and say to them: I am the Lord, your God. | 2. Speak with the sons of Israel, and say to them, I am the LORD your God. |
| 3. Like the practice of the land of Egypt, in which you dwelled, you will not do, **and like the practice of the land of Canaan, to which I am bringing you, you will not do, and you will not follow their statutes.** | 3. After the evil work of the people of the land of Mizraim, among whom you have dwelt, you will not do; so likewise, **after the evil work of the people of the land of Kenaan, whither I am bringing you, you will not do, neither will you walk according to their laws;** |
| 4. You will fulfill My ordinances and observe My statutes, to follow them. I am the Lord, your God. | 4. but you will perform the orders of My judgments, and observe My statutes to be walking in them: I am the LORD your God. |
| 5. You will observe My statutes and My ordinances, **which a man will do and live by them**. I am the Lord. | 5. And you will keep My statutes, and the order of My judgments, **which if a man do he will live in them, in the life of eternity, and his portion will be with the just:** I am the LORD. |
| 6. No man will come near to any of his close relatives, to uncover [their] nakedness. I am the Lord. | 6. No man, either young or old, will come near to any of the kindred of his flesh to dishonor (their) nakedness by carnality, or by the knowledge of their nakedness. I am the LORD. |
| 7. You will not uncover the nakedness of your father or the nakedness of your mother; she is your mother; you will not uncover her nakedness. | 7. The nakedness of your father, or the nakedness of your mother, you will not dishonor. A woman will not lie with her father, nor a man with his mother; she is your mother: you will not discover her nakedness. |
| 8. You will not uncover the nakedness of your father's wife; it is your father's nakedness. | 8. The nakedness of your father's wife you will not dishonor, for it is the nakedness of your father. |
| 9. The nakedness of your sister, whether your father's daughter or your mother's daughter, whether born to one who may remain in the home or born to one who must be sent outside you will not uncover their nakedness. | 9. The nakedness of your sister, the daughter of your father, or the daughter of your mother, (or of her) whom, your father begat by another wife, or of thy mother, whom your mother bare by your father or by another husband, you will not dishonor. |
| 10. The nakedness of your son's daughter or your daughter's daughter you will not uncover their nakedness, for they are your own nakedness. | 10. The nakedness of your son's daughter, or the daughter of your daughter, you will not dishonor, because they are as your own nakedness. |
| 11. The nakedness of the daughter of your father's wife, born to your father she is your sister: you will not uncover her nakedness. | 11. The nakedness of your father's wife's daughter, who has been begotten of your father, she is your sister, you will not dishonor. |
| 12. You will not uncover the nakedness of your father's sister; she is the close relative of your father. | 12. The nakedness of your father's sister you will not dishonor; she is of kin to your father's flesh. |
| 13. You will not uncover the nakedness of your mother's sister, for she is the close relative of your mother. | 13. The nakedness of your mother's sister you will not dishonor; for she is of kin to your mother's flesh. |
| 14. You will not uncover the nakedness of your father's brother you will not come near his wife; she is your aunt. | 14. The nakedness of your father's brother you will not dishonor, nor come near to his wife carnally; she is the wife of your father's brother. |
| 15. You will not uncover the nakedness of your daughter in law; she is your son's wife you will not uncover her nakedness. | 15. The nakedness of your daughter-in-law you will not dishonor; she is the wife of your son, you will not dishonor her nakedness. |
| 16. You will not uncover the nakedness of your brother's wife: it is your brother's nakedness. | 16. The nakedness of your brother's wife you will not dishonor in the life-time of your brother, or after his death, if he have children; for it is the nakedness of your brother. |
| 17. You will not uncover the nakedness of a woman and her daughter; you will not take [in marriage] her son's daughter or her daughter's daughter, to uncover her nakedness they are close relatives, it is evil counsel. | 17. The nakedness of a woman and of her daughter you will not dishonor, neither will you take her son's daughter or the daughter of her daughter, to dishonor their nakedness; for they are of kin to her flesh; it is corruption. |
| 18. And you will not take a woman with her sister [in marriage] as rivals, to uncover the nakedness of one upon the other, in her lifetime. | 18. Neither will you take a wife in the lifetime of her sister, to aggrieve her by dishonoring her nakedness, over her, all the days of her life. |
| 19. And to a woman during the uncleanness of her separation, you will not come near to uncover her nakedness. | 19. And unto the side of a woman in the time of the separation of her uncleanness you will not draw near to dishonor her nakedness. |
| 20. You will not lie carnally with your neighbor's wife, to become defiled by her. | 20. Nor unto the side of your neighbor's wife will you come to defile her. |
| 21. **And you will not give any of your offspring to pass through for Molech**. **And you will not profane the Name of your God. I am the Lord.** | 21. **And of your offspring you will not give up any to lie carnally with the daughters of the Gentiles**, to perform strange worship; **nor will you profane the Name of your God: I am the LORD.** |
| 22. You will not lie down with a male, as with a woman: this is an abomination. | 22. Nor with a male person will you lie as with a woman; it is an abhorrent thing. |
| 23. And with no animal will you cohabit, to become defiled by it. And a woman will not stand in front of an animal to cohabit with it; this is depravity. | 23. Neither will you lie with any beast to corrupt yourself therewith nor will any woman approach before a beast for evil pleasure; it is confusion. |
| 24. **You will not defile yourselves by any of these things, for the nations, whom I am sending away from before you, have defiled themselves with all these things.** | 24. **Defile not yourselves by any one of all these; for by all these have the peoples defiled themselves whom I am about to drive away from before you.** |
| 25. **And the land became defiled, and I visited its sin upon it, and the land vomited out its inhabitants.** | 25. **And the land has been defiled, and I have visited the guilt upon it, and the land delivers itself of its inhabitants.** |
| 26. But as for you, you will observe My statutes and My ordinances, and you will not do like any of these abominations neither the native, nor the stranger who sojourns among you. | 26. But you, O congregation of Israel, observe My statutes, and the order of My judgments, and commit not one of these abominations, neither (you who are) native born, or the strangers who sojourn among you. |
| 27. **For the people of the land who preceded you, did all of these abominations, and the land became defiled.** | 27. **For these abominable things have been done by the men of the land who have been before you, so that the land has been polluted:** |
| 28. **And let the land not vomit you out for having defiled it, as it vomited out the nation that preceded you.** | 28. **lest, when you pollute the land, it cast you forth, as it will have delivered itself of the people that were before you.** |
| 29. For anyone who commits any of these abominations, the persons doing so will be cut off from the midst of their people. | 29. For whoever commits any one of these abominations, the souls who do so will be destroyed from among their people. |
| 30. And you will observe My charge, not to commit any of the abominable practices that were done before you, and you will not become defiled by them. I am the Lord your God. | 30. Observe you (then) the keeping of My Word, in being careful to avoid the practice of these abominable rites, which have been practiced in the land before you, and the defilement of yourselves by them: I am the LORD. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

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

**Rashi’s Commentary for: Vayiqra (Lev.) 17:1 – 18:30**

**3** **Who slaughters an ox, a lamb, [or a goat]** Scripture is speaking of [slaughtering] holy sacrifices [not of slaughtering ordinary animals], for Scripture continues, “to offer up as a sacrifice” (next verse). -[*Torath Kohanim* 17:91]

**inside the camp** But outside the Courtyard.-[*Torath Kohanim* 17:89; *Zev.* 107b]

**4 will be counted [for that man] as blood** As though he had shed human blood, for which one is liable to the death penalty.

**He has shed blood** [This comes] to include one who dashes the blood [of a holy sacrifice] outside [the Temple Courtyard].-[Zev. 107a]

**5** **which they slaughter** which they are accustomed to slaughter.

**7 to the satyrs** Heb. לַשְּׂעִירִים, to the demons, like, “and satyrs (וּשְּׂעִירִים) will dance there” (Isa. 13:21). -[Torat Kohanim 17:100]

**8 Who offers up a burnt-offering** [This passage] comes to make liable one who causes the limbs [of a sacrifice] to go up in smoke outside [the Temple Courtyard] like the one who slaughters [a sacrifice] outside [the Courtyard. Consequently,] if one person slaughtered [the sacrifice] and his fellow offered it up [outside the Courtyard], they are both liable [to the penalty of excision].- [*Torath Kohanim* 17:103; Zev. 106a]

**9 [that man] will be cut off [from his people]** Heb. מֵעַמּוֹ, lit. from his peoples. [The plural form of “peoples” teaches us that] his offspring will be cut off as well as his own days being cut off.

**10 any blood** Since Scripture says, “[For it is the blood] that atones for the soul” (next verse), one might think that a person is liable only for [eating] the blood of sanctified things, [which effects atonement]. Scripture, therefore, says here, “any blood” [to include even the blood of ordinary animals].-[*Kereithoth* 4b]

**I will set my attention** Heb. פָנַי. [The word פָנַי here is to be understood to mean] My פְּנַאי, i.e., My leisure. [God is saying,] “I will make Myself free (פּוֹנֶה) from all My affairs, and I will deal with this person!”-[Torat Kohanim 17:108]

**11** **For the soul of the flesh** of every creature is dependent upon the blood, and therefore, I have given it to atone for the soul of man. [In this way,] one “soul” [namely, the blood of a sacrifice] will come and atone for another soul.

**12 None of you** [This phrase] comes to warn adults regarding minors [not to feed them blood].-[Torat Kohanim 17:110; Yev. 114a]

**13 who traps** [Had the verse stated only this phrase,] we would know only [that this law applies to] creatures that require trapping. But how would we know [that the law includes also] geese and roosters, [which do not require trapping]? Scripture, therefore, adds [the word] צֵיד—a quarry, meaning in any way [even if not trapped]. But if so, why is it stated, "who traps"? [To teach us] that one should not eat flesh except with this preparation, [meaning, that just as one does not go out to trap every day, neither should one eat meat regularly at all his meals, as if he had to go out and trap it].-[*Torath Kohanim* 17:111; *Chul.* 84a]

**that may be eaten** [This comes] to exclude unclean creatures [which are prohibited to be eaten, that their blood does not require covering].-[Torat Kohanim 17:112]

**14 its blood is in its soul** Its blood is in the place of its very soul, because the soul is dependent upon it.

**for the soul of any flesh is its blood** [The word הִוא, meaning here “it is,” is feminine in gender.] “for the soul [...] is the blood.” [For] the words דָם and בָָּשָָׂר are masculine in gender, while the word נֶפֶשׁ is feminine in gender. [Hence, the antecedent of הִוא is נֶפֶשׁ.]

**15 who eats carrion or what was torn** Scripture is speaking about the carcass of a clean bird [i.e., a kosher species of bird], which transmits defilement only at the time it is swallowed into the esophagus. And it teaches you here, that it defiles [the person], when he eats it. [The *trefah*, the bird mortally wounded by a wild beast, or stricken with a terminal illness, however, does not transmit defilement. Consequently,] the torn one mentioned here was written only to expound upon it. Thus we learned: One might think that the carcass of an unclean bird [also] defiles when it is swallowed into the esophagus. Scripture, therefore, says, “or what was torn,” [referring to a type of bird] that may fall under the category of טְרֵפָה [i.e., a kosher bird, which is prohibited only if it is torn], thus, excluding the case of an unclean bird, which can never fall under the category of טְרֵפָה, [because it is prohibited in any case]. -[Torat Kohanim 17:126]

**16** **he will bear his sin** If he [subsequently] eats holy sacrifices or enters the Sanctuary [in his unclean state], he is punished by excision because of this uncleanness, like all other cases of uncleanness.-[*Torath Kohanim* 17:129]

**[But if he does not]...immerse his flesh, he will bear his sin** For [not] immersing his body he is punished by excision. However, for [not] immersing his garments, [and entering the Mishkan wearing them,] he is punished by lashes.-[*Torath Kohanim* 17:129]

**Chapter 18**

**2** **I am the Lord, your God** I am the One Who said at Sinai, “I am the Lord, your God” (Exod. 20:2), and you accepted My sovereignty upon yourselves [at that time]; consequently, accept My decrees. Rabbi [Yehudah Hanassi] says: "It is openly known before Him, that they would eventually be scourged by [transgressing the laws of] immoral relations, in the days of Ezra. Therefore, [concerning these laws,] God came to them with the decree: I am the Lord, your God! You should know Who is placing these decrees upon you-the Judge Who exacts retribution (אֱלֹקִים), but Who is faithful also to pay a reward (ה ‘) !"-[*Torath Kohanim* 18:138]"

**3** **Like the practice of the land of Egypt [...and like the practice of the land of Canaan]** [This verse] informs [us] that the deeds of the Egyptians and the Canaanites were more corrupt than those of all other nations, and moreover, that the [Egyptians residing in that] region [of Egypt] in which the Israelites had dwelt, were the most corrupt of all.-[*Torath Kohanim* 18:138]

**and like the practice of the land of Canaan, to which I am bringing you** [This verse] informs [us] that those [Canaanite] peoples whom the Israelites conquered, were more corrupt than any other [people, even the Egyptians].-[*Torath Kohanim* 18: 138]

**and you will not follow their statutes** What did Scripture omit [until now] that it did not state [and includes in this clause]? However, these are their social practices, things that assumed the status of law (חָקוּק) for them, for example, [certain days set aside for attendance at] theaters and stadiums. Rabbi Meir says: These [practices referred to here,] are the “ways of the Amorites,” [the superstitious practices] enumerated by our Sages.-[see *Shab.* 67ab; *Torath Kohanim* 18:139]

**4 You will fulfill My ordinances** These are the laws stated in the Torah in justice, [i.e., which human intellect deems proper,] which, had they not been stated [in the Torah], would have been deemed worthy to be stated [e.g., not to steal, not to murder, etc.].-[*Torath Kohanim* 18:140]

**and observe My statutes** These are the “King’s decrees” [without apparent rationale to man], against which the evil inclination protests, “Why should we keep them?” Likewise, the nations of the world object to them. Examples are: [The prohibition of] eating pig and wearing shaatnez [a mixture of wool and linen] (see Lev. 19:19), and the purification procedure effected by purification water [the mixture including the ashes of the red cow] (see Num., Chapter 19). Therefore it says, “I am the Lord.” I have decreed [these] upon you; you are not permitted to exempt yourselves [from fulfilling them].- *Torath Kohanim* 18:140]

**to follow them** Do not take leave from [studying] them, i.e., you will not say, “I have learned the wisdom of Israel—now I will go and learn the wisdom of the [other] nations.”- [*Torath Kohanim* 18:141]

**5 You will observe My statutes and My ordinances** [This comes to include other details of [laws pertaining to] this passage, that Scripture did not mention explicitly.-[*Torath Kohanim* 18:142] Another explanation: [This clause, “You will observe My statutes and My judgments, which a man will do,” was added,] in order to apply “observance” (שְׁמִירָה) and fulfillment (עֲשִׂיָּה) to statutes, and to apply “observance” (שְׁמִירָה) and “fulfillment” (עֲשִׂיָּה) to ordinances. For [up till now,] Scripture had mentioned only “fulfillment” regarding ordinances and “observance” regarding statutes (see previous verse). -[*Torath Kohanim* 18: 134]

**and live by them** in the World-To-Come. For if you say [that the verse refers to living] in this world, does he not eventually die? [*Torath Kohanim* 18: 134]

**I am the Lord** faithful to pay a reward [an attribute represented by the Name ה ‘].-[Torat Kohanim 18:134]

**6 No man will come near** Heb. לֹא תִקְרְבוּ. [This comes] to admonish the female as [it does] the male. Therefore, it is stated in the plural form.-[*Torath Kohanim* 18:136]

**I am the Lord** faithful to pay a reward [not only for fulfilling positive commandments but also to the one who saves himself from sinning].- [*Torath Kohanim* 18:145]

**7 the nakedness of your father** This [refers to] your father’s wife. [But how do we know this?] Perhaps it is only to be interpreted literally [as an admonition against relations with one’s father, in addition to the general admonition against pederasty]. [The answer is:] It says here, “The nakedness of your father,” and it says further, “has uncovered his father’s nakedness” (Lev. 20:11). Just as in the latter verse, Scripture is speaking of his father’s wife [as that verse begins with, “And a man who cohabits with his father’s wife”], here, too, [Scripture is speaking of] his father’s wife. -[*Sanh.* 54a]

**or the nakedness of your mother** [It comes] to include [in the prohibition,] his mother who is not his father’s wife.- [*Sanh.* 54a]

**8 the nakedness of your father’s wife** [This admonition is repeated] to include [in the prohibition, one’s father’s wife, even] after the death [of one’s father].- [*Sanh.* 54a]

**9 your father’s daughter** Included in the meaning [of the verse] is also a daughter born from a woman [the father] raped [i.e., not the father’s wife].-[*Yev.* 22b]

**whether born to one who may remain in the home or to one who must remain outside** - מוֹלֶדֶת בַּית אוֹ מוֹלֶדֶת חוּץ, lit. born in the house or born outside. Whether they say to your father, “[You may] keep her mother [as your wife],” or whether they say to your father, “[You must] send her mother away,” for example, a *mamzereth*, or a *nethinah* [an offspring of the Gibeonites (see Josh. 9:327)].-[*Yev.* 23a]

**10 The nakedness of your son’s daughter [or your daughter’s daughter]** Scripture is speaking of his daughter born from a woman he had raped. [The case, however,] of [his son’s] daughter and his daughter’s daughter [who stem] from his wife, we learn from (verse 17 below), “You will not uncover the nakedness of a woman and her daughter; you will not take [in marriage] her son’s daughter or her daughter’s daughter” about [whose nakedness] Scripture says, “You will not uncover the nakedness of a woman and her daughter” whether this daughter stems from him or from another man.-[*Yev.* 22b]

**The nakedness of your son’s daughter** How much more so, then, should one’s own daughter [be prohibited]! But since a Scriptural admonition must not be derived from an inference from minor to major, [but must be explicitly mentioned], they learned it from a *gezeirah shavah* [an exposition linking common words within verses of this passage, which is considered as if explicitly mentioned] in Tractate Yevamoth 3a.

**11** **The nakedness of the daughter of your father’s wife** [This verse] teaches us that one is not liable to the punishment [of excision, if he cohabited with] his sister who stems from a handmaid or a non-Jewess. Therefore, it says, “the daughter of your father’s wife”-[i.e.,] a woman fit to enter into marriage [thus excluding a handmaid and non-Jewess, marriage with whom is not binding].-[*Yev.* 23a]

**14 You will not uncover the nakedness of your father’s brother** And what is “his nakedness?” "you will not come near his wife.”

**15 [she is] your son’s wife** [Scripture says:] I have stated [the law] only [in the case of a woman] with whom your son has a marital tie. [This] excludes a woman he has raped, a handmaid, or a non-Jewess [with whom the son has cohabited].-[*Torath Kohanim 20:108]*

**17** **You will not uncover the nakedness of a woman and her daughter** Scripture prohibits [relations with the second woman] only through a marital tie with the first one [whether the woman or her daughter]. Hence, Scripture says, לֹא תִקַּח, denoting “taking (קִיחָה) in marriage.” Similarly, when it comes to stating the punishment [of those who transgress this matter, Scripture says], “[And a man] who takes (יִקַּח) a woman and her mother [in marriage...they will burn him and them in fire]” (Lev. 20:14), [also using] the expression of קִיחָה, “taking [in marriage].” But if he raped a woman, he is permitted to marry her daughter.-[*Yev.* 97a]

**they are close relatives** Heb. שַׁאֲרָה הֵנָּה, they are related to one another.

**evil counsel** Heb. זִמָּה, counsel [like the word זָמַם, *plotted*]; as the *Targum* renders: עֲצַת חֶטְאִין, *counsel of sins*, which your [evil] inclination has counseled you to sin.

**18 a woman with her sister** both at the same time.

**as rivals** Heb. לִצְרֹר, an expression similar to צָרָה, *rival*, to make one a rival to the other.

**in her lifetime** This teaches you that if he divorced her, he may not marry her sister while she is still alive.-[*Yev.* 8b]

**21 for Molech** A form of idolatry, named Molech, and this was the manner of its worship, that one would hand over one’s child to the pagan priests, who would make two huge fires. The child was then passed through on foot between these two fires.-[*Sanh.* 64b, see *Rashi* there.]

**And you will not give** This refers to the handing him over to the pagan priests.

**to pass through for Molech** This refers to passing [the child] between thr fire[s].

**23 this is depravity** Heb. תֶּבֶל, an expression denoting prostitution, sexual immorality, and adultery. Similarly, “and My wrath, because of their depravity (תַּבְלִיתָם).” (Isa. 10:25) Another explanation of תֶּבֶל הוּא: An expression which denotes mingling (בּלל) and mixing up; [here, it refers to the perverted mingling of] human seed and animal seed.

**28** **And let the land not vomit you out** This can be compared to a prince who was fed obnoxious food, which could not stay in his intestines; so he vomited it out. Likewise, the Land of Israel cannot retain transgressors [and thus, it vomits them out].-[*Torath Kohanim* 20:123] The *Targum renders* [וְלֹא־תָקִיא], as: וְלֹא תְרוֹקֵןas:, denoting “emptying out” (רִקּוּן), i.e., the Land empties itself of the transgressors.

**29** **the people doing so** - הַנְּפָשׁוֹת הָעֹשׂת. [Since the verse begins, “anyone who does,” it should have used the singular form here. By using the plural, “the people doing so,”] it means both the male and female [involved in the act].-[*B.K.* 32a]

**30 And you will observe My charge** This [clause come] to admonish the courts regarding the matter.-[*Torath Kohanim* 18:151]

**and you will not become defiled by them. I am the Lord, your God** But if you do become defiled," [says God,] “I am not your God, and you will be cut off from Me. What benefit will I have from you? Moreover, you will deserve annihilation.” Therefore, it says, “I am the Lord, your God.”-[Torat Kohanim 18:151]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 17:1 – 18:30**

**17:2. SPEAK UNTO AARON, AND UNTO HIS SONS, AND UNTO ALL THE CHILDREN OF ISRAEL**.[[1]](#footnote-1) Since this section contains the warning that all offerings are to be brought only in the Tent of Meeting [i.e., in the Sanctuary Court], He therefore admonishes the priests who perform the rites of the offerings that they are not to perform the rites outside [the Sanctuary Court], and He also admonishes the Israelites that they should bring them there to G-d, and not offer them outside by themselves.

The correct interpretation of this section is as our Rabbis have mentioned,[[2]](#footnote-2) that He forbade Israel whilst in the desert to eat an ordinary meal of meat[[3]](#footnote-3) [i.e., one which was not part of an offering], and they were to eat only the meat of peace-offerings [the fat portions and the blood of which] had been offered upon the altar of G-d. Therefore He said that whoever wants to slaughter any of the three kinds of animals from which all offerings are brought, namely, the ox, lamb, and goat, must bring them ***unto the door of the Tent of Meeting****,* and make them ***offerings of peace-offerings****,[[4]](#footnote-4)* bringing the fats and the blood upon the altar of G-d, and then he may eat the meat thereof according to the law [of peace-offerings, which is that the priest is given the breast and the right thigh, and the rest of the meat is eaten by the owner and his family for two days and the intervening night]. He further stated that if he slaughtered them in any other place, he is liable to the punishment of excision.[[5]](#footnote-5)

It appears likely from the language of Scripture that at first [i.e., in Verses 3-7] He declared a person liable to the punishment of excision in the case of any slaughtering outside [the Sanctuary Court] even of unconsecrated animals, this being the prohibition against eating an ordinary meal of meat, and He stated that the reason for it is so that they should consecrate them to G-d ***and the priest will sprinkle the blood upon the altar of the Eternal*** *[[6]](#footnote-6)* and burn on it the fat. Afterwards [in Verses 8-9] He warned against making an altar to G-d outside [the Sanctuary Court] and offering on it the peace-offerings mentioned [in Verse 5] or a burnt-offering, as used to be done with holy offerings at the time when the ***bamoth*** *[[7]](#footnote-7)* were permitted, but they were to offer them to G-d in front of ***the door of the Tent of Meeting****.[[8]](#footnote-8)* Thus He ordered all slaughterings, whether of unconsecrated[[9]](#footnote-9) or consecrated animals, to be done only within [the Sanctuary Court]. Therefore He said in the Book of Deuteronomy, ***But when you go over the Jordan, and dwell in the Land* etc., *then it will come to pass that the place which the Eternal your G-d will choose to cause His Name to dwell there, there you will bring . . . your burnt-offerings, and your peace-offerings****, [[10]](#footnote-10)* stating further, ***Take heed to yourself that you offer not your burnt-offerings in every place that you see; but in the place which the Eternal will choose* etc.** [[11]](#footnote-11) This was to state that the prohibition against slaughtering consecrated animals outside [the Sanctuary Court] remains in force as long as the Chosen House of G-d exists,[[12]](#footnote-12) but He permitted slaughtering of ordinary [unconsecrated] animals [at all places]. It is this which He states, ***However you may slaughter and eat flesh in all your gates****, [[13]](#footnote-13)* meaning to say that this prohibition stated here — not to slaughter unconsecrated animals at all, but rather to bring them all as peace-offerings upon the altar of G-d — will not apply in the Land. And He explained there the reason: ***When the Eternal your G-d will enlarge your border* etc.**, [[14]](#footnote-14) meaning to say that the prohibition was only in the beginning when they were in the desert, so that it was easier for them to bring all their offerings to the door of the Tent of Meeting, but after He will enlarge their border [and they will inhabit a wide area], they may eat an ordinary meal of meat by slaughtering [the animal] in their city, except for consecrated animals [which they must slaughter only in the Sanctuary Court]. This is the reason why He mentions here [in Verse 3], ***What man so ever there be of the house of Israel, that slaughters . . . within the camp or that slaughters out of the camp****.* Thus He mentions also those who slaughter ***out of the camp****,* so that they [too] should be obliged to bring them to the door of the Tent of Meeting; for although an ordinary meal of meat will be permissible when G-d will enlarge their borders, because they are not near the place of the Sanctuary, He does not likewise permit it in the desert, even outside the camp, because they are not far from the altar of G-d as they will be in the Land when G-d will enlarge their borders, at which time He permitted them an ordinary meal of meat.

This is the proper interpretation of these verses, and it corresponds to the opinion of Rabbi Yishmael on these sections of the Torah. From this section here originates [what Rabbi Yishmael] said, that **"at first** [i.e., as long as Israel was in the desert] they were forbidden to have an ordinary meal of meat." This is the fitting interpretation of the verse by way of the plain meaning of Scripture. It [also] coincides with the saying of the Rabbis in the Agadah:[[15]](#footnote-15) "The Rabbis say: There are many things which the Holy One, blessed be He, prohibited, and in another place permitted them again.[[16]](#footnote-16) You may know this [from the following instance]. The Holy One, blessed be He, forbade Israel to slaughter and eat an animal unless they brought it to the door of the Sanctuary [and slaughtered it as a peace-offering]. Whence do I know this? Because it is written, ***and he has not brought it into the door of the Tent of Meeting****.[[17]](#footnote-17)* What is written there? ***Blood will be imputed unto that man* etc**. And here [in the Book of Deuteronomy] He again permitted it to them, as it is said, ***you may eat flesh, after all the desire of your soul****.* Whence do I know [that this applies to the time after their entry into the Land]? From that which is stated there on this subject, ***When the Eternal your G-d will enlarge your border****."*  As for that which Rashi has commented [here in Verse 3 on the expression, ***what man so ever there be that slaughters an ox, or lamb* etc**.] that "Scripture is speaking of consecrated animals etc." [while we have explained above that Verses 3-6 refer to ordinary animals, the answer is that Rashi here follows] the opinion of that Sage[[18]](#footnote-18) who says that an ordinary meal of meat was never prohibited at all [even when Israel was in the desert]. It is in accordance with that opinion that the Baraitha was taught in the Torath Kohanim,[[19]](#footnote-19) but the explanation of the verses in a manner that accords with them, and the approach of the words of the Sages in the traditions,[[20]](#footnote-20) as well as in most places,[[21]](#footnote-21) is as we have explained.

**4. BLOOD WILL BE IMPUTED UNTO THAT MAN**. This means that [his guilt is as] of the time of Creation.[[22]](#footnote-22) The verse is thus stating: "Now of all living creatures except man, I [the Eternal] have declared their blood to be as water, ***and their flesh as dung****,[[23]](#footnote-23)* just as it is said [at the time of Noah], ***as the green herb I have given you all****.[[24]](#footnote-24)* But if one slaughters an animal outside the camp, then [since it is forbidden to be eaten], it will be imputed to him as if he had shed blood [of a fellow man]."

**7. AND THEY WILL NO MORE SACRIFICE THEIR SACRIFICES 'LA'SE'IRIM' AFTER WHOM THEY GO ASTRAY.** ***"La'se'irim***means **'unto the demons.'** Similarly it states, ***'u'se'irim' (and demons) will dance there****." [[25]](#footnote-25)* This is Rashi's language, derived from the Torath Kohanim.[[26]](#footnote-26) Now Rabbi Abraham ibn Ezra wrote that "the demons are so called ***[se'irim****,* a word which is connected with ***sei'ar****,* meaning **'hair'**], because on seeing them a person's hair stands up on his body. But it is likely that they are called ***se'irim***[a word which also means **'goats'**], because mentally deranged persons see them in the form of goats. And the word ***more*** in the verse before us, ***and they shall no 'more' sacrifice***…]**indicates that the Israelites used to do so in Egypt**. ***After whom they go astray***denotes that whoever seeks after them and believes in them 'goes astray' from his G-d, since he thinks that there is a power that can cause good or evil apart from the Glorious and Fearful Name." [Thus far the words of Ibn Ezra.]

Now Rabbi Abraham ibn Ezra has indeed hinted at the truth concerning the word ***"more,"*** as I have written above.[[27]](#footnote-27) The name ***se'irim***will also be made clear to you there. They are also called ***sheidim***["demons," as Rashi interpreted here — a word which is connected with ***shodad****,* meaning "devastate, despoil, ruin"], because they dwell in "devastated" places, such as the desert, and their principal habitat is in the far corners [of the earth], such as the northern extremity of the earth which is wasteland on account of the cold climate.

Know that just as the formation at the original Creation of man's body as well as that of all living creatures, vegetation and minerals, was from the four elements,[[28]](#footnote-28) which were combined by Divine power to form material bodies which as a result of their thickness and coarseness could be perceived by the five senses,[[29]](#footnote-29) even so there was a creation from only two elements, fire and air, resulting in a body which cannot be felt, nor perceived by any of the [five] senses, just as the soul of an animal cannot be perceived by human senses because of its delicacy. The body [of these creatures of two elements] is of a spiritual nature; on account of its delicacy and lightness it can fly through fire and air. And just as the combination of the four elements in any object is the cause of its existence and its destruction [since everything that is composite must ultimately revert to its original components],[[30]](#footnote-30) so is it with these beings created from a combination of only two elements; when the elements combine, the creature lives, and when they separate [decompose], it is like the dead. It is for this reason that our Rabbis have said:[[31]](#footnote-31) "Six characteristics have been said of ***sheidim****,* in three they are comparable to the ministering angels and in three to human beings. **The three things in which they are comparable to the ministering angels are that they have wings, they fly, and they know what is about to happen, as do the ministering angels**. [On this statement the Gemara asked: ] 'How can it enter your mind to say that the ***sheidim***know the future [when even the ministering angels do not know it]! Say rather thus: They hear [from behind ***the Curtain of heaven***]what is about to happen.' **The three things in which they are comparable to human beings are that they eat and drink, procreate, and die as do human beings."** [[32]](#footnote-32) Now the cause of death generally is the separation [decomposition] of the components of the body, this being true of all kinds of bodies [whether they are composed of the four elements like humans or of only two, like ***sheidim***].The reason for their ability to fly is because of the lightness of the [two] elements [fire and air] of which they are composed, as may also be seen in the case of a fowl, in which, because the elements of fire and air dominate over the small parts of the other two elements [earth and water], the fowl can hover in the air and fly [although it is composed of all four elements]. Surely, then, the above-mentioned creatures that have nothing in them of the heavy elements [earth and water], possess great hovering power in the air, to be able to fly tirelessly. The matter of "eating" [mentioned above in connection with these creatures] means their deriving nourishment from the moisture of water and the odors of fire, something like the fire that ***licked up the water that was in the trench****.[[33]](#footnote-33)* This is the purpose of the burnings which necromancers perform to the demons. The reason [for their need to "eat"] is that the fire in the air causes the drying up of their bodies, which must therefore be restored just as man's need for food is due to depletion in his body. As for that which has been said concerning their "hearing what is about to happen," it is because in the course of their flying on high they become aware of things that are about to happen from the powerful forces contained in the atmosphere, these being ***"the princes of the quiver."*** [[34]](#footnote-34) It is also from there that "those who have wings tell matters" [[35]](#footnote-35) of the future, as has been tested by enchanters,[[36]](#footnote-36) and as I will explain in its place[[37]](#footnote-37) with the help of G-d. But neither of them know what is to happen ***for many days to come and for times that are far off****;[[38]](#footnote-38)* **but they can only inform of that which is to happen in the near future, as we know from their encounters [i.e., those of enchanters], that they gain knowledge from the *sheidim* as to what has been decreed to come.** Therefore Onkelos rendered the verse, ***They sacrificed unto demons, 'lo eloha' (no gods)****, [[39]](#footnote-39)* as "they sacrificed unto demons in which there is no utility," meaning that there is no need for them, as they do not prevent harm that is destined to come, neither do they do anything productive, nor do they inform of times far off so that a person may knowingly guard himself. It is this which is the sense of the expression, ***lo eloha****,* which is as if it said, **"no power or rulership,"** for the word ***Elohim***is an expression of strength and power, [a composite word consisting of the words] ***e-il heim****.[[40]](#footnote-40)* Thus the verse is stating that demons have no strength or power whatsoever, and hence there is no need for them, ***for they cannot do evil, neither is it in them to do good****.[[41]](#footnote-41)*

**11. FOR THE LIFE OF THE FLESH IS IN THE BLOOD; AND I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE ATONEMENT FOR YOUR SOULS.** The sense of this verse is to state that He forbade us [to eat] blood because He has given it to us to be upon the altar and to effect atonement for our souls, and it is therefore the part dedicated to G-d, just as is the case with the forbidden fat.[[42]](#footnote-42) And if one should ask: "Why then has He forbidden us to eat the blood of a wild animal and that of a fowl, from which offerings are not brought?" We will dismiss the questioner by saying that it was His wish to keep us far away from eating any kind of blood, in order that we should never make a mistake therein [and eat forbidden blood as a result of failing to distinguish between one kind of blood and another]. In the case of fat, however, He did not [categorically] forbid all kinds of fat, because [the permissible kind of fat] is distinguishable from the non-permissible.[[43]](#footnote-43)

Now the Rabbi [Moshe ben Maimon] wrote in the Moreh Nebuchim[[44]](#footnote-44) that the Chaldeans loathed blood, considering it impure, **and only those who sought to establish contact with the demons and to foretell the future would eat it.** Now the Torah always seeks to destroy these foolish theories, by [ordaining measures which are] contrary to their ideas. Therefore He prohibited the eating of blood and chose it as the means of purifying [the impure] by means of the sprinklings thereof,[[45]](#footnote-45) and to throw it upon the altar of G-d for atonement. Therefore He said, ***I* *will set My face against that soul that eats blood****, [[46]](#footnote-46)* just as He said with reference to him who gives of his children to Molech,[[47]](#footnote-47) **because this [practice of eating blood] leads to a kind of idol worship**, such words not being stated concerning any other commandment. Now these words [of Rabbi Moshe ben Maimon] are sensible in themselves, however the verses do not indicate [that the reason for the prohibition against eating blood is] so [as the Rabbi has said], for they always state the reason for that prohibition to be, ***For as to the life of all flesh, the blood thereof is all one with the life thereof****;[[48]](#footnote-48)* ***For the life of the flesh is in the blood****. [[49]](#footnote-49)* And in the Book of Deuteronomy He again states, ***Only be steadfast in not eating the blood; for the blood is the life; and you will not eat the life with the flesh****.[[50]](#footnote-50)*

It is proper, therefore, to explain the reason for the prohibition against eating blood by saying that G-d created all lower creatures for the purpose of man, since only he amongst all of them recognizes his Creator. Nonetheless, He did not at first permit man to eat anything except for vegetation, but no living creatures at all, just as is stated in the Chapter of Creation where it is said, ***Behold, I have given you every herb yielding seed etc. for food****;[[51]](#footnote-51)* but when the flood came and they [the lower creatures] were saved by the merit of Noah, and he brought offerings from them to G-d which were acceptable before Him,[[52]](#footnote-52) He gave man permission to slaughter [and eat them], just as He said, ***Every moving thing that lives will be for food for you; as the green herb have I given you all****,[[53]](#footnote-53)* since their existence was because of man. Thus He permitted man to use their bodies for his benefit and needs because their life was on account of man's sake, and that their soul [i.e., blood] should be used for man's atonement when offering them up before Him, blessed be He, but not to eat it, since one creature possessed of a soul is not to eat another creature with a soul, for all souls belong to G-d. The life of man just as the life of the animal are all His**, *even one thing befalls them; as the one dies, so dies the other; yea, they have all one breath****.[[54]](#footnote-54)*

Now in the opinion of the Greek philosopher [i.e., Aristotle] as interpreted by those who scrutinize his words, it was out of the Active Intellect[[55]](#footnote-55) that there emitted a very fine and bright flash and glitter of light, from which came forth the spark which is the soul of the animal. It is thus in a certain sense a real soul. It therefore has sufficient understanding to avoid harm, and to seek its welfare, and a sense of recognition towards those with whom it is familiar, and love towards them, just as dogs love their masters, and they have a wonderful sense of recognition of the people of their households, and similarly pigeons have a sense of knowledge and recognition. Now it is also known that the food one eats is taken into the body of the eater ***and they become one flesh.[[56]](#footnote-56)*** If one were to eat ***the life of all flesh,***it would then attach itself to one's own blood and they would become united in one's heart, and the result would be a thickening and coarseness of the human soul so that it would closely approach the nature of the animal soul which resided in that which he ate, since blood does not require digestion as other foods do, which thereby become changed, and thus man's soul will become combined with the blood of the animal!And Scripture states, ***Who knows the spirit of man whether it goes upward, and the spirit of the beast whether it goes downward to the earth. [[57]](#footnote-57)*** It is for this reason that He said**, *For as to the life of all flesh, the blood thereof is all one with the flesh thereof,*** for all flesh, whether man or beast, has its soul in the blood, and it is not fitting to mix the soul that is destined to destruction with that which is to live [in the hereafter]. Rather, it is to be as an atonement upon the altar to be acceptable before G-d. This is the sense of the expression, ***Therefore I said to the children of Israel: No soul of you will eat blood,[[58]](#footnote-58)*** meaning:"Because the blood is identical with the soul, and it is not proper that one soul devour another, therefore I had compassion upon man's life and gave it [the animal's soul] to him upon the altar, so that the soul of the animal should effect atonement for his soul." Thus we have been taught in the Sifre:[[59]](#footnote-59) ***"Only be steadfast in not eating the blood.*** Rabbi Yehudah says, [From the fact that it states, ***only be steadfast,*** which indicates that a special effort was required], you learn that they were addicted to eating blood etc. ***For the blood is the life*** 192 — this teaches you why it was prohibited. ***And you will not eat the life with the flesh* —** this prohibits the eating of a limb cut from a living animal.'' This is a hint and proof for what we have explained. It is for this reason that He further commanded that we are to cover up all blood of an [edible] wild beast or fowl [which have been ritually slaughtered][[60]](#footnote-60) because their blood is not brought upon the altar, for even of fowls only two species [i.e., young pigeons and turtle doves] may be brought as offerings, and they too are not slaughtered [in the usual way];[[61]](#footnote-61) but in the case of cattle, most of them that are found among men may be slaughtered to the Glorious Name and their blood is used for atonement, and it is therefore not to be covered. There was no necessity to require the covering of the blood of an ordinary [unconsecrated] animal, since the slaughtering of cattle for ordinary meat was not permitted in the desert,[[62]](#footnote-62) and even afterwards [when Israel came into the Land of Israel and a meal of ordinary meat was permitted], the commandment of the Torah is directed to the majority [and since in most cases cattle were brought as offerings, and their blood would be needed for the altar, therefore He did not require covering of the blood even if the cattle were not slaughtered as offerings].

**14. THE BLOOD THEREOF IS B'NAFSHO' (ALL ONE WITH THE LIFE THEREOF).** "Its blood represents its life, since life is dependent upon the blood." This is Rashi's language. But it is not correct.[[63]](#footnote-63) Rather, it is possible to explain that the word ***b'nafsho***here means **"in its body,"** Scripture thus stating, ***"for as to the life of all flesh****,* it is the blood in its body." Similarly [we find the word ***nefesh***meaning "body" in these verses]: ***'Nafsho' (his person) was laid in iron****;[[64]](#footnote-64)* ***seventy 'nefesh'(persons)****;[[65]](#footnote-65)* ***he* [the Nazirite] *will not come near to a dead 'nefesh****,****'*** *[[66]](#footnote-66)* meaning "a body," since "the body" of anyone that is possessed of a ***nefesh***(soul) is also called ***nefesh.***

In my opinion Scripture mentioned three expressions with reference to blood, which constitute but one reason. First it stated, ***For the life of the flesh is in the blood****. [[67]](#footnote-67)* Then it changed and said [in Verse 14 before us], ***For as to the life of all flesh, the blood thereof is all one with the life thereof****,* meaning to say that the blood is the life, and the life is in the blood, as both are mixed together, similarly to wine when diluted with water, in which case the water is in the wine and the wine in the water, and each one is "in" the other. Afterwards it explained [in the second half of Verse 14 before us, stating ***for the life of all flesh is the blood thereof]****,* that the blood is the very life, meaning to say that both have become one inseparable substance, so that you can never find blood without life nor life without blood, as is known of the air[[68]](#footnote-68) which originates in the heart, that it is the ***hyly*** *[[69]](#footnote-69)* from which proceed all dispositions [of man], supplying the substance which gives nutrition and makes blood, and it is the blood which in turn creates it and sustains it. [The relationship between life and blood is thus] like that of matter and form in all physical creatures, where the one cannot be found without the other. Now our Rabbis interpreted the three punishments of excision which Scripture mentioned with reference to blood[[70]](#footnote-70) in the following way:[[71]](#footnote-71) "One verse prohibits the eating of that blood with which life escapes [when cutting the throat of the offering, since it has been given for atonement upon the altar]; one verse prohibits the eating of blood which escapes when slaughtering [an ordinary, unconsecrated animal], and one verse prohibits the eating of blood, that [of a fowl or wild animal, which when slaughtered] must be covered." This saying of the Rabbis explains why the punishment of excision was mentioned three times, but the reason for the different Scriptural expressions concerning the life and the blood [of the animal] is as I have explained.

**18:2. SPEAK UNTO THE CHILDREN OF ISRAEL.** Since this chapter deals with [the laws of] prohibited sexual intercourse which apply equally to all Israel, therefore He said only, ***Speak unto the children of Israel****,* and did not specify the priests but included them together. Therefore He said at first, ***I* *am the Eternal your G-d****,* just as He did in the Ten Commandments [which He began with the words, ***I* *am the Eternal your G-d*]**.[[72]](#footnote-72) And the meaning of the verse, ***Speak unto the children of Israel, and say unto them: I am the Eternal your G-d****,* is as if He said, "Say unto them in My Name, 'I am the Eternal your G-d.' " Similarly, ***Speak unto all the congregation of the children of Israel, and say unto them: You will be holy, for I the Eternal your G-d am holy****, [[73]](#footnote-73)* [means: "say unto them in My Name, 'You will be holy' "].

It is possible that the reason [why the verse does not say: "this is what G-d commanded," is not because it means: "say unto them in My Name" as explained above, but] is rather as follows: When Moses came out from before the Eternal without the veil[[74]](#footnote-74) [on his face], ***and he came out, and spoke unto the children of Israel that which he was commanded****, [[75]](#footnote-75)* he did not need to say to them: "Thus said the Eternal," for it was known to them that it was His spirit that spoke through him [Moses] and His word was upon his tongue,[[76]](#footnote-76) and that he did not speak in his own name. Similarly, in many places in the Book of Deuteronomy it is stated in the same way, such as: ***And it shall come to pass, if you will hearken diligently unto My commandments, which I command you this day . . . that I will give the rain of your Land . . . And I will give grass in your fields****,[[77]](#footnote-77)* and [it is known that] Moses is not the one ***who gives rain upon the earth, and sends waters upon the fields****,[[78]](#footnote-78)* and makes the grass grow in the fields, but it is G-d, blessed be He [that does these things]. Similarly it is said, ***But the Eternal has not given you a heart to know . . . And I have led you forty years in the desert . . . You have not eaten bread, neither have you drunk wine or strong drink; that you might know that I am the Eternal your G-d****. [[79]](#footnote-79)* The meaning of the expression ***to love the Eternal your G-d*** *[[80]](#footnote-80)* [which is stated in the third person, when that same verse begins in the first person, ***And it will come to pass, if you will hearken diligently unto My commandments***],has already been explained.[[81]](#footnote-81)

According to the opinion of Rabbi Abraham ibn Ezra, the Scriptural command, ***After the doings of the land of Egypt . . . will you not do****, [[82]](#footnote-82)* is a reference to [the practice of sacrificing to] the demons mentioned above [in 17: 7]; ***and after the doings of the land of Canaan . . will you not do*** is an allusion to the forbidden sexual relationships, in which the Canaanites ***were very bad and sinful****, [[83]](#footnote-83)* as He stated at the end of this section, ***For all these abominations have the men of the Land done****. [[84]](#footnote-84)* And in the opinion of our Rabbis in the Torath Kohanim,[[85]](#footnote-85) the Egyptians were also addicted to carnality, in all forms of the forbidden relationships, and with males and cattle. This is the truth, [as Scripture states] that ***there were also sodomites in the Land****, [[86]](#footnote-86)* referring [to ***the abominations of the nations***]which were there from the beginning till now. Scripture further testifies concerning them, ***the Egyptians, your neighbors, great of flesh****, [[87]](#footnote-87)* and it further says, ***whose flesh is as the flesh of asses, and whose issue is like the issue of horses****, [[88]](#footnote-88)* **the term "flesh" being a euphemism [for the sexual organ].** Similarly, in the expressions, ***his flesh ran with his issue****,[[89]](#footnote-89)* ***and her issue in her flesh be blood*** *[[90]](#footnote-90)* **[the term "flesh" is an allusion to the sexual organ].**

**4. MINE ORDINANCES WILL YOU DO**. "These are matters prescribed in the Torah which, even if they were not prescribed, one would know that they ought to be prescribed." Thus the language of Rashi. And in the Torath Kohanim it is stated:[[91]](#footnote-91) "These are matters written in the Torah which, even if they were not written, would deserve to have been written, such as robberies, forbidden sexual relationships, idolatry, bloodshed and blasphemy."

Now by way of the simple meaning of Scripture, the term ***mishpatai***(My ordinances) is to be understood in its simple sense. It is a reference to the laws stated in the section of ***V'eleh Hamishpatim (And these are the ordinances)*** *[[92]](#footnote-92)* and in the whole Torah. Therefore He states here, ***which if a man do, he will live by them****, [[93]](#footnote-93)* as these laws were given so that man should live, and for the development of countries, and peace among men, so that no one should cause harm to his fellowman or kill him. The prophet Ezekiel likewise mentioned many times with reference to these ***mishpatim***(ordinances), ***which if a man do, he will live by them****, [[94]](#footnote-94)* while of the Sabbath he says, ***to be a sign between Me and them****.[[95]](#footnote-95)* Similarly in the Book of Nehemiah it says, ***Your ordinances, which if a man do, he will live by them****.[[96]](#footnote-96)* But our Rabbis have said:[[97]](#footnote-97) ***"He will live by them* — but not die by them. This teaches that danger to live overrides the Sabbath laws and [all] the commandments."** And according to the Midrashic interpretation it means:[[98]](#footnote-98) ***"He will live by them* — in the World to Come.** Should you say it means that he will live in this world, will he not in the end die!" [[99]](#footnote-99) And if so, the expression ***which if a man do, he will live by them*** refers back [not only to the ***mishpatim* (ordinances),** as we explained before, but] also to ***chukothai* ["My statutes,"** those laws for which no reason is given, but the observance of which also assures one ***eternal*** life].

Know that man's [reward in] life for the observance of the commandments is in accordance with his preparation for them. For he who fulfills the commandments not for their own sake, but in order to receive a reward, will be rewarded on account of them in this world with longevity, riches, possessions, and honor. It is concerning this [kind of observance of the laws of the Torah] that it is said, ***in her left hand are riches and honor****,[[100]](#footnote-100)* which the Rabbis interpreted to mean:[[101]](#footnote-101) "to those that stand on the left of it [i.e., to those who engage in the observance of the Torah not for its own sake], there are material riches and honor." Similarly, those who engage in the observance of the commandments so as to merit by them reward in the World to Come, these being the people who serve G-d out of fear [of punishment], will be found worthy on account of their intention to be saved from the judgments that will come upon the wicked, and their souls will abide in joyfulness[[102]](#footnote-102) [in life eternal]. **But those who engage in the observance of the commandments out of love, as is right and proper, together with worldly occupation, similar to what is mentioned in the Torah in the section of *Im Bechukothai, [[103]](#footnote-103) And your threshing will reach unto the vintage,[[104]](#footnote-104)* they will merit good life in this world according to the usual nature of things, and in life eternal, in the World to Come, their merits will still be complete before them [since the reward they received in their lifetime will not reduce that which is to come to them in the hereafter].** But those who abandon altogether the concerns of this world and pay no attention to it, acting as if they themselves were not creatures of physical being, and all their thoughts and intentions are directed only to their Creator, just as was the case with Elijah, **[these people] on account of their soul cleaving to the Glorious Name will live forever in body and soul, as is evidenced in Scripture concerning Elijah [[105]](#footnote-105) and as is known of him in tradition, and as the Midrashim speak of Enoch[[106]](#footnote-106) and of those belonging to the World to Come who will rise at the resurrection.** It is for this reason that on the subject of reward for observance of the commandments the verses speak [in various ways, such as]: ***that your days may be long****;[[107]](#footnote-107)* ***that you may live****; [[108]](#footnote-108)* ***and that you may prolong your days****. [[109]](#footnote-109)* For these expressions include all kinds of life, each according to his due.

**6. NONE OF YOU WILL APPROACH TO ANY THAT IS NEAR OF KIN TO HIM, TO UNCOVER THEIR NAKEDNESS.** The reason for the prohibition of sexual relationships with one's near of kin is not expressly written [in the Torah], The Rabbi [Moshe ben Maimon] wrote in the Moreh Nebuchim[[110]](#footnote-110) that [this law seeks to inculcate the lessons that] we should limit sexual intercourse, where forbidden. Now these women which Scripture has forbidden amongst the relatives of one's wife are forbidden because they are constantly together with him in his house,[[111]](#footnote-111) and the same applies to one's own relatives [sisters, aunts, and the wife of one's uncle], who are frequently with him and he is closeted together with them. A similar reason the Rabbi states for all forbidden relations. Now Rabbi Abraham ibn Ezra has already written[[112]](#footnote-112) likewise that since the passion of man's heart is like that of the animals, it was impossible for Scripture to forbid all females, and therefore it prohibited only those that are available to him at all times. But this is a very weak reason, that Scripture should make a person liable to the punishment of excision in the case of these forbidden relations, just because they are sometimes found together with him, and at the same time permit a man to marry many women, even in the hundreds and thousands! And what harm would there be if a man would marry only his daughter, just as was permitted to the Noachides,[[113]](#footnote-113) or marry two sisters as did our patriarch Jacob? A person also could not do better than to give his daughter in marriage to his elder son, and they would inherit his possessions and multiply and increase in his house, for ***He created not***the earth ***a waste, He formed it to be inhabited![[114]](#footnote-114)*** We have no tradition as to [the reason of] this prohibition of forbidden relationships, but logically it would appear that there is in this matter one of the secrets of creation, which attaches to the soul and is part of the secret of the transmigration [of souls], to which we have already alluded.[[115]](#footnote-115)

Know that sexual intercourse is held distant and in contempt in the Torah unless it is for the preservation of the human species, and therefore where there can be no offspring [such as in pederasty or carnal intercourse with beasts], it is forbidden. Similarly, where [the union is such that] the child born therefrom will not have a healthy existence, nor succeed from it, the Torah prohibited such a union. This is the sense of the expressions: ***el kol 'sh'eir' b'saro***[literally: ***to any 'flesh' next to his flesh***];***for he has made naked 'eth sh'eiro****'[[116]](#footnote-116)* [literally: ***his flesh***].Thus the Torah forbade these marriages on account ***of sh'eir***[i.e. .because the forbidden relations constitute "flesh" next to one's own], the term ***sh'eir***being derived from the expression [in the verse], ***'hanish'ar' (he that is left) in Zion****,* ***and he that remains in Jerusalem****. [[117]](#footnote-117)* Hence Scripture states, ***they are 'sha'arah' (near kinswomen); it is lewdness****,[[118]](#footnote-118)* meaning to say, "these are not marriages, nor fit for such a relationship, for they will not succeed [in having healthy offspring, as explained above]; rather it is lewdness, mere thoughts of indecency." Thus the forbidden relationships are included in "the statutes," the laws which constitute "the decrees of the King." Now a decree is an ordinance which originates in the knowledge of the King, Who is wise in the management of His kingdom, and it is He Who knows the need for and the benefit of the command that He ordained, and He does not tell it to anyone except to His wise counsellors.

**7. THE NAKEDNESS OF YOUR FATHER, AND THE NAKEDNESS OF YOUR MOTHER, WILL YOU NOT UNCOVER.** Rashi commented: ***"The nakedness of your father*** *—* this refers to your father's wife. ***And the nakedness of your mother*** *—* this is intended to include one's own mother, although she be not the wife of one's father. ***The nakedness of your father's wife will you not uncover*** *[[119]](#footnote-119)* — this is intended to include in this prohibition one's father's wife even after [the father's] death." Similarly Rashi explained: ***"You will not uncover the nakedness of your father's brother****. [[120]](#footnote-120)* And what does this [uncovering of his] nakedness mean? ***You will not approach to his wife****."*  This is indeed true according to the correct sense [of the verses]. But in the Gemara of Tractate Sanhedrin[[121]](#footnote-121) the Rabbis concluded that the verses, ***the nakedness of your father,* and *the nakedness of your father's brother****,* are prohibitions against carnal relationships with these males themselves [and not with their wives], and [are required] to make the offender liable to a double penalty if he committed it in error [lying carnally with his father or uncle].[[122]](#footnote-122) But I wonder, according to the opinion of the Sages [who explain the verse, ***the nakedness of your father***as being a prohibition against lying carnally with one's father], why did He not likewise admonish against lying carnally with a son or brother, in addition to prohibiting [sexual relationships with their] wives?[[123]](#footnote-123) Perhaps the Torah was more particular in guarding the honor of the elders. However, each and every verse in this section [of forbidden relationships] constitutes only one prohibition,[[124]](#footnote-124) there being here no case of two admonitions in one prohibition, for the command concerning sisters [in Verse 9] and also daughters [in Verse 10] each constitute but one prohibition [and not, as Rashi explained there, that each verse contains two prohibitions]. The correct interpretation by way of the simple meaning of Scripture appears to me to be that ***the nakedness of your father, and the nakedness of your mother [will you not uncover]****,* constitute but one negative commandment and one admonition, which forbids intercourse with one's own mother, for in having such intercourse he thereby uncovers the nakedness of his father and that of his mother. This is the sense of the [concluding] expression in this verse, ***she is your mother****,* meaning that you have done with her two evils, in that you have uncovered the nakedness of your mother and that of your father. Following the admonition against uncovering the nakedness of one's father, which refers [as explained] to one's mother, He went back [in the following Verse 8] and admonished against [uncovering] the nakedness of one's father's wife, although she be not one's mother, saying, ***The nakedness of your father's wife will you not uncover; it is your father's nakedness****.[[125]](#footnote-125)* Similarly, ***You will not uncover the nakedness of your father's brother***269 means [as the verse itself continues], ***you will not approach to his wife****. [[126]](#footnote-126)* This is why it does not say "and" to ***[his wife you will not approach].***

**9. THE NAKEDNESS OF YOUR SISTER, THE DAUGHTER OF YOUR FATHER, OR THE DAUGHTER OF YOUR MOTHER, WHETHER BORN AT HOME, OR BORN ABROAD, EVEN THEIR NAKEDNESS YOU WILL NOT UNCOVER.** ***"Whether born at home, or born abroad*** *—* this means whether [the court] says to your father, 'Keep her mother as your wife,' or whether it has to say to him, 'Divorce her mother,' as for instance when she [i.e., the mother] is a ***mamzereth***or a ***nethinah****"* [a ***mamzereth***is the female product from one of the forbidden sexual relationships in this section, and a ***nethinah***is a female descendant of the Gibeonites — relationships with these women being in both cases punishable by whipping]. Thus the language of Rashi. But it is not correct, since this interpretation leads to the conclusion that a sister that is born from [a woman who is herself one of] the relations forbidden [to his father],[[127]](#footnote-127) is not included in this prohibition [against marrying one's sister. For since Rashi explained the expressions ***whether born at home, or born abroad***as referring to the ***mother****,* whether she is a lawful wife or a ***mamzereth***or ***nethinah****,* both of whom are forbidden to the father only by punishment of whipping, and not by excision, unlike all forbidden relations, then the illogical result follows that if the mother ***were***one of those relations forbidden to his father by punishment of excision, then the son's sister born from that union would not be included in this prohibition]! And yet all [sisters] are forbidden by excision [i.e., regardless of whether the sister was born of a union itself permitted, or forbidden by whipping only, or by excision], unless she be born of a bondwoman or a Cuthean woman [in which case she is not considered his sister at all]!

And I wonder at the Rabbi [Rashi]! For in the Gemara of Tractate Yebamoth[[128]](#footnote-128) in the second chapter it is clearly stated: "Perhaps I can say that this excludes a sister born of a union forbidden by whipping [as in the case where his father married a ***mamzereth***and she gave birth to a daughter, for I might say that the marriage, being forbidden, had no validity, and she is therefore not his 'sister' in the sense that she is included in the prohibition against having intercourse with one's sister]! Said Rav Papa: In unions punishable by whipping, the marriage, [although forbidden], has legal validity. For it is written, ***If a man have two wives, the one beloved, and the other hated****. [[129]](#footnote-129)* Now is there before G-d a beloved one and a hated one [i.e., could it be supposed that the law should allow discrimination between the children of a favored wife and those of a hated wife]? Rather, you must say 'beloved' denotes 'beloved for her well-chosen marriage' [i.e., that it was blameless, since it was within the law], and 'hated' means 'hated for her [illicit] marriage.' And the Merciful One states**, *'ki thihyena I'ish' (if a man 'have)*** *[[130]](#footnote-130)****— two wives****.* Perhaps I might say that this excludes a sister born of a union punishable by excision [so that she is not his 'sister' in the sense that she is included in the prohibition against having intercourse with one's sister]! Said Rava: Scripture states, ***The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home, or born abroad,***which means whether [the court] can say to your father, 'Keep [the mother as your wife],' or whether it has to say to him, ***'Hotzei'*** [as explained further on], and yet the Merciful One states that she is ***your sister.****" [[131]](#footnote-131)* Now the meaning of the word ***hotzei***is that [the court] tells him, "Take her out from your house, for she is not your [legitimate] wife, and the act of marriage has no legal validity in those cases where the union is punishable by excision or by any of the [four] deaths by the hand of the court." And yet notwithstanding this, one is punished for having intercourse with her because she *is* considered his sister![[132]](#footnote-132) Only one's sister born from a bondwoman or a Cuthean woman is not included in this prohibition, since the offspring is of her own [legal] standing.

By way of the plain meaning of Scripture the verse is stating: *"****The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born***of a marriage, as when the father brought the woman into the home as a wife [and she gave birth to a daughter], ***or born abroad****,* as when the man found her outside, ***and lay hold on her, and lie with her*** *[[133]](#footnote-133)* and she gave him birth [to a daughter], ***you will not uncover their nakedness****."* Thus He mentioned [the prohibition concerning] a mother's daughter whether she be born in wedlock or from unchastity. For even though in either case she is only his mother's daughter and not his father's daughter, [and if so, why did Scripture have to mention both cases], yet one might have thought that a brotherly relationship [forbidding sexual intercourse] applies only to a sister born in wedlock, but not to one born from unchastity, where everything is "free;" therefore Scripture had to admonish against all [kinds of sisters]. There is yet another verse which He stated with reference to one's father's daughter, stating ***The nakedness of your father's wife's daughter, begotten of your father [you will not uncover]****, [[134]](#footnote-134)* this being [a prohibition against having intercourse with] a sister who is one's father's daughter born of his legitimate wife. It was necessary that He state this, because having said [in Verse 9 before us], ***the nakedness of your sister, the daughter of your father****,* without any qualification, and then in connection with ***the daughter of your mother***He explained ***whether born at home***through marriage, ***or born abroad***through unchastity, one might therefore have thought that one's father's daughter born in unchastity is permissible to him; for perhaps the Torah was not particular about a man's offspring born in unchastity, because these are not known to him; therefore He said in explanation, ***The nakedness of your father's wife's daughter [you will not uncover]****,* thus declaring that the daughter of one's father mentioned at first [in Verse 9 before us] is not one's father's daughter born of his legitimate wife [since that is specifically mentioned further on in Verse 11]. Also, because in the case of the Noachides the prohibition [against sexual intercourse] was only if the brotherhood was from the same mother, and not [if it was exclusively] from the father, Scripture therefore explains that with respect to Israelites, all are alike in the prohibition [whether they are born of one father or one mother].

The correct interpretation of this verse is what the Sages have said in the Gemara of Tractate Yebamoth;[[135]](#footnote-135) "A man who has intercourse with his sister, who is also the daughter of his father's wife [through marriage] [[136]](#footnote-136) who is not his mother, [[137]](#footnote-137) is guilty both on account of his sister, and his father's wife's daughter." And there in the Gemara the Rabbis explained the reason: "Observe, it is written, ***the nakedness of your sister, the daughter of your father***etc.; what need was there for the expression, ***the nakedness of your father's wife's daughter***etc.? In order to teach that he is guilty both on account of his sister, and his father's wife's daughter." Thus Scripture repeats certain prohibitions in order to make one [who commits these abominable practices] guilty on many counts, for even with reference to creeping things [which we are forbidden to eat] He has repeated many prohibitions regarding one matter, in order to punish the offender on all counts.

**17. IT IS 'ZIMAH' (LEWDNESS).** Onkelos translated: "it is a sinful plan," and Rashi commented thereon, "because your evil inclination counsels you to sin." But I know of no sense to this, for with regard to all forbidden relations and all other transgressions, it is the evil inclination that counsels one to sin! [Why then is this verse prohibiting intercourse with a woman and her daughter, singled out by the use of this expression?] But the meaning of the matter is that the term ***zimah***is derived from the expression, ***as 'zamam' (he had purposed) to do unto his brother****. [[138]](#footnote-138)* A proper thought is called ***m'zimah****,* as it said, ***And no 'm'zimah' (purpose) can be withheld from You****,[[139]](#footnote-139)* and lewdness that is thought of in secret is called ***zimah****,* similar to that which it is said, ***If my heart have been enticed unto a woman****,[[140]](#footnote-140)* and Scripture concludes, ***For that were 'zimah' (a heinous crime); yea, it were an iniquity to be punished by the judges****.[[141]](#footnote-141)* Similarly, ***'v'zimatheich' (your lewdness) and your harlotries****;[[142]](#footnote-142)* ***'v'zimath' (the lewdness of) your harlotry****, [[143]](#footnote-143)* denoting these illicit acts committed in private and in public. In my opinion Scripture states ***it is 'zimah'****,* in the case of [sexual relationships with] a woman and her daughter, and also a woman and her mother,[[144]](#footnote-144) in order to condemn the matter, saying that when one lies with the one, who is his wife, he thinks of the other one on account of their relationship and likeness, and thus lying with both of them is a cause of lewdness to him. This matter is similar to that which the Rabbis have mentioned:[[145]](#footnote-145) ***"And I will purge out from among you the rebels, and them that transgress against Me****.[[146]](#footnote-146)* These are the children [who are the offspring] of nine different dispositions [in their parents] etc." [[147]](#footnote-147) It is for this reason that Scripture states here, ***the nakedness of a woman and her daughter* etc**., and similarly it says, ***And if a man take with his wife also her mother, it is lewdness****,* and does not say "the nakedness of your wife's daughter, or your wife's mother, you will not uncover" [but rather mentions them in each case together, by saying: ***the nakedness of a woman and her mother,* or *the nakedness of a woman and her daughter****,* in order to indicate that the prohibition is on account of thinking of the two together]. And the explanation of the verses here is as follows: At the beginning of the section He said, ***None of you will approach to any that is 'sh'eir' (near of) flesh to him, to uncover their nakedness****, [[148]](#footnote-148)* thus prohibiting [sexual intercourse with] those who are near of flesh to him, and He stated the reason for this to be, ***for theirs is your own nakedness****,[[149]](#footnote-149)* and so now [in Verse 17 before us] where He prohibits the wife's relations, He states ***'sha'arah heinah' (they are near kinswomen),***meaning to say that they are also forbidden because they [the women] are near of flesh to each other, and lying with both of them would be lewdness, as I have explained. Similarly Scripture states, ***and each has lewdly defiled his daughter-in-law****,[[150]](#footnote-150)* meaning that he defiled her to her husband, for even when she will be with her husband, she will think of his father because of their likeness. Now Scripture calls lying with animals ***tevel******hu****, [[151]](#footnote-151)* denoting [as Rashi explained] "the mingling [from the root ***balal****\* of the human semen with that of the animal," and so it also says of lying with a daughter-in-law that ***they have done 'tevel****,' [[152]](#footnote-152)* meaning that father and son will become joined to her as one person, and she will lie with both of them together in thought.

1. **AND YOU WILL NOT TAKE A WOMAN TO HER SISTER, TO BE A RIVAL TO HER, TO UNCOVER HER NAKEDNESS, BESIDE THE OTHER IN HER LIFETIME.** Here Scripture explains the reason for the prohibition, stating that it is not proper for you to take a woman in addition to her sister, to be a rival one to another, for it is fitting that they love one another and not be rivals. He did not say so with respect to a woman and her daughter,[[153]](#footnote-153) or a woman and her mother, because they are "near of flesh" and therefore forbidden even after the death of the other [while in the case of two sisters, it is only during the lifetime of his wife, even if she is already divorced from him, that he may not marry her sister].
2. **AND UNTO A WOMAN DURING HER SEPARATION FOR HER UNCLEANNESS, YOU WILL NOT APPROACH TO UNCOVER HER NAKEDNESS.** Scripture prohibited [having intercourse with] a menstruant woman for the reason I have mentioned,[[154]](#footnote-154) that the Torah permitted sexual intercourse only for the sake of raising children,[[155]](#footnote-155) and since the whole child or the greater part thereof is created out of the woman's blood, as I have already mentioned,[[156]](#footnote-156) and from the blood of menstruation it is not created at all [therefore the Torah prohibited intercourse with her during the period of her impurity]. Indeed, how could a child be formed out of this blood, since it is deadly poisonous, capable of causing the death of any creature that drinks or eats it! Now when the womb contains a large amount of this blood of menstruation, the woman cannot become pregnant, as this blood is not endowed at all with the capacity for forming [a child]. Even if she were to become pregnant from other blood, and then derive nourishment from this blood, the child would die. Physicians have also mentioned already that if the fetus derives nourishment from the best of blood, and all its nutriment be of the best quality, but some of this blood of menstruation is mixed with it, it will cause it to go bad, and produce in the child inflammatory swellings and sores of all kinds. And in the opinion of our Rabbis,[[157]](#footnote-157) even if a small part of this [blood of menstruation] remains, in the fetus, the child will be a leper. By virtue, then, of all these reasons it was fitting that the Torah prohibit intercourse with a menstruant. The doctors have also told us in connection with it, a true experience, which is one of ***the wondrous works of Him Who is perfect in knowledge*** *[[158]](#footnote-158)* in creation, that if a menstruant woman at the beginning of her issue were to concentrate her gaze for some time upon a polished iron mirror, there would appear in the mirror red spots resembling drops of blood, for the bad part therein [i.e., in the issue] that is by its nature harmful, causes a certain odium, and the unhealthy condition of the air attaches to the mirror, just as a viper kills with its gaze. And surely it is harmful to have intercourse with her then, since physically and mentally she is attached to the man's body and mind. Therefore Scripture prohibited it by saying, ***and her impurity will be upon him****,[[159]](#footnote-159)* meaning that her condition is a contagious one. It is with reference to this that it states, ***the uncleanness of a woman in her impurity****, [[160]](#footnote-160)* always mentioning in connection with her the term "impurity," which is like that used in speaking of a creeping thing and of a leper, in which cases their impurity is within their bodies. It is possible that this is the sense of the expression, ***he has bared her fountain, and she has uncovered the fountain of her blood****,[[161]](#footnote-161)* for that blemished fountain should be covered, and not bared in order to draw its bad and extremely harmful waters. Thus intercourse has been prohibited to ***the holy seed*** *[[162]](#footnote-162)* all the days of her impurity, until she immerses herself in water [i.e., in a ritual pool], [[163]](#footnote-163) for then she will be purified also in her thoughts,[[164]](#footnote-164) and become completely clean [in body and mind].

**20. AND YOU WILL NOT LIE CARNALLY[[165]](#footnote-165) WITH YOUR NEIGHBOR'S WIFE**. Rabbi Abraham ibn Ezra commented: "For there is a threefold purpose to sexual intercourse: one is to beget children, a second is to relieve the body of its procreating fluids, and the third is for passion, which is likened to that of the animals. Now when Scripture said ***I'zara****,* it means 'even ***I'zara'*** [i.e., even for the purpose of begetting children], and thus it prohibited [having intercourse with another man's wife] altogether." It is possible that He said ***I'zara***in order to mention the reason for the prohibition, since it will not be known to whom "the child" belongs, and as a result, great and wicked abominations[[166]](#footnote-166) might be done by both.[[167]](#footnote-167) Now Scripture did not mention [this expression ***I'zara***further on when it speaks] of the punishment [for this sin], [[168]](#footnote-168) because even for intimacy of the first stage without emitting seed, he is already liable to punishment. It is for this reason that [in the case of a suspected adulteress] Scripture states, ***and a man lie with her carnally****, [[169]](#footnote-169)* for it is on account of the ***zera*** *[[170]](#footnote-170)* that he suspects her. Similarly in the case of a betrothed bondswoman it also says, ***lies carnally*** *[[171]](#footnote-171)* with her, because the prohibition is on account of the child that he will beget from a bondwoman [who is betrothed to a Hebrew servant], [[172]](#footnote-172)

The correct interpretation appears to me to be that since another man's wife is completely forbidden to one, ***whosoever touches her will not go unpunished****, [[173]](#footnote-173)* therefore Scripture had to say here ***I'zara****.* For had it said only: "and you will not lie with your neighbor's wife," it would have appeared that it forbids [by punishment of excision] even lying with her just for embracing and kissing, since here [in this section] it speaks only of those forbidden relations that are punishable with excision. Therefore it was necessary to mention that the intimacy was ***I'zara****,* in order to explain that **He is prohibiting here sexual intercourse.** This is also the reason for the expression in the case of the betrothed bondswoman, because she is like another man's wife. Similarly it states in the case of another man's wife**, *And the man that commits adultery with another man's wife****, [[174]](#footnote-174)* and it does not state **"lies,"** for it is not mere lying with her that He prohibits [under punishment of death]. He does not state here [in the verse before us forbidding intercourse with another man's wife], "to uncover her nakedness," for He only mentions this expression with reference to the next of kin and a menstruant, [[175]](#footnote-175) since the prohibition there is because of the uncovering, just as He said, ***for he has made naked his near kin****. [[176]](#footnote-176)*

**21. AND YOU WILL NOT GIVE ANY OF YOUR SEED L'HA'AVIR' (TO PASS THROUGH)[[177]](#footnote-177) LAMOLECH' (TO MOLECH).** This was an idol the name of which was "Molech." Scripture mentions it with the definite article,[[178]](#footnote-178) since it was well-known to them from Egypt. And Rabbi Abraham ibn Ezra wrote that it is possible that **Molech** is identical with ***Milcom the detestation of the Ammonites****. [[179]](#footnote-179)* And so indeed it would appear, for it is written,[[180]](#footnote-180)And this [name ***Milcom***] was also well-known to them.[[181]](#footnote-181)

Now Rashi commented: "And this was the manner in which the Molech was worshipped: he [the father] would hand over his son to the priests, and the priests lit two large pyres [one opposite the other], and they made the child pass on foot between the two fires. ***You will not give****,* this refers to [the father] handing over [the child] to the priests. ***'L'ha'avir lamolech'***is the passing through the open fire." But this is not correct. For the Rabbis have already said in the Gemara of Tractate Sanhedrin:[[182]](#footnote-182) "If he made him pass on foot [between the fires] the father is free from punishment [because that was not the customary way of worshipping the idol]; rather, [he is liable only if it was] 'like a leaping place of Purim,' " [[183]](#footnote-183) meaning that he made him pass through the actual fire [by leaping through it]. Scripture mentions [both conditions to make the father liable to punishment]: a **"giving"** as it is said, ***and you will not 'give' any of your seed . . .***],and **the act of making him "pass through the fire"** [as it is said in Deuteronomy 18:10: ***There will not be found among you anyone that 'makes his son or his daughter pass through the firer****,* so that the father does not incur punishment unless he delivers his child to the priests [of Molech] and he [i.e., the father] made him pass through the fire, as is explained in Tractate Sanhedrin. Similarly, that which the Rabbi [Rashi] wrote that the father hands him over to the priests and they make him pass through the fire — and so he wrote also in his commentaries to Tractate Sanhedrin — that does not appear to be so from the language of the Rabbis here in the Gemara.[[184]](#footnote-184) Moreover, how could the father be liable to death for the worship of Molech done by others [i.e., the priests]?[[185]](#footnote-185) The very language of Scripture, ***that makes his son or his daughter pass through the fire****,[[186]](#footnote-186)* indicates that it is the father himself who passes him through the fire. Rather, the matter is as follows: the father himself delivers the child to the priests in the name of their detestation. It is with reference to this that it is written, ***he has 'given' his seed unto Molech****, [[187]](#footnote-187)* similar to what is done within the Sanctuary precincts, as it is written, ***and he will give them unto the priest****.[[188]](#footnote-188)* Perhaps the priests waved the child before the Molech, or brought it near the idol, and then they returned it to the hands of the father, and he took him and passed him through the open flame, this being the sense of the expression, ***he that makes his son or his daughter pass through the fire****.* And so the Rabbis have said in the Yerushalmi:[[189]](#footnote-189) "[The penalty of death] is never incurred [by the father] unless he delivers the child to the priests, and then he [the father] takes him and passes him through the fire," that is to say, he takes the child from the priests, and he himself passes him through the fire. However, there was no actual burning of the child. For the Rabbis have said, "If one passed himself through the fire, he is not liable" [to death], which shows that the offender is alive even after he has passed through the fire. And so did Rashi explain [that there was no actual burning of the child].

Yet notwithstanding all this, it appears to me on the basis of decisive verses that the child ***was***actually consumed by the flames, for Scripture states, ***and their sons, whom they bore unto Me, they have also made them pass through unto them 'to be devoured,'*** *[[190]](#footnote-190)* and further on there it says, ***and when they had slain their children to their idols****, [[191]](#footnote-191)* meaning that they passed him through the fire until he was burnt or died in the fire, this being "the slaying" [mentioned in the verse], for the expression ***they have made them pass through unto them***is a reference to the worship of Molech, and Scripture states ***to be devoured***and also mentions the term slaying! If so, when the Rabbis said [with reference to the Molech that it was] "like a leaping place of Purim," they meant to say that they made the child pass through the flame many times, until he died in the burning fire. Thus by law of the Torah the father is liable to punishment from the moment of the child's first passing through, as soon as the fire takes hold of him, such as where one of his limbs took fire. It is for this reason that the Rabbis had to say that he who passes himself through the fire is not liable, [since the liability to punishment begins at the moment when the fire takes hold of one of his limbs, when he is still alive]. But the fire actually consumed the victim, as this was their sacrifice to Molech. And the expression of ***ma'avir ba'eish***[which until now we have understood as "passing through the fire"] always denotes "something burnt by fire, but not [totally] consumed thereby," for they used to put [the victim] in the fire, and then remove the body from there, and not let it turn into ashes like burnt [sacrifices], similar to utensils of gentiles [which, in order to be purified from the forbidden food they have absorbed], are made white-hot in the flame, and it is said of them, ***you will make to go through the fire, and it will be clean****.[[192]](#footnote-192)* And it is said of the Ammonites, ***and he made them pass through the brick-kiln****, [[193]](#footnote-193)* meaning that he burnt them just as they do to bricks in a baking furnace. If so, ***'ma'avir' his son or his daughter through the fire*** means placing him in the fire so that it should take hold of him, not merely passing him through it. And this is the meaning of ***ha'avarah*** which is mentioned in connection with the Molech, which was by fire according to the opinion of our Rabbis, who derived it by means of a similarity of the term ***ha'avarah***["passing through," mentioned here in the verse before us, and in Deuteronomy 18:10]: "just as there the 'passing through' is in fire [as it is said, ***There will not be found among you any one that makes his son or his daughter 'pass through the fire'***],so here too the meaning is through the fire [although it is not clearly stated], and just as here it is to the Molech, so there too it is to Molech." Proof to the words of the Rabbis [that the meaning of this 'passing through' mentioned here was by fire], is that which is written of King Josiah, ***And he defiled Topheth, which is in the valley of the son of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech****.[[194]](#footnote-194)* Thus the term ***ha'avarah***('passing through') mentioned here in connection with Molech means by fire. So also is it written of King Manasseh: ***He also made his children 'to pass through the fire' in the valley of the son of Hinnom****. [[195]](#footnote-195)* And I have found it written of King Ahaz, ***And he also made his son 'to pass through the fire,' according to the abominations of the heathen, whom the Eternal cast out from before the children of Israel****,[[196]](#footnote-196)* and in the Book of Chronicles it is stated [of the same king], ***and 'he burnt' his children in the fire, according to the abominations of the heathen whom the Eternal cast out****. [[197]](#footnote-197)* If so, ***ha'avarah***(the 'passing through') in fact was a burning with real fire.[[198]](#footnote-198)

Now that which Scripture states, ***and the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim****, [[199]](#footnote-199)* [and it does not mention Molech], that was another idol, which was worshipped by burning the victims ***completely***as a sacrifice [which was burnt to ashes]. They used to worship the Baal in a similar manner, as it is written of Jeremiah, ***Go forth unto the valley of the son of Hinnom****, [[200]](#footnote-200)* and there it says further, ***and they have filled this place with the blood of innocents; and have built the high places of Baal, to burn their sons in the fire for burnt-offerings' unto Baal; which I commanded not, nor spoke it, neither came it into My mind.*** *[[201]](#footnote-201)* And it is further written, ***And they built the high places of Baal, which are in the valley of the son of Hinnom, to make their sons and their daughters pass through unto Molech; which I commanded not, neither came it into My mind, that they should do this abomination.*** *[[202]](#footnote-202)* However, due to the fact that these two [last mentioned] verses speak **of *the high places of Baal****,* both being in the valley of the son of Hinnom, and the admonition in connection with both of them is identical: ***which I commanded not, nor spoke it, neither came it into My mind,***and the Molech was [also] there in that impure place, as it is written in connection with King Josiah, [[203]](#footnote-203) it would appear from all this that they used to burn their children as sacrifices to Molech, which was the Baal, both names being closely associated, and meaning royalty and lordship. This is not the Baal of Peor [[204]](#footnote-204) or Baal-zebub, [[205]](#footnote-205) for this one [referred to by Jeremiah] was called Baal without any qualification, as Molech was so called, [without any qualification]. Scripture mentions in connection with the worship thereof the term ***ha'avarah***(passing through), because the main act of worship was by passing the children through [the two pyres] until the fire took hold of them, and it calls it "burning" because they would die there. That is why they are called "burnt-offerings" [as it is said, ***to burn their sons in the fire for burnt-offerings]****.* Similarly, I am of the opinion that ***the gods of Sepharvaim*** are also identified with Molech, for their surnames [Adrammelech and Anammelech] denote kingship [as the word ***melech***indicates]. Both of them were worshipped in the same way, although one was called Adra, [[206]](#footnote-206) which is an expression of respect, and the second was called Ana which is of the root ***oneh***(answers), [[207]](#footnote-207) and the name **"melech"** was attached to both, which is like **Molech.** The "burning" mentioned in connection with them was the death of the victims by fire, as I have explained [above]. But if we were to say that these detestations [Adrammelech and Anammelech] were not the Molech, then it is possible that because they were worshipped by means of sons and daughters being brought to them in fire, in a similar manner to that which it says about the Molech, therefore their names [Adra and Ana] were combined with his name, and form a ***melech*** (king) or Baal, but the modes of worship were not the same. For the Molech was worshipped with "passing through" [the fire], and the gods of Sepharvaim with burning, and the Baal with slaughtering first and then burning, like burnt-offerings. And it is further said [in Jeremiah] that in the place of the ***Topheth, which is in the valley of the son of Hinnom*** there were also high places to Baal [as mentioned in connection with King Josiah, that he defiled that place so ***that no man might make his son or his daughter to pass through the fire to Molech]****,* and it also mentions there the Molech [and Molech and Baal were to some extent identical, as stated above]. Thus that which Scripture states, ***And they built the high places of Baal, which are in the valley of the son of Hinnom, to make their sons and their daughters to pass through unto Molech*** [which would seem to indicate that Molech and Baal are ***entirely*** identical, contrary to what we have said above], really means: "and" ***to make their sons and their daughters pass through* [the fire] *unto Molech.***

Now our Rabbis have said:[[208]](#footnote-208) "The father of Hezekiah king of Judah too [i.e., Ahaz] wanted to do so to him [in his infancy], and to burn him in the fire, but his mother saved him from death by rubbing him with the oil of [[209]](#footnote-209) a salamander." [[210]](#footnote-210) Now Ahaz "made him pass through" to Molech, as it is written, ***And he also made his son 'to pass through' the fire, according to the abominations of the heathen, whom the Eternal cast out from before the children of Israel****,* this expression being identical to that used in the case of **Molech**; if so, [the "passing through" to **Molech**] meant actual burning until the fire took hold of the victim and he died. However, the righteous [Hezekiah] was saved by this salamander, which the Holy One, blessed be He, created for his sake.

By way of the simple meaning of Scripture they[[211]](#footnote-211) have said that the matter of "making a son or daughter pass through the fire" was one of the forms of sorcery, for it is in connection with sorcery that it is said, ***There will not be found among you any one that makes his son or his daughter pass through the fire, one that uses divination, a soothsayer, or an enchanter, or a sorcerer****. [[212]](#footnote-212)* And in the case of King Manasseh Scripture likewise states, ***He also made his children to pass through the fire in the valley of the son of Hinnom; and he practiced soothsaying, and used enchantments, and practiced sorcery and* *appointed them that divined by a ghost or a familiar spirit****, [[213]](#footnote-213)* and it is further written, ***and they caused their sons and their daughters to pass through the fire, and used divination and enchantments****,[[214]](#footnote-214)* [these verses indicating that the rite of "passing through the fire" was some form of witchcraft], and the Molech was an idol to which they offered little children. [[215]](#footnote-215) But since we have found it written, ***that no man might make his son or his daughter to pass through the fire to Molech*** *[[216]](#footnote-216)* [which shows clearly that "passing through the fire" was in connection with the worship of Molech], the words of our Rabbis that all forms of worshipping Molech were by fire, have been shown to be trustworthy. But it is [also] possible [as the verses indicate] that they used this rite for false divination and to prophesy by means of it, according to their foolishness, these being the prophets of Baal who would first offer to him sacrifices of children, and then have vain dreams and ***a lying divination****. [[217]](#footnote-217)* **Therefore the Torah associates the matter of the Molech with that of [the various kinds of] divination**. For here [in the Book of Leviticus] it placed [the subject of the Molech] immediately before ***the soul that turns unto the ghosts, and unto the familiar spirits,*** *[[218]](#footnote-218)* and in the Book of Deuteronomy [[219]](#footnote-219) the whole section is devoted to the subject of those who predict the future falsely.

Now Scripture [here in the verse before us] states that the act of passing children through the fire to Molech constitutes a profaning of G-d's Name, [[220]](#footnote-220) and in the other section [i.e., in ***Seder Kedoshim****]* it adds, ***to defile My Sanctuary, and to profane My Holy Name****.[[221]](#footnote-221)* Perhaps the meaning thereof is as follows: [To give of one's children to Molech is] ***"to defile***the people that is sanctified to My Name, whom I commanded, ***Sanctify yourselves, and be you holy, for I the Eternal, Who sanctify you, am holy****;[[222]](#footnote-222) —* ***And to profane My holy Name****,* when they commit this serious sin before Me." For thus He speaks of the serious sins, such as, ***and a man and his father go unto the same maid, to profane My holy Name****.[[223]](#footnote-223)* It is possible that He says so ***[to defile My Sanctuary****,* in connection with the Molech], because a father who sacrifices of his seed to Molech and afterwards comes into G-d's Sanctuary to bring an offering, defiles the Sanctuary, as his offerings are defiled and are an abomination to G-d, and he himself is forever defiled, having become impure by the evil he did; just as He said of [those who turn to] the ghosts and the familiar spirits, ***seek them not out, to be defiled by them****, [[224]](#footnote-224)* and it is further written, ***and because they had defiled it with their idols****. [[225]](#footnote-225)* And He also mentions [in connection with the Molech] the profaning of G-d's Name [as it says, ***and to profane My holy Name***], because when the nations hear that he honored the Molech with his seed, and to G-d he brought an offering of his cattle, it will be a profaning of G-d's Name. It is concerning this that the prophet Ezekiel said, ***and their sons, whom they bore unto Me, they have also made them pass through unto them to be devoured. Moreover this they have done unto Me: they have defiled My Sanctuary in the same day****.[[226]](#footnote-226)* And the prophet continues, ***For when they had slain their children to their idols, then they came the same day into My Sanctuary to profane it; and, lo, thus have they done in the midst of My house****.[[227]](#footnote-227)*

By way of the Truth, [the mystic teachings of the Cabala], Israel ***the holy seed*** *[[228]](#footnote-228)* is born in the house of G-d, this being the meaning of the expression ***whom they bore unto Me****.[[229]](#footnote-229)* Thus he who sacrifices one of G-d's people to the **Molech,** defiles G-d's Sanctuary and profanes His Great Name, similar to the expression, ***And he***[i.e., the High Priest] ***will not profane his seed among his people****.[[230]](#footnote-230)* It is for this reason that He said [of the person who gives of his seed to Molech], ***And I will set My face against that man****,[[231]](#footnote-231)* [and again], ***Then will I set My face against that man****.[[232]](#footnote-232)* The student learned in the mystic lore of the Cabala will understand.

Now the reason for the prohibitions against lying carnally with a male,[[233]](#footnote-233) or an animal,[[234]](#footnote-234) is well-known, as it is an abominable act and is not for the preservation of the human species, because [the copulation] of [male and male or of] man and animal will not beget offspring. And Rabbi Abraham ibn Ezra commented: "Since we find [Lot's daughter using] the expression, ***Behold, 'shachavti' (I lay) yesternight with my father****,[[235]](#footnote-235)* [and she did not say, ***nishkavti****,* in the passive, or "Behold, ***shachav imi avi****, —* my father lay with me," this shows that the term ***shachav****,* although in the active form, refers to the person who commits that act as well as the passive partner who permits herself or himself to be thus abused]; thus it follows that the verse, ***And with a male 'lo thishkav' (you will not lie),*** constitutes a prohibition both against the one who actively commits pederasty, and against the one who permits himself to be thus abused." [Thus far are the words of Ibn Ezra.] But if it be as Ibn Ezra said, why is the woman not included in the verse, ***And you will not lie with any beast****,* [and it is clear that she is not so included from the fact that Scripture had to continue, ***Neither will any woman stand before a beast, to lie down thereto****],* for women are included in all admonitions of the Torah? Rather, the use of the expression, ***Behold, 'shachavti'******(I lay) yesternight with my father*** is due to the fact that it was Lot's daughters who, through lying with him, [were instrumental in that affair] in order to beget seed of him. As is known, the seed comes either from the movement of the whole body, just as foam is formed in the mouths of galloping horses, or it is brought forth in the veins nearby [the sexual organ], where it gathers by the continuing motion thereof until it is emitted. Were they then not to have lain with Lot, his seed would not have come forth, for in his drunkenness he was like a silent stone.

**25. AND THE LAND WAS DEFILED, THEREFORE DID I VISIT THE INIQUITY THEREOF UPON IT, AND THE LAND VOMITED OUT HER INHABITANTS.** Scripture was very strict in forbidding these sexual relationships on account of the Land which becomes defiled by them, and which in turn will vomit out the people that do [these abominations]. Now forbidden sexual relationships are matters affecting personal conduct, and do not depend on the Land, [so why should the Land be affected by these personal immoral acts]? But the secret of the matter is in the verse which states, ***When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders of the people,* etc. *For the portion of the Eternal is His people* et**c.[[236]](#footnote-236) The meaning thereof is as follows: ***The Glorious Name[[237]](#footnote-237)*** created everything and He placed the power of the lower creatures in the higher beings, giving over each and every nation ***in their lands, after their nations*** *[[238]](#footnote-238)* some known star or constellation, as is known by means of astrological speculation. It is with reference to this that it is said, ***which the Eternal your G-d has allotted unto all the people****,[[239]](#footnote-239)* for He allotted to all nations constellations in the heavens, and higher above them are the angels of the Supreme One whom He placed as lords over them, as it is written, ***But the prince of the kingdom of Persia withstood me****,[[240]](#footnote-240)* and it is written, ***lo, the prince of Greece will come****.[[241]](#footnote-241)* They are called "kings," as it is written [there], ***and I was left over there beside the kings of Persia.*** Now ***the Glorious Name*** is ***G-d of gods, and Lord of lords*** *[[242]](#footnote-242)* over the whole world. But the Land of Israel, which is in the middle of the inhabited earth,[[243]](#footnote-243) is the inheritance of the Eternal designated to His Name. He has placed none of the angels as ***chief, observer, or ruler*** *[[244]](#footnote-244)* over it, since He gave it as a heritage to His people who declare the Unity of His Name, the seed of His beloved ones [i.e., the patriarchs]. It is with reference to this that He said, ***and you will be My own treasure from among all peoples; for all the earth is Mine****,[[245]](#footnote-245)* and it is further written, ***so will you be My people****,* ***and I will be your G-d****,[[246]](#footnote-246)* and you will not be subject to other powers at all. Now He [also] sanctified the people who dwell in His Land with the sanctity of observing the laws against forbidden sexual relationships, and with the abundant commandments, so that they [His people] would be dedicated to His Name. It is for this reason that He said, ***And you will keep all My statutes, and all My ordinances, and do them, that the Land, to where I bring you to dwell therein, vomit you not out****, [[247]](#footnote-247)* and it is further written, ***But I have said unto you: 'You will inherit their Land, and I will give it unto you to possess it' . . . I am the Eternal your G-d, Who have set you apart from the peoples****, [[248]](#footnote-248)* meaning to say, that He has set us apart from all the nations over whom He appointed princes and other celestial powers, by giving us the Land [of Israel] so that He, blessed be He, will be our G-d, and we will be dedicated to His Name. Thus the Land which is the inheritance of the Glorious Name, will vomit out all those who defile it and will not tolerate worshippers of idols, nor those who practice immorality. Now this section mentioned the Molech,[[249]](#footnote-249) which is a form of idolatry, together with the forbidden sexual relationships, and with reference to all of them He said, ***Defile not yourselves in any of these things; for in all of these the nations are defiled****,[[250]](#footnote-250)* ***and the Land vomited out her inhabitants[[251]](#footnote-251)*** [thus showing that the Land is unable to contain idol worshippers or those who practise immorality]. And so also did He say in the second section [i.e., in ***Seder Kedoshim****],* ***and I have set you apart from the peoples, that ye should be Mine****,[[252]](#footnote-252)* which is [the basis for] the strict prohibition against idolatry. Therefore He stated that it is because they are dedicated to His Name that He gave them the Land, as it is said, ***And I have said unto you: 'You will inherit their Land, and I will give it unto you to possess it' . . . I am the Eternal your G-d, Who have set you apart from the peoples.***

Now outside the Land of Israel, although it all belongs to ***the Glorious Name****,* yet its purity is not perfect, because of "the servants" who hold sway there, and the nations go astray after their princes to worship them as well. It is for this reason that Scripture states, ***the G-d of the whole earth will He be called****,* since He is the G-d of gods Who rules over all, and He will in the end ***punish the host of the high heaven on high****,[[253]](#footnote-253)* removing the celestial powers and demolishing the array of "the servants," and afterwards He will punish ***the kings of the earth upon the earth****.* This is the meaning of the verse stating, ***The matter is by the decree of Hrin' (the wakeful ones), and 'sh'elta' (the sentence) by the word of the holy ones****,[[254]](#footnote-254)* meaning, the matter that was decreed on Nebuchadnezzar [that he be driven from men and eat grass as oxen etc.] is the pronouncement of the guarding angels and the sentence of the word of the holy ones, who have ordained on the powers emanating from them that it be so. They [the angels] are called ***irin***[literally: **"the wakeful ones"**], because from their emanations proceed all the powers that stir all activities, similar to that which it says, ***and behold 'ir' (a wakeful one) and a holy one came down from heaven. He cried aloud, and said thus: Hew down the tree***etc.[[255]](#footnote-255) — [In the verse ] ***And 'sh'elta'(the sentence) is by word of the holy ones****,* 399 [the word ***sh'elta****]* is like ***sha'alu,***meaning first "they ask" what is the will of the Supreme One about it, and afterwards they decree that it be so done. It is with reference to this that Daniel told Nebuchadnezzar, ***it is the decree of the Most High****,[[256]](#footnote-256)* for everything is from Him, blessed be He.

Thus ***the Glorious Name****,* blessed be He, ***is G-d of gods****,* in the whole world, and G-d of the Land of Israel which is ***the inheritance of the Eternal****. [[257]](#footnote-257)* This is the meaning of the expression, ***and he will go astray after the foreign gods of the Land****, [[258]](#footnote-258)* for the gods are foreign to the Land of G-d and His inheritance. This is what Scripture means when it states [of the Cutheans who were settled by the king of Assyria in the cities of the kingdom of Israel], ***they knew not the manner of the G-d of the Land; therefore He has sent lions among them, and, behold, they slay them, because they know not the manner of the G-d of the Land****. [[259]](#footnote-259)* Now the Cutheans were not punished in their own land when they worshipped their gods, by G-d sending lions among them, but only when they came into the Land of G-d and conducted themselves as before, did He send lions among them who slew them.

And so the Rabbis taught in the Sifra:[[260]](#footnote-260) ***"And the Land vomit not you out also***etc.[[261]](#footnote-261) **The Land of Israel is unlike other lands; it is unable to contain sinners."** And in the Sifre we find that the Rabbis taught:[[262]](#footnote-262) *"****And there was no strange god with Him*** *[[263]](#footnote-263)* [when He took Israel out of Egypt, and protected them during their wandering through the wilderness], so that none of the princes of the nations should have power to come and exercise authority over you, something like that which it is said, ***and when I go forth, lo, the prince of Greece will come,***etc." This is the meaning of the saying of the Rabbis:[[264]](#footnote-264) **"Whoever lives outside the Land, is as if he had no G-d, for it is said, *I am the Eternal your G-d, Who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your G-d,[[265]](#footnote-265)***and it is further said, ***for they have driven me* [David] *out this day that I should not cleave unto the inheritance of the Eternal, saying: Go, serve other gods****." [[266]](#footnote-266)* And in the Tosephta of Tractate Abodah Zarah the Rabbis have said:[[267]](#footnote-267) "Now it is said, ***And I* [Jacob] *will come back to my father's house in peace, then will the Eternal be my G-d****,[[268]](#footnote-268)* and it is further said, ***to give you the land of Canaan, to be your G-d****.* When you are in the land of Canaan I am your G-d. When you are not in the land of Canaan, I am not your G-d if it were at all possible to say so [for He is our G-d under all circumstances and in all places]. Similarly it is said, ***about forty thousand ready armed for war passed on in the presence of the Eternal unto battle,*** *[[269]](#footnote-269)* and it is further said, ***and the Land is subdued before the Eternal, and before His people****. [[270]](#footnote-270)* But how could it enter one's mind that Israel subdued the Land before the Eternal [as if to say that they captured it for His sake]? But [this teaches that] as long as they are upon the Land, it is as if it were subdued [before Him, since He is their G-d, as explained above], but when they are not upon it, it is not subdued."

It is on the basis of this matter that the Rabbis have said in the Sifre:[[271]](#footnote-271) ***"And you perish quickly from off the good Land****.[[272]](#footnote-272)* Although I banish you from the Land to outside the Land, make yourselves distinctive by the commandments, so that when you return they will not be novelties to you. This can be compared to a master who was angry with his wife, and sent her back to her father's house and told her, 'Adorn yourself with precious things, so that when you come back they will not be novelties to you.' And so did the prophet Jeremiah say [to the people in exile in Babylon], ***Set yourselves up waymarks****. [[273]](#footnote-273)* These are the commandments, by which Israel is made distinctive." Now the verses which state, ***and you perish quickly . . .******and you will lay up these My words***etc.[[274]](#footnote-274) only make obligatory in the exile [the observance of those commandments] affecting personal conduct, such as the [wearing of] phylacteries and [placing of] *Mezuzoth [[275]](#footnote-275)* [these being specifically mentioned there in the following words of Scripture], and concerning them the Rabbis [in the above text of the Sifre] explained [that we must observe them] **so that they will not be novelties to us when we return to the Land**, for the main [fulfillment] of the commandments is [to be kept] when dwelling in the Land of G-d. Therefore the Rabbis have said in the Sifre:[[276]](#footnote-276) ***"And you will possess it, and dwell therein. And you will observe to do all the statutes***etc. [[277]](#footnote-277) **Dwelling in the Land of Israel is of equal importance to all the commandments of the Torah."** A similar statement is also found in the Tosephta of Tractate Abodah Zarah.[[278]](#footnote-278) This in fact was the thought of the wicked ones who [misusing the intention of the above statement], said to the prophet Ezekiel [whose prophetic activity was in the Babylonian exile].[[279]](#footnote-279) "Our master Ezekiel, if a servant is sold by his master, does the master still have any claim to him?" [[280]](#footnote-280) For it is said, ***and that which comes into your mind will not be at all; in that* *you say: We will be as the nations, as the families of the countries, to serve wood and stone****. [[281]](#footnote-281)* And this was the command of our patriarch Jacob ***to his household, and to all that were with him****,* at the time that they came into the Land, ***Put away the strange gods that are among you, and purify yourselves****.[[282]](#footnote-282)* And G-d, ***by Whom***alone ***actions are weighed****, [[283]](#footnote-283)* [brought it about] that Rachel died on the way when they started coming into the Land,[[284]](#footnote-284) for on account of her own merit she did not die outside the Land, and for Jacob's merit, he could not dwell in the Land with two sisters [in their lifetime, since this is forbidden in the Torah, and the laws of the Torah were observed by our ancestors in the Land of Israel even before the Torah was given on Sinai], and she [Rachel] was the one by whose marriage the prohibition against two sisters took effect [since Jacob was already married to Leah]. It would appear that Rachel became pregnant with Benjamin before they came to Shechem, and while in the Land Jacob did not touch her at all, for the reason that we have mentioned. And the prophet states, ***And first I will recompense their iniquity and their sin double; because they have profaned My Land; they have filled Mine inheritance with the carcasses of their detestable things and their abominations****.[[285]](#footnote-285)* **This matter [i.e., that the Land of Israel is the inheritance of the Eternal and thus cannot tolerate sinners] is found in many places in the Scriptures, and you will see it clearly after I have opened your eyes to it.**

Now Rabbi Abraham ibn Ezra commented in the section of ***Vayeilech****:[[286]](#footnote-286)* "We know that G-d is One, and changes arise because of those who receive [His beneficent deeds], but G-d does not change His deeds, as they are all done in wisdom. And included in the worship of G-d is to guard the ability to receive [His beneficence] according to the place [so that if a particular place is holier than others, one must observe there more strictly the laws of holiness]. Therefore it is written [of the Cutheans, that they did not know] ***the manner of the G-d of the Land, [[287]](#footnote-287)*** and of Jacob it is said [when he came into the Land he told his household]**, *put away the strange gods,*** and the extreme opposite of [the sanctity of] the place [i.e., the Land of Israel] is indulging in forbidden sexual relationships, as they are [sins of the] flesh. The student versed [in the mysteries of the Torah] will understand." Thus are the words [of Rabbi Abraham ibn Ezra] of blessed memory.

Now do not refute me [in what I have written above, that Israel is under the direct guidance of G-d alone, and no celestial power determines their fate], by citing the verse, ***Michael your prince, [[288]](#footnote-288)*** for he is only a ministering angel who implores mercy for Israel, but is in no way a prince exercising any royalty or power. So was also ***the captain of the host [[289]](#footnote-289)*** who appeared to Joshua at Jericho, showing him that G-d had sent him to fight their battles, similar to [that which happened in the days of] Hezekiah. **[[290]](#footnote-290)** Besides, this matter [of Michael imploring mercy for Israel] was when we were already outside the Land of Israel.

Now I do not have permission to explain on the subject of ***ha'aretz*** ("the earth" or "the Land") more than this.[[291]](#footnote-291)But if you will merit to understand the first "earth" mentioned in the verse of ***Beresheeth (In the beginning G-d created the heaven and the earth),*** and also the one mentioned in the section of ***Im Bechukothai,[[292]](#footnote-292)*** you will know a profound and sublime secret, and you will further understand what our Rabbis have said:[[293]](#footnote-293)"The Sanctuary on high is exactly opposite the Sanctuary below." I have already alluded to this on the verse, ***for all the earth is Mine. [[294]](#footnote-294)*** Now Scripture mentions that the people of the land of Canaan were punished on account of their immoral [sexual] deeds. And our Rabbis have said that they were warned about these matters from the time of creation, when these laws were declared to Adam[[295]](#footnote-295)and to Noah**,[[296]](#footnote-296)** for He does not punish unless He admonishes first. Scripture, however, did not state the admonition, but instead said that the Land would vomit them out, for the Land abhors ***all these abominations.[[297]](#footnote-297)*** Now the Canaanites were not the only ones who were admonished about these matters [for since these laws were declared to Adam and Noah, they applied to all mankind], and the Scriptural section mentions specifically, ***After the doings of the land of Egypt, wherein you dwelt, will you not do****, [[298]](#footnote-298)* which proves that the Egyptians also did all these abominations, and yet the land of Egypt did not vomit them out, nor did the lands of other nations vomit them out! Rather, this whole subject shows the distinction of the Land [of Israel] and its holiness [so that it alone is unable to retain sinners]. Scripture states, ***and the Land vomited out***[using a past tense, although the Canaanites were still living there], for from the time that He was to punish [them] for the sins committed upon her [i.e. the Land], having decreed destruction upon the Canaanites, it is as if the Land had already vomited them out. Or it may be that the expression, ***and the Land vomited out* is a reference to above, similar to what is said, *their defense is removed from over them****.[[299]](#footnote-299)*

**Ketubim: Tehillim (Psalms) 81:1-17 + 82:1-8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on the gittith, of Asaph. | 1. For praise; on the lyre that comes from Gath, composed by Asaph. |
| 2. Sing praises to the God Who is our might, sound the shofar to the God of Jacob. | 2. Give praise in the presence of God, our strength; shout in the presence of the God of Jacob. |
| 3. Raise [your voice in] song and give forth [with] a timbrel, a pleasant harp with a lyre. | 3. Lift up the voice in praise, and set out timbrels, the lyre whose sound is sweet with harps. |
| 4. Sound the shofar on the New Moon, on the appointed time for the day of our festival. | 4. Blow the horn in the month of Tishri, in the month in which the day of our festivals is concealed. |
| 5. For it is a statute for Israel, the judgment of the God of Jacob. | 5. For He made a covenant for Israel; it is a legal ruling of the God of Jacob. |
| 6. As a testimony for Jehoseph, He ordained it, when he went forth over the land of Egypt, [when] I understood a language that I had not known. | 6. He made it a testimony for Joseph, **who did not go near the wife of his master;** on that day he went out of the prison and ruled over all the land of Egypt. The tongue I did not know I have taught and] heard. |
| 7. I removed his shoulder from burdens; his hands were removed from the cauldron. | 7. I have removed his shoulder from servitude; his hands were taken away from casting clay into a pot. |
| 8. In distress, you called and I released you; I answered you-[though you called] in secret- with thunder; I tried you by the waters of Meribah, forever. | 8. In the time of the distress of Egypt, you called and I delivered you; I made you fast in the secret place where My presence is, where wheels of fire call out before Him; I tested you by the waters of Dispute forever. |
| 9. Hearken, My people, and I will admonish you, Israel, if you hearken to Me. | 9. Hear, O My people, and I will bear witness for you, O Israel, if you will accept My word. |
| 10. No strange god will be within you, neither will you prostrate yourself to a foreign god. | 10. There will not be among you worshippers of a foreign idol, and you will not bow down to a profane idol. |
| 11. I am the Lord, your God, Who brought you up from the land of Egypt; open your mouth wide, and I will fill it. | 11. I am the LORD your God, who brought you up from the land of Egypt; open wide your mouth with the words of Torah, and I will fill it with all good things. |
| 12. But My people did not hearken to My voice, neither did Israel desire to [follow] Me. | 12. But My people did not receive My voice; and Israel did not want My word. |
| 13. So I let them go after their heart's fantasies; let them go in their counsels. | 13. And I expelled them for the thoughts of their heart, they went away in their wicked counsel. |
| 14. If only My people would hearken to Me, if Israel would go in My ways. | 14. Would that my people had listened to Me that Israel would walk in My ways! |
| 15. In a short time I would subdue their enemies and upon their enemies I would return My hand. | 15. In a little while I will humble their enemies, and I will turn My strong blow against their enemies. |
| 16. The enemies of the Lord would lie to Him, and their time would be forever. | 16. The enemies of the LORD will be false to Him; and their harshness will last forever. |
| 17. Then He would feed them with the fat of wheat and I would sate you with honey from a rock. | 17. But He will feed him with the best of wheat bread; and I will satisfy you with honey from the rock. |
|  |  |
| 1. A song of Asaph. **God stands in the congregation of God; in the midst of the Elohim (judges) He will judge.** | 1. A hymn composed by Asaph. **God, His presence abides in the assembly of the righteous who are strong in Torah; He will give judgment in the midst of the Elohim (righteous judges).** |
| 2. How long will you judge unjustly and favor the wicked forever? | 2. How long, O wicked, will you judge falsely, and lift up the faces of the wicked forever? |
| 3. Judge the poor and orphan; justify the humble and the impoverished. | 3. Judge the poor and the orphan; acquit the needy and the poor. |
| 4. Release the poor and the needy; save [them] from the hands of [the] wicked. | 4. Save the poor and needy, from the hands of the wicked deliver them. |
| 5. They did not know and they do not understand [that] they will walk in darkness; all the foundations of the earth will totter. | 5. They do not know how to do good, and they do not understand the Torah, they walk in darkness; because of this, the pillars of the earth's foundations shake. |
| 6. I said, "You are angelic creatures, and all of you are angels of the Most High." | 6. I said, "You are reckoned as angels, and all of you are like angels of the height." |
| 7. Indeed, as man, you will die, and as one of the princes, you will fall. | 7. But truly you will die like the sons of men; and like one of the leaders you will fall. |
| 8. Arise, O God, judge the earth, for You inherit all the nations. | 8. Arise, O LORD, judge all the inhabitants of the earth; for You will possess all the Gentiles. |
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**Rashi’s Commentary for: Psalms 81:1-17 + 82:1-8**

**Chapter 81**

**1** **on the gittith** A musical instrument that comes from Gath.

**2** **sound the shofar** on Rosh Hashanah.

**3 a pleasant harp with a lyre** Rabbi Chiyya bar Abba says: The “kinnor” and the “nevel” are the same. Rabbi Simon says: The [number of] strings distinguishes one from the other. Why is it called “nevel”? Because it puts all other types of music to shame.

**4** **on the New Moon** When the moon renews itself.

**on the appointed time** The appointed day for it, and so (Prov. 7:20): “on the appointed day (בכסה) he will come home”; to the appointed time that had been fixed.

**and I will fill it** According to whatever you ask I will fill.

**5** **For it is a statute** for Israel from the Holy One, blessed be He, to sound the shofar on that day, the day of the judgment of the Holy One, blessed be He.

**6** **As a testimony for Jehoseph He ordained it** On Rosh Hashanah, Joseph went out of prison.

**[when] I understood a language that I had not known** It is explained in tractate Sotah (36b) that [the angel] Gabriel taught him seventy languages.

**7** **from the cauldron** From slave labor to cook the pots in the manner of other slaves.

**from the cauldron** Heb. מדוד, a pot, as (I Sam. 2:14): “And he would thrust into the fire-pot or into the pot (הדוד).”

**8** **In distress, you called** to Me, all of you. You called from the distress of the labor of the burdens of Egypt, and I released you.

**I answered you in secret with thunder** You called in secret between Me and you, but I answered you with a voice of thunder; I made known My might and My awesome deeds in public.

**I tried you by the waters of Meribah, forever** Although it was revealed and tried before Me that you were destined to provoke Me with the waters of Meribah. So it was taught in Mechilta (Exod. 19:2).

**9** **Hearken, My people** Since I did all this for you, it is fitting for you to hearken to Me.

**11** **open your mouth wide** to request of Me whatever your heart desires.

**13** **after their heart’s fantasies** Heb. בשרירותלבם, after the views of their heart, as (above 5:9): “because of those who lie in wait for me (שוררי).”

**14** **If only My people would hearken to Me** Still, if they desired to return to Me and to hearken to Me...

**15** **In a short time I would subdue their enemies** In a short time I would subdue their enemies.

**I would return My hand** I would return my blow from upon you to lay it upon them, and then...

**16** **The enemies of the Lord would lie to Him, and their time would be** [The time of] their retribution [would be] forever.

**17** **Then He would feed them** Israel.

**and...from a rock** He sated them with honey when they went in His ways, as the matter that is stated (Deut. 32:13): “He suckled them with honey from the rock.”

**Chapter 82**

**1** **God stands in the congregation of God** to see whether they [the judges] judge fairly, and you judges, how long will you judge unjustly?

**3** **justify** If he [the poor man] is right in his cause, do not reverse the verdict to condemn him in order to favor the wicked.

**5** **They did not know** The judges who pervert justice.

**and they do not understand** that because of this iniquity, they will walk in the dark (on the order of [Exod. 23:8]: “for bribery blinds, etc.”), and all the foundations of the earth will totter because of it.

**6** **You are angelic creatures** Angels. When I gave you the Torah, I gave it to you on the condition that the Angel of Death should not rule over you.

**7** **Indeed, as man, you will die** Indeed, as Adam, you will die since you corrupted your deeds as he did.

**and as one of the princes** the first [princes], who died, so will you fall. The Midrash Aggadah (Mid. Ps. 82:3) [explains]: As one of the celestial princes, for it is said (Isa. 24:21): “the Lord will visit punishment upon the host of heaven on high.”

**8** **Arise, O God** Asaph commences to pray that He rise and cut off from Israel those corrupt judges.

**for You** are the One Who inherits the nations, and everyone is in Your hands to judge.

**Meditation from the Psalms**

**Psalms ‎‎81:1-17 + 82:1-8**

**By: H.Em. Rabbi Dr. Hillel ben David**

Psalms 81 and 82 were both composed by Assaf.[[300]](#footnote-300) Lets take a look at these two VERY INTERESTING psalms. I just wish I had a couple hundred pages to explore several interesting aspects. But, alas, I have room for only a couple of thoughts, sorry.

Psalms Chapter 81 Intro

In Psalm 80, Israel beseeched God to redeem His people from exile. Psalm 81 celebrates the Divine salvation which ended our servitude in Egypt. The climax of the redemption from bondage in Egypt oc­curred when the Jews actually left the land on the fifteenth of Nisan, a day which is commemorated by the Passover festival. However, the process of redemption began six months earlier, on the first of Tishri, Rosh Hashanah, when the Israelites stopped working as slaves for their Egyptian taskmasters.[[301]](#footnote-301)

This composition commemorates that event: From the burden I removed his shoulder, I let his hands pass from the kettle (v. 7). This psalm also speaks of the shofar blast (v. 4), a powerful call to celebrate new found freedom and a new year.

This psalm was designated to accompany the Temple sacrifices on Rosh HaShanah.[[302]](#footnote-302) It is also the Song of the Day, for the fifth day of the week.[[303]](#footnote-303)

Psalms Chapter 82 Intro

Psalms chapter 82 presents a vigorous affirmation of the Torah judicial system and a forceful condemnation of those who corrupt and falsify God's law.

The Talmud[[304]](#footnote-304) designates this psalm as the Song of the Day, for the third day of the week, because on the third day of creation God uncovered the earth with His wisdom and prepared the world for His chosen assembly, alluding to Beresheet (Genesis) 1:9: where we read: God said, ‘Let the waters beneath the heaven be gathered into one area, that the dry land may appear’.

Maharsha[[305]](#footnote-305) explains that the continued existence of the earth depends on the maintenance of equity and justice. When men discipline themselves to remain within the strict confines of the law, God reciprocates by keeping the forces of nature within their proper boundaries. But when men disregard moral values, God reciprocates by unleashing the destructive forces of nature. At the time of the flood, for example, the earth became corrupt before God and the earth became filled with robbery.[[306]](#footnote-306) As a result, the seas ignored their boundaries and filled the land with flood waters.

Psalms Chapter 81 Comments

Now lets start with an aspect of Psalms chapter 81. Psalms chapter 81 is the psalm we read on Rosh HaShana. This has many interesting implications. To approach this topic, lets examine a very interesting pasuk in our first psalm:

***Tehillim (Psalms) 81:6****He appointed it in Yehoseph* (יהוסף) *for a testimony, when He went forth against the land of Egypt. The speech of one that I knew not did I hear:*

Yosef,[[307]](#footnote-307) the slave, is made second only to Pharaoh. This means that he has been elevated over all of the other politicians of Pharaoh’s court. Imagine the envy and bitterness of the lifelong politicians in Pharaoh’s court. This envy and bitterness cannot be directly expressed so the displaced politicians must challenge Yosef according to the law. The Talmud records this intrigue:

***Sotah 36b*** *R. Hiyya b. Abba said in the name of R. Johanan: At the moment when Pharaoh said to Yosef, And without you will no man lift up his hand etc., Pharaoh's astrologers exclaimed: ‘Will you set in power over us a slave whom his master bought for twenty pieces of silver!’ He replied to them, ‘I discern in him royal characteristics.’ They said to him, ‘In that case he must be acquainted with the seventy languages’. Gabriel came and taught [Yosef] the seventy languages, but he could not learn them. Thereupon [Gabriel] added to his name a letter from the Name of the Holy One, blessed be He, and he learnt [the languages] as it is said: He appointed it in Yosef for a testimony, when he went out over the land of Egypt,**[[308]](#footnote-308) where I [Yosef] heard a language that I knew not. On the morrow, in whatever language Pharaoh conversed with him he replied to him; but when [Yosef] spoke to him in the holy tongue he did not understand what he said. So he asked him to teach it to him; he taught it to him but he could not learn it. [Pharaoh] said to him, ‘Swear to me that you will not reveal this’; and he swore to him. When [Yosef] later said to him, My father made me swear, saying, he remarked to him, ‘Go, ask [to be released from] your oath.’ He replied to him, ‘I will also ask [to be released from my oath] concerning you’. Therefore, although it was displeasing to him, [Pharaoh] said to him, Go up and bury your father, according as he made you swear.*

Sefer HaYasher also lends us some insight into this passage:

***Yashar 48:42*** *And the king was sitting upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the king's head, dazzled the eye, and Yosef wondered greatly at the king. 43 And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had seventy steps. 44 And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, and speak with him. 45 If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king. 46 And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in. 47 And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages. 48 And when Yosef came before the king he bowed down to the ground before the king, and he ascended to the third step, and the king sat upon the fourth step and spoke with Yosef.* ***49:1*** *After these things the king sent and assembled all his officers and servants, and all the princes and nobles belonging to the king, and they all came before the king. 2 And the king said unto them, Behold you have seen and heard all the words of this Hebrew man, and all the signs which he declared would come to pass, and not any of his words have fallen to the ground. 3 You know that he has given a proper interpretation of the dream, and it will surely come to pass, now therefore take counsel, and know what you will do and how the land will be delivered from the famine. 4 Seek now and see whether the like can be found, in whose heart there is wisdom and knowledge, and I will appoint him over the land. 5 For you have heard what the Hebrew man has advised concerning this to save the land therewith from the famine, and I know that the land will not be delivered from the famine but with the advice of the Hebrew man, him that advised me. 6 And they all answered the king and said, The counsel which the Hebrew has given concerning this is good; now therefore, our lord and king, behold the whole land is in thy hand, do that which seemeth good in thy sight. 7 Him whom thou chooses, and whom thou in thy wisdom knowest to be wise and capable of delivering the land with his wisdom, him will the king appoint to be under him over the land. 8 And the king said to all the officers: I have thought that since God has made known to the Hebrew man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem good in your sight I will place him over the land, for he will save the land with his wisdom. 9 And all the officers answered the king and said, But surely it is written in the laws of Egypt, and it should not be violated, that no man will reign over Egypt, nor be the second to the king, but one who has knowledge in all the languages of the sons of men. 10 Now therefore our lord and king, behold this Hebrew man can only speak the Hebrew language, and how then can he be over us the second under government, a man who not even knows our language? 11 Now we pray send for him, and let him come before you, and prove him in all things, and do as you see fit. 12 And the king said, It will be done tomorrow, and the thing that you have spoken is good; and all the officers came on that day before the king. 13 And on that night the Lord sent one of his ministering angels, and he came into the land of Egypt unto Yosef, and the angel of the Lord stood over Yosef, and behold Yosef was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife. 14 And the angel roused him from his sleep, and Yosef rose up and stood upon his legs, and behold the angel of the Lord was standing opposite to him; and the angel of the Lord spoke with Yosef, and he taught him all the languages of man in that night, and he called his name Jehoseph. 15 And the angel of the Lord went from him, and Yosef returned and lay upon his bed, and Yosef was astonished at the vision which he saw. 16 And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Yosef to be brought, and the king's servants went and brought Yosef before Pharaoh. 17 And the king came forth and ascended the steps of the throne, and Yosef spoke unto the king in all languages, and Yosef went up to him and spoke unto the king until he 146 arrived before the king in the seventieth step, and he sat before the king. 18 And the king greatly rejoiced on account of Yosef, and all the king's officers rejoiced greatly with the king when they heard all the words of Yosef.*

The excerpt from the Talmud teaches us that Yosef received two things from the angel Gabriel: Mastery over the all seventy languages of the earth, and an additional letter to his name. Chazal, our Sages, learnt these two things from their exegesis of our passage in Tehillim:

***Tehillim (Psalms) 81:6****He appointed it in Yehoseph* (יהוסף) *for a testimony, when He went forth against the land of Egypt. The speech of one that I knew not did I hear:*

The verse refers to יהוסף (Yehoseph), that is, יוסף (Yosef) with an extra letter, the letter ה heh. Additionally, the passage refers to his having heard a language he had not understood. These two ideas are combined in the Talmud, producing the concept of Yosef being taught this information by the angel Gabriel.

Yosef’s name change is not as well known as Avram’s change to Avraham, also by the addition of the letter ה heh. This name change also has repercussions in halacha. The Midrash tells us that the addition to Yosef's name is related to the spurning of the advances of the Potiphar's wife:

***Midrash Rabbah - Leviticus XXIII:10*** *There were three who fled from transgression and with whom the Holy One, blessed be He, united His name. They are: Yosef, Jael, and Palti. How do we know it of Yosef? Because it says, He appointed it in Yosef (Yehoseph) for a testimony (Psalm 81:6). What is the implication of the expression ’Yehoseph’? God (yah) testifies in regard to him that he did not touch Potiphar's wife.*

Yosef's allegiance to HaShem brought about a merger, reflected in the change of Yosef's name. The new form, *Yehoseph*, serves as an ongoing testimony to his faithfulness to HaShem. This association between the name Yehoseph and his rejection of Potiphar's wife’s advances, allows us an insight into another passage in the Talmud, commenting on Beresheet 39:11:

***Sotah 36b*** *How was it with Yosef [that he sanctified the Name]? — As it is written: And it came to pass about this time, that he went into the house to do his work. R. Johanan said: This teaches that both [Yosef and Potiphar's wife] had the intention of acting immorally. ‘He went into the house to do his work’ — Rab and Samuel [differ in their interpretation]. One said that it really means to do his work; but the other said that he went to satisfy his desires. ‘And there was none of the men of the house etc. — is it possible that there was no man in a huge house like that of this wicked [Potiphar]! — It was taught in the School of R. Ishmael: That day was their feast-day, and they had all gone to their idolatrous temple; but she had pretended to be ill because she thought, I will not have an opportunity like to-day for Yosef to associate with me. And she caught him by his garment, saying etc. At that moment his father's image came and appeared to him through the window and said: ‘Yosef, your brothers will have their names inscribed upon the stones of the ephod and yours amongst theirs; is it your wish to have your name expunged from amongst theirs and be called an associate of harlots?’ (As it is written: He that keeps company with harlots wastes his substance.) Immediately his bow abode in strength*

Yosef's conscience motivates him to reject the advances of Potiphar’s wife, but the connection with the ephod seems a bit obscure. The context of this next Talmudic passage is a discussion of the ephod of the High Priest, which, we are told, is inscribed with exactly fifty letters:

***Sotah 36b*** *SIX TRIBES ASCENDED THE SUMMIT OF MOUNT GERIZIM etc. What means and the half of them? — R. Kahana said: As they were divided here [on the mounts] so were they divided on the stones of the ephod. An objection was raised: The High priest had two precious stones on his shoulders, one on this side and one on the other side; upon them were inscribed the names of the twelve tribes, six on one stone and six on the other, as it is said: Six of their names on the one stone, [and the names of the six that remain on the other stone, according to their birth]. [This indicates that] the second six were to be according to their birth, but the first six were not to be according to their birth; because [the name of] Judah came first, and there were fifty letters, twenty-five on each stone.*

In order to make the equation work, one suggestion in the Talmud is that Yosef's name needs another letter:

***Sotah 36b*** *[It was stated above that on the stones of the ephod] were fifty letters; but there were fifty less one! — R. Isaac said: One letter was added to the name of Yosef, as it is said: He appointed it in Yehoseph for a testimony, when he went out over the land of Egypt.*

Had Yosef sinned, he would have been rejected, excluded from the totality of the twelve tribes, and his name would not have appeared on the ephod. By retaining his purity, Yosef received an extra letter which serves as a testimony to his righteousness.

The starting point of the discussion in the Talmud actually concerned not the ephod, but the blessings and the curses which the tribes performed on Mount Grizim and Mount Eval:

***Sotah 36b*** *SIX TRIBES ASCENDED THE SUMMIT OF MOUNT GERIZIM etc. What means and the half of them? — R. Kahana said: As they were divided here [on the mounts] so were they divided on the stones of the ephod.*

The ephod is introduced into the discussion here because of the similar division of the tribes. The Talmud describes the events of the day:

***Sotah 36a*** *After that they brought the stones, built the altar, and plastered it with plaster, and inscribed thereon all the words of the Torah in seventy languages; as it is said: Very plainly. Then they sacrificed burnt-offerings and peace-offerings, ate and drank and rejoiced, pronounced the blessings and the curses, packed up the stones, and came and lodged in Gilgal; as it is said: Carry them over with you and lay them down in the lodging place. It is possible [to think that they were to deposit them] in any lodging place; therefore there is a text to state, Where you will lodge this night, and then it is written: And those twelve stones, which they took [out of Jordan, did Joshua set up in Gilgal].*

In order to understand the intrinsic connection between these ideas we must explore the nature of speech and the purpose of language. When man was created, he was endowed with numerous capabilities, as the Torah recounts:

***Beresheet (Genesis) 2:7*** *And HaShem God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The Targum[[309]](#footnote-309) expands on this, and explains that man was endowed with speech. The breath of HaShem with which man was animated gave him the capability of speech. The purpose of speech is for man to manifest the image of HaShem with which he is endowed. Yet Beresheet goes on to tell so many tales of individual and collective failure, that at times it seems the image of HaShem within man has become tarnished. One such event was the rebellion by the generation of the Tower of Babel.

*[JERUSALEM. And all the inhabitants of the earth were (of) one language, and of one speech, and one counsel: for they spoke the holy language by which the world was created at the beginning: while their hearts erred afterwards from the Word of Him who spoke, and the world was, at the beginning; and they found a plain in the land of Pontos and dwelt there.]*

*And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone, and slime for cement. And they said, Come, we will build us a city and a tower, and the head of it will come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, before that we be scattered on the face of the earth. And the Lord was revealed to punish them for the work of the city and the tower which the sons of men built.*

*[JERUSALEM. And they said, Come now, and we will build us a city and a tower, and the head of it will reach to the summit of the heavens, and we will make us in it a house of worship at the top,......and we will put a sword in his hand, lest there be set against him the array of war, before we be scattered upon the face of all the earth.]*

*And the Lord said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine. And the Lord said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man will not understand the speech of his neighbor. And the Word of the Lord was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from thence upon the face of all the earth into seventy languages. And one knew not what his neighbor would say: but one slew the other; and they ceased from building the city. Therefore He called the name of it Bavel, because there did the Lord commingle the speech of all the inhabitants of the earth, and from thence did the Lord disperse them upon the faces of all the earth.*

In the wake of this sin of rebellion, man, who still possessed the ability to speak, lost the ability to communicate. Not only were there multiple languages, but that thought of man which had been successfully put in words, was not only partially successful. The very essence of man had been limited by his sin. Generations later, Yosef, who has HaShem’s name as a part of his person, is the first individual who is able to reach back to the point before this sin, when man was still able to communicate, when man's soul was still directly in touch with his mission. This is what the Sages convey in the Gemara: Yosef masters language. Not just seventy languages, but language itself! Yosef, who had been taken from his people, from his own language, found himself in a debased, alien society. Yosef, at seventeen, is imbued with the Spirit of HaShem. He is able to speak clearly, and to effectively communicate.

Ironically, the Zohar explains the origin of Yosef 's greatness:

***Zohar Pinchas 213b*** *Come and see, at the moment when the wife of Potiphar grabbed him, Yosef made believe that he did not understand her language...*

Yosef 's reward for this feigned ignorance which in part saved him from sin was the mastery of all language. We might trace this idea to the mitzva that the Bne Israel, upon entering the land of Israel, were to write the words of the Torah:

***Devarim (Deuteronomy) 27:4-8*** *Therefore it will be when you be gone over Jordan, that you will set up these stones, which I command you this day, in mount Ebal, and you will plaster them with plaster. 5 And there will you build an altar unto HaShem your God, an altar of stones: you will not lift up any iron tool upon them. 6 You will build the altar of HaShem your God of whole stones: and you will offer burnt offerings thereon unto HaShem your God: 7 And you will offer peace offerings, and will eat there, and rejoice before HaShem your God. 8* ***And you will write upon the stones all the words of this law very plainly.***

The Mishna explains:

***Sotah 32a*** *HOW WERE THE BLESSINGS AND CURSES [PRONOUNCED]? WHEN ISRAEL CROSSED THE JORDAN AND CAME TO MOUNT GERIZIM AND MOUNT EBAL WHICH ARE BY SAMARIA, (THIS IS IN THE VICINITY OF SHECHEM WHICH IS IN THE VICINITY OF THE TEREBINTHS OF MOREH, AND IT IS SAID, ARE THEY NOT BEYOND JORDAN ETC. AND ELSEWHERE IT STATES, AND ABRAM PASSED THROUGH THE LAND UNTO THE PLACE OF SHECHEM UNTO THE TEREBINTH OF MOREH; AS THE TEREBINTH OF MOREH MENTIONED IN THIS LATTER VERSE IS SHECHEM, SO THE TEREBINTH OF MOREH MENTIONED IN THE FORMER VERSE IS SHECHEM.) SIX TRIBES ASCENDED THE SUMMIT OF MOUNT GERIZIM, SIX TRIBES ASCENDED THE SUMMIT OF MOUNT EBAL, AND THE PRIESTS AND LEVITES WITH THE ARK WERE STATIONED BELOW IN THE CENTRE, THE PRIESTS SURROUNDING THE ARK, THE LEVITES [SURROUNDING] THE PRIESTS, AND ALL ISRAEL ON THIS SIDE AND THAT SIDE; AS IT IS SAID, AND ALL ISRAEL, AND THEIR ELDERS AND OFFICERS, AND THEIR JUDGES STOOD ON THIS SIDE THE ARK AND ON THAT SIDE ETC. THEY TURNED THEIR FACES TOWARDS MOUNT GERIZIM AND OPENED WITH THE BLESSING:BLESSED BE THE MAN THAT MAKETH NOT A GRAVEN OR MOLTEN IMAGE’, AND BOTH PARTIES RESPOND AMEN. THEY THEN TURNED THEIR FACES TOWARDS MOUNT EBAL AND OPENED WITH THE CURSE: CURSED BE THE MAN THAT MAKETH THE GRAVEN OR MOLTEN IMAGE’, AND BOTH PARTIES RESPOND ‘AMEN’. [SO THEY CONTINUE] UNTIL THEY COMPLETE THE BLESSINGS AND CURSES. AFTER THAT THEY BROUGHT THE STONES, BUILT THE ALTAR AND PLASTERED IT WITH PLASTER, AND INSCRIBED THEREON ALL THE WORDS OF THE TORAH IN SEVENTY LANGUAGES, AS IT IS SAID, VERY PLAINLY. THEN THEY TOOK THE STONES AND WENT AND SPENT THE NIGHT IN THEIR PLACE.*

The Torah must be taught in every language in order to bring the entire world to the point of clarity and communication.

Yosef was the first to set out from his home and become submerged in alien culture. Unlike Abraham, who remained on the edge of other communities and taught morality to individuals, Yosef was positioned in the highest echelons of the most powerful empire of his day, under constant scrutiny, constantly compared and contrasted with the society at large. Despite this challenge, Yosef maintained holiness and purity on a personal level. Despite being pulled by his garments toward a spiritual abyss, Yosef displayed greatness.

Our vision of the future is closely intertwined with this very aspect of Yosef's greatness: In the future, the confusion in the world will end. The curse of Babel will be undone. People will speak one language with clarity, and the words of Torah will be universally understood:

***Zephania (Zephaniah) 3:8-9*** *Therefore wait upon me, says HaShem, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them My indignation, even all My fierce anger: for all the earth will be devoured with the fire of My jealousy. 9* ***For then will I turn to the people a pure language, that they may all call upon the name of HaShem, to serve him with one consent.***

On that day, the peoples of the world will grab onto the tzitzith of the Jew; not in an attempt to corrupt, but, this time, in a search for HaShem:

***Zechariah (Zechariah) 8:23*** *Thus says HaShem of hosts; In those days that ten men will take hold out of all languages of the nations, even will take hold of the tzitzith of him that is a Jew, saying, We will go with you: for we have heard God with you.*

OK, that’s a quick look at an interesting aspect of Psalms chapter 81. Now lets take a look at an interesting aspect of Psalms chapter 82.

Psalms Chapter 82 Comments

Again, lets begin with an interesting pasuk in:

***Tehillim (Psalms) 82:6****I said: You are gods, and all of you sons of the Most High.*

This reminds me of:

***Yochanan (John) 10:34*** *Jesus answered them, Is it not written in your law, I said, you are Gods?*

How could Yeshua possibly tell these Jews that they are all Gods? If Yeshua said it, then it must be true! Thus it is that all the Children of Israel are called by HaShem to be Gods, i.e. Torah Judges. Torah Judges are called Rabbi by the Ashkenazi Jews and Hakham by Sephardi Jews.

For those who do not realize it, Yeshua (in Yochanan [John] 10:30-36) is quoting Psalm 82:6

In the above passage, the Septuagint translates *Elohim* as *Theos*! This demonstrates that our Sages understood that the Greek *Theos* is an accurate translation of the Hebrew *Elohim*. Here, as well as in other places in the Tanach, HaShem calls all male Israelites to become Torah Judges and their name as Torah Judges, is *Elohim.* Torah Judges are better known as Rabbis or Hakhamim.

The Greek word is *Theos*. Thus in John 1:1 “The Word is God (*Theos*)”:

***Yochanan (John) 1:1****In the beginning was the Word, and the Word was with God, and the Word was God (Theos).*

Elohim is translated as *God* in Beresheet 1:1.

***Beresheet (Genesis) 1:1****In the beginning God created the heaven and the earth.*

This suggests that in Yochanan 1:1, God = *Theos* = *Elohim*. With this in mind, lets retranslate Yochanan 1:1:

***Yochanan 1:1****In the beginning was the Word and the Word was with Elohim and the Word was Elohim.*

So, who is this Elohim? *Elohim* is a plural word that is used in connection with HaShem, with Moshe (Moses), with Mashiach, and indeed with all Hakhamim (Rabbis). Lets review a few pasukim to verify this:

Of HaShem:

***Beresheet (Genesis) 2:4*** *These are the generations of the heavens and of the earth when they were created, in the day that HaShem Elohim made the earth and the heavens,*

Of Moshe:

***Shemot (Exodus) 4:16*** *And he will be your spokesman unto the people; and it will come to pass, that he will be to you a mouth, and you will be to him as Elohim.*

Of Mashiach and of Hakhamim:

***Tehillim (Psalms) 82:1-6*** *A Psalm of Asaph.* ***Elohim*** *stands in the congregation of the mighty; He judges among the* ***Elohim****. 2 How long will you judge unjustly, and accept the persons of the wicked? Selah. 3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them out of the hand of the wicked. 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. 6 I have said, You are* ***Elohim****; and all of you are children of the most High.*

***Yochanan (John) 10:33-36*** *The Jews answered him, saying, For a good work we stone you not; but for blasphemy; and because that you, being a man, makes yourself* ***Elohim****. 34 Yeshua answered them, Is it not written in your law,* ***I said, You are Elohim****? 35 If he called them Gods, unto whom the word of* ***Elohim*** *came, and the scripture cannot be broken; 36 Say you of him, whom the Father has sanctified, and sent into the world, You blaspheme?*

Now, in Yochanan 1:1, The Word (Yeshua) is *Elohim*. Yeshua is God (*Elohim*). Additionally, we can see that HaShem is also *Elohim* in this passage because there are two separate entities, that created the world, mentioned.

HaShem is God (*Elohim*), certain Jews are God (*Elohim*), and that Yeshua is God (*Elohim*). How can this be? Once this is resolved we will clearly understand the answer to our conundrum.

Tehillim 82, quoted in Yochanan 10:34, shows us that the Hebrew word for God is *Elohim*. Additionally, from the construction of John 1:1, we can clearly see a connection with Beresheet (Genesis) chapter 1. This gives us an enormous clue as to the Hebrew word underlying the word *God* in John chapter one. Thus we see that Yeshua, in John chapter 10, is calling these Jews, *Elohim*.

HaShem also called Moses, *God - Elohim*:

***Shemot (Exodus) 7:1*** *And HaShem said unto Moses, See, I have made you* ***a God (Elohim)*** *to Pharaoh: and Aaron your brother will be your prophet.*

Samuel the Prophet is also called *Elohim*:

***I Shmuel (Samuel) 28:11*** *Then said the woman, Whom will I bring up unto you? And he said, Bring me up Samuel. 12 And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, Why have you deceived me? for you are Saul. 13 And the king said unto her, Be not afraid: for what did you seee? And the woman said unto Saul, I saw* ***Gods (Elohim)*** *ascending out of the earth. 14 And he said unto her, What form is he of? And she said, An old man comes up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.*

In this next passage we see an explicit use of the [Hebrew](hebrew.html) *Elohim* as referring to Hakhamim[[310]](#footnote-310) or Rabbis (judges):

***Shemot (***[***exodus***](exodus.html)***) 22:7*** *If a man will deliver unto his neighbor money or stuff to keep, and it be stolen out of the man’s house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house will be brought unto* ***the judges (Elohim),*** *to see whether he have put his* [*hand*](fourteen.html) *unto his neighbor’s goods.9 For all manner of trespass, whether it be for ox, for* [*ass*](chamor.html)*, for sheep, for raiment, or for any manner of lost thing, which another challenges to be his, the cause of both parties will come before the judges; and whom* ***the judges (Elohim)*** *will condemn, he will pay double unto his neighbor.*

The [Midrash](orallaw.html) also derives this point from Shemot 22:28:

***Shemot (***[***Exodus***](exodus.html)***) 22:28*** *You will not revile* ***the Gods (Elohim),*** *nor curse the ruler of your people.*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XXXI:16****. YOU WILL NOT REVILE* ***ELOHIM*** *(XXII, 27). R. Meir said: Above all did the Holy* [*One*](one.html)*, blessed be He, exhort* [*Israel*](gen-jew.html) *concerning their judges who* [*teach*](teacher.html) *them justice and concerning their ruler, for it says, YOU WILL NOT REVILE* ***ELOHIM****, NOR CURSE A RULER OF YOUR PEOPLE. You will thus find that* [*Korah*](qorach.html) *and his congregation were smitten only because they stretched out their* [*hands*](fourteen.html) *against Moses and Aaron.*

The Ramban, commenting on Shemot (Exodus) 21:6, says:

**6. THEN HIS MASTER WILL BRING HIM UNTO 'HA'ELOHIM'** - "to the court. The servant must take counsel with those who sold him."[[311]](#footnote-311) [Thus is the language of Rashi.] And Rabbi Abraham ibn Ezra wrote that the judges are called ***Elohim*** because they uphold the laws of G-d on earth.

In my opinion Scripture uses these expressions: *Then his master will bring him unto 'ha'elohim*;' the cause of both parties will come before *'ha 'elohim'[[312]](#footnote-312)* in order to indicate that G-d will be with the judges in giving their judgment. It is He Who declares who is just, and it is He Who declares who is wicked. It is with reference to this that Scripture says, *he whom 'Elohim' (G-d) will condemn*.[[313]](#footnote-313) And so did Moses say, *for the judgment is G-d's*;[[314]](#footnote-314) so also did Jehoshaphat say, *for you judge not for man, but for the Eternal, and He is with you in giving judgment*.[[315]](#footnote-315) Similarly Scripture says, *G-d stands in the congregation of G-d; in the midst of 'elohim' (the judges) He judges*,[[316]](#footnote-316) that is to say, in the midst of a congregation of judges He judges, for it is G-d Who is the Judge. And so also it says, *Then both men, between whom the controversy is, will stand before the Eternal*.[[317]](#footnote-317) And this is the purport of the verse, *For I will not justify the wicked*,[[318]](#footnote-318) according to the correct interpretation. In Eleh Shemoth Rabbah I have seen it said:[[319]](#footnote-319) "But when the judge sits and renders judgment in truth, the Holy One, blessed be He, leaves, as it were, the supreme heavens and causes His Presence to dwell next to him, for it is said, *When the Eternal raised them up judges, then the Eternal was with the judge*.[[320]](#footnote-320)

Thus we see that Human judges, according to the Ramban, are known as *Elohim*. Therefore, while there are human Elohim, never the less, most of the passages in the Tanach which use the word *Elohim*, refer to the Eternal [One](one.html), Blessed is He.

Hopefully we have gained a bit of an insight into Psalms chapter 82.

**Ashlamatah: Isaiah 66:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest? | 1. Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah? |
| 2. And all these My hand made, and all these have become," says the Lord. **"But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.** | 2. All these things My might has made, did not all these things come to be, says the LORD? **But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at My word.** |
| 3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations. | 3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog: he who presents an offering, [like him who offers] swine’s blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and their soul takes pleasure in their abominations. |
| 4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. **{S}** | 4. Even I will wish breaking for them, and from what they dreaded they will not be delivered; because, when I sent My prophets, they did not repent, when they prophesied they did not attend; but they did what is evil before Me, and took pleasure in that which I did not wish. **{S}** |
| 5. **Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified, " but we will see your joy, and they shall be ashamed.** | 5. **Listen to the word of the LORD, you righteous/ generous who tremble at the words of His pleasure: "Your brethren, your adversaries who despise you for My name's sake say, 'Let the glory of the LORD increase, that we may see your joy'; but it is they who will be put to shame.** |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to His enemies. |
| 7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, **she has been delivered of a male child.** | 7. Before distress comes to her she will be delivered; and before shaking will come upon her, as pains upon a woman in travail, **her king will be revealed.** |
| 8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children? | 8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? For Zion is about to be comforted and to be filled with the people of her exiles. |
| 9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. **{S}** | 9. I. God, created the world from creation, says the LORD; I created every man; I scattered them among the peoples; I am also about to gather your exiles, says your God. **{S}** |
| 10. **Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her.** | 10. **Rejoice in Jerusalem and be glad for her, all you who love her; rejoice with her in joy, all you who were mourning over her,** |
| 11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. **{S}** | 11. that you may be indulged and be satisfied with the plunder of her consolations; that you may drink and be drunk with the wine of her glory." **{S}** |
| 12. For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled. | 12. For thus says the LORD: "Behold, I bring peace to her like the overflowing of the Euphrates river, and the glory of the Gentiles like a swelling stream; and you will be indulged, you will be carried upon hips, and exalted upon knees. |
| 13. Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled. | 13. As one whom his mother comforts, so My Memra will comfort you; you will be comforted in Jerusalem. |
| 14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the Lord shall be known to His servants, and He shall be wroth with His enemies. **{S}** | 14. You will see, and your heart will rejoice; your bodies will flourish like grasses; and the might of the LORD will be revealed to do good to His servants. the righteous/generous, and He will bring a curse to His enemies. **{S}** |
| 15. **For behold, the Lord shall come with fire**, and like a tempest, His chariots, to render His anger with fury, and His rebuke with flames of fire. | 15. **For behold, the LORD is revealed in fire**, and His chariots like the storm-wind, to render the strength of His anger, and His rebuke with a flame of fire. |
| 16. For with fire, will the Lord contend, and with His sword with all flesh, **and those slain by the Lord shall be many.** | 16. For by fire, and by His sword, the LORD is about to judge all flesh; **and those slain before the LORD will be many.** |
| 17. "Those who **prepare themselves and purify themselves to the gardens**, [one] after another in the middle, **those who eat the flesh of the swine and the detestable thing and the rodent**, shall perish together," says the Lord. | 17. Those who **join and purify themselves for your gardens of the idols**, company following company, **eating swine's flesh and the abomination and the mouse**, will come to an end together, says the LORD. |
| 18. And I - their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory. | 18. For before Me their works and their conceptions are disclosed, and He is about to gather all the peoples and the nations and their languages; and they will come and will see My glory, |
| 19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations. | 19. and I will set a sign among them. And from them I will send survivors among the Gentiles, to the province of the sea, the Puleans, and the Ludeans, who draw and shoot with the bow, to the province of Tubal and Javan, the islands, those afar off, who have not heard the fame of My might or seen My glory; and they will declare My glory among the Gentiles. |
| 20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord. | 20. And they will bring all your brethren from all the Gentiles as an offering before the LORD, with horses and with chariots, and with ewes, and with mules, and with songs, upon My holy mountain, to Jerusalem, says the LORD, just as the sons of Israel will bring an offering in a clean vessel to the sanctuary of the LORD. |
| 21. **And from them too will I take for priests and for Levites**, " says the Lord. | 21. **And some of them I will bring near to become priests and Levites, says the LORD.** |
| 22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand. | 22. For as the new heavens and the new earth which I am making stand before Me, says the LORD, will your seed and your name be established. |
| 23. **And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.** | 23. **From new moon to new moon, and from Sabbath to Sabbath, all the sons of f1esh will come to worship before Me, says the LORD.** |
| 24. "And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh." **{P}** | 24. And they will go forth and look on the bodies of the sinful men who have rebelled against My Memra; for their breaths will not die and their fire will not be quenched, and the wicked will be judged in Gehenna until the righteous/generous will say concerning them, We have seen enough." **{P}** |
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**Rashi’s Commentary to: Isaiah 66:1-11**

**1** **The heavens are My throne** I do not need your Temple.

**which is the house** that is fitting for My Shechinah.

**2** **And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר, he who burns incense. Comp. (Lev. 5:12) “its memorial part (אַזְכָּרָתָהּ).” Also (ibid. 24:7), “and it shall be for the bread as a memorial (לְאַזְכָּרָה).”

**3** **brings a gift of violence** Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33:11) “Please take my gift (בִּרְכָתִי).” Also (supra 36:16), “Make peace (בְרָכָה) with me and come out to me.”

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32: 25) “Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה) ”; (I Kings 3: 26) “neither mine nor yours (גַּם לִי גַּם לָךְ) ”; (Ecc. 9:1) “neither love nor hate אַהֲבָה גַּם שִׂנְאָה) (גַּם ”; (Num. 18:3) “and neither they nor you shall die אַתֶּם) (גַּם הֵם גַּם.” Here, too, both they chose and I will choose.

**4** **their mockeries** Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22: 29) “For you mocked (הִתְעַלַּלְתְּ) me.”

**and their fears** What they fear.

**since I called** Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5** **who quake at His word** The righteous who hasten with quaking to draw near to His words.

**Your brethren...said** **The transgressors of Israel mentioned above.** Another explanation:

**Your brethren...who cast you out, said** **Who said to you (Lam. 4:15), “Turn away, unclean one.”**

**who hate you, who cast you out** **Who say (supra 65:5), “Keep to yourself, do not come near me.”** [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** **The transgressors of Israel mentioned above.**

**who hate you, who cast you out** **who say (supra 65:5), “Keep to yourself, do not come near me.”** Another explanation:

**Your brethren...said** **The children of Esau.**

**who cast you out** **Who said to you (Lam. 4:15), “Turn away, unclean one.”**

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7** **When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. וְהִמְלִיטָה. Any emerging of an embedded thing is called הַמְלָטָה. And הַמְלָטָה is esmoucer, or eschamocier in O. F., to allow to escape.

**8** **Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9** **Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**11** **from the breast** Heb. מִשֹּׁד, an expression of breasts (שָׁדַיִם).

**you drink deeply** Heb. תָּמֹצּוּ, sucer in French, to suck.

**from her approaching glory** Heb. מִזִּיז. From the great glory that is moving and coming nearer to her. זִיז means esmoviment in O.F., movement.

**Special Ashlamatah: I Kings 7:13-26**

| **Rashi** | **Targum** |
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|  |  |
| --- | --- |
| 13. And king Solomon sent and fetched Hiram out of Tyre. | 13. And King Solomon sent and brought Hiram from Tyre. |
| 14. He (was) a widow's son, of the tribe of Naphtali, and his father was a man of Tyre, a coppersmith; **and he was filled with the wisdom and understanding and skill, to work all works in copper**; and he came to king Solomon and wrought all his work. | 14. He was the son of a widow woman from the tribe of the house of Naphtali; and his father was a man of Tyre, a craftsman in working bronze, **and he was filled with wisdom and understanding and knowledge to make any work in bronze.** And he came unto King Solomon and did all his work. |
| 15. And he cast the two pillars of copper, eighteen cubits (was) the height of each pillar, and a line of twelve cubits did encompass it about, and so the other pillar. | 15. He cast two pillars of bronze. Eighteen cubits was the height of one pillar, and a measuring line of twelve cubits went around it; and thus for the second column. |
| 16. And he made two chapiters, to set upon the tops of the pillars, (of) molten copper; five cubits (was) the height of the one chapiter, and five cubits (was) the height of the other chapiter. | 16. And he made two capitals to place on the tops of the columns, cast bronze; five cubits was the height of one capital, and five cubits was the height of the second capital. |
| 17. Nets of checker-work, wreaths of chain-work, for the chapiters which (were) upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. | 17. Nets, network, braids, wreath-work for the capitals which are on the top of the columns, seven for the first column and seven for the second column. |
| 18. And he made the pillars; and two rows round about upon the one net-work, to cover the chapiters that (were) upon the top, with pomegranates; and so he did for the other chapiter. | 18. And he made columns and two rows all around on the one netting to cover the capitals which were on the top of the pomegranates; and thus he did for the second capital. |
| 19. And the chapiters that (were) upon the top of the pillars (were) of lily work in the porch, four cubits. | 19. And the capitals which were on the top of the columns were lily work relief in the entrance - four cubits. |
| 20. And (there were) chapiters above also upon the two pillars, over against the belly which (was) by the net-work; and the pomegranates (were) two hundred in rows round about upon each chapiter. | 20. And the capitals were on the two columns also above, next to the junction which was beside the netting; and two hundred pomegranates (in) rows were made for it all around on the second capital. |
| 21. And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. | 21. And he set up the columns at the entrance of the nave; and he set up the pillar on the right and called its name Jachin, and he set up the pillar on the left and called its name Boaz. |
| 22. And upon the top of the pillars (was) lily-work; so was the work of the pillars finished. | 22. And on the top of the columns was lily work. And the work of the columns was finished. |
| 23. And he made the molten sea, ten cubits from brim to brim; it (was) round all about, and the height thereof (was) five cubits; and a line of thirty cubits did compass it round about. | 23. And he made the cast metal sea, ten cubits from its brim to its brim, round all around, and its height was five cubits and a measuring linen of thirty cubits went all around it. |
| 24. And under the brim (there were) knops compassing it round about, for ten cubits, compassing the sea round about; the knops (were) cast in two rows, when it was cast. | 24. And the shape of eggs below its rim was going all around (for) ten cubits, going all around the sea; two rows of the shape of eggs were cast in its casting. |
| 25. It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea (was set) upon them above, and all their hinder parts (were) inward. | 25. It stood on twelve oxen, three of their faces to the north and three of their faces to the west and three of their faces to the south and three of their faces to the east; and the sea was set upon them from above; and all their hind parts were inward. |
| 26. And it (was) a hand-breadth thick, and the brim thereof (was) wrought like the brim of a cup, with flowers of lilies; it contained two thousand measures. **{P}** | 26. Its thickness was a handbreadth, and its brim was made like the rim of a cup, round relief with lily; two thousand baths with moisture finishing. **{P}** |
|  |  |

**Rashi’s Commentary to: I Kings 7:13-26**

**14** **A coppersmith** Heb. חרש, [the common word for which is] אוּמָן.

**And he was filled with the wisdom and understanding and skill** **[These are] the three tools with which the universe was created, as it is stated, “[The Lord] by wisdom founded the earth, by understanding He established the heavens, by His knowledge the depths were broken up” (Proverbs 3:19). With these same three the Temple was built.**

**15** **The two pillars** Which he placed on the porch, [and which were called by the names] Jachin and Boaz.

**Eighteen cubits was the height of each pillar** And in Chronicles II (3:15) he says their height was thirty-five cubits? [That was because] he cast both [together] as one. [This should have totaled thirty-six cubits together,] but I say the one cubit which [was missing] was because there was one half a cubit at the top of each [pillar] which was not like the work of the rest of the pillar. [Omitting that top one half cubit of each pillar leaves a length of seventeen and one half cubits which together is thirty five cubits. The tops of the pillars were beautifully decorated,] as it is said further on in this subject (7: 22), “And on the top of the pillars was lily work.”

**And a line of twelve cubits did compass it...the other pillar** This teaches us that it was four cubits by four cubits in diameter, because every circumference of three hand breadths has a diameter of one hand breadth [that is, the diameter is approximately one third the circumference]. And its thickness was four fingers and it was hollow; thus is this explained at the end of the book of Jeremiah (52:21). And this is an abbreviated verse [because] he disclosed the length of one pillar and the length of the second must be learned from it, and he disclosed the circumference of the second, and the first must be learned from it. And Jonathan, too, [agreed that both pillars measured the same, and] translated thus, ‘and a strung line of twelve cubits did compass it, and so the other pillar.’

**16** **And two chapiters** Pomels in O.F apple shaped knobs.

**Molten** Tresjited in 0.F.

**Five cubits was the height of the one chapiter** And at the end of this book [of Kings] (II 25:17) he says [that each was] three cubits high? [Our Sages, too, were concerned with this apparent inconsistency,] and we learned [in the baraita of Forty-Nine Measurements] two cubits of the lower part of the chapiters were similar to the pillar because there were no designs in them, and the three upper cubits [which] were extended beyond [the pillars] were surrounded with designs, as it is said (7:17) “nets of checker work” they were surrounded by the likes of the branches of a palm tree, and I say, [therefore,] he did not count those two lower cubits at the end of the book because they were similar to the pillar and the pillar was inserted into the chapiter two cubits [in depth].

**17** **Nets of checker-work** The nets which they had were similar to a type of head covering [or cap] which is called cofea (in O.F.).

**Checker-work** Heb. שבכה מעשה. They were encompassed by forms of branches of a palm tree, as in Job (18: 8) “and he walks upon a snare (שבכה).” [These branches were designed like meshwork,] and the wreaths [which were braided and twisted together] as chain work.

**Seven for the one chapiter** There were seven branches in each encircling design for each checker-work.

**18** **And two rows** Of pomegranates and of brass. The pomegranates were inserted into the chain work which encircled the chapiters, thus is this explained in Chronicles II (3:16) and in the Mishnah of The Forty-Nine Measurements.

**To cover the chapiters that were upon the top, with pomegranates** [Literally, ‘that were upon the top of the pomegranates’ but] this verse is in a disarranged order. [It should read as follows, that] ‘the pomegranates should cover the chapiters which were on the top.’ And thus were the chapiters made according to the order of the apparent translation of the verses. Each one was in the form of two bowls. The receptacle of the lower bowl was facing upward and it is called גוּלָה, a bowl, as it is said in this subject (7:41) וְגוּלֹתהַכֹּתָרוֹת, and Jonathan rendered this ‘and the bowls of the chapiters.’ The upper bowl was inverted on the lower one, its receptacle was facing downward, and this was שְׂבָכָה, a net, as it is said in this subject (7:41), “and the two net-works to cover the two bowls of the chapiters.” It is, [therefore,] found that in the place of attachment it is wide, and it slopes going upward and [then] slopes going downward, and this [place of attachment] is called a stomach, and thus did Jonathan translate מִלְעֻמַתהַבֶּטֶן (7:20) ‘against the place of attachment.’ And the height of these two bowls was four cubits, and this is what he said (7:19) “lily work in the porch four cubits.” These [bowls] were decorated inside with the likes of flowers of lilies, in the same manner of decorations which were on the wall of the porches. [This occupied] four cubits [of the five cubits] in height, and the fifth cubit was a small chapiter on [top of] the big one. This is what was said (7:2) “And there were chapiters above [also] upon the two pillars.”

**20** **Above also...over against the belly** which is beyond the net-work, at the end of the net-work, at its rim, that is at the middle, at the place where it is attached, that the upper net-work is attached to the bowl which is beneath it.

**And the pomegranates were two hundred** Pomegranates made in two rows around, strung together on a chain and encompassing the network.

**Upon each chapiter** This, too, is an abbreviated sentence. [It means,] ‘On the one, and likewise, on the second.’

**22** **And upon the top of the pillars was lily work** A half cubit at the top of each pillar its wall was as thin as a lily, and the rest of the pillar its thickness was four fingers and hollow. Therefore, this cubit was not counted [a half cubit of each pillar] in the description of the pouring of the brass for the pillars in Chronicles II (3:15) because it was not similar to the work of the rest of the pillars.

**23** **Ten cubits from brim to brim** Through the middle, since the diameter of every round object is through the middle.

**And a line of thirty** This is what was said: All that have three handbreadths in its circumference have one handbreadth in its diameter. [Here, too,] its circumference was thirty and its diameter ten, and from its midst he pressures [this].

**The height thereof** [Meaning] its depth. And in Chronicles II (4:6) he says that he made it for the priests to bathe in [when they are unclean and] to immerse [themselves] in it [for ritual purification].

**24** **And...there were knops** Jonathan rendered וּפְקָעִים: and the form of eggs.

**Under the brim** The knops were located in the lower three cubits which were square, for so did we learn in the tractate Eruvin (14b) “The three lower ones were square and the two upper ones were round,” and it will be impossible for you to contain two thousand measures (of בת) (7:26) which equal one hundred and fifty ritual baths of purity containing forty measures (of סאה) [in each], except in this manner explained by our Sages in Eruvin. It is impossible to say the upper ones were square and the lower ones round, for it is written “its brim was round all about” (7:23) [indicating it was the top which was round]. He, therefore, says by these knops “for ten cubits compassing the sea round about” because in the place that it was square, a perimeter of forty cubits has ten cubits on each side, but in the place that it is round it is impossible to say it has ten cubits on each side around.

**The knops were cast in two rows, when it was cast** Everything, [the sea and the knops,] was poured together. [It was] not [made in a manner] that he attached the knops to it after they had been poured, through nails or through soldering which is called soldedure; soudure in O.F.

**25** **And all their hinder parts** Of these oxen.

**Were inward** Their hinder parts were facing towards the bottom of the sea, the three which were in the north towards those in the south, and those in the east towards those in the west.

**26** **And it was a hand-breadth thick** [At] its bottom and its walls, except that at its edge it was thin and beaten out and hammered, wrought like the brim of a cup which we drink from, and decorated with flowers and lilies.

**Two thousand measures** Six thousand measures of סְאָה are found to be one hundred fifty ritual baths of purity. Four thousand measures equal one hundred ritual baths, and the two thousand equal fifty ritual baths. And even were you to divide everything according to the measurements by which the Sages measured, a cubit squared by three cubits high for each ritual bath, you will find it to be the same. [The lower part of] the [sea was] three cubits [high by ten cubits] square, [which] equal [one hundred square cubits equaling] one hundred ritual baths. [The upper part of] the [sea was] two cubits [high and] round [with a diameter of ten cubits and contained sufficient water for] fifty ritual baths since the square is greater than the circle by one quarter. And in Chron. II (4:5) it is written “it contained three thousand measures”? Our Rabbis explained it refers to a dry measure, since the overflow was one third of the capacity of the receptacle.

**Verbal Tallies**

**By: H. Em. Rabbi Dr. Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Vayikra (Leviticus) 17:1 – 18:30**

**Yeshayahu (Isaiah) 66:1-11**

**Tehillim (Psalms) 81 & 82**

**2 Pet 1:8-11, Lk 15:1-10, Acts 25:23-27**

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

LORD - יהוה, Strong’s number 03068.

Spoke - דבר, Strong’s number 01696.

Saying / Says / Say - אמר, Strong’s number 0559.

Sons / Children - בן, Strong’s number 01121.

Thing / Word - דבר, Strong’s number 01697.

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

LORD - יהוה, Strong’s number 03068.

Saying / Says / Say - אמר, Strong’s number 0559.

Sons / Children - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

**Vayikra (Leviticus) 17:1** And the LORD <03068> spoke <01696> (8762) unto Moses, saying <0559> (8800), 2 Speak <01696> (8761) unto Aaron, and unto his sons <01121>, and unto all the children <01121> of Israel <03478>, and say <0559> (8804) unto them; This is the thing <01697> which the LORD <03068> has commanded, saying <0559> (8800)

**Yeshayahu (Isaiah) 66:1** Thus says <0559> (8804) the LORD <03068>, The heaven is My throne, and the earth is My footstool: where is the house that you build unto Me? And where is the place of My rest?

**Yeshayahu (Isaiah) 66:2** For all those things has My hand made, and all those things have been, says the LORD <03068>: but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at My word <01697>.

**Yeshayahu (Isaiah) 66:4** I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke <01696> (8765), they did not hear: but they did evil before My eyes, and chose that in which I delighted not.

**Yeshayahu (Isaiah) 66:8** Who has heard such a thing? who has seen such things? Will the earth be made to bring forth in one day? Or will a nation be born at once? For as soon as Zion travailed, she brought forth her children <01121>.

**Tehillim (Psalms) 81:4** For this was a statute for Israel <03478>, and a law of the God of Jacob.

**Tehillim (Psalms) 81:10** I am the LORD <03068> your God, which brought you out of the land of Egypt: open your mouth wide, and I will fill it.

**Tehillim (Psalms) 82:6** I have said <0559> (8804), You are gods; and all of you are children <01121> of the most High.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 17:1 – 18:30** | **Psalms**  **Psa 81:1- 82:8** | **Ashlamatah**  **Is 66:1-11** |
| --- | --- | --- | --- | --- |
| **~d'a'** | man | Lev 18:5 | Ps 82:7 |  |
| **xa'** | brother | Lev 18:14 Lev 18:16 |  | Isa 66:5 |
| **dx'a,** | one |  | Ps 82:7 | Isa 66:8 |
| **by:a'** | enemies |  | Ps 81:14 | Isa 66:6 |
| **vyai** | any man,  men | Lev 17:3 Lev 17:4 Lev 17:8 Lev 17:9 Lev 17:10 Lev 17:13 Lev 18:6 Lev 18:27 |  | Isa 66:3 |
| **lk;a'** | eats | Lev 17:10 Lev 17:12 Lev 17:13 Lev 17:14 Lev 17:15 | Ps 81:16 |  |
| **hL,ae** | these things | Lev 18:24 Lev 18:26 Lev 18:29 |  | Isa 66:2 Isa 66:8 |
| **~yhil{a/** | GOD | Lev 18:2 Lev 18:4 Lev 18:21 Lev 18:30 | Ps 81:1 Ps 81:4 Ps 81:10 Ps 82:1 Ps 82:6 Ps 82:8 | Isa 66:9 |
| **~ai** | if | Lev 17:16 | Ps 81:8 | Isa 66:9 |
| **rm;a'** | saying | Lev 17:1 Lev 17:2 Lev 17:8 Lev 17:12 Lev 17:14 Lev 18:1 Lev 18:2 | Ps 82:6 | Isa 66:1 Isa 66:5 Isa 66:9 |
| **#r,a,** | land, earth | Lev 18:3 Lev 18:25 Lev 18:27 Lev 18:28 | Ps 81:5 Ps 81:10 Ps 82:5 Ps 82:8 | Isa 66:1 Isa 66:8 |
| **rv,a]** | which, who | Lev 17:2 Lev 17:3 Lev 17:5 Lev 17:7 Lev 17:8 Lev 17:10 Lev 17:13 Lev 18:3 Lev 18:5 Lev 18:24 Lev 18:27 Lev 18:28 Lev 18:29 Lev 18:30 |  | Isa 66:4 |
| **aAB** | brought,  bring | Lev 17:4 Lev 17:5 Lev 17:9 Lev 18:3 |  | Isa 66:4 Isa 66:7 |
| **tyIB;** | house | Lev 17:3 Lev 17:8 Lev 17:10 Lev 18:9 |  | Isa 66:1 |
| **!Be** | son | Lev 17:2 Lev 17:5 Lev 17:12 Lev 17:13 Lev 17:14 Lev 18:2 Lev 18:10 Lev 18:15 Lev 18:17 | Ps 82:6 | Isa 66:8 |
| **yAG** | nations | Lev 18:24 Lev 18:28 | Ps 82:8 | Isa 66:8 |
| **rb;D'** | speak,  spoke,  say | Lev 17:1 Lev 17:2 Lev 18:1 Lev 18:2 |  | Isa 66:4 |
| **rb'D'** | word, what | Lev 17:2 |  | Isa 66:2 Isa 66:5 |
| **~D'** | blood,  bloodguilt | Lev 17:4 Lev 17:6 Lev 17:10 Lev 17:11 Lev 17:12 Lev 17:13 Lev 17:14 |  | Isa 66:3 |
| **%r,D,** | ways |  | Ps 81:13 | Isa 66:3 |
| **%l;h'** | walk | Lev 18:3 Lev 18:4 | Ps 81:12 Ps 81:13 Ps 82:5 |  |
| **xb;z"** | sacrificing | Lev 17:5 Lev 17:7 |  | Isa 66:3 |
| **hz<** | this | Lev 17:2 Lev 17:7 |  | Isa 66:1 Isa 66:2 Isa 66:8 |
| **rk'z"** | male | Lev 18:22 |  | Isa 66:7 |
| **bl,xe** | fat, finest | Lev 17:6 | Ps 81:16 |  |
| **dy"** | hand |  | Ps 81:14 Ps 82:4 | Isa 66:2 |
| **hwhy** | LORD | Lev 17:1 Lev 17:2 Lev 17:4 Lev 17:5 Lev 17:6 Lev 17:9 Lev 18:1 Lev 18:2 Lev 18:4 Lev 18:5 Lev 18:6 Lev 18:21 Lev 18:30 | Ps 81:10 Ps 81:15 | Isa 66:1 Isa 66:2 Isa 66:5 Isa 66:6 Isa 66:9 |
| **~Ay** | day |  | Ps 81:3 | Isa 66:8 |
| **laer'f.yI** | Israel | Lev 17:2 Lev 17:3 Lev 17:5 Lev 17:8 Lev 17:10 Lev 17:12 Lev 17:13 Lev 17:14 Lev 18:2 | Ps 81:4 Ps 81:8 Ps 81:11 Ps 81:13 |  |
| **lKo** | all,  whole,  every | Lev 17:2 Lev 17:10 Lev 17:12 Lev 17:14 Lev 17:15 Lev 18:6 Lev 18:23 Lev 18:24 Lev 18:26 Lev 18:27 Lev 18:29 | Ps 82:5 Ps 82:6 Ps 82:8 | Isa 66:2 Isa 66:10 |
| **aol** | no,  nor,  none | Lev 17:7 Lev 17:12 Lev 18:3 Lev 18:6 Lev 18:17 Lev 18:21 Lev 18:23 | Ps 81:9 Ps 82:5 |  |
| **~yIm;** | water | Lev 17:15 | Ps 81:7 |  |
| **![;m;** | so, sake | Lev 17:5 |  | Isa 66:5 |
| **~yIr;c.mi** | Egypt | Lev 18:3 | Ps 81:5 Ps 81:10 |  |
| **jP'v.mi** | judgments | Lev 18:4 Lev 18:5 Lev 18:26 | Ps 81:4 |  |
| **vp,n<** | person,  souls,  life | Lev 17:10 Lev 17:11 Lev 17:12 Lev 17:14 Lev 17:15 Lev 18:29 |  | Isa 66:3 |
| **af'n"** | bear, raise,  show | Lev 17:16 | Ps 81:2 Ps 82:2 |  |
| **!t;n"** | set, give,  given | Lev 17:10 Lev 17:11 Lev 18:20 Lev 18:21 Lev 18:23 | Ps 81:2 |  |
| **d[;** | until, long | Lev 17:15 | Ps 82:2 |  |
| **~l'A[** | permanent,  forever | Lev 17:7 | Ps 81:15 |  |
| **l[;** | therefore | Lev 17:12 | Ps 81:5 Ps 81:14 | Isa 66:10 |
| **hl'['** | offers | Lev 17:8 | Ps 81:10 | Isa 66:3 |
| **ynI['** | afflicted |  | Ps 82:3 | Isa 66:2 |
| **~ynIP'** | face, before | Lev 17:4 Lev 17:5 Lev 17:10 Lev 18:23 Lev 18:24 Lev 18:27 Lev 18:28 Lev 18:30 | Ps 82:2 |  |
| **lAq** | voice |  | Ps 81:11 | Isa 66:6 |
| **ar'q'** | called |  | Ps 81:7 | Isa 66:4 |
| **br,q,** | among | Lev 17:4 Lev 17:10 Lev 18:29 | Ps 82:1 |  |
| **[b;f'** | satisfy |  | Ps 81:16 | Isa 66:11 |
| **rAv** | ox | Lev 17:3 |  | Isa 66:3 |
| **jx;v'** | slaughters,  kills | Lev 17:3 |  | Isa 66:3 |
| **xl;v'** | casting, over | Lev 18:24 | Ps 81:12 |  |
| **~ve** | name | Lev 18:21 |  | Isa 66:5 |
| **[m;v'** | hear, heard |  | Ps 81:5 Ps 81:8 Ps 81:11 Ps 81:13 | Isa 66:4 Isa 66:5 Isa 66:8 |
| **anEf'** | hate |  | Ps 81:15 | Isa 66:5 |
| **rb;['** | offer , freed | Lev 18:21 | Ps 81:6 |  |
| **hn"['** | answered |  | Ps 81:7 | Isa 66:4 |
| **hf'['** | offer,  perform, do,  done | Lev 17:9 Lev 18:3 Lev 18:4 Lev 18:5 Lev 18:26 Lev 18:27 Lev 18:29 Lev 18:30 |  | Isa 66:2 Isa 66:4 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Lev 17:1 – 18:30** | **Psalms**  **Psa 81:1- 82:8** | **Ashlamatah**  **Is 66:1-11** | **Peshat**  **Mk/Jude/Pet**  **2 Pet 1:8-11** | **Remes 1**  **Luke**  **Lk 15:1-10** | **Remes 2**  **Acts/Romans**  **Acts 25:23-27** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Lev 18:14 Lev 18:16 |  | Isa 66:5 | 2 Pet 1:10 |  |  |
| **αἰώνιος** | eternal | Lev 17:7 |  |  | 2 Pet 1:11 |  |  |
| **ἀκούω** | hear, heard |  | Psa 81:5  Psa 81:8  Psa 81:11  Psa 81:13 | Isa 66:4 Isa 66:5  Isa 66:8 |  | Luke 15:1 |  |
| **ἁμαρτία** | sins |  |  | Isa 66:4 | 2 Pet 1:9 |  |  |
| **ἁμαρτωλός** | sinners |  | Psa 82:2  Psa 82:4 |  |  | Luke 15:1 Luke 15:2 Luke 15:7 Luke 15:10 |  |
| **ἀνήρ** | man |  |  | Isa 66:3 |  |  | Acts 25:23 Acts 25:24 |
| **ἄνθρωπος** | man, men | Lev 17:3 Lev 17:4 Lev 17:8 Lev 17:9 Lev 17:10 Lev 17:13 Lev 18:6 Lev 18:27 | Psa 82:7 |  |  | Luke 15:4 |  |
| **ἀπόλλυμι** | destroy | Lev 17:10 |  |  |  | Luke 15:4 Luke 15:6 Luke 15:8 Luke 15:9 |  |
| **γυνή** | wife, woman | Lev 18:8  Lev 18:11  Lev 18:14  Lev 18:15  Lev 18:16  Lev 18:17  Lev 18:18  Lev 18:19  Lev 18:20  Lev 18:23 |  |  |  | Luke 15:8 |  |
| **εἷς** | one |  | Psa 82:7 | Isa 66:8 |  | Luke 15:4 Luke 15:7 Luke 15:8 Luke 15:10 |  |
| **εἰσέρχομαι** | entered | Lev 18:14 Lev 18:1 |  |  |  |  | Acts 25:23 |
| **εἴσοδος** | introduction, entrance |  |  | Isa 66:11 | 2 Pet 1:11 |  |  |
| **ἐπικαλέομαι** | call upon |  | Psa 80:18  Psa 81:7 |  |  |  | Acts 25:25 |
| **ἔρχομαι** | coming |  |  | Isa 66:7 |  | Luke 15:6 | Acts 25:23 |
| **ζάω** | living | Lev 18:5  Lev 18:18 |  |  |  |  | Acts 25:24 |
| **θεός** | GOD | Lev 18:2 Lev 18:4 Lev 18:21 Lev 18:30 | Ps 81:1 Ps 81:4 Ps 81:10 Ps 82:1 Ps 82:6 Ps 82:8 | Isa 66:9 |  | Luke 15:10 |  |
| **κατά** | according to | Lev 18:3 | Psa 81:12 |  |  |  | Acts 25:27 |
| **κρίνω** | judge |  | Psa 82:2 Psa 82:3  Psa 82:8 |  |  |  | Acts 25:25 |
| **κύριος** | LORD | Lev 17:1 Lev 17:2 Lev 17:4 Lev 17:5 Lev 17:6 Lev 17:9 Lev 18:1 Lev 18:2 Lev 18:4 Lev 18:5 Lev 18:6 Lev 18:21 Lev 18:30 | Ps 81:10 Ps 81:15 | Isa 66:1 Isa 66:2 Isa 66:5 Isa 66:6 Isa 66:9 | 2 Pet 1:8 2 Pet 1:11 |  | Acts 25:26 |
| **λαλέω** | speak, spoke | Lev 17:1 Lev 17:2 Lev 18:1 Lev 18:2 |  | Isa 66:4 |  |  |  |
| **λαμβάνω** | took, take | Lev 17:16 Lev 18:17  Lev 18:18 | Psa 81:2  Psa 82:2 |  | 2 Pet 1:9 |  |  |
| **λέγω** | saying | Lev 17:1 Lev 17:2 Lev 17:8 Lev 17:12 Lev 17:14 Lev 18:1 Lev 18:2 |  | Isa 66:1 Isa 66:5 Isa 66:9 |  | Luke 15:2 Luke 15:3 Luke 15:6 Luke 15:7 Luke 15:9 Luke 15:10 |  |
| **μηδείς** | not the less, nothing |  | Psa 81:14 |  |  |  | Acts 25:25 |
| **οἶκος** | house |  |  | Isa 66:1 |  | Luke 15:6 |  |
| **οὐρανός** | heaven |  |  | Isa 66:1 |  | Luke 15:7 |  |
| **πᾶς** | all, every, whole | Lev 17:2 Lev 17:10 Lev 17:12 Lev 17:14 Lev 17:15 Lev 18:6 Lev 18:23 Lev 18:24 Lev 18:26 Lev 18:27 Lev 18:29 | Ps 82:5 Ps 82:6 Ps 82:8 | Isa 66:2 Isa 66:10 |  | Luke 15:1 | Acts 25:24 |
| **ποιέω** | do, perform, did, make, practice | Lev 17:9 Lev 18:3 Lev 18:4 Lev 18:5 Lev 18:26 Lev 18:27 Lev 18:29 Lev 18:30 |  | Isa 66:2 Isa 66:4 | 2 Pet 1:10 |  |  |
| **πόλις** | city |  |  | Isa 66:6 |  |  | Acts 25:23 |
| **πορεύομαι** | go , gone |  | Psa 81:12 Psa 81:13 |  |  | Luke 15:4 |  |
| **υἱός** | son | Lev 17:2 Lev 17:5 Lev 17:12 Lev 17:13 Lev 17:14 Lev 18:2 Lev 18:10 Lev 18:15 Lev 18:17 | Ps 82:6 |  |  |  |  |
| **χαίρω** | rejoiced |  |  | Isa 66:10 |  | Luke 15:5 |  |
| **χαρά** | joy |  |  | Isa\_66:10 |  | Luke 15:7 Luke 15:10 |  |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 17:1—18:30**

**“Zeh HaDavar” “This is the thing”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **Now all the householders[[321]](#footnote-321) and the Am HaAretz** “the people of Land” i.e. Uneducated Jews[[322]](#footnote-322) **were drawing near to hear him. And both the P’rushim** (Pharisees – of the Shammaite school) **and their Soferim** (scribes) **were complaining, saying, “This man welcomes Am HaAretz and eats with them!” So he gave them this analogy, saying, “What man of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the grassland** (field) **and go after the one that was lost until he finds it? And** when he **has found** it**, he places** it **on his shoulders, rejoicing. And** when he **returns to** his **home, he calls together** his **friends and neighbors, saying to them, ‘Rejoice with me, because I have found my sheep that was lost!’ I tell you that in the** same **way, there will be more joy in the heavens over one** of the **Am HaAretz who returns** to God **than over ninety-nine Tsadiqim** (righteous/generous) **people who have no need of repentance. Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds** it**? And** when she **has found** it**, she calls together** her **friends and neighbors, saying, ‘Rejoice with me, because I have found the drachma that I had lost!’ In the** same **way, I tell you, there is joy in the presence of God’s angels over one** of the **Am HaAretz who repents.”** | **For if, you are in possession of the** Lights of Messiah(the ten Sephiroth) **you are** super **abounding in** Godly **activity[[323]](#footnote-323) and fruitfulness, You** also **stand in the full knowledge** (Da’at)of the Mesorah **of our Master Yeshua HaMashiach. For** he **who lacks these** things **is blind, narrow-sighted and (**narrow-minded), **forgetful, of the purging of his former sins** on the past Yom Kippur and Rosh Chodesh**.[[324]](#footnote-324) Wherefore, more importantly, brethren, be diligent to ground yourselves[[325]](#footnote-325) in your calling[[326]](#footnote-326) and selection,[[327]](#footnote-327) for if you practice these** things **you will never stumble.[[328]](#footnote-328) This will generously provide you with an entrance into the eternal kingdom** (Governance of G-d through Messiah and his plenipotentiary agents) **of our Master and redeemer[[329]](#footnote-329) Yeshua haMashiach.[[330]](#footnote-330)** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** | |
| **So on the next day, Agrippa** (II) **and Bernice came with great pageantry and entered into the audience hall, along with military tribunes and the most prominent men of the city. And** when **Festus gave the order, Hakham Shaul was brought in. And Festus said, “King Agrippa and all who are present with us, you see this man about whom the whole population of the Jews appealed to me, both in Yerushalayim and here, shouting** that **he must not live any longer. But I understood** that **he had done nothing deserving death himself, and** when **this man appealed to His Majesty the Emperor, I decided to send** him**. I do not have anything definite to write to** my **lord about him. Therefore I have brought him before you** all**—and especially before you, King Agrippa—so that** after **this preliminary hearing has taken place, I may have something to write. For it seems unreasonable to me to send a prisoner and not to indicate the charges against him.”** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 17:1 – 18:30 | Ps 81 & 82 | Is 66:1-11 | 2 Pet 1:8-11 | Lk 15:1-10 | Acts 25:23-27 |

**Commentary to Hakham Tsefet’s School of Peshat**

**Lights of Messiah**

It should be obvious from last week’s comments that the “Lights of Messiah” refers to the Seven (Ten) men of the Esnoga (Synagogue). Furthermore, the “presence” of these men, as stated was indicative of the Shekinah. Their presence is an outward sign of the spiritual reality that G-d has drawn close to His Congregation. In a certain sense, the appellation “Shekinah” means that G-d has “drawn close” or “drawn near.” Interestingly, we see in the Tosefta of Luqas those who are “**drawing near**” to Messiah. We will point out how this is accomplished by listening to and observing the Master’s Mesorah. The Master was not in the habit of trying to draw attention to himself. Actually, it was quite the opposite. Messiah came to restore humanity to their rightful place in service (*abodah*) of G-d.

In general, Rabbinic worship (*abodah*) is parallel to Peshat experience, which is in turn governed by the Torah (mitzvot and Halakhah).[[331]](#footnote-331) *Abodah* in the Rabbinic mind is personal service i.e. the “service of the heart.” Yet, *abodah* also means the experience of worship. This, in relation to the officers of the Esnoga means that our involvements in congregational prayer are of greater intricacy than prayers offered personally. These involvements bring an experience of joy and satisfaction. This can account for our joy in service and our habitual practices of worship. We have a sensation of being closer to G-d in these times. In this, we become “*ebedim*” servants, courtiers of the King, i.e. the Messiah.

The Rabbis of the first century saw the work and service of the Kohanim offering sacrifices as “*abodah*.” Interestingly, they also called the Tefillah, i.e., the Amidah and its benedictions by the same title. Brakhot (Blessings), said in the Amidah or upon eating a piece of fruit, falls in the category of “Middat HaRachamim” (measure of merciful loving-kindness). This may be somewhat hard to comprehend unless we realize that G-d is the creator and benefactor of humankind. The mind should also make a positive connection to *kedushah* (holiness – being separated). What may also be hard to grasp by some is the fact that there are differing levels of “*kedushah.*” This is readily exemplified by the courts of the Bet HaMikdash. Each “court” possessed a level of sanctity in relation to its joining court. This is equally true since both the Temple and the Esnoga have the same basic overall design. Furthermore, both the Bet HaMikdash and the Synagogue have the same basic function. Scholars have argued over the origin of the Synagogue for decades. Levine[[332]](#footnote-332) offers an open door to the past by stating that the term “Synagogue” came into use by the Second Temple period. However, it is likely that prior to the Second Temple period there may have been other terms for the Synagogue such as *proseuche* (worship). Regardless of specific title, formal worship was not dependent on a label. When one researches history trying to find the title “*synagogue*” or “*proseuche,*” he will find a dead end. However, when we use simple logic we can determine that formal worship is as old as Adam and Havah. G-d pointed out the lack of appropriate service (abodah) to Qayin (Cain). In a matter of speaking Gan Eden (the Garden of Eden – delight) was a special place of worship, a Synagogue per se. As noted above the Rabbis were very careful about their nomenclature. They reserved special titles for specific tasks, prayers and “service.” G-d placed Adam in the Garden of Delight to serve (abodah) and keep (shomer) a special place of communion between G-d and man (Adam). Therefore, the environment of worship in a specific place has existed for millennia, perhaps without a specific title.

Hakham Tsefet’s words become clear when we realize that he is speaking of communal interactions and observances. Being fruitful in the community means being a contributing factor in its growth both spiritually and numerically. The Torah language this week shows that the fruitless will be “cut off.”

What does Hakham Tsefet consider being fruitful? What does Hakham Tsefet consider being positively active? And, what is the “calling” he mentions?

Evident throughout his second Igeret (letter) is the fact that he is addressing those with an epicurean mindset. Hakham Tsefet addresses those who deny that G-d is the creator, or deny that G-d is actively involved in His creation. G-d’s activities in the world are said to fall in one of these two categories. The first being *dynamis poietike*, His creative power and *dynamis basilike[[333]](#footnote-333)* His executive power. The previous pericope demonstrates *dynamis basilike,* His executive power. In the present pericope, we see the extension of those powers. The “Lights of Messiah” of the previous pericope are an extension of His executive power through His plenipotentiary agents. The statements of the present pericope now make perfect sense. If you have the model of the Ten men functioning effectively in your congregation you will be “super abounding in fruitfulness.” Furthermore, you will “be grounded” in the intimate knowledge of the Mesorah of our Master.

Hakham Tsefet defines being fruitful as having full intimate knowledge (Da’at) of the Mesorah of the Master. This is also, what he terms, actively being able to stand in that full intimate knowledge (Da’at) of the Mesorah. It should be evident that his nomenclature is the equivalent of Abot 1:1.

**And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They** (the Men of the Great Assembly) **emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”** (P. Abot 1:1).

While it is the activity of the Hakham to make his talmidim “stand,” the talmidim are not exempt from being faithfully obedient. This is what Hakham Tsefet is saying in so many words. As talmidim you must be actively (working) towards becoming Hakhamim full of the Mesorah. Herein “full Da’at” becomes Hokhmah and becoming a Hakham is the “calling,” for which we were selected. Being fruitful means reproducing yourself. Regardless of our level of understanding in Torah, we must share it with others. The mark of a true talmid of maturity is his ability to measure the Torah he transmits to others.

The talmid that progresses to maturity is one, which is capable of entering the Kingdom/Governance of G-d through Messiah and his plenipotentiary agents. Seven men of the congregation are not just handsome men in nice suits. The seven men are potential Hakhamim. As Paqidim, they have an obligation to press themselves forward into the role for which they were being groomed. Hakham Tsefet contrasts those who have within themselves the virtue of the seven men with those who do not. Furthermore, it is the duty of the talmidim to have the mentality of a talmud Torah even when they become Hakhamim. A true Torah Scholar is never satisfied with his learning. Therefore, he eternally remains a talmid of the Torah and other Hakhamim.

**Peroration**

Hakham Tsefet finds the seven men living examples that are modeled in the congregation. He finds no place for the lackadaisical. His “commend” is to be actively involved in your own spiritual development. Hakham Tsefet implies that the peak of character is development epitomized by the Hakham. This is achieved when one fully develops his wisdom in Torah study.

**Commentary to Hakham Shaul’s School of Remes**

We have now been apprised of this narrative for the third time. The first was the actual hearing before Festus, the second time Festus repeats the story to Agrippa and now the rehearsal once again. So, what is Hakham Shaul trying to say?

We have a play on words in the names Hakham Shaul uses as characters. Does this negate the literality of events? No, not at all. What the narrative does for us is allow us a glimpse into the events of Hakham Shaul’s life in the same way that the Mesorot (Gospels) do for the life of the Master. This is a natural Jewish way of transmitting halakhic materials. In the present Remes commentary the narrative is therefore, laced with words that tell the meaning from an allegorical level. As such, we must look carefully at Hakham Shaul’s choice of words. We must also read G-d’s providential hand into the narrative as well. Therefore, the narrative is a way of telling how Hakham Shaul’s life fit into the providential plan of G-d.

First, we see the great pageantry of Agrippa as he enters the audience hall. At his side is his sister Bernice. And we have Festus the great orator who wants everyone to know of his innocence. The final character is Hakham Shaul, imprisoned now for some time.

Therefore, let us scroll through the cast and see what allegorical web Hakham Shaul has been weaving.

First mention in our cast of characters is Agrippa II. As is always the case, the names of our cast possess important details for understanding the allegorical story. Agrippa’s name stems from the Greek word **ἄγριος** – *agrios,* translated as “wild,” “savage” and “raging.” The true meaning of the word associates itself with a feral animal living and growing in the fields or woods. Allegorically this means that Agrippa II is like an animal in his sense of morality and piety. His grandfather ordered all the infants in Yehudah (Judea) killed because he suspected that the Messianic king would usurp his throne. Agrippa I was the father of Agrippa II. Agrippa I died in the city of Caesarea where the present events are transpiring, in A.D. 44, as we read in 2 Luqas 12. He entered the arena with a brilliant suit trying to project himself as a god. Agrippa II is now in an incestuous relationship[[334]](#footnote-334) with his sister Bernice who is no saint. **Àγριος** – *agrios,* rooted in **ἀγρός** – *agros,* means field or farm. This connects verbally with Hakham Tsefet’s idea of being fruitful. Allegorically his name also points to the “little hero.”

Queen Bernice as we will see was no saint. She was first married to her uncle Herod, king of Chalcis, and after his death (A.D. 48) she lived under circumstances of great suspicion with her own brother.[[335]](#footnote-335) She eventually becomes the mistress of Titus who destroyed the Bet HaMikdash. Allegorically her name seems to be a combination of two Greek words, **φέρω** – *phero,* “bring” and **νίκη** – *nike* “victory.”

The next in our cast of characters is Festus. It is easily seen that his name relates to “festival.”

And, we must not forget our author and victim Hakham Shaul whose name in Greek means “small or little.”

Could Hakham Shaul be telling us that we are in 1 Adar near the time of the “little Festival” of Purim? Could he also be hinting at the fact that we are now turned towards the festival that will bring victory to the little ones, i.e. the Jewish people of the Diaspora?

Being held captive by Rome (Edom) Hakham Shaul’s message, like the Mesorah of the Master is held under Roman guard. We must opine that Messiah, his Mesorah and talmidim have been “hidden.” They are now waiting their disclosure and finishing the “task at hand.” Many are looking at eschatology to solve their problems rather than seeking G-d. This is because the so-called theologians tossed theology to the wind.

Allegorically Hakham Shaul represents the abode of the Shekinah. The Shekinah is mostly hidden in the west with the rest of the Jewish people. We, the Jewish people dwell among the feral animals who portray themselves as heroes and those promising “victory” through the economy of their “festivals. Yet even in our own day of enlightenment, we have all the pseudo-players. Like the schoolchildren, they love to play “dress up.” They cannot have a Bet Din because they do not have the Mesorah of the Master to guide them. Like the Roman pomp, they have no respect or love for the Hakhamim. They would hold them captive in their theological prisons so they can exercise contempt for the Malchut/Kingdom/Governance of G-d through the Bate Din and Hakhamim.

They stumble and there is no one to catch them, they reject the calling to become sages. However, what they fail to see is that they have rejected the Kingdom of Messiah and his plenipotentiary agents.

May G-d’s loving-kindness guide them to the truth!

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat “Machatsit HaSheqel” – Sabbath: “half a shekel”**

**& Shabbat Mevar’chim HaChodesh Adar II –**

**Sabbath of the Proclamation of the New Moon for Adar II**

**(Saturday Evening 1st of March – Monday Evening 3rd of March, 2014)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  | **Saturday Afternoon** |
| **“Machatsit HaSheqel”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Vayiqra 19:1-3 |
| **“half a shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Vayiqra 19:4-6 |
| **“medio siclo”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Vayiqra 19:7-10 |
| Shemot (Ex.) 30:1-38  B’Midbar (Num.) 28:9-15 | Reader 4 – Sh’mot 30:17-21 |  |
| Ashlamatah: II Kings 11:17–12:17 | Reader 5 – Sh’mot 30:22-25 | **Monday & Thursday**  **Mornings** |
| Special: I Samuel 20:18,42 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Vayiqra 19:1-3 |
| Psalm 90:1-17 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Vayiqra 19:4-6 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – Vayiqra 19:7-10 |
| N.C.: Matityahu 17:24-27 | II Kings 11:17–12:17  I Samuel 20:18,42 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ramban is now to explain why this chapter [dealing with the prohibition of slaughtering any of the holy offerings outside the Sanctuary Court], is addressed to both the priests and all the children of Israel, which is an unusual form of address in the Scriptural laws. [↑](#footnote-ref-1)
2. Chullin 16b. This is the opinion of Rabbi Yishmael. [↑](#footnote-ref-2)
3. Literally: "meat eaten out of desire to satisfy the appetite." [↑](#footnote-ref-3)
4. Verse 5. [↑](#footnote-ref-4)
5. Verse 4: ***and that man will be cut off from among his people.*** See Ramban further, 18:29 for the specific meaning of this form of punishment. [↑](#footnote-ref-5)
6. Verse 6. [↑](#footnote-ref-6)
7. See above in Seder Shemini, Note 122 for full explanation of this term. [↑](#footnote-ref-7)
8. Verse 9. [↑](#footnote-ref-8)
9. I.e., originally brought as unconsecrated. When it is slaughtered in the Sanctuary Court as a peace-offering, it has naturally already become consecrated. [↑](#footnote-ref-9)
10. Deuteronomy 12:10-11. [↑](#footnote-ref-10)
11. Ibid., Verses 13-14. [↑](#footnote-ref-11)
12. Thus as long as the Tabernacle was at Shiloh, it was prohibited to bring offerings elsewhere. After its destruction by the Philistines, the ***bamoth*** were permitted. After the House of G-d was finally established in Jerusalem, the ***bamoth*** were again forbidden and never again permitted (Zebachim 112 b). [↑](#footnote-ref-12)
13. Deuteronomy 12:15. [↑](#footnote-ref-13)
14. Ibid.. Verse 20. [↑](#footnote-ref-14)
15. Devarim Rabbah 4:6. [↑](#footnote-ref-15)
16. The meaning of course is obvious, that under a different set of circumstances He permitted those matters which He had prohibited elsewhere. The case before us is the perfect example, as the text continues. [↑](#footnote-ref-16)
17. Verse 4. [↑](#footnote-ref-17)
18. Rabbi Akiba (Chullin 17a). [↑](#footnote-ref-18)
19. Torath Kohanim**, *Achare,*** Chapters 6, and 9-10. [↑](#footnote-ref-19)
20. This is a reference to the text from Devarim Rabbah quoted above, which bears out fully Ramban's explanation that when Israel was in the desert, an ordinary meal of meat was prohibited to them. [↑](#footnote-ref-20)
21. Ramban means to say that while it is true that the Torath Kohanim is like Rashi's interpretation, yet most Rabbinic sources accept Rabbi Yishmael's opinion, as presented by Ramban. [↑](#footnote-ref-21)
22. Ramban's intention is as follows. At the time of Creation the slaughtering of any living creature as food was forbidden (see Ramban on Genesis 1:29, Vol. I, pp. 56-58). Only after the flood was the killing of animals permitted (ibid., 9:5, pp. 134-135). Hence the meaning of the verse here is that if one slaughters an animal outside the camp, then since it is forbidden to him as food, it will be imputed to him as if he is guilty of bloodshed "as at the time of Creation." See also Ramban here on Verse 11. [↑](#footnote-ref-22)
23. Zephaniah 1:17. [↑](#footnote-ref-23)
24. Genesis 9:3. [↑](#footnote-ref-24)
25. Isaiah 13:21. [↑](#footnote-ref-25)
26. Torath Kohanim, Achare 9:8. [↑](#footnote-ref-26)
27. Above. 16:8 [beginning with the paragraph: "And this is the secret of the matter. They used to worship etc."]. [↑](#footnote-ref-27)
28. Fire, water, earth, and air. See Vol. I, p. 26. These basic elements were first created by G-d, and out of a combination of them. He made man, etc. [↑](#footnote-ref-28)
29. Sight, hearing, taste, smell and touch. [↑](#footnote-ref-29)
30. See Ramban on Genesis 2:17, Vol. I, p. 75. [↑](#footnote-ref-30)
31. Chagigah 16a. [↑](#footnote-ref-31)
32. Ramban now begins to explain the text quoted on the basis of certain scientific concepts that were prevalent in his times. A prefatory word is in place. The serious student will not look upon these concepts with an eye for criticism. The theory that the whole physical world is founded upon various combinations of four elements, was an Aristotelian legacy which ruled man's minds for a millenium. The extension of that theory into the elusive world of the spirit was logical. That scientists today have moved to other theories to explain the universe and the various phenomena of life, has no bearing upon the explanations which were accepted in the past, for who can foretell what knowledge will do to "the established truths" of today? The important thing in Ramban's presentation of this whole obstruse subject is his final conclusion that only G-d in His Providence exercises power over man's destiny. [↑](#footnote-ref-32)
33. I Kings 18:38. [↑](#footnote-ref-33)
34. A reference to the forces involved in the movement of the constellations. See my Hebrew commentary p. 96. [↑](#footnote-ref-34)
35. The expression is based on Ecclesiastes10:20: ***For a bird of the air will carry the voice, and that which has wings will tell the matter.*** [↑](#footnote-ref-35)
36. See Maimonides' "The Commandments," Vol. II, pp. 30-35. [↑](#footnote-ref-36)
37. Deuteronomy 18:9. [↑](#footnote-ref-37)
38. Ezekiel 12:27. [↑](#footnote-ref-38)
39. Deuteronomy 32:17. [↑](#footnote-ref-39)
40. See Ramban, Genesis 1 : 3 (Vol. I, p. 25) where he explains the name to mean: ***e-il*** (Force), ***heim*** (they), the word "they" alluding to all other forces. Thus ***Elohim*** means ***"the Force of all forces."*** [↑](#footnote-ref-40)
41. Jeremiah 10:5. [↑](#footnote-ref-41)
42. Above, 3:17. [↑](#footnote-ref-42)
43. See Ramban above, 3:9, that even in the same animal the prohibited fat is distinguishable from the permitted fat. So also are the fats of a permitted fowl and wild beast [which are permitted to be eaten] distinguishable from those fats of a permitted animal that may not be eaten. This is not so in the case of blood; hence He prohibited all blood, even that of fowls and wild animals which are not offered upon the altar. [↑](#footnote-ref-43)
44. Guide of the Perplexed, III, 46. [↑](#footnote-ref-44)
45. Such as in the case of the leper (above. 14:14). [↑](#footnote-ref-45)
46. Above, Verse 10. [↑](#footnote-ref-46)
47. Further, 20:6: ***And I will set My face against that soul.*** [↑](#footnote-ref-47)
48. Further. Verse 14. [↑](#footnote-ref-48)
49. In Verse 11 before us. [↑](#footnote-ref-49)
50. Deuteronomy 12:23. [↑](#footnote-ref-50)
51. Genesis 1:29. See Ramban there (Vol. I, pp. 57 58) for a full exposition of the thought presented here briefly. [↑](#footnote-ref-51)
52. Ibid., 8:21. [↑](#footnote-ref-52)
53. Ibid., 9:3. [↑](#footnote-ref-53)
54. Ecclesiastes 3:19. [↑](#footnote-ref-54)
55. A concept of great significance in Medieval philosophy, the Active Intellect denoted an incorporeal substance, the role of which was to make the forms of the imagination "actual" objects of the intellect, after they have been only "potential" objects of the intellect. Yehudah Halevi in his "Al Khazari," when presenting the view of the philosophers, writes of it: "This is the degree of the Active Intellect, namely, that angel whose degree is below the angel who is connected with the sphere of the moon" (p. 37). It is out of that Active Intellect that the animal soul originated. [↑](#footnote-ref-55)
56. Genesis 2:24. [↑](#footnote-ref-56)
57. Ecclesiastes 3:21. [↑](#footnote-ref-57)
58. Verse 12. [↑](#footnote-ref-58)
59. Sifre, R'eih 76. [↑](#footnote-ref-59)
60. Verse 13. [↑](#footnote-ref-60)
61. See above, 1:15. [↑](#footnote-ref-61)
62. See Ramban above, Verse 2. [↑](#footnote-ref-62)
63. From the language of Rashi it would appear that the substance of the blood is identical with the life of the animal, and that is not correct in Ramban's opinion, since they are really two separate substances, and the blood of the animal is merely the "carrier" of its life. Hence Ramban will present other interpretations of the verse. [↑](#footnote-ref-63)
64. Psalms 105:18. [↑](#footnote-ref-64)
65. Exodus 1:5. [↑](#footnote-ref-65)
66. Numbers 6:6. [↑](#footnote-ref-66)
67. Verse 11. [↑](#footnote-ref-67)
68. The sense here is clearly "the force of the heart beat" pumping the blood. In Medieval learning it was explained as the element of air which originates in the heart, and which in turn supplies the blood and sustains the person. [↑](#footnote-ref-68)
69. A Greek term indicating the primary matter created by G-d (see Vol. I, p. 23), and here used in a wider sense as the force in the heart which is the primary organ of life. [↑](#footnote-ref-69)
70. Above, 7:27; 17:10, and 14. [↑](#footnote-ref-70)
71. Kerithoth 4b. [↑](#footnote-ref-71)
72. Exodus 20:2. [↑](#footnote-ref-72)
73. Further, 19:2. [↑](#footnote-ref-73)
74. Exodus 34:33-35. [↑](#footnote-ref-74)
75. Ibid., Verse 34. [↑](#footnote-ref-75)
76. See II Samuel 23:2. Hence it is no longer necessary to explain the meaning of the verse to be [as we said above]: ***"Speak unto the children of Israel, and say unto them in My Name, l am the Eternal your G-d,"*** since it was known to them that Moses did not speak in his own name. [↑](#footnote-ref-76)
77. Deuteronomy 11:13-15. [↑](#footnote-ref-77)
78. Job 5:10. [↑](#footnote-ref-78)
79. Deuteronomy 29: 3-5. The opening verse ***[But the Eternal* . . . ]** clearly indicates that the expression in the following verse, ***And I have led you* etc.** is also a reference to the Eternal, and not to Moses. [↑](#footnote-ref-79)
80. Ibid., 11:13. [↑](#footnote-ref-80)
81. Exodus 24:1 (towards end, Vol. II, p. 422-3). [↑](#footnote-ref-81)
82. Verse 3. [↑](#footnote-ref-82)
83. Genesis 13:13. [↑](#footnote-ref-83)
84. Further, Verse 27. [↑](#footnote-ref-84)
85. Torath Kohanim, Achare 9:3. [↑](#footnote-ref-85)
86. I Kings 14:24. The verse concludes: ***they did according to all the abominations of the nations which the Eternal drove out before the children of Israel.*** [↑](#footnote-ref-86)
87. Ezekiel 16:26. [↑](#footnote-ref-87)
88. Ibid., 23:20. [↑](#footnote-ref-88)
89. Above, 15:2. [↑](#footnote-ref-89)
90. Ibid., Verse 19. [↑](#footnote-ref-90)
91. Torath Kohanim, Achare 13:10. [↑](#footnote-ref-91)
92. Exodus 21:1. [↑](#footnote-ref-92)
93. Further, Verse 5. [↑](#footnote-ref-93)
94. Ezekiel 20:11, 13 and 21. [↑](#footnote-ref-94)
95. Ibid., Verse 12. [↑](#footnote-ref-95)
96. Nehemiah 9:29. [↑](#footnote-ref-96)
97. Yoma 85b. [↑](#footnote-ref-97)
98. Torath Kohanim, Achare 9:10. It is also mentioned here in Rashi. [↑](#footnote-ref-98)
99. Hence the Divine assurance that ***he will live by them*** must refer to eternal life. [↑](#footnote-ref-99)
100. Proverbs 3:16. [↑](#footnote-ref-100)
101. Shabbath 63a. [↑](#footnote-ref-101)
102. See Psalms 25:13. [↑](#footnote-ref-102)
103. ***If you walk in My statutes***. Further, 26:3. [↑](#footnote-ref-103)
104. Ibid.. Verse 5. [↑](#footnote-ref-104)
105. The Talmud and Midrashim abound in instances which prove that Elijah's removal from earth was no interruption of his earthly existence. On the contrary, in countless appearances he traverses the world in order to protect the innocent etc. (see L. Ginzberg, The Legends of the Jews, IV, pp. 202-235). [↑](#footnote-ref-105)
106. Genesis 5:24: ***And Enoch walked with G-d, and he was not; for G-d took him.*** Many Midrashim describe his activity after his ascension into heaven. See, however, Rashi *ibid.* [↑](#footnote-ref-106)
107. Exodus 20:12. [↑](#footnote-ref-107)
108. Deuteronomy 16:20. [↑](#footnote-ref-108)
109. Ibid.. 22:7. [↑](#footnote-ref-109)
110. Guide of the Perplexed III, 49. [↑](#footnote-ref-110)
111. "For as a rule, the mother of the wife, her grandmother, daughter, granddaughter, and sister-in-law are often with her; the husband meets them always when he goes out, when he comes in, and when he is at his work" (ibid., Friedlander's translation). Now "if we were allowed to marry any of them, and were only precluded from sexual intercourse with them without marriage, most people would constantly become guilty of misconduct with them. But as they are entirely forbidden to us . . . there is reason to expect that people will not seek it, and will not think of it" {ibid.). [↑](#footnote-ref-111)
112. In the verse before us. [↑](#footnote-ref-112)
113. Sanhedrin 58b. [↑](#footnote-ref-113)
114. Isaiah 45:18. [↑](#footnote-ref-114)
115. Genesis 38:8 (Vol. I, pp. 469-470). [↑](#footnote-ref-115)
116. Further, 29:19. See Ramban on Exodus 21 :9 (Vol. II, pp. 356-7), where he elaborates on the meaning of this word ***sh'eir.*** [↑](#footnote-ref-116)
117. Isaiah 4:3. The term ***sh'eir*** denoting ***"flesh"*** or ***"relative"*** is something which ***"remains"*** with a person, as it is his own or next to his flesh. [↑](#footnote-ref-117)
118. Further, Verse 17. [↑](#footnote-ref-118)
119. Verse 8. [↑](#footnote-ref-119)
120. Verse 14. [↑](#footnote-ref-120)
121. Sanhedrin 54a. [↑](#footnote-ref-121)
122. If the sin were committed knowingly, there would be no point in saying that "a double penalty is incurred," since the punishment for either of these two sins is death by stoning, and death cannot be inflicted more than once. Hence "the double penalty" must be where he committed it unwittingly, in which case he must bring two sin-offerings. See "The Commandments," Vol. II, pp. 315-317. [↑](#footnote-ref-122)
123. Verses 15-16. [↑](#footnote-ref-123)
124. Hence the verse before us***, the nakedness of your father and the nakedness of your mother*** does not constitute two separate prohibitions as Rashi explained it [one referring to one's father's wife, and one to one's own mother although she is not the wife of one's father, as stated above], but they are one prohibition, as explained further on in the text. [↑](#footnote-ref-124)
125. Vcrse 8. [↑](#footnote-ref-125)
126. Verse 14. [↑](#footnote-ref-126)
127. I.e., if his mother had sexual relationships with one of the forbidden ***relations***, the penalty for which is excision [and not mere whipping], it would follow that the child born from that union is not included under the terms of this prohibition; since by stating these two examples - that the mother was either a ***mamzereth*** or a ***nethinah***, with whom, in both of which cases, sexual intercourse is punishable only with whipping Rashi thereby seems to exclude from this verse the case where the mother was one of the forbidden relations, where the penalty is excision! This conclusion is obviously incorrect. [↑](#footnote-ref-127)
128. Yebamoth 23a. [↑](#footnote-ref-128)
129. Deuteronomy 21:15. [↑](#footnote-ref-129)
130. The word ***thihyena*** is a word indicating legal status of marriage. Thus you must say that in the case of a marriage which is "hated" because it is punishable merely by whipping, [as in the case of a man marrying a ***mamzereth***], the act of betrothal does take effect, and the daughter born from such a union is considered one's "sister" with respect to the prohibition before us. [↑](#footnote-ref-130)
131. Since Verse 9 before us begins, ***The nakedness of 'your sister,'*** and yet goes on to mention the one ***'born abroad,'*** it is clear that even a daughter born of a union which is punishable by excision [as explained further on], is a **"sister"** with respect to this prohibition. [↑](#footnote-ref-131)
132. It is thus clear that even if the mother were one of those forbidden relations to his father with whom sexual intercourse is punishable by excision, the daughter born is still forbidden as a "sister." This does not appear to be so from the language of Rashi before us, who singled out cases of marriages forbidden only by whipping, in which cases the betrothal is valid! [↑](#footnote-ref-132)
133. Deuteronomy 22:28. [↑](#footnote-ref-133)
134. Verse 11. [↑](#footnote-ref-134)
135. Yebamoth 22a. [↑](#footnote-ref-135)
136. So explained ibid., in Rashi. [↑](#footnote-ref-136)
137. This phrase is not found in our Gemara, but it is a correct explanation. [↑](#footnote-ref-137)
138. Deuteronomy 19:19. [↑](#footnote-ref-138)
139. Job 42:2. [↑](#footnote-ref-139)
140. Ibid., 31:9. [↑](#footnote-ref-140)
141. Ibid., Verse 11. [↑](#footnote-ref-141)
142. Ezekiel 23:29. [↑](#footnote-ref-142)
143. Jeremiah 13:27. [↑](#footnote-ref-143)
144. Further. 20:14. [↑](#footnote-ref-144)
145. Nedarim 20b. [↑](#footnote-ref-145)
146. Ezekiel 20:38. [↑](#footnote-ref-146)
147. And one of these classifications is "the offspring of the hated one," for since her husband hates her, his thoughts are of another woman, and it is therefore an act of lewdness (Rashi, Nedarim). [↑](#footnote-ref-147)
148. Above, Verse 6. [↑](#footnote-ref-148)
149. Ibid., Verse 10. [↑](#footnote-ref-149)
150. Ezekiel 22:11. [↑](#footnote-ref-150)
151. Verse 23. [↑](#footnote-ref-151)
152. Further, 20:12. [↑](#footnote-ref-152)
153. Verse 17. [↑](#footnote-ref-153)
154. Above, Verse 6. [↑](#footnote-ref-154)
155. See my Hebrew commentary p. 104, **that Rabbeinu Bachya questioned this attitude of Ramban. It would also appear from Ramban's quote of Ibn Ezra further on in Verse 20, that the purpose of sexual intercourse is threefold, and the raising of children is only one purpose. Hence Ramban's statement here must be understood in the sense that the "principal" purpose thereof is the raising of children.** [↑](#footnote-ref-155)
156. Above, at beginning of Seder Tazria [↑](#footnote-ref-156)
157. Tanchuma, Metzora 1. [↑](#footnote-ref-157)
158. Job 37:16. [↑](#footnote-ref-158)
159. Above, 15:24. [↑](#footnote-ref-159)
160. Ezekiel 36:17. [↑](#footnote-ref-160)
161. Further, 20:18. [↑](#footnote-ref-161)
162. Isaiah 6:13. [↑](#footnote-ref-162)
163. For no amount of washing the body can take the place of ritual immersion, where such is prescribed. [↑](#footnote-ref-163)
164. This is obviously a reference to what Rambam wrote in his Mishneh Torah at the end of Hilchoth Mikvaoth, on the significance of immersion, that it is not merely a matter of removing mud or dirt which may be removed by water, but "it is a Scriptural decree, the validity of the act depending upon the disposition of the heart. It is for this reason that the Sages have said, **'If he immersed himself without intention, it is as though he had not immersed himself at all' (Chagigah 18b). . . Thus he whose heart intends to purify himself, becomes purified as soon as the [actual] immersion is accomplished."** It is clear, then, that since both body and soul must participate in the act of immersion, the effect and potency of the purification applies to both body and soul as Ramban here states, "for then she will be purified also in her thoughts, and become completely clean." See "The Commandments," Vol. I, pp. 117 119. [↑](#footnote-ref-164)
165. Literally: "to seed." See text further. [↑](#footnote-ref-165)
166. See Ezekiel 8:6 and 9. [↑](#footnote-ref-166)
167. I.e., both the child and the father. For not knowing their true relationship, they might marry one of the forbidden relations, etc. [↑](#footnote-ref-167)
168. Further, 20:10: ***And the man that commits adultery with another man's wife . both the adulterer and the adulteress will surely be put to death.*** [↑](#footnote-ref-168)
169. Numbers 5: 13. The Hebrew ***shichvath zera*** literally means "a lying of seed." [↑](#footnote-ref-169)
170. Literally: "seed." In the light of what Ramban has written above, it may also mean that his jealousy is aroused on account of his children, whose legitimacy will henceforth be questioned. [↑](#footnote-ref-170)
171. Further, 19:20. Here too the term used ***is shichvath zera***, which literally means ***"a lying of seed."*** [↑](#footnote-ref-171)
172. Kerithoth 11a. [↑](#footnote-ref-172)
173. Proverbs 6:29. [↑](#footnote-ref-173)
174. Further, 20:10. [↑](#footnote-ref-174)
175. Verse 19. [↑](#footnote-ref-175)
176. Further, 20:19. [↑](#footnote-ref-176)
177. I.e., to let any of them pass through [the fire] to Molech. The implications will be fully discussed in the text. [↑](#footnote-ref-177)
178. Since the prefix ***lamed* [**in the word ***lamolech]*** is vowelled with a ***pathach*** [instead of with a ***shva*** which would have made it ***I'molech],*** it is quite clear that it is speaking of an idol that is known. See Ramban on Exodus 22:19. (Vol. II. p. 390) quoting Rashi. [↑](#footnote-ref-178)
179. I Kings 11:5. ***Then did Solomon build a high place for Chemosh the detestation of Moab . . . and for Molech the detestation of the children of Ammon*.** [↑](#footnote-ref-179)
180. *Ibid.,* Verse 7. ***Milcom*** of Verse 5. is thus identical with **Molech** of Verse 7.Hence the idol by the name of **Molech** mentioned here in the Torah appears to be, as Ibn Ezra wrote**, *Milcom the detestation of the Ammonites.*** [↑](#footnote-ref-180)
181. Ramban's intention is to forestall the following question: If, as we have said, ***Molech*** is the same as ***Milcom***, why does Scripture call ***Milcom*** the detestation of the children of Ammon, when from the text here before us in the Torah it is plain that they knew the idol already from Egypt [as is explained in the text above]? To this question Ramban answers that it was also known to them by the name ***"Milcom"*** [in the time of Solomon], Hence Scripture used that name. [↑](#footnote-ref-181)
182. Sanhedrin 64b. [↑](#footnote-ref-182)
183. "Like children leaping over a bonfire" (Rashi ibid.). The Talmudic text ***k'mishvarto dpuria*** is thus explained by Rashi "as a leaping place of Purim," i.e., like a bonfire made on Purim for merriment, over which children leap. Ramban will later on explain that at the ***Molech*** the child was passed through the flames so many times that the flames actually burnt him. [↑](#footnote-ref-183)
184. The Gemara speaks there of a case where "he made all his offspring pass through the fire" an expression which indicates that it is the father himself who makes them pass through the fire. [↑](#footnote-ref-184)
185. In other words, if, as Rashi said, it is the priests who perform the rite of passing the child through the fire, it is they who do the forbidden act of worship and not the father. So how could he be made liable to punishment for the act of other people? The mere handing over of the child to the priests is not in itself an act of worship. [↑](#footnote-ref-185)
186. Deuteronomy 18:10. [↑](#footnote-ref-186)
187. Further, 20:3. [↑](#footnote-ref-187)
188. Above, 15:14. [↑](#footnote-ref-188)
189. Yerushalmi Sanhedrin VII, 10. On "Yerushalmi." see Note 44 in Seder Metzora. [↑](#footnote-ref-189)
190. Ezekiel 23:37. [↑](#footnote-ref-190)
191. Ibid., Verse 39. [↑](#footnote-ref-191)
192. Numbers 31:23. [↑](#footnote-ref-192)
193. II Samuel 12:31. [↑](#footnote-ref-193)
194. II Kings 23:10. [↑](#footnote-ref-194)
195. II Chronicles 33:6. [↑](#footnote-ref-195)
196. II Kings 16:3. [↑](#footnote-ref-196)
197. II Chronicles 28:3. [↑](#footnote-ref-197)
198. Ramban is thus suggesting that the word ***ha'avarah* ("passing through")** was really an ***hav'arah* (an actual burning of fire),** since the verse in Kings speaking of King Ahaz uses the term ***ha'avarah,*** while the verse in Chronicles describing the same acts of the same king uses the term ***hav'arah*** Thus it is clear that the two words are identical in meaning in this context. [↑](#footnote-ref-198)
199. II Kings 17:31. [↑](#footnote-ref-199)
200. Jeremiah 19:2. [↑](#footnote-ref-200)
201. Ibid., Verses 4-5. [↑](#footnote-ref-201)
202. Ibid., 32:35. [↑](#footnote-ref-202)
203. ***And he defiled Topheth which is in the valley of the son of Hinnom, that no man might make his son or his daughter pass through the fire to Molech*** (II Kings 23:10). The verse was mentioned above by Ramban. [↑](#footnote-ref-203)
204. Numbers 25:3. [↑](#footnote-ref-204)
205. II Kings 1:2. [↑](#footnote-ref-205)
206. **In Sanhedrin 63 b the Talmud explains the word to mean "the mule." The word adar in Aramaic means "distinction," and the mule is so called because it gives distinction to its owner when travelling, because it carries all his belongings. The name Adrammelech thus means "The mule is the king," or "the animal which gives distinction to the king." See II Samuel 13:29, that the mule was ridden by princes, and I Kings 1:33 that it was ridden by the king. Ramban in explaining Adrammelech to be identical with Molech, thus suggests that the Sepharvites called their idol Adar, a name meaning "distinction," and Adrammelech is "the king of distinction."** [↑](#footnote-ref-206)
207. **This term according to the Talmud (Sanhedrin ibid.) is a reference to the horse because it "answers" its master when engaged in battle. See my Hebrew commentary p. 107, Note 44. The name Anammelech means "The horse is the king," or "the animal which answers the king" in battle. Ramban here suggests, then, that Molech was called Anammelech because "he is the king who answers."** [↑](#footnote-ref-207)
208. Sanhedrin 63b. [↑](#footnote-ref-208)
209. "With the oil of - this phrase is not mentioned in the Gemara. It is evidently Ramban's comment as to how it was done. Rashi, however writes that the application was done with the blood of the salamander (see follow¬ing note ). [↑](#footnote-ref-209)
210. "A small reptile engendered in a fire that has burnt continually for seven years, and he who covers himself with its blood becomes fire-proof (Rashi ibid.). [↑](#footnote-ref-210)
211. Evidently the reference is to certain commentators. But I have not identified these. [↑](#footnote-ref-211)
212. Deuteronomy 18: 10. The fact that all these practices are mentioned together proves that the rite of "passing through the fire" was also some form of witchcraft, while the actual burning of the victim was an entirely different matter, since that was a form of idol worship to Molech. All this we would say according to the plain meaning of Scripture. [↑](#footnote-ref-212)
213. II Chronicles 33: 6. Here too the same reasoning as in the previous note applies. [↑](#footnote-ref-213)
214. II Kings 17:17. Here likewise it would seem that "passing through the fire" was a form of witchcraft, something different from the worship of Molech. But see the following note. [↑](#footnote-ref-214)
215. Accordingly, in line with the plain meaning of Scripture we would say that the rite of "passing through the fire" was something different from the burning of the victim to Molech. But since we have found it written etc. (see text). [↑](#footnote-ref-215)
216. II Kings 23:10. [↑](#footnote-ref-216)
217. Ezekiel 13:7. [↑](#footnote-ref-217)
218. Further, 20:6. [↑](#footnote-ref-218)
219. Deuteronomy 18:9-14. [↑](#footnote-ref-219)
220. The verse here concludes. ***Neither will you profane the Name of your Gd.*** [↑](#footnote-ref-220)
221. Further, 20:3. [↑](#footnote-ref-221)
222. This is a combination of two verses, Above, 11:44 and further, 21:8. [↑](#footnote-ref-222)
223. Amos 2:7. [↑](#footnote-ref-223)
224. Further, 19:31. [↑](#footnote-ref-224)
225. Ezekiel 36:18. [↑](#footnote-ref-225)
226. Ibid.. 23:37-38. [↑](#footnote-ref-226)
227. Ibid., Verse 39. [↑](#footnote-ref-227)
228. Isaiah 6:13. [↑](#footnote-ref-228)
229. Ezekiel 23:37. [↑](#footnote-ref-229)
230. Further. 21:15. [↑](#footnote-ref-230)
231. Ibid.. 20:3. [↑](#footnote-ref-231)
232. Ibid., Verse 5. [↑](#footnote-ref-232)
233. Verse 22. [↑](#footnote-ref-233)
234. Verse 23. [↑](#footnote-ref-234)
235. Genesis 19:34. [↑](#footnote-ref-235)
236. Deuteronomy 32:8 9. [↑](#footnote-ref-236)
237. Ibid., 28:58. [↑](#footnote-ref-237)
238. Genesis 10:31. [↑](#footnote-ref-238)
239. Deuteronomy 4:19. [↑](#footnote-ref-239)
240. Daniel 10:13. [↑](#footnote-ref-240)
241. Ibid., Verse 20. [↑](#footnote-ref-241)
242. Deuteronomy 10:17. [↑](#footnote-ref-242)
243. Aware of the fact that the earth is spherical [and not flat, as believed by most people in the Medieval Ages], Jewish sources being mindful of this fact speak of the Land of Israel as being in the middle of the "inhabited" earth, and not just "of the earth," as there is no middle point in a spherical body. [↑](#footnote-ref-243)
244. Proverbs 6:7. [↑](#footnote-ref-244)
245. Exodus 19:5. [↑](#footnote-ref-245)
246. Jeremiah 11:4. [↑](#footnote-ref-246)
247. Further, 20:22. [↑](#footnote-ref-247)
248. Ibid., Verse 24. [↑](#footnote-ref-248)
249. Above, Verse 21. [↑](#footnote-ref-249)
250. Verse 24. [↑](#footnote-ref-250)
251. In Verse 25 before us. [↑](#footnote-ref-251)
252. Further, 20:26. [↑](#footnote-ref-252)
253. Ibid.. 24:21. [↑](#footnote-ref-253)
254. Daniel 4:14. [↑](#footnote-ref-254)
255. Ibid., Verses 10-11. [↑](#footnote-ref-255)
256. Ibid., Verse 21. [↑](#footnote-ref-256)
257. I Samuel 26:19. [↑](#footnote-ref-257)
258. Deuteronomy 31:16. [↑](#footnote-ref-258)
259. II Kings 17 :26. The verse is thus stating that they did not live in the Land in a way befitting its special characteristic as G-d's inheritance hence the phrase "the G-d of the Land." [↑](#footnote-ref-259)
260. Sifra Kedoshim 11:14. [↑](#footnote-ref-260)
261. Verse 28. [↑](#footnote-ref-261)
262. Sifre Ha'azinu, 315. [↑](#footnote-ref-262)
263. Deuteronomy 32:12. [↑](#footnote-ref-263)
264. Kethuboth 110b. [↑](#footnote-ref-264)
265. Further, 25:38. [↑](#footnote-ref-265)
266. 1 Samuel 26:19. "And who told David, ***'Go, serve othergods***?’ This can only mean to teach you that he who lives outside the Land is like etc' " (Kethuboth). Having been forced to leave the Land, David was thus justified in saying that those responsible for it had, as it were, said to him, "Go, etc." [↑](#footnote-ref-266)
267. Tosephta, Abodah Zarah 5:5. [↑](#footnote-ref-267)
268. Genesis 28:21. [↑](#footnote-ref-268)
269. Joshua 4:13. [↑](#footnote-ref-269)
270. I Chronicles 22:18. [↑](#footnote-ref-270)
271. Sifre Eikev, 43. [↑](#footnote-ref-271)
272. Deuteronomy 11 :17. The following verse continues: ***And you will lay up these My words in your heart and in your soul*** etc. This clearly indicates even as the Sifre teaches, that after banishment from the Land they are to continue the observance of the commandments. [↑](#footnote-ref-272)
273. Jeremiah 31:20. [↑](#footnote-ref-273)
274. Deuteronomy 11:17-18. [↑](#footnote-ref-274)
275. A parchment on which is written Deuteronomy 6:4-9, and 11:13-21, and which is fastened to the right door-post. See further in Vol. II, p. 173. [↑](#footnote-ref-275)
276. Sifre Reih, 80. [↑](#footnote-ref-276)
277. Deuteronomy 11:31-32. [↑](#footnote-ref-277)
278. Tosephta. Abodah Zarah 5:3. [↑](#footnote-ref-278)
279. Sanhedrin 105a. [↑](#footnote-ref-279)
280. In other words, 'since G-d sold them to Nebuchadnezzar and banished them from before Him, does He still have any claim upon them?" **(Rashi *ibid).*** The answer was that they were never ***"sold"*** since the exile was merely a form of temporary punishment for their sins, and therefore**, *and that which comes into your mind* etc. (see text).** [↑](#footnote-ref-280)
281. Ezekiel 20:32. [↑](#footnote-ref-281)
282. Genesis 35:2. [↑](#footnote-ref-282)
283. See I Samuel 2:3. [↑](#footnote-ref-283)
284. Genesis 35:16-19. See in Vol. I, pp. 330-332, where Ramban refers briefly to this problem, namely why Jacob married two sisters in their lifetime, and then concludes that "he married them only outside the Land." Here Ramban completes the thought, by explaining that G-d, by Whom events are decided, therefore brought about the death of one of the sisters as soon as they came into the Land. The reason why Rachel had to die and not Leah, is explained in the text. [↑](#footnote-ref-284)
285. Jeremiah 16:18. [↑](#footnote-ref-285)
286. Deuteronomy 31:16. [↑](#footnote-ref-286)
287. II Kings 17:26. The Cutheans were thus punished for not being heedful of the holiness of the Land of Israel which is unable to retain worshippers of idols. [↑](#footnote-ref-287)
288. Daniel 10:21. [↑](#footnote-ref-288)
289. Joshua 5:14. [↑](#footnote-ref-289)
290. II Kings 19:35: ***And it came to pass at that night, that the angel of the Eternal went forth, and smote in the camp of the Assyrians* etc.** [↑](#footnote-ref-290)
291. Ramban is alluding to the word ***ha'aretz,*** which is mentioned here repeatedly: ***vatitma ha'aretz . . . vataki ha'aretz*** (literally: "and the earth was defiled . . . and the earth vomited out"). This hints at the first **ha'aretz,** mentioned in the first verse of Creation, which Ramban has already explained in many places as referring to "the higher earth," to which the souls finally return after their sojourn on the lower earth. [↑](#footnote-ref-291)
292. Further, 26:42. ***v'ha'aretz ezkor (literally: "and the earth I will remember").*** [↑](#footnote-ref-292)
293. Tanchuma, Vayakheill. [↑](#footnote-ref-293)
294. Exodus 19:5. [↑](#footnote-ref-294)
295. Sanhedrin 56b. Rambam in the Mishneh Torah, Hilchoth Melachim 9:1, puts it as follows: "The first man was commanded concerning six matters: idolatry, blasphemy, bloodshed, incest, robbery, etc." [↑](#footnote-ref-295)
296. Incest is counted among the Seven Laws of the Noachides (see Vol. I, p. 417, Note 148). [↑](#footnote-ref-296)
297. Verse 27. [↑](#footnote-ref-297)
298. Above, Verse 3. [↑](#footnote-ref-298)
299. **Numbers 14:9. See Ramban there.** [↑](#footnote-ref-299)
300. Literally, Assaf - אסף means to *gather in*, alluding to the ingathering of Israel from tyranny and exile. (Chazah Zion) [↑](#footnote-ref-300)
301. Rosh HaShanah 11a [↑](#footnote-ref-301)
302. Rosh HaShanah 30b [↑](#footnote-ref-302)
303. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-303)
304. Rosh HaShanah 31a [↑](#footnote-ref-304)
305. Ibid. 304 [↑](#footnote-ref-305)
306. Beresheet (Genesis) 6:11 [↑](#footnote-ref-306)
307. Rachel conceived Joseph on Rosh HaShana. (*Rosh HaShannah 10b*) *Yevamot 64* [↑](#footnote-ref-307)
308. Joseph was released from prison on Rosh HaShana. *Rosh Hashanah 10b-11a* [↑](#footnote-ref-308)
309. The Targums of Onkelos and Jonathan Ben Uzziel On the Pentateuch, With The Fragments of the Jerusalem Targum From the Chaldee, By J. W. Etheridge, M.A. [↑](#footnote-ref-309)
310. This is the Hebrew word that is used by Sefardi Jews to refer to their Rabbis. [↑](#footnote-ref-310)
311. This section speaks here of one who was sold by the court for a theft which he had committed and was not able to pay for (further, 22:2). On refusing to go free at the end of his six years of service, the servant is to take counsel with his vendors [the court] **"**and they will advise him to go free, for when he is free he can serve G-d in more ways than he could as a servant etc**."** (Zeh Yenachmeinu commentary on the Mechilta). [↑](#footnote-ref-311)
312. Further, 22:8. [↑](#footnote-ref-312)
313. Ibid. [↑](#footnote-ref-313)
314. Deuteronomy 1:17. [↑](#footnote-ref-314)
315. II Chronicles, 19:6. [↑](#footnote-ref-315)
316. Psalms 82:l. [↑](#footnote-ref-316)
317. Deuteronomy 19:17. [↑](#footnote-ref-317)
318. Further, 23:7. [↑](#footnote-ref-318)
319. Shemoth Rabbah 30:20. [↑](#footnote-ref-319)
320. Judges 2:18. [↑](#footnote-ref-320)
321. See TDNT 8.94 II. Tax-Farming in Palestine [↑](#footnote-ref-321)
322. We have translated the Greek word **ἁμαρτωλός** [*hamartolos* as **Am HaAretz** – "the people of Land" i.e. the uneducated Jews. [↑](#footnote-ref-322)
323. We have translated **Aργός -** *argos* in the positive rather than the negative. **Aργός -** *argos* is actually a compound of the negative particle “**α**” which in Greek, contains the idea of lack or possible opposition. Here *argos* is *a+ergon* meaning “without work,” works, or non-productive. **Ἄκαρπος** *akarpos* is also compound “**α**” and *karpos* meaning “without fruit” or “unfruitful.” When placed together with *argos* we have a compounded emphasis. Possession of the Mesorah makes the follower of the Master super abound in works and fruitfulness. [↑](#footnote-ref-323)
324. Here it is important to remember the context of chronology and the Torah Reading Schedule. This interpretation relies on the Bimodality of the Torah. [↑](#footnote-ref-324)
325. VGNT **βέβαιος** [pg. 107] [↑](#footnote-ref-325)
326. Called to be Hakhamim, Torah Scholars [↑](#footnote-ref-326)
327. The act of G-d’s free will, by which before the foundation of the world, He decreed his blessings to Jewish people. [↑](#footnote-ref-327)
328. The word “stumble” fits the language of the chapter thus far. The idea of halachic observance as suggested in the opening periscopes’ let us know the halachic observances of the Mesorah. [↑](#footnote-ref-328)
329. The Greek **σωτήρ** *sōtēr* savior, deliverer, preserver to be discussed at length. In what sense is the phrase being used here? Men as **σωτήρ**. PURQANA - Salvation, redemption, deliverance ransom. PARUQA - savior, deliverer, redeemer (possessive pl.) [↑](#footnote-ref-329)
330. The question which must be asked is what gives entrance into the Kingdom of Mashiach? The answer to which is observance of the Mesorah. [↑](#footnote-ref-330)
331. By “Mitzvot,” we refer to the “commandments enumerated in the Torah. Halakhah would then be the interpretation of those Mitzvoth by the Sages. [↑](#footnote-ref-331)
332. Levine, Lee I. *The Ancient Synagogue: The First Thousand Years*. New Haven: Yale University Press, 2005. [↑](#footnote-ref-332)
333. Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993.p. 155ff [↑](#footnote-ref-333)
334. Thematic correlation to our Torah Seder. [↑](#footnote-ref-334)
335. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (G959). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-335)