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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  [**https://torahfocus.com/**](https://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** |
| **Iyar 12, 5781 / April 23-24, 2021** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

**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** [**chozenppl@gmail.com**](mailto:chozenppl@gmail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

 **Friday Evening April 23, 2021:**

**Counting of the Omer Day 27**

**Evening Counting of the Omer Day 27 Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu Al S’firat HaO’omer.**

**Today is twenty-seven days of the Omer which are three weeks and six days.**

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| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 27 | Parnas 1/Parnas 3 | Iyar 12 | 4:28 | Confidence united with truth |

Let him who stole[[1]](#footnote-1) steal no more, but rather let him labor,[[2]](#footnote-2) doing honest (beneficial) work with his own

hands so that he may have something to share [[3]](#footnote-3) with anyone who is in need.[[4]](#footnote-4)

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**



**Shabbat: “V’khi-Yamukh Achikha” - “And when your brother”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְכִי-יָמוּךְ אָחִיךָ** |  | **Saturday Afternoon** |
| **“V’khi-Yamukh Achikha”** | Reader 1 – Vayiqra 25:35-37 | Reader 1 – Vayiqra 26:3-5 |
| **“And when your brother”** | Reader 2 – Vayiqra 25:38-40 | Reader 2 – Vayiqra 26:6-10 |
| **“Y cuando tu hermano”** | Reader 3 – Vayiqra 25:41–25:44 | Reader 3 – Vayiqra 26:11-13 |
| Vayiqra (Lev.) 25:35– 26:2 | Reader 4 – Vayiqra 25:45-46 |  |
| Ashlamata: Is 35:3-10 | Reader 5 – Vayiqra 25:47-50 | **Monday & Thursday**  **Mornings** |
| Psalms 89:1-19 | Reader 6 – Vayiqra 25:51-55 | Reader 1 – Vayiqra 26:3-5 |
|  | Reader 7 – Vayiqra 26:1-2 | Reader 2 – Vayiqra 26:6-10 |
| N.C.: 2 Pet 1:8-15;  Lk 15:1-10 | Maftir – Vayiqra 26:1-2 | Reader 3 – Vayiqra 26:11-13 |

**Contents of the Torah Seder**

1. Practical Love of Neighbour – Leviticus 25:35-38
2. No Permanent Servitude for Any Israelite – Leviticus 25:39-46
3. Israelites who are Slaves of Aliens – Leviticus 25:47-55
4. Idolatry Forbidden, and the Sabbath to be Observed – Leviticus 26:1-2

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 25:35 – 26:46**

| **Rashi** | **Targum** |
| --- | --- |
| 35. **If your brother becomes destitute and his hand falters beside you, you shall support him [whether] a convert or a resident, so that he can live with you.** | 35. **And if your brother has become poor, and his hand wavers with you, then you will strengthen and do him good, as a guest and a sojourner he will be nourished with you.** |
| 36. **You shall not take from him interest or increase, and you shall fear your God, and let your brother live with you.** | 36. **My people of the house of Israel you will not take usuries or remunerations (in his case) but you will fear your God, and let your brother have nourishment with you.** |
| 37. **You shall not give him your money with interest, nor shall you give your food with increase.** | 37. **My people of the house of Israel, you will not lend him for usury, nor give him your provisions for increase.**  **JERUSALEM: Your money you will not lend him for usuries, nor give your food for increase.** |
| 38. I am the Lord, your God, Who took you out of the land of Egypt, to give you the land of Canaan, to be a God to you. | 38. I am the LORD your God, who redeemed and brought you out redeemed from the land of Mizraim, to give unto you the land of Kenaan, and to be unto you Elohim. |
| 39. And if your brother becomes destitute with you, and is sold to you, do not work him with slave labor. | 39. If your brother with you will have become poor, and have sold himself unto you, you will not make him serve according to the laws of the service of bondmen |
| 40. As an employee or a [hired] resident, he shall be with you; until the Jubilee year he shall work with you. | 40. but as a hired man and as a sojourner will he serve with you, until the year of Jubilee will he serve you. |
| 41. Then, he shall leave you he, and his children with him, and he shall return to his family and resume the status of his fathers. | 41. Then will he go out from you at liberty, he and his children with him, and return to his family, and to the heritage of his fathers will he return. |
| 42. For they are My servants, whom I brought out of the land of Egypt they shall not be sold as a slave is sold. | 42. For they are My servants whom I brought forth redeemed from the land of Mizraim; they will not be sold according to the laws of the sale of bondmen. |
| 43. You shall not work him with rigor, and you shall fear your God. | 43. Neither may you make him serve with rigor, but you will fear the LORD your God. |
| 44. Your male slave or female slave whom you may have from the nations that are around you, from them you may acquire a male slave or a female slave. | 44. But your bondmen and your handmaids which you may have, of the handmaids of the Gentiles, of them you may purchase bondmen and handmaids. |
| 45. And also from the children of the residents that live among you, from them you may acquire [slaves] and from their family that is with you whom they begot in your land, and they shall become your inheritance. | 45. Moreover, of the children of the uncircumcised strangers who sojourn among you, of them you may buy, and of their families that are with you, which they have begotten in your land; but not from the Kenaanaee; and they will be yours for possession. |
| 46. You shall hold onto them as an inheritance for your children after you, as acquired property, and may thus have them serve you forever. But as for your brethren, the children of Israel, a man shall not work his brother with rigor. | 46. And you may leave them to your children after you, to inherit as a perpetual possession; them you will make to serve: but of your brethren of the sons of Israel no man (may enslave) his fellow; them will you not make to serve with rigor. |
| 47. If a resident non Jew gains wealth with you, and your brother becomes destitute with him and is sold to a resident non Jew among you or to an idol of the family of a non Jew. | 47. And if the hand of the uncircumcised sojourner with you wax strong, and your brother with him become poor, and sell himself to the uncircumcised stranger who is with you, or to the stock of a strange religion, to serve him or to worship with him who is of the generation of strangers; |
| 48. After he is sold, he shall have redemption; one of his brothers shall redeem him. | 48. when it is known to you that he has been sold, forthwith redemption will, be his; one of his brethren will redeem him; |
| 49. Or his uncle or his cousin shall redeem him, or the closest [other] relative from his family shall redeem him; or, if he becomes able to afford it, he can be redeemed [on his own]. | 49. either the brother of his father or the son of his father's brother may redeem him; or a kinsman of the flesh of his family may redeem him; or by his own hand being made strong, **or by the hand of the congregation, he may be redeemed.** |
| 50. He shall calculate with his purchaser [the number of years] from the year of his being sold to him until the Jubilee year; then, the purchase price shall be [divided] by the number of years; as the days of a hired worker, he shall be with him. | 50. And he will account with the uncircumcised person who had bought him, from the year that he was sold until the year of Jubilee, and the price of his repurchase will be according to the number of the years; according to the days of an hireling will it be with him. |
| 51. If there are still many years, according to them, he shall return his redemption [money] out of the money for which he was purchased. | 51. If yet there be many years, according to their number he will give for his redemption of the money that he was bought for. |
| 52. But if only a few years remain until the Jubilee year, he shall make the [same] calculation; according to his years [that remain until Jubilee], he shall return the redemption [money].\_ | 52. But if few years remain till the year of Jubilee, he will compute with him, and according to the amount of the years give for his redemption. |
| 53. He shall be with him as an employee hired year by year; he shall not enslave him with rigor in your sight. | 53. As a hireling by the year will he be with him, and his master will not make him to serve with rigor while you see it. |
| 54. And if he is not redeemed through [any of] these [ways], he shall go out in the Jubilee year he and his children with him. | 54. But if he be not redeemed within those years, he will go out free at the year of Jubilee, he and his children with him. |
| 55. For the children of Israel are servants to Me; they are My servants, whom I took out of the land of Egypt. I am the Lord, your God. | 55. For the sons of Israel are Mine, to obey My laws; servants are they whom I brought out redeemed from the land of Mizraim. I am the LORD your God. |
| 1. You shall not make idols for yourselves, nor shall you set up a statue or a monument for yourselves. And in your land you shall not place a pavement stone on which to prostrate yourselves, for I am the Lord, your God. | 1. You will not make to yourselves idols or images, nor erect for yourselves statues to worship, neither a figured stone will you place in your land to bow yourselves toward it. Nevertheless a pavement sculptured with imagery you may set on the spot of your sanctuary, but not to worship it: I am the LORD your God.  JERUSALEM: Nor a stone for an idol. |
| 2. **You shall keep My Sabbaths and fear My Sanctuary. I am the Lord.** | 2. **The days of My Sabbaths you will keep, and walk to the house of My sanctuary in My fear; I am the LORD.** |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XII: Holiness**

By: Rabbi Yitschaq Magrisso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 12 – “Holiness,” pp. 265-287

**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 (Leviticus) 25:35 – 26:2**

**35** **you shall support him** Do not allow him to fall down and collapse altogether, in which case it would be difficult to pick him up again [from his dire poverty]. Rather, “support him” while his hand is still faltering [for then it is easier to help him out of his trouble]. To what can this be compared? To a load on a donkey—while it is still on the donkey, one person can grasp it and hold it in place. Once it falls to the ground, however, [even] five people cannot pick it up. -[*Torath Kohanim* 25:71] **a**

**convert or a resident** Even if he is a convert (גֵּר) or a “resident (תוֹשָׁב).” And what is a "resident"? Any [non-Jew] who has accepted upon himself not to worship idols, but eats carrion. - [*Torath Kohanim* 25:72; and compare *Rashi* verse 47] [These people are called “residents,” as they are permitted to reside permanently in the land of Israel (*Rambam A.Z.* 10: 6).]

**36** **interest or increase** The Rabbis regard these as one, [but the Torah uses two terms so that one who takes interest transgresses thereby two negative commandments.-[*B.M.* 60b]

**and you shall fear your God** A person’s desire is naturally attracted to [taking] interest, and it is difficult to stay away from it, for he [rationalizes and] grants himself [false] permission because of his money which was lying idle while in his [the debtor’s] hands. [Therefore, Scripture] found it necessary to state here “and you shall fear your God.” Or if someone ascribes his money to a non-Jew in order to lend it to a Jew with interest. This is a matter held [secretly] in a man’s heart and thought. Therefore, Scripture deems it necessary to state, “and you shall fear your God” [Who is privy to all inner thoughts].-[*B.M.* 61b]

**38** **Who took [you] out [of the land of Egypt]** and I distinguished between a firstborn [Egyptian] and a non-firstborn [in the plague of the firstborn, which preceded Israel’s Exodus (see Exod. 12: 29-42)]I am also capable of discerning and exacting punishment from someone who lends money to his fellow Jew with interest and says, “It belongs to a non-Jew!” -[*B.M.* 61b] Another explanation: [In effect, God is saying, “I am the Lord, your God] Who took you out from the land of Egypt” on the condition that you keep My commandments—even if they are difficult for you. - [see Rashi on verse 36 above; see *Torath Kohanim* 25:77]

**to give you the land of Canaan** As a reward for accepting My commandments.

**[To give you the land of Canaan,] to be a God to you** for I am a God to anyone who lives in the land of Israel, but anyone who leaves it [without halachic permission] is like one who worships idols.-[*Torath Kohanim* 25:77; *Keth.* 110b]

**39** **slave labor** Degrading work, through which he is made to look like a slave (עֶבֶד), e.g., he must not carry his clothes after him to the bathhouse, or put on his shoes for him.-[*Torath Kohanim* 25: 80]

**40** **As an employee or a [hired] resident** [Give him dignified jobs, e.g.,] work in agriculture and craftsmanship; treat him like other employees.

**until the Jubilee year** i.e., if the Jubilee year occurs before the six years [of his servitude have elapsed (see Exod. 21:2)], the Jubilee [immediately] takes him out [of servitude].

**41** **he, and his children with him** Says Rabbi Simeon: If *he* was sold, who sold his children [that Scripture states that his children go free with him]? However, from here, [we learn] that his master is obligated to provide food for his children [and, in this sense, they are released with their father].-[*Kid.* 22a]

**the status of his fathers** To his fathers’ [former] honor, and he must not be degraded for it [i.e., for having been a servant]. — [*Mak.* 13a and *Rashi* there] [Thus,] אֲחֻזַּת—[means here:] “The status of.” - [*Mak.* 13a and *Rashi* there]

**42** **For they are My servants** My contract came first. -[*Torath Kohanim* 25:85]

**They shall not be sold in the way a slave is sold** namely, by public announcement, saying: “Here is a slave for sale!” Neither may they stand him up on an auctioning block [for public sale].-[*Torath Kohanim* 25: 85]

**43** **You shall not enslave him through rigor** Unnecessary jobs, for the purpose of tormenting him. E.g., do not say to him: “Warm up this drink for me,” when you do not need it; or “Hoe under this vine until I come back” [and you may never come back there (*Sifthei Chachamim* on verse 53)]. Perhaps you will say, “No one really knows whether it is necessary or not, and I say that it is necessary!” This matter is held [secretly] in a man’s heart [for no one knows his true intentions]. Therefore, Scripture states, “and you shall fear [your God” for He is privy to all inner thoughts].- [*Torath Kohanim* 25:86]

**44** **Your male slave or female slave that you have** If you say, "If so [that I may give my Jewish servant only skilled labor to do,] by whom shall I be served? Over my [Jewish] servants I do not have real power [as I must treat them like hired employees (see verse 40 above)]. Of the seven nations I am not allowed to possess [a slave], for You have warned me, ‘you shall not allow any soul to live’ (Deut. 20:16), So who will serve me [as a slave]?" [To this, God answers:] From the nations — They will be slaves for you;

**that are around you** But not from those [seven Canaanite nations] that are within the borders of your land, for indeed, regarding them, I said, “ you shall not allow any soul to live” (Deut. 20:16);

**45** **And also from the children of the residents** who came from surrounding lands to marry women in your land, who subsequently bore children to them. [In these cases,] the [lineage of the] child follows the father and thus, does not fall under [the commandment of], “ you shall not allow any soul to live” (Deut. 20:16). But, you are permitted to acquire him as a slave.-[*Kid.* 67b]

**from them you may acquire** [This might mean that we may acquire slaves by buying from their slaves. However, the true meaning is:] You may acquire *them* [i.e., the residents’ children, as slaves].- [*Sifthei Chachamim* ; *Torath Kohanim* 25:87]

**46** **You shall hold onto them as an inheritance for your children** You shall hold onto them as an inheritance for your children after you." But it would be incorrect to explain לִבְנֵיכֶם] [וְהִתְנַחַלְתֶּם אֹתָם as “Bequeath them to your children” [interpreting וְהִתְנַחַלְתֶּם as a causative,] for if so, then Scripture would have had to write וְהִנְחַלְתֶּם אֹתָם לִבְנֵיכֶם [Instead, Scripture writes:] וְהִתְנַחַלְתֶּם - [with the verb in the reflexive conjugation,] just like [the word] וְהִתְחַַזַּקְתֶּם [and similarly, just as וְהִתְחַַזַּקְתֶּם (in Num. 13:20) is an intransitive verb, so too, here, our verb וְהִתְנַחַלְתֶּם must be considered not to be causative but rather, reflexive (see preceding *Rashi*) and means “You should keep them as an inheritance”].-[*Sefer Hazikkaron*]

**[But as for... children of Israel,] a man [shall not work] his brother [with rigor]** [But has this prohibition regarding a Jewish servant not already been stated in verse 43 above?-[*Mizrachi*] It is repeated here,] to include [in the prohibition] a leader over his people and a king over his attendants, i.e., that these [rulers] must not work with rigor.—see *Be’er Basadeh*]

**47** **a resident non-Jew** Heb. גֵּר וְתוֹשָׁב. A stranger (גֵּר) who is a resident (תּוֹשָׁב)," [stranger here meaning non-Jew,] just as the *Targum* [*Onkelos*] renders: עֲרַל תּוֹתָב, *an uncircumcised resident*. And the end [of the verse] proves [that it is one person, when it continues:] וְנִמְכַּר לְגֵר תּוֹשָׁב [without a “vav”].

**If a resident non-Jew gains wealth with you** What caused him to become wealthy? His connection with *you*. [He gained wealth through the blessing of the Jewish people].-[*Torath Kohanim* 25:93]

**and your brother becomes destitute with him** What caused his destitution? His connection with *him*, because he learned from his deeds.-[*Torath Kohanim* 25:93]

**the family of a non-Jew** [Without the word לְעֵקֶר,] this [expression] means [the Jew is sold to] an idolater; but when Scripture says לְעֵקֶר [literally “to uproot,” making it לְעֵקֶר מִשְׁפַּחַת גֵּר ], it refers to [a Jew] who is sold to the idol itself [לְעֵקֶר meaning “that which is to be uprooted”] - i.e., he becomes an attendant to it. He does not worship it as a deity, but to chop wood and draw water.-[*Torath Kohanim* 25:94]

**48** **he shall have redemption** immediately. Do not allow him to become assimilated [*Sifthei Chachamim* ; *Torath Kohanim* 25:95] until the Jubilee year. For the purchaser’s sole purpose here was to acquire this man so that he would serve him until the Jubilee, for [the servant] goes free in the Jubilee, as is stated below, “[And if he has not been redeemed...] he shall go out in the Jubilee year” (verse 54). [Obviously], Scripture is speaking of a non-Jew who is under the jurisdiction of Israel [and therefore obeys the law to free his slave in the Jubilee year]. Nevertheless, you shall not cheat him, because [this may cause] a desecration of God’s Name, but, when [the servant] is to be redeemed, he must be meticulous in his calculation, according to what is due for each year, and the non-Jew should then deduct this amount from his price. If there were twenty years since he was sold, until the Jubilee, and he had purchased him for twenty *manehs*—it turns out that the non- Jew had purchased each year’s work for a *maneh*. Now, if this [Jewish servant] had already spent five years with him, and he comes to be redeemed, he [the non-Jew] must deduct five *manehs*, and the servant must give him fifteen *manehs*. This, then, is the meaning of: “then, the purchase price shall be divided by the number of years” [in order to determine the annual hiring rate, as above].- [*Torath Kohanim* 25:103; *B.K.* 113b]

**50** **as the days of a hired worker, he shall be with him** He shall calculate the amount [of money] resulting for each year, “as if he had been employed by him for a *maneh* annually,” and he [the non-Jew] should then deduct it for him, [as explained in the preceding *Rashi*].

**51** **If there are still many years** until the Jubilee. **according to them** Everything as I have explained.

**53** **he shall not enslave him with rigor in your sight** That is to say, while you see this [i.e., a Jew must not see a non-Jew forcing this type of labor upon his Jewish servant without doing anything, but this is not a warning to the non-Jew (*Gur Aryeh*)].-[*Torath Kohanim* 25:101]

**54** **And if he is not redeemed through [any of] these [ways]** This [Jewish servant of a non-Jew] may be redeemed [only] through “these ways” [described in the verses here], but he may not be redeemed [i.e., released] through six [years].-[see Exod. 21:2; *Kid.* 15b]

**he, and his children with him** - [But are his children also sold, that Scripture finds it necessary to state here that his children go free together with him? However, we learn from here that just like a Jewish master, so too], the non-Jewish [master] is obligated to provide food for the [servant’s] children, just as an Israelite is obligated [and in this sense, they are released, along with their father].-[*Kid.* 22a; see *Rashi* verse 41 above]

**55** **For the children of Israel are servants to Me** “My contract came before.” [And thus, when the Jubilee arrives, the servant must be released and revert to being God’s servant rather than man’s.]-[*Torath Kohanim* 25:85; see *Rashi* verse 42 above]

**I am the Lord, your God** Whoever subjugates them below [on this earth,] is as if he subjugates [them] above [in heaven, for as long as a Jew is enslaved to another human being, he is not free to do the holy service of God Above (*Be’er Basadeh*)].-[*Torath Kohanim* 25:104]

**Chapter 26**

**1** **You shall not make idols for yourselves** [This] is addressed to the one who has been sold [as a servant] to a non-Jew, that he should not say, "Since my master has illicit relations, I will also be like him! Since my master worships idols, I will also be like him! Since my master desecrates the Sabbath, I will also be like him!" This is why these verses are stated here. -[*Torath Kohanim* 25:106]. Also, the passages [in this whole section (namely, from the beginning of Chapter 25 until the end of *Behar*),] are written in a meaningful order, [as follows]: At first, Scripture admonishes us to observe [the laws of] Shemittah [and Jubilee (25:124)]; then, if one covets money and becomes suspect of [unlawfully doing business with produce of] Shemittah (*Nachalath Ya’akov*), he will eventually [become destitute and] have to sell his personal belongingstherefore, Scripture juxtaposes to it, “And when you make a sale [to your fellow-Jew]” (25:14) (What is written therein? “or make a purchase from the hand...,” something that is transferred from hand to hand). If he still does not repent, he will eventually have to sell his ineritance (25:25). If he even then does not repent, he will eventually have to sell his home, and if even then, he does not repent, he will eventually have to borrow money with interest (verses 25:35-38). Now, the later the scenario in this passage, the more severe it is [i.e., first he sells his belongings, then his property, then his home and then even borrowing with interest which is more severe than selling one’s property; (*Nachalath Ya’akov*) thus, the passage continues accordingly, for] if he still does not repent, he will eventually have to sell himself [to his fellow Jew as a servant] (verses 25:39-46); and [finally,] if he has still not repented, not enough that he had to be sold to his fellow Jew - but he will [be forced to sell himself] even to a non-Jew!-[25:47-55; *Kidd.* 20a]

**a pavement stone** - אֶבֶן מַשְׂכִּית, an expression denoting a covering, as in “And I shall cover (וְשַׂכֹּתִי) [you with] My hand.” (Exod. 33:22). [And the meaning of “covering” is relevant here,] as people use a stone floor to make a covering over the ground.

**on which to prostrate yourselves** even to Heaven, for the expression הִשְׁתַּחֲוָאָה, *prostration*, denotes stretching one’s hands and feet out [on the ground], and the Torah prohibits one to do this outside the Holy Temple [where prostration on a stone floor is permitted].-[*Meg.* 22b and see *Rashi* there]

**2** **I am the Lord** Who is faithful to give reward [to those who fulfill My Torah

**Ketubim: Tehillim (Psalms) 89:1-19**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Ethan the Ezrahite. | 1. A good lesson uttered by Abraham, who came from the east. |
| 2. **The kindnesses of the Lord I shall sing forever; to generation after generation I shall make known Your faithfulness, with my mouth.** | 2. **I will praise the kindness of the LORD forever; from generation to generation I will make known Your truth (Torah) with my mouth.** |
| 3. For I said, "Forever will it be built with kindness; as the heavens, with which You will establish Your faithfulness." | 3. For I said, "The world will be built by kindness; You will establish Your truth (Torah) in the heavens." |
| 4. I formed a covenant with My chosen one; I swore to David My servant. | 4. I made a covenant with Abraham My chosen; I confirmed it with My servant David. |
| 5. Until eternity, I shall establish your seed, and I shall build your throne for all generations forever. | 5. I will establish your sons forever; and for every generation I will build your royal throne forever. |
| 6. And the heavens acknowledge Your wonder, O Lord, also Your faithfulness in the congregation of holy ones. | 6. And the heavens will confess Your wonders, O LORD; also Your truth (Torah) in the assembly of the holy ones. |
| 7. For who in the heavens is equal to the Lord? [Who] resembles the Lord among the sons of the mighty? | 7. For who in the clouds can be set beside the LORD? Who resembles the LORD in the multitudes of angels? |
| 8. God is revered in the great council of the holy ones and feared by all around Him. | 8. God is mighty in the mysteries of the holy ones; sitting on the throne of glory, great and fearsome over all the angels who stand around him. |
| 9. O Lord, God of Hosts, who is like You, O Yah, Who are mighty? And Your faithfulness surrounds You. | 9. O LORD God above the hosts of the height, who is like You in strength, O LORD? And Your truth (Torah) is around you. |
| 10. You rule over the pride of the sea; when it raises its waves, You humble them. | 10. You rule over the pride of the sea; when its waves increase and become high, You will subdue them. |
| 11. You crushed Rahab like one slain; with the arm of Your might You scattered Your enemies. | 11. You have crushed Rahab, that is, wicked Pharaoh, like one slain by the sword; with the might of Your strong arm you have scattered Your enemies. |
| 12. The heaven is Yours, even the earth is Yours; the inhabited earth and the fullness thereof-You founded them. | 12. Yours is the heaven, yea, Yours is the earth; You have founded the world and all its contents. |
| 13. North and south-You created them; Tabor and Hermon sing praises in Your name. | 13. The deserts in the north and those who dwell in the south, You created them; Tabor in the west and Hermon in the east sing praise in Your name. |
| 14. You have an arm with might; Your hand is mighty, Your right hand is high. | 14. Yours is the arm with strength; Your hand will be strong to redeem Your people; Your right hand will be raised to perfect Your sanctuary. |
| 15. Righteousness and judgment are the basis of Your throne; kindness and truth come before Your countenance. | 15. Righteousness/Generosity and justice are the dwelling place of Your glorious throne; favor and truth (Torah) go before Your face. |
| 16. Fortunate is the people that know the blasting of the shofar; O Lord, may they walk in the light of Your countenance. | 16. Happy the people who know to please their creator with a shout; O LORD, in the splendid light of Your countenance they will walk and be acquitted in judgment. |
| 17. **With Your name they rejoice every day, and with Your righteousness they are exalted.** | 17. **In Your name they will rejoice all day, and by Your righteousness/generosity they will be exalted.** |
| 18. For You are the glory of their might, and with Your favor our horns will be raised. | 18. For You are the splendor of their strength, and by Your will their horn is exalted. |
| 19. For our shield is [devoted] to the Lord, and our king to the Holy One of Israel. | 19. For our shields belong to the LORD, and our king belongs to the LORD, the Holy One of Israel. |

**Rashi’s Commentary for: Psalms 89:1-19**

**1** **of Ethan the Ezrahite** He, too, was one of the five musician brothers. [See above 88:1.] But our Sages (B.B. 15a) explained it as referring to our father Abraham, based on (Isa. 41:2): “Who aroused from the East (ממזרח).”

**2** **I shall make known Your faithfulness, with my mouth** What I know of You: that You keep Your promise and fulfill Your words.

**3** **For I said, “Forever will it be built with kindness”** For I said, “Forever the throne of David will be built with kindness,” as it is said (II Sam. 7:13): “and I shall establish the throne of his kingdom, etc.” Another explanation: I thought that the world would be built with Your kindness and that You would establish Your faithfulness in the heavens, to be established and made permanent. Now what is the faithfulness? That promise You promised David through Nathan the prophet, saying, “I formed a covenant with My chosen one to establish his seed until eternity.”

**6** **And the heavens acknowledge Your wonder** If You had kept Your promise.

**and Your faithfulness in the congregation of the holy ones** The realization of Your words they will acknowledge in the congregation of the holy ones.

**7** **is equal to the Lord** Can be evaluated like Him.

**8** **in the great council of the holy ones** In the great council of the angels.

**10** **when it raises its waves** When its waves are raised. **You humble them** Heb. תשבחם, You humble them, and similarly, (Prov. 29:11): “but afterwards a wise man will quiet it (ושבחנה) ”; and similarly (above 65:8): “Who humbles (משביח) the roaring of the seas.”

**11** **Rahab** Egypt.

**16** **that know the blasting of the shofar** Who know how to appease their Creator on Rosh Hashanah with the blasts, upon which they arrange the blessings of “malchuyoth” (manifestations of God’s dominion), “zichronoth” (remembrances), and “shofaroth.”

**18** **and with Your favor** that You are appeased by them (apayement in Old French), propitiation.

**Meditation from the Psalms**

**Psalms ‎‎89:1-19**

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

I am dedicating this study to my beloved teacher on the occasion of his birthday: Lag B’Omer 5774. May HaShem give His Eminence many more insights and bring him much prosperity in this world and the next for His many kindnesses to me and my family, Amen v’Amen!

The superscription for this psalm indicates that it was written by Eitan the Ezrachite. *Rashi* says that Eitan was one of five brothers who were famous musicians in the Temple, as stated in:

***1 Chronicles 2:6***, *And the sons of Zerach: Zimri and Eitan and Heiman and Kalkol and Dara.*

Thus *Ezrachite* means 'of the family of Zerach'**.** *Radak* adds that Eitan the Ezrachitewas one of the wisest men who ever lived; his wisdom was surpassed only by that of Solomon.[[5]](#footnote-5)

The Targum,based on the Talmud,[[6]](#footnote-6) identifies Eitan as the Patriarch Abraham, for he was *eitan*[lit. strong]in his faith.[[7]](#footnote-7) Since Abraham traveled from Chaldea in the *mitzrach***,** *east,* in order to spread belief in HaShem, he was called*the Ezrachite* [lit. the easterner].

This composition unfolds the lengthy tale of bitter exile,[[8]](#footnote-8) not so much for the nation as a whole, but for its outstanding heroes. The very first Hebrew, Abraham, was a fugitive from those who sought to obliterate HaShem's Name. Powerful kings and hostile nations rose up to defy HaShemand to torment Abraham, HaShem's representative on earth.

Later, a king arose to lead the holy nation dedicated to HaShem. David, the model king, was also persecuted by those who wished to obliterate HaShem's Name.

This psalm records the pact that HaShemstruck with David. The Almighty promised that if David and his offspring would remain true to Him, He would be true to them. But if the seed of David would betray the covenant, exile and suffering would be their lot.

This first part of our psalm speaks about the heavens:

***Tehillim (Psalms) 89:3*** *For I have said: 'For ever is mercy built; in the very heavens Thou dost establish Thy faithfulness.*

***Tehillim (Psalms) 89:6*** *So shall the heavens praise Thy wonders, HaShem, Thy faithfulness also in the assembly of the holy ones.*

These two pesukim (verses) link the heavens and faithfulness. I would like to explore the implications of these two pesukim.

The faithfulness of the heavens is exemplified in the very first mitzva given to the Jewish people because it concerned time and it’s calculation, and by implication it concerned all of our appointments with HaShem:

***Shemot (Exodus) 12:1-4*** *And HaShem spake unto Moses and Aaron in the land of Egypt, saying, This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb.*

Such is the importance of time and the astronomical bodies that they merit to be included in the first mitzva[[9]](#footnote-9) given to the Bne Israel![[10]](#footnote-10) This use of the celestial bodies for determining our time and festivals is spelled out in the creation of the objects of the fourth day.

***Beresheet (Genesis) 1:14-19*** *And G-d said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, And let them be lights in the expanse of the sky to give light on the earth.” And it was so. G-d made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars. G-d set them in the expanse of the sky to give light on the earth, To govern the day and the night, and to separate light from darkness. And G-d saw that it was good. And there was evening, and there was morning--the fourth day.*

All the stars and spheres possess a soul, knowledge and intellect. They are alive and stand in recognition of the One who spoke and brought the world into being. According to their size and level, they all praise and glorify their Creator, just like the angels. And just as they are aware of the Holy One, blessed-be-He, they are also conscious of themselves and of the angels above them. The level of consciousness of the stars and spheres is less than that of the angels but greater than of humans. This suggests that their faithfulness is real and not the faithfulness of an inanimate object.

So, how faithful are the planetary bodies? Consider that Chama (the sun) has been rising in the east everyday for the entire history of mankind. And dis-regarding miraculous stoppages, Chama has been consistently providing it’s light and warmth for mankind.

Consider Levanah (the moon). Levanah has been faithfully counting out the days of our months for the history of mankind. Every 29.5 days levanah goes through a process of waxing for fifteen days, then waning for fifteen days.

Similarly, all of the stars have formed Mazzalot[[11]](#footnote-11) (constellations) that have been faithfully counting out our years for five thousand seven hundred and seventy-four years. One can look at the sky, on any clear night, and know immediately what month we are counting, and what day of the month, all from a simple perusal of the heavens. That is the very definition of faithfulness: Knowing what to do and consistently doing it day in and day out. Remaining true to that knowledge despite all the circumstances that come its way.

There is also a hidden aspect to this faithfulness. The stars are also called Mazzalot, from a root which means to *flow down*.[[12]](#footnote-12) This flowing down of the Divine will is what gives rise to the praise that we heap on the Creator at major life events when we shout Mazal Tov![[13]](#footnote-13) With this expression, we acknowledge that all beneficence flows from HaShem through His servants, the planetary bodies. It is this flow that has caused many a selfish person to seek the beneficent flow while purposely failing to serve the Creator who brings us this flow.

These constellations are comprised of the sun, moon and the five visible planets, as well as the stars that form on the ecliptic.[[14]](#footnote-14) They don’t determine anything on their own but rather serve as the pipelines through which HaShem’s will flows down and is implemented in the world.

The two main ways upon which HaShem decides what will be sent down to each person on this earth are ‘mishpat’[[15]](#footnote-15) and ‘mazel’.[[16]](#footnote-16) Mishpat comes about as a heavenly reaction and response to our actions. That is what we expect from HaShem. Mazel, on the other hand, refers to that which flows down regardless of one’s actions. As it is said, “It rains on the just and the unjust alike”.

Jews are able to beseech the One who arranges the Mazzalot in their paths, and HaShem has regard for their prayers and changes the Mazzalot to reflect whatever beneficence that our changed behavior deserves. In other words, Jews are not ‘under’ the stars, rather they have direct access to the One who is above the stars.

It is important to differentiate between a *source of power* and a *wielder of power*. To the intelligent mind the idea of idolatry is not in terms of the source of power but more in terms of the wielder of power.

The clerk in a store can serve as a good example of the difference between the two. The clerk is a wielder of power. However, in terms of the source of power, he is low in the hierarchy. His power is ultimately derived from the owner of the store. Although the owner is the source of power, he is not a wielder of power for the average customer who fronts the clerk during a purchase.

Idolatry generally concerns itself with the *wielder of power* rather than the *Source of power*.

It doesn’t make any difference to the customer how far removed the clerk of the store is from the source of power (the owner of the store). As long as the clerk is the one who decides how much to charge a customer, it is the clerk whom the customer is concerned with pleasing. The clerk then is the *wielder of power*, while the store owner is the *source of power*. Where the clerk’s power is derived from makes no difference to the customer. As far as he is concerned, he only has to deal with the clerk.

If the clerk wants to charge full price, then the customer pays full price. If the customer slips the clerk a bribe, he may only get charged pennies on the dollar.

In the same way, idolatry generally concerns itself with the *wielder of power* rather than the Source of power. In the eyes of idolaters, the idol was seen neither as the source of their existence nor as the source of their well-being. They understood that ultimately there was a god who was the source of their existence, but they thought that he had delegated power in much the same way as the owner delegate’s power to the clerk. In this situation, man imagines a god delegating authority so that it might be able to concentrate on, so to speak, higher policies. Thus, when man creates his own image of HaShem, he inevitably creates a god in the image of man.

All idolatry stems from a person’s desire to avoid committing his entire life to HaShem in acknowledgement that everything Tov (beneficent) flows from Him. They are willing to bribe the planetary body, or its angel, in order to receive beneficence without having a lifelong commitment to the One who controls the flow. That is why nearly all idols are created in the form of men.

What is avodah Zarah (idolatry)?

The dictionary[[17]](#footnote-17) defines idolatry as the worship of a physical object as a god. Obviously, this is *not* a Torah perspective, yet it serves the vast majority of mankind as a working definition.

So, what is avodah Zarah according to the Torah?

According to the Torah, idolatry can best be defined as the deification of any created thing, be it an object, concept, philosophy, or individual. The object of deification, therefore, becomes the focal point of one’s life. By focusing on the falsely deified thing, one thus loses focus of the True source of all – HaShem.

An interesting aspect of avodah Zarah, that is discussed in Masechet Sanhedrin*,* is the fact that avodah Zarah is forbidden not only to Jews but to all people of the world, as it is one of the seven Noachide laws. This impacts on Jews, as well, since they are commanded to destroy the idol worship in the land of Israel and, theoretically, throughout the world. Even if is not within the power of the Jewish people to accomplish this, nevertheless Jews are not allowed to support those who want to worship idols or assist them in doing so.

Similarly, participating in pagan holidays and festivals is forbidden. This suggests that if one is not using the calendar defined by the heavens (astronomical bodies), then one is already on the road to avodah Zarah.

Kabbalistically, the second commandment,[[18]](#footnote-18) prohibiting idolatry, is the root of all the negative commandments; just as the first commandment is the root of all of the positive commandments. This is understood from the fact that HaShem listed them first before any other positive or negative commandments.

Rabbi Tatz[[19]](#footnote-19) explains idolatry as follows: *“If idolatry is merely the worship of imaginary, dreamed-up ideas or human delusions then why does the Torah go to such pains to forbid it? The Torah could have simply said: “Don’t believe in falsehood” or “Don’t be a fool”. Obviously, the Torah is warning us about the existence of a very real danger.*

On the one hand, Torah deals with idolatry as though it is real. Why does the Torah even countenance false gods if they do not exist?

Further, the Tanach[[20]](#footnote-20) deals with false gods by using the very names which we attribute to HaShem! As HaShem uses the name Elohim when He is exercising the attribute of strict justice, so also are false gods called “Elohim”. In fact, every other name that is used to refer to HaShem is also used to refer to false gods, except the name *HaShem*. The only name never associated with idolatry is the yod-hay-vav-hay name of HaShem.

On the other hand, the Tanach deals with Idolatry as though it was foolishness and amounts to nothing.

***Yeshayahu (Isaiah) 44:13-19*** *The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. 18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. 19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?*

So is idolatry real or is it not real?

The answer is … both!

An idol has no independent power so in this case it is worthless. On the other hand, the idol represents a real channel of power that is manifest in the physical world. It is not The Source, but it is a tool or channel of The Source.

We can get an idea of how strong the inclination for idolatry was before they conquered it. The Talmud tells us that the Men of the Great Assembly[[21]](#footnote-21) were encouraged by their success in conquering one of the two major passions of mankind, so they decided to turn their sights on the other major passion: the inclination for promiscuity. When the sages succeeded in capturing the passion for promiscuity, however, they came to the realization that if they destroyed this passion people would no longer procreate, so they released it.

The juxtaposition of the inclination for avodah Zarah and the inclination for sex, by the Talmud, shows that these were equal inclinations. We are all aware of how difficult it is to control the inclination for licentiousness. Chazal teach us that people once had an equal passion to serve idols. This gives us all a clear idea about the passion for idols that plagued man throughout history until the time of the Men of the Great Assembly.

Why did prophecy end?

The reason prophecy ended is because the Men of the Great Assembly appealed to HaShem to remove the desire for idolatry and with it went the desire for HaShem (AKA the gift of prophecy).[[22]](#footnote-22)

The Gemara[[23]](#footnote-23) informs us that in the future, HaShem will slaughter the Yetzer HaRa[[24]](#footnote-24) in the presence of the righteous and the wicked. To the wicked, the Yetzer HaRawill appear as a strand of hair and the wicked will weep at not having been able to overcome a force as weak as that symbolized by a mere strand of hair.

R’ Yaakov Emden explains the reason for the depiction of the Yetzer HaRaas a strand of hair with a Gemara in Yoma. The Gemara[[25]](#footnote-25) relates that the Men of the Great Assembly[[26]](#footnote-26) prayed that the YetzerHaRa of avodah Zarah be given over to them; HaShem answered their prayer. A fiery lion emerged from the Holy of Holies and as the Men of the Great Assembly seized the lion, a single strand of hair slipped from its mane; it is this remnant of the Yetzer HaRa that is shown to the wicked in the future.

Sefer Debarim is replete with warnings against idolatry, as the following example shows:

***Debarim (Deuteronomy) 4:16*** *Lest you act corruptly and make for yourselves a carved image.*

Truthfully, our utter disinterest in idol worship is not a credit to our advanced, developed intelligence or our purer faith in HaShem. The Men of the Great Assembly determined that the inclination to serve avodah Zarah was too strong for mankind to withstand. The Talmud[[27]](#footnote-27) relates how the Men of the Great Assembly captured the Yetzer HaRa for idolatry and destroyed it.

***Sanhedrin 64a*** *Come and hear: And they cried with a loud voice unto the Lord their God.[[28]](#footnote-28) Now what did they say? — Rab Judah, or as others maintain R. Jonathan said: [They cried this:] ‘Woe, woe, it is that [sc. idolatry] which destroyed the Sanctuary, burnt the Temple, slew the righteous, and exiled Israel from their land; and still it sports amongst us! Hast Thou not set it before us that we might be rewarded [for withstanding its allurements]? But we desire neither temptation nor reward!’[[29]](#footnote-29) — That too was after they were seduced by it. [Continuing Rab Judah’s statement:] They fasted for three days, entreating for mercy; thereafter their sentence fell from Heaven, the word Emet [truth] written upon it. (R. Hanina said: This proves that the seal of the Holy One, blessed be He, is Emet.) The shape of a fiery lion’s whelp issued from the Holy of Holies, and the Prophet said to Israel, That is the Tempter of Idolatry. Whilst they held it fast, a hair [of its body] fell out, and his roar of pain was heard for four hundred parasangs. [In perplexity] they cried: ‘What shall we do? Maybe Heaven will pity him !’ The prophet answered: Cast him into a lead cauldron, and cover it with lead to absorb his voice, as it is written, And he said, This is wickedness; and he cast it into the midst of the ephah: and he cast the weight of lead upon the mouth thereof.[[30]](#footnote-30) Then they said, ‘Since the time is propitious, let us pray that the Tempter of Sin [may likewise be delivered into our hands].’ So they prayed and it was delivered into their hands. They imprisoned it for three days; after that they sought a new laid egg for an invalid in the whole of Palestine and could not find one.[[31]](#footnote-31) Then they said, ‘What shall we do? Shall we pray that his power be but partially destroyed?[[32]](#footnote-32) Heaven will not grant it.’ So they blinded it with rouge. This was so far effective that one does not lust for his forbidden relations.*

The demise of idolatry (drive towards a false god) in the world correlates to the end of prophecy (the drive to HaShem). This is no coincidence. An ability to relate to HaShem on an elevated level prods man to search for closeness to HaShem, but there is no guarantee that his effort will bear fruit. A slight distortion can corrupt his service, resulting in an avodah (service) that is ‘Zarah’, foreign to the precise requirements of the Beit HaMikdash.

The men of the Great Assembly decided to cast out the Yetzer HaRa from all of Israel. Then they found, after a time, that “there was not an egg to be found” in the entire land. What this means is that without the urge to selfish gratification, no reproduction occurred. Other versions, of this incident, say that no business was done, either. Life cannot go on without the Yetzer HaRa; our task is to live with it and subdue it, to act according to the dictates of the Torah even when our selfishness would have us act otherwise.

When the drive, or urge, for idolatry was removed from the world, what was left in the human psyche?

Chazal teach us that what was left, when this inclination was removed, was … NOTHING! In the spot where this inclination lived, we now had an urge to do *nothing*. This has profound ramifications that affect everyone today.

Before the men of the Great Assembly excised the drive to idolatry, men valued their time and tried to make use of every moment. Only an animal would waste or kill time. A human would never waste time.

After idolatry was excised from the world, men now had a very strong urge to do *nothing*. We can now find great pleasure in games that take us nowhere and accomplish nothing. We can engage in a rambling conversation on meaningless topics, for hours, and it feels *so good*. This is what we have instead of a drive to idolatry.

Lest we get too impressed with ourselves, the Talmud reminds us that idolatry was an incredibly seductive force in the time of the first Temple. One of the most prolific idolaters was King Menashe. According to the Talmud,[[33]](#footnote-33) the sage Rav Ashi questioned Menashe: “If you are so wise, why did you worship idols?” King Menashe replied to the great Rabbi: “Had you been there you would have raised the skirt of your garment and run after me!”

***Sanhedrin 102b*** *In the college of R. Ashi the lecture [one day] terminated at ‘Three Kings.’[[34]](#footnote-34) ‘To-morrow, said he, ‘we will commence with our colleagues’.*[[35]](#footnote-35) *[That night] Manasseh came and appeared to him in a dream. ‘Thou hast called us thy colleagues and the colleagues of thy father; now, from what part [of the bread] is [the piece for reciting] the ha-motzi[[36]](#footnote-36) to be taken?’ ‘I do not know,’ he answered. ‘Thou hast not learned this,’ he jibed, ‘yet thou callest us thy colleagues!’**[[37]](#footnote-37) ‘Teach it me,’ he begged, ‘and to-morrow I will teach it in thy name at the session.’ He answered, ‘From the part that is baked into a crust.’[[38]](#footnote-38) He then questioned him, ‘Since thou art so wise, why didst thou worship idols?’ He replied, ‘Wert thou there, thou wouldst have caught up the skirt of thy garment and sped after me.’ The next day he observed to the students: We will commence with our teachers [so referring to the Three Kings]. Ahab denotes that he was an ah [a brother][[39]](#footnote-39) to Heaven, and an ab [a father] to idolatry. An ah to Heaven, as it is written, a brother [ah] is born for trouble,’[[40]](#footnote-40) and ab [father] to idolatry, as it is written, As a father loveth his children.[[41]](#footnote-41)*

Thus we see that the urge for idolatry was akin to the urge for sex. In fact, that is why the Gemara links the drive to idolatry with the drive for sex in Yoma 69b, as we saw earlier in this study.That is how strong this urge was. In the same way that licentious sex causes many to sin, so also did idolatry cause many to fall.

***Sanhedrin 63b*** *Rav Yehudah said in the name of Rav: Yisrael knew that idolatry was meaningless, they only served it in order to permit themselves sexual licentiousness in public.*

With the removal of idolatry, and the positive side of prophecy, we no longer have a super strong desire to worship idols. The excision of this desire left an empty spot with a corresponding desire to go nowhere and do nothing. And when we do nothing…. It feels soooo good! We can have a meaningless conversation for hours, that goes nowhere and accomplishes nothing, and be eager to do it again the next night. We can make sports or games the focus of our life. We can spend every spare moment seeking the trivial and unimportant, and feel so good doing it. Such is the power of nothingness which remains of the excised idolatry!

This drive to do nothing is all that remains of the powerful force called idolatry.

The flip side of idolatry is prophecy. When prophecy was removed from the world by the men of the Great Assembly,[[42]](#footnote-42) all that remains are vestiges found in children, mad men, and dogs. The common denominator of these three is that they do not have coherent speech. Here we see vestiges only.

Now, one might well ask: What about the prophecies of Yochanan the Immerser? Since he came four-hundred years after prophecy was removed from the world, how is it that he had prophecy? Yohanan’s prophecy was specifically related to the Mashiach as an extension of the prophecy given to Elijah. Since Yochanan was a gilgul of Elijah, he still had the prophecy that was given to him as Elijah. We will see that same prophecy return to the world with Elijah before the great and terrible day of HaShem. Consider also that is the task of Mashiach to “restore all things”. One of the things to be restored is prophecy!

The Mazzalot elements split the spiritual unified energy into various channels or pipelines that energize nature, giving the impression of separateness and division. There are always twelve channels (or thirteen entities). That is why there are twelve constellations in the Mazzalot. These twelve are mirrored in the twelve tribes, the twelve sons of Yaaqob (the thirteen entities are the tribes plus Yaaqob). It is this connection that these thirteen are what binds them into one. As we know, thirteen always means *one*.

Consider the head. Inside we see ourselves in a singular unified way. Outside, others always perceive us in a differentiated way. They see a father, a son, a husband, a doctor, etc. This outside differentiated view is reflected in the hair on the head. The hair would be the constellation and the head would be the sphere that contains the constellations.

Idolatry, is relating not to the Source of the unified energy, but to the pipelines. The idol worshipper focuses on the Mazzalot or natural elements. His idols are tangible representations of the energies, he prays to them thinking that they have independent power, and he ignores HaShem, the true Source of that energy and power.

When one worships The Source, he is concerned about what his obligations are. But one who serves the intermediaries is concerned about what they can do for him. The intermediaries represent human needs and he doesn’t have to look any further. It is interesting to note that idols are often human forms since idolatry is really worship of the self, and a removal of the responsibility to serve a Higher Power.

So idolatry is serious business, the elements of this worship are not made-up or foolish, they stand to transmit energy from the Source. That is why they share names with HaShem Himself. The emptiness in idolatry is the belief that the intermediaries are a source of power in themselves.

Tomorrow is Lag B’Omer.[[43]](#footnote-43) Lag B’Omer is an oasis of joy in the midst of the sad sephirah period which is almost unnoticed by most contemporary Jews. Yet it contains historic lessons of such great severity that this generation must not only unravel the mystery of Lag B’Omer but will discover that its own fate is wrapped in the crevices of its secrets. Lag B’Omer, according to our Sages, deals with the deepest secrets of the future Messianic Age. These are the inner secrets of the Torah which are revealed on Lag B’Omer, to the diligent talmid. Because it contains these secrets, we cannot discuss it openly or directly, but rather we must hint towards these answers and the talmid must “fall in” on his own.

During the Middle Ages, Lag B’Omer became a special holiday for Hakhamim and Rabbinical students and was called the *Scholar's festival*. This name is surely related to the fact that only the most diligent talmid can understand the secrets of the Torah as revealed in the Zohar, the esoteric part of the oral law. Another reason for this name comes from the fact that the Torah scholar students of Rabbi Akiva stopped dying on this day and could continue their study of the Torah. Obviously, the reason the plague ended was because the cause of the plague ended. Beginning on Lag B’Omer, the students began to respect each other as befitted students of Rabbi Akiva. On Lag B’Omer the students of Rabbi Akiva had a fresh start. Before that day, the world was empty of Torah. But on Lag B’Omer, Rabbi Akiva established a new kind of student. These new students built a new world, a Jewish world and a good world.

Finally, consider that the Scholar’s Festival is an opportunity to study the celestial heavens in order to understand and appreciate their faithfulness.

**Ashlamata:** **Yeshayahu (Isaiah) 35:3-10**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 3. Strengthen weak hands, and make firm tottering knees. | 3. The prophet said*.* Strengthen weak hands, and make firm feeble knees. |
| 4. Say to the hasty of heart, "Be strong, do not fear; behold our God, [with] vengeance He shall come, the recompense of God, that shall come and save you. | 4. Say to those who are eager in their heart to perform the law, "Be strong, fear not! Behold, your God is revealed to take just retribution, the LORD is master of recompenses, he will be revealed and save you." |
| 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. | 5. Then the eyes of the house of Israel. that were as blind to the law. shall be opened, and their ears. which were as deaf to listen to the sayings of the prophets will listen. |
| 6. Then the lame shall skip like a hart, and the tongue of the mute shall sing, for water has broken out in the desert and streams in the plain. | 6. then, when they see the exiles of Israel who are gathered and going up to their land, even as swift harts, and not to be checked, their tongue which was dumb shall sing for joy. For waters have broken out in the wilder­ness, and streams in the deserts; |
| 7. And the dry place shall become a pool, and the thirsty place [shall become] springs of water; in the habitat of jackals, a resting place, a grassy place for reeds and rushes. | 7. and the parched ground will become pools of water, and the thirsty area springs of water; the place where jackals dwell, there reeds and rushes will increase. |
| 8. And there shall be a highway and a road, and it shall be called the holy way; no unclean one shall traverse it, and it shall be for them; the traveler, even fools shall not go astray therein. | 8. And a fine highway will be there, it will be called “the way of holiness;” the unclean shall not pass over it, and wayfarers shall not cease, and those who have not learned will not err. |
| 9. No lion shall be there, nor shall a profligate beast ascend thereon, it shall not be found there; and the redeemed ones shall go. | 9. No king who does evil will be there, nor any ruler who distresses pass through it; they will not be found there, but the redeemed will walk there. |
| 10. And the redeemed of Zion shall return, and they shall come to Zion with song, with joy of days of yore shall be upon their heads; they shall achieve gladness and joy, and sadness and sighing shall flee. | 10. And the redeemed of the LORD will be gathered  from among their exiles, and come to Zion with singing; everlasting joy will be theirs, that does not cease, and a cloud of glory will cover your heads; they will obtain joy and gladness, and sorrow and sighing will cease from them, from the house of Israel. |

**Rashi’s Commentary on Yeshayahu (Is.) 35:3-10**

**Strengthen weak hands** (חַזְּקוּ) All the prophets who brought tidings of salvation consoled Israel and strengthened their weak hands. (The word) is in the intensive conjugation, and its meaning is (the causative, i.e.,) strengthen others. If he intended to say, “Be strong, you whose hands are weak,” it would be vowelized like (2 Chron. 32:7) “Be strong (חִזְקוּ) and be firm (וְאִמְצוּ).” Now that he says to them to strengthen others and to make others firm, it is vowelized, חַזְּקוּ, אַמְּצוּ. “Be strong (חִזְקוּ), do not fear” is vowelized חִזְקוּ, a form of the ‘kal’ conjugation, meaning ‘you be strong by yourselves,’ as one says to singular (Jos. 1:6), “Be strong and be firm (חֲזַק מָץ),” and he does not say, חַזֵּק.

35:4 **to the hasty of heart** Who hurry the redemption and are troubled by its delay.

35:5 **the eyes of the blind shall be opened** Those who were blind, not to recognize (lit., from recognizing) their fear (sic) ([Warsaw:] this fear;) ([mss.] My fear) upon them.

35:6 **Then the lame shall skip like a hart, etc.** Israel, who are now lame and weak. We find that he calls the weak with an expression of ‘lame,’ as the matter is stated (above 33:23): “The lame take the prey.”

**shall sing** in My salvation.

**the tongue of the mute** The tongue of Israel, who are among the nations as mutes, for they hear their scorn and do not respond.

**for water has broken out in the desert** For My salvation shall cheer them up, and they shall blossom like a desert wasteland, which thirsts for water, and springs break out into it; i.e., for salvation shall sprout for the crushed ones.

35:7 **And the dry place shall become a pool** He who longs for salvation shall be saved. The prophet spoke figuratively.

**in the habitat of jackals, a resting place, etc.** A place that was a desert wasteland, which is the habitat, the resting place of jackals, shall become moist, a place of grass, made for reeds and rushes, and it is not customary for reeds and rushes to grow except in a watery place, as the matter is stated (Job 8:11): “Can the rush shoot upwards without mire?”

**a resting place** (רִבְצָה) This is a noun like מַרְבֵּץ, since it has no ‘mappiq hey.’

35:8 לעוברים ושבים: **And there shall be a highway** for the travelers.

**no unclean one shall traverse it** No unclean one shall traverse that road; i.e., it will no longer belong to the heathens ([mss.:] nations).

**and it shall be for them** And that is the road of those blind, deaf, lame, and mute mentioned above. They shall travel on this road, and even if they are fools, they shall not go astray, for I will straighten it for them.

35:9 **a profligate beast** The boar out of the forest (80:14). There is none as profligate among the beasts as the boar, and also “the lions from his thicket” (Jer. 4:7), i.e., Nebuchadnezzar, shall not be found there.

**nor shall...ascend thereon** On that road (הַדֶּרֶךְ). The word דֶּרֶךְ is used both as masculine and feminine gender, as it is written (Ex. 18:20): “The way (הַדֶּרֶךְ) upon which (בָּהּ) they shall walk.” (Lit., on her.) Thus it is feminine. Comp. (Deut. 28:7) “In one road (בַּדֶּרֶךְ אֶחָד) they shall come out to you.” Thus it is masculine.

**it shall not be found** any wild beast there.

35:10 **with joy of days of yore** (Heb. שִׂמְחַתעוֹלָם, joy that is from days of yore, which they already experienced on the way of their Exodus from Egypt, “and the Lord was going before them by day” (Ex. 13:21). **shall flee** The sadness and the sighing shall flee from them.

**Pirqe Abot – Meam Lo’ez**

**Pereq Gimel**

**Mishnah 3:17**

**By: Rabbi Yitzchak (ben Moshe) Magriso**

**Rabbi Akiva said: Laughter and light-headedness lead a person to lewdness. Tradition is a fence for the Torah. Tithes are a fence for wealth. Vows are a fence for self- control. The fence for wisdom is silence.**

The master here teaches us the "fence" *(seyag*) for each and every thing. When he speaks of a "fence," he is actually referring to a safeguard. Thus, a gardener makes a fence around the garden so that no one may enter from the outside to take away fruit. The same is true of the "fence" that one makes to protect a concept.

The master says, "laughter and light-headedness bring a person to lasciviousness." When a person indulges too much in hilarity and laughter, he will be led to commit acts of lewdness (*zenuth*). This is true even when a person indulges in laughter and jesting as an outlet for his emotions. It goes without saying that laughing and jesting with a member of the opposite sex will ultimately lead to sin.

Thus, the fence to prevent lewdness is that a person should always be in a state of fear and awe as if he were in the presence of a king. He should know for certain that God, "the whole world is filled with His glory" (Isaiah 6:3), is watching him. This is an excellent safeguard against unchastity, since when a person meditates on God's omnipresence, there is no way that the Evil Urge Can reach him and weaken him.

The master also taught that, "The tradition is a fence for the Torah." He is speaking of the fence to safeguard the Torah so that no heretic (apikorot) will be able to alter a verse to make it fit his beliefs. This can be prevented by preserving the traditional text of the scripture (mesoreth), the tradition transmitted to us by our revered sages. It was transmitted from one to another since the time of Moses, who received it from the mouth of God. It thus can never be altered by anyone who may wish to add to it or subtract from it.

The master continues to say, "Tithes are a fence for wealth." This means that if a person wants his possessions to be well guarded, he must do charitable acts with his wealth.

Charity to wealth is like salt to meat. Salt has the ability to preserve meat. If meat is not properly salted, it decays and becomes maggoty. The same is true of wealth. If one wants his wealth to be preserved and to increase, it is necessary that he use it for charity. He must have pity on the poor and not think that by sharing his wealth with others he impoverishes himself. Quite the contrary, when one is charitable, he can expect to become richer.

The Torah thus says, "tithe, you will tithe" (asser taaser) (Deuteronomy 14:22). Our sages say that this can also be read asser ta'asher, [meaning, "tithe, you will become wealthy."] They thus teach, "Give your tithes so that you will become wealthy". The more one gives for tithes and charity, the wealthier he will become.

King Solomon thus said, "There are some who make themselves rich but have nothing, and some make themselves poor and have great wealth" (Proverbs 13:7). Some people try to make themselves wealthier by being stingy and keeping all their riches, giving nothing to charity, but in the end they find themselves with nothing. Since they were not charitable their capital and earnings seem to fly away. Others seem to make themselves poor by giving so much of their money to charity, but in the end they find themselves with great wealth, coming from totally unexpected sources. When a person guides himself to give charity, God also guides Himself toward that person, giving him additional wealth.

King David thus said, "God is your Shadow, at your right hand" (Psalms 121:5). God is just like a person's shadow, reflecting his every move. When a person opens his hand, his shadow also opens it, and when a person closes his hand, his shadow does the same.

God is thus like a person’s shadow. When a person opens his right hand to give charity and shows pity to the poor, God also opens His hand and gives this person of His bounty without holding back. But if a person closes his hand and keeps his wealth to himself, not pitying the poor, then God does the same thing. He closes His hand and everything becomes salt and ashes.

In general, then the way to safeguard one's savings is to be generous with tithes (maas'roth) and charity (tzedakah). When a person has the bad trait of being stingy and not giving charity, the destructive forces have the authority to take possession of his wealth. They do not allow him to touch it, either for his own needs or even to do charity with it.

There was once a very rich man who had great holdings and much property. But he was so unusually tight and stingy that in order to avoid contributing to the synagogue's collection, he would pray at home, even on Mondays and Thursdays when the Torah was read.

This man had just one merit. He was a mohel (ritual circumcisor), and whenever he was called to perform circumcision (berith), he would leave his business and attend to it, even if it meant traveling a considerable distance.

One day a demon (shed) appeared before him in the form of a human being, and said to him, "I just had a son. I live in a nearby village, and 1 would like you to come and perform the circumcision."

The wealthy man took his instruments and left with the demon, assuming that he was a human being. The demon took him in a carriage, and they headed toward the village. When they came to a mountain, the demon told him that they must walk, and soon they were in a totally uninhabited area. They walked for two days and two nights, until finally, on the third day, they came to a small village, where there were twenty beautiful, well-built homes. The new father brought the mohel to his home and went out to attend to his business.

Finding himself in a beautiful, nicely decorated house, the mohel began to explore, walking from room to room. Finally he came to the room of the woman who had just given birth. When she saw the mohel, she was very happy and she welcomed him. She said to him, "Come to my side, and I will tell you a secret before my husband returns."

She bid the mohel to come close enough so that she would be able to whisper in his ear. "You must realize that my husband—the one who brought you here—is not a human being, but a demon. I am a human being like you. The demons kidnapped me when I was a child and brought me here, and now I am lost among them.

"Now, if you wish to escape from here you must follow my advice. Do not taste anything that they offer you, not even water. If they want to present you with a gift, accept nothing from them. If you make use of anything that they give you, you are finished."

Upon hearing all this, the mohel began to tremble. He did not know what to do, and he kept repeating to himself, "How did I ever fall into the hands of demons?"

In the evening, the host retuned along with many guests, all of whom were demons. After setting the tables, they invited the mohel to join them in the meal. He replied that he was very tired from the journey and could not eat anything. He thus avoided eating and drinking that night.

In the morning they all got up and went to the synagogue with the mohel, reciting the prayers, and chanting as is the custom when a new father is present. After the service, the circumcision was performed, and the father invited the entire congregation to his house, serving them sweets and arak. All attended, but when they offered food to the mohel, he told them that he could not partake since he was engaged in a fast for a bad dream (taanith chalom).

The father said, "This being the case, we shall postpone the feast until nightfall in honor of the mohel." The meal was postponed, and in the evening the tables were set and the mohel was invited to eat. Again he demurred, saying that he could no eat anything because he felt ill. He thus avoided eating, while the rest of them sat down and ate and drank.

After the meal, the father said to the mohel, "Come with me to my room" The mohel was greatly frightened, and said to himself, "The hour of death appears to be at hand." With great trepidation, he followed the father into the next room.

When they entered the room, the stranger showed the mohel all sorts of objects of gold and silver, begging him to take some as a token of remembrance. The mohel replied that he was very wealthy and had no need for anything.

The stranger then took him into another room and showed him heaps of jewels and precious stones, asking him to take whatever suited his fancy. Again the mohel replied that he had no need of it, since he already owned much jewelry.

The stranger then took him into another room and showed him bunches of keys hanging from the walls. Seeing this, the mohel stood there astounded. The stranger asked him, "How come you are so surprised at seeing these keys? You did not seem to be impressed with all the other wealth 1 showed you."

"I recognize one of these rings of keys!" replied the mohel. "They are the keys to the vault where I keep all my valuables!"

"I know," replied the demon. "You did me a favor by coming here to circumcise my son, and God therefore helped you, not allowing you to taste anything or accept anything from us. Let me explain to you the significance of these keys.

"I am one of the leading demons, and under my command are many other demons. We are in charge over people who are stingy, and keep their wealth to themselves, finding it difficult to help the poor. From such people we take away the keys to their possessions. We hold the keys in our possession, so that they are not permitted to touch their savings; they cannot make any use of them, even for themselves.

"Since you have this bad trait, we also took your keys, so that you no longer have any control over your possessions. But because you did me this favor, I will entrust you with your keys. I am doing it, however, with the understanding that you change your ways. Have no fear, for nothing evil will befall you."

The mohel took his ring of keys and returned home happy and content. From that day, he was a changed man. He put out much money to build a beautiful synagogue, and began to give charity generously.

From this we see that when a person is stingy and does not give charity, the forces of evil take charge of his possessions and everything turns to salt and ashes. But when a person has an open hand and pities the poor, then his wealth increases and he becomes worthy of the World to Come.

**Vows are a fence for self-control, ..**

There are times when a person wishes to avoid things that are permitted as a manner of personal piety. For example, he may wish to stop drinking wine. But often, when a person wishes to do this, he cannot because of his impulses. The remedy for this is to make a vow, saying, "It will be forbidden for me to drink wine from now on."

The same is true in other cases. If a person wants to break away from a bad habit, he should make a vow, so that his impulses will not weaken him. As a general rule, a person will not violate a vow.

This, however, is only true of a God-fearing person, who always comports himself according to the dictates of Judaism. Such a person may make a vow, since he is certain not to violate it. But if a person is not absolutely moral, and he now wishes to lead a life based on Judaism, he is not permitted to make vows to break away from his bad habits. Such a person's impulses may be so strong that they may even lead him to violate his vow.

The master also said, "The fence for wisdom is silence." If one wishes to amass wisdom, and not forget what he learns, he must speak as little as possible. Idle gossip and other mundane talk is detrimental to this goal.

**Correlations**

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

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

**Vayikra (Leviticus) 25:35 – 26:2**

**Tehillim (Psalms) 89:1-19**

**Yeshayahu (Isaiah) 35:3-10**

**2 Pet 1:8-11, Lk 15:1-10**

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

With thee / Hands - יד, Strong’s number 03027.

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

With thee / Hands - **יד**, Strong’s number 03027.

Relieve / Strengthen - **חזק**, Strong’s number 02388.

Live / Beast - **חי**, Strong’s number 02416.

**Vayikra (Leviticus) 25:35** And if thy brother be waxen poor, and fallen in decay **with thee <03027>**; then thou shalt **relieve <02388> (8689)** him: yea, though he be a stranger, or a sojourner; that he may **live <02416>** with thee.

**Yeshayahu (Isaiah) 35:3** **Strengthen <02388> (8761)** ye the weak **hands <03027>**, and confirm the feeble knees.

**Yeshayahu (Isaiah)** 35:9 No lion shall be there, nor any ravenous **beast <02416>** shall go up thereon, it shall not be found there; but the redeemed shall walk there:

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 25:35– 26:2** | **Psalms**  **89:1-19** | **Ashlamata**  **Is 35:3-10** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| **~yhil{a/** | God | Lev. 25:36 Lev. 25:38 Lev. 25:43 Lev. 25:55 Lev. 26:1 | Ps. 89:8 | Isa. 35:4 |
| **rm;a'** | said |  | Ps. 89:2 Ps. 89:19 | Isa. 35:4 |
| **#r,a,** | land,  earth,  ground,  country | Lev. 25:38 Lev. 25:42 Lev. 25:45 Lev. 25:55 Lev. 26:1 | Ps. 89:11 Ps. 89:27 |  |
| **aAB** | come,  go,  bring | Lev. 26:25 |  | Isa. 35:4 Isa. 35:10 |
| **!Be** | children,  sons | Lev. 25:41 Lev. 25:45 Lev. 25:46 Lev. 25:49 Lev. 25:54 Lev. 25:55 | Ps. 89:6 |  |
| **la;G'** | redeem | Lev. 25:48 Lev. 25:49 Lev. 25:54 |  | Isa. 35:9 |
| **qz:x'** | help,  strengthen | Lev. 25:35 |  | Isa. 35:3 Isa. 35:4 |
| **yx;** | live,  life | Lev. 25:35 Lev. 25:36 |  | Isa. 35:9 |
| **dy"** | hand,  among you | Lev. 25:35 Lev. 25:47 Lev. 25:49 | Ps. 89:13 | Isa. 35:3 |
| **hw"hoy>** | LORD | Lev. 25:38 Lev. 25:55 Lev. 26:1 Lev. 26:2 | Ps. 89:1 Ps. 89:5 Ps. 89:6 Ps. 89:8 Ps. 89:15 Ps. 89:18 | Isa. 35:10 |
| **~Ay** | time,  day | Lev. 25:50 | Ps. 89:16 |  |
| **arey"** | fear | Lev. 25:36 Lev. 25:43 Lev. 26:2 | Ps. 89:7 | Isa. 35:4 |
| **laer'f.yI** | Israel | Lev. 25:46 Lev. 25:55 | Ps. 89:18 |  |
| **gf;n"** | becomes rich,  is able,  shall last,  shall obtain | Lev. 25:47 Lev. 25:49 |  | Isa. 35:10 |
| **bybis'** | around | Lev. 25:44 | Ps. 89:7 Ps. 89:8 |  |
| **db,[,** | slave,  servant | Lev. 25:39 Lev. 25:42 Lev. 25:44 Lev. 25:55 | Ps. 89:3 |  |
| **~l'A[** | permanent,  forever,  eternal | Lev. 25:46 | Ps. 89:1 Ps. 89:2 Ps. 89:4 | Isa. 35:10 |
| **bz:['** | left, forsake | Lev. 26:43 | Ps. 89:30 |  |
| **!yI[;** | sight,  eyes | Lev. 25:53 Lev. 26:16 |  | Isa. 35:5 |
| **hP,** | according,  mouth | Lev. 25:51 Lev. 25:52 | Ps. 89:1 |  |
| **br;** | many, greatly | Lev. 25:51 | Ps. 89:7 |  |
| **!n:r'** | rejoice |  | Ps. 89:12 | Isa. 35:6 |
| **bWv** | turn, return | Lev. 25:41 Lev. 25:51 Lev. 25:52 |  | Isa. 35:10 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 25:35– 26:2** | **Psalms**  **89:1-19** | **Ashlamata**  **Is 35:3-10** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, Jude &**  **2 Pet 1:8-11** | **Tosefta of**  **Luke**  **Lk 15:1-10** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brethren,  brother | Lev 25:35 Lev 25:36  Lev 25:39  Lev 25:46  Lev 25:47  Lev 25:48  Lev 25:49 |  |  | 2 Pet. 1:10 |  |
| **αἰώνιος** | eternal,  everlasting |  |  | Isa 35:10 | 2 Pet. 1:11 |  |
| **ἀκούω** | hear,  heard |  |  | Isa 35:5 |  | Lk. 15:1 |
| **εἷς** | one | Lev 25:48 |  |  |  | Lk. 15:4 Lk. 15:7 Lk. 15:10 |
| **ἐνώπιον** | before,  presence | Lev 25:53 |  |  |  | Lk. 15:10 |
| **ἔπω** | said |  | Psa 89:2 Psa 89:19 |  |  | Lk. 15:3 |
| **εὑρίσκω** | find, found | Lev 25:47 |  | Isa. 35:9 |  | Lk. 15:4 Lk. 15:5 Lk. 15:6 Lk. 15:8 Lk. 15:9 |
| **θεός** | God | Lev. 25:36 Lev. 25:38 Lev. 25:43 Lev. 25:55 Lev. 26:1 | Ps. 89:8 | Isa. 35:4 |  | Lk. 15:10 |
| **καταλείπω** | behind,  leave | Lev 25:52 |  |  |  | Lk. 15:4 |
| **κύριος** | LORD,  master | Lev. 25:38 Lev. 25:55 Lev. 26:1 Lev. 26:2 | Ps. 89:1 Ps. 89:5 Ps. 89:6 Ps. 89:8 Ps. 89:15 Ps. 89:18 | Isa. 35:10 | 2 Pet. 1:8 2 Pet. 1:11 |  |
| **λαμβάνω** | take, took | Lev 25:36 |  |  | 2 Pet. 1:9 |  |
| **οὐκοῦν** | no way,  any way |  |  | Isa 35:9 | 2Pe 1:10 |  |
| **πορεύομαι** | go,  goes,  went |  | Psa 89:15 | Isa 35:8  Isa 35:9 |  | Lk. 15:4 |
| **τυφλός** | blind |  |  | Isa 35:5 | 2 Pet. 1:9 |  |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 25:35– 26:2**

**“V’khi-Yamukh Achikha” “And when your brother”**

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

|  |  |
| --- | --- |
| **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[[44]](#footnote-44) and the Am HaAretz** “the people of Land” i.e. Uneducated Jews[[45]](#footnote-45) **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[[46]](#footnote-46) 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**.[[47]](#footnote-47) Wherefore, more importantly, brethren, be diligent to ground yourselves[[48]](#footnote-48) in your calling[[49]](#footnote-49) and selection,[[50]](#footnote-50) for if you practice these** things **you will never stumble.[[51]](#footnote-51) 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[[52]](#footnote-52) Yeshua haMashiach.[[53]](#footnote-53)** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 25:35– 26:2 | Psalms 89:1-19 | Ashlamata: Is 35:3-10 | 2 Pet 1:8-11 | Lk 15:1-10 |  |

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

**To the Assembly**

Hakham Tsefet brings his audience into “remembrance” of the things he has taught them concerning the “lights of Messiah” shinning from the Seven men of the Esnoga (Synagogue). He looks forward to Shabbat Zakhor. He uses a threefold mention of the Greek parallel to the Hebrew word Zakhor. The Greek word **ὑπομιμνῄσκω** – *hupomimnesko* contains the idea of being under an obligation to “remember.” This means that Hakham Tsefet is telling his audience that they MUST remember his teachings of the Seven men of the Esnoga. The question at hand is; does Hakham Tsefet’s vocabulary allude to the Amalek? The answer being verbally yes! As a matter of fact, if one looks at the pericope very carefully it is easily determined that Hakham Tsefet is building a sub-theme of Shabbat Zakhor. This fits well into the “remembrance” that he is trying to “stir up.” Hakham Tsefet is offering us a Peshat antidote to the Amalek. The antidote to the Amalek is in fact the ten/seven men of the Esnoga. As the guardians of the Esnoga, the Seven Lights of Messiah are capable of dealing with the issues posited by the Amalek. This guardianship begins at the level of the Moreh, teacher Zaqen and Meturgeman. Here the Jewish congregation is armed with education in to the Torah as a defense to the lie of the Amalek. We have posited in other places the notion of cross-linguistic hermeneutics. The Hebrew word “Amalek” when brought into Greek reveals the subtle nature of the Amalek. The Greek letter “A” added to a word means “against, without or opposed to.” Greek borrowing the Hebrew word “Melek” is a king or official. Combined in Greek the idea means “against the King, opposed to the King or without a king.” In the realm of Jewish life, this would mean that the Amalek represents the atheist or those who would throw off the sovereignty (authority) of G-d upon themselves through His agents. It is suggested that the verse in Shemot concerning the Amalek “(Exod. 17:16) And he said: '**The hand upon the throne of the LORD**: the LORD will have war with Amalek from generation to generation,’” represents the contemporary so-called “atheistic” attempts to prove there is no G-d, as well as the prevalence of anarchy in our society. This is based on the defective spelling of “Kise” (throne) found in this verse.

It is also easily understood that the bimodality of this passage speaks of the recent Festival of Sukkot. The days of Sukkot easily connects with the Seven men of the Esnoga. These seven men connect with the Seven Ushpizin we entertain in our Sukkah. Each of the Ushpizin has a message and lesson that we are to carry with us because of having encountered them in the Sukkah. Hakham Tsefet does not believe that we need a lengthy commentary on these thoughts. A simple reminder is worth a whole commentary.

***Hakham Shaul's School of Remes***

**Igeret to Titus 1:10-16**

**TS\_NC-113 – Iyar 12, 5781 – April 24, 2021**

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

10 **For there are many who are refuse instruction**, **and there are those who are filled with idle secular speech and deceivers, especially those of the circumcision party.**

**For there are many who are refuse instruction:** ἀνυπότακτος (anupotaktos) 'insubordinate' (G0506) rebellious, disobedient; not made subject to, independent. Being in a Gentile world there is often much contention and argument with philosophy and other factions of "wisdom."

**filled with idle secular speech:**  Vain wives tales and secular speech that has no value and is often fallacious belief.

**Deceivers:** those who have an aim to deceive the soul. These types are those who are actually an opposition to Judaism and its practice. They are from the secular Greco-Roman word who have not honest appreciation of Judaism. Nor do the understand those Gentiles who would seek conversion etc.

**especially those of the circumcision party:** The circumcision party should not totally be cast aside. However, it would seem that the "**circumcision party"** are more stringent than Hakham Shaul who professes to be a P'rush (Pharisee).

From the verses below from the Nazarean Codicil it is evident that Hakham Shaul is strict enough in his teachings of the Torah and closely associated with the P'rushim (Pharisees). His claim to have been seated at the feet of Gamaliel confirms that he follows the Pharisaic Law.

Allegorically, the whole pericope of Ya’aqob 1:9-11 is about the elevation of talmidim by the Hakhamim. They, the Hakhamim possess the authority and knowledge to pass this information down to their students in an exact and precise method. While there are many views of the P’rushim (Pharisees) scholars are beginning to see evidence that explains their true character. The Qumran sect saw the P’rushim as “simple Jews.”\* Hakham Shaul (Paul) like Josephus describes himself as a P’rush (singular of P’rushim). But the best description of the P’rushim comes from his words, “taught according to the **perfect manner of the Torah**.**"**

\*Baumgarten, A. I. “The Name of the Pharisees.” Journal of Biblical Literature, vol. 102, no. 3, 1983, pp. 411–

428. JSTOR, JSTOR, www.jstor.org/stable/3261015. p. 76

**Philippians 3:5-6 I was circumcised the eighth day, from the stock of Israel,** *of* **the tribe of Benjamin, a Hebrew of the Hebrews; concerning the Torah, a Pharisee; concerning zeal, persecuting the congregation; concerning the righteousness, which is in the Torah, blameless.**

**“I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness of the law** (Torah and Mesorah) **received from our fathers, being zealous for God, just as all** of **you are today. (II Luqas 22.3)**

ἀκρίβεια - ἀκρίβεια, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατά ἀκρίβειαν τοῦ νόμου in accordance fwith the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).

**“Now all the Jewish people know my manner of life from** my **youth, that had taken place from the beginning among my** own **people and in Yerushalayim, having known me for a long time, if they are willing to testify, that in accordance with the strictest party of our religion I lived** as **one of the P’rushim** (Pharisees)**.[6]**

II Luqas 26.5. While Hakham Shaul speaks of the “strictest” Jewish party we should note that he is referring to the P’rushim. And, of course that School was broken into two factions or “houses.” The

School of Shammai was the strictest of the two schools. But the analogy we can make is that the School of Hillel, which Hakham Shaul was taught, i.e. by “Gamliel” was more concerned in the exactness of the Torah and not it’s exaggeration like the school of Shammai. Thus, today the School of Hillel we would call “Orthodox” and the School of Shammai we would call “Ultra-Orthodox.” It is most likely that the "Party of Circumcision" was the Shammaite school.

While many love to bash the P’rushim, they have held fast to the Traditions of the Fathers, i.e. Torah Teachers and Hakhamim. Hakham Shaul states the matter with precision describing the Proto-Rabbis as accurate, exact, strict and expert. These are the same words (exactly) that are used by Josephus in describing the P’rushim party.

Nevertheless, all these sources mention one central characteristic of the Pharisees, their interest in Biblical law and its interpretation. For example: Ant. 18 (17); Matt. 23:1-3, BT Yoma 19b.

Furthermore, as Newman, and Ludlam prove in their work that even though each of the competing parties during the First Century, held their own view and interpretation of the Torah they followed in practice the exactness of P’rushim interpretation and application. Newman, and Ludlam point out that it was only the P’rushim who were Soferim (Scribes). The Hebrew name “P’rush” implies that they were those who accurately interpreted the Torah and specified exact observance of the Torah. Therefore, the P’rushim were the interpreters with the exact knowledge of the Torah and its Mesorah. They alone understood exactly how to observe, keep and guard the Torah.

Newman, Hillel, and Ruth M. Ludlam. Proximity to Power and Jewish Sectarian Groups of the Ancient

Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran. Brill Reference Library of Judaism, v. 25. Leiden; Boston: Brill, 2006. P. 54

While we accept this view in general we cannot exclude the Tzdukim (Sadducees) from possibly having their own version of “Scribe” or Sofer.

It is for this reason that Hakham Ya’aqob (James, the brother of Yeshua) and Hakham Shaul show in the book of II Luqas (Acts) that Gentiles turning towards G-d were given specific, exact education on how to enter the Jewish community. And, they would need continuing education every week in the Synagogue by the P’rushim.

Therefore, the circumcision party most likely the School of Shammai. This school demanded the strictest observance of the Torah. And were most likely "legalists in every sense of the word. The School of Hillel also demanded the exact observance of the Torah but were not legalists.

Hakham Shaul says in Philippians that he is "blameless" concerning the Torah. This is the exact same statement concerning  **Z’kharyah, of the** (priestly) **division of Aviyah. And he had a wife from the daughters of Aaron, and her name was Elisheba.** (Luke 1:5)In Hakham Shaul's case we see that his exact observance of the Torah in his teaching and practice is after the death, burial and resurrection of Yeshua. Therefore, we cannot believe that if Hakham Shaul teaches the strictness of the Torah according to the School of Gamliel that he would truly teach abandonment of the Torah when dealing with the Gentiles. Furthermore, we would opine that there is some slight difference as to how the School of Hillel taught and practiced circumcision. The Sofer, (Scribe) Luqas (Luke) describes the circumcision of both Yochanan (John) and Yeshua. Luqas – Luke 1:59, 2:21. Can we honestly believe that G-d is not capable of understanding how to rear a people and that He would give a way of life by the Torah and then see that He made a mistake and therefore abrogated everything the Jewish people suffered for in the Tanakh and history? Thus, circumcision must play a vital part in becoming a person who follows and commits his life to G-d.

1. **Those who subvert whole houses must be silenced, their teaching things which they should not, for personal financial gain.**
2. **One of themselves, considered a prophet of their own, said, The Cretan's are always liars, evil beasts, gluttonous and lazy.**

**One of themselves, considered a prophet:** Was Hakham Shaul saying that there was a real prophet among the Cretans or was he simply called him a "prophet" because he was accurate in describing Cretan behavior? Regardless the Cretans by and large had a bad reputation from inside and outside.

1. **This witness is true**. **They must be brought to conviction quickly**, **so that their faithfulness is not compromised and that they may stand in truth;**

**This witness is true:** or I can witness/confirm this to be true. This is also a legal statement an affirmation of truth.

**They must be brought to conviction quickly:** This is a moderated way of speaking about reproof. There is a sharp course way of rebuke and a method less critical way which leads to conviction rather than offense. The latter is preferable.

**so that their faithfulness is not compromised and that they may stand in truth;** This is preferable to excommunication.

1. **Not giving heed to Jewish fables, and commandments of men, that turn from the truth.**

**Not giving heed to Jewish fables:** Not giving unfounded myth to Jewish teachings. Finding truth rather than myth from the Jewish forefathers, teaching the "exact" meaning of the Torah.

**and commandments of men,** Here the emphasis is on "men" and context is that of unqualified men. Halakhah is given by a Bet Din of Judges, i.e. Torah Scholars not secular or mundane men.

**that turn from the truth:** Thus we see that those who interpret from themselves or for financial gain turn from the Truth of the Torah.

1. **Those who walk in ritual purity, they live in a state of ritual purity, but those who are not ritually pure, defiled, and unfaithful, nothing is pure; but those who are unfaithful have their minds and their consciences defiled.**

**Those who walk in ritual purity:** Those who walk in purity make it a lifestyle. But the unfaithful do not find anything "pure." Thus, they have minds that are preoccupied with defiled unclean consciences.

1. **They claim to know God, but they deny him by their actions**. **They are detestable, disobedient, unfit for any good work, reprobate.**

**They claim to know God, but they deny him by their actions:** Hakham Ya'aqob – James speaks about these people in talking about the "doers" of G-d word. Unlawfulness is always demonstrated by its true nature, anarchy.

**They are detestable, disobedient, unfit for any good work, reprobate:** They are considered to be "polluted" because they live a truly "pagan" lifestyle.

**Amen v Amen**

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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 Semi-Holiday:**

**Thursday night April 29, 2021**

**Lag B’Omer**

[**https://www.betemunah.org/lgbomer.html**](https://www.betemunah.org/lgbomer.html)

**Next Shabbat:**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִם-בְּחֻקֹּתַי** |  |  |
| **“Im B’Chuqotai”** | Reader 1 – Vayiqra 26:3-8 | Reader 1 – Vayiqra 27:1-3 |
| **“If in My Statutes”** | Reader 2 – Vayiqra 26:9-13 | Reader 2 – Vayiqra 27:4-6 |
| **“Si en Mis decretos”** | Reader 3 – Vayiqra 26:14-19 | Reader 3 – Vayiqra 27:7-9 |
| Vayiqra (Lev.) Lev 26:3 – 46 | Reader 4 – Vayiqra 26:20-25 |  |
| Ashlamatah: Is. 1:19-20, 24-27 + 2:2-5 | Reader 5 – Vayiqra 26:26-31 | **Monday &**  **Thursday Mornings** |
| Psalm 89:20-38 | Reader 6 – Vayiqra 26:32-37 | Reader 1 – Vayiqra 27:1-3 |
| Abot: 3:17 | Reader 7 – Vayiqra 26:37-46 | Reader 2 – Vayiqra 27:4-6 |
| N.C.: II Pet 1:12-15; Lk 15:11-32; | Maftir: Vayiqra 26:37-46 | Reader 3 – Vayiqra 27:7-9 |



**Saturday April 24, 2021**

**Evening: Counting of the Omer Day 28**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is twenty-eight days of the Omer which are four weeks.**

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 28 | Parnas 1/Moreh[[54]](#footnote-54) | Iyar 13 | 4:29 | Confidence united with humility |

Ephesians 4:29 Let not any of your former speech[[55]](#footnote-55) come out of your mouth,[[56]](#footnote-56) but speak only what is good to building up in showing favor,[[57]](#footnote-57) that it may only show God’s loving-kindness to the hearers.

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**



**Sunday Evening April 24, 2021**

**Evening: Counting of the Omer Day 29**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is twenty-nine days of the Omer which are four weeks and one day.**

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 29 | Parnas 2/Massoret[[58]](#footnote-58) | Iyar 14 | 4:30 | Sincerity united with Loving-kindness |

Ephesians 4:30 And do not frustrate the Nefesh Yehudi[[59]](#footnote-59) from God, by whom you are sealed for the day of redemption.[[60]](#footnote-60)

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

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**Monday Evening April 26, 2021**

**Evening: Counting of the Omer Day 30**

Evening Counting of the Omer Day 30

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

Then read the following:

**Today is thirty days of the Omer which are four weeks and two days.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 30 | Parnas 2/Chazan | Iyar 15 | 4:31-32 | Sincerity united with Reverential Awe |

Ephesians 4:31-32 Let all every form of outburst of resentment[[61]](#footnote-61) and anger[[62]](#footnote-62) and verbal abuse and slander be put away from you, with all malice.[[63]](#footnote-63) And be kind to one another,[[64]](#footnote-64) compassionate, being gracious to one another, just as God for Messiah's sake was gracious to you.

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

****

**Tuesday Evening April 27, 2021**

**Evening: Counting of the Omer Day 31**

**Evening Counting of the Omer Day 31**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-one days of the Omer which are four weeks and three days.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 31 | Parnas 2/Darshan | Iyar 16 | 5:1-2 | Sincerity united with Compassion |

**Ephesians 5:1-2 Therefore,[[65]](#footnote-65) because you are** recipients of the Nefesh Yehudi, now **being the beloved children[[66]](#footnote-66) of God, you must imitate[[67]](#footnote-67)** Him**.[[68]](#footnote-68)****And walk****[[69]](#footnote-69) in love, as Messiah** our model **has loved us, and has given himself as** if **he had been an offering and a sacrifice[[70]](#footnote-70) to God****[[71]](#footnote-71) for a sweet smelling savor[[72]](#footnote-72)** for us.[[73]](#footnote-73)

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

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**Wednesday Evening April 28, 2021**

**Evening: Counting of the Omer Day 32**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-two days of the Omer which are four weeks and four days.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 32 | Parnas 2/Parnas 1 | Iyar 17 | 5:3-5 | Sincerity united with Confidence |

**Ephesians 5:3-5 For let not fornication[[74]](#footnote-74) and any uncleanness[[75]](#footnote-75) or any kind of greed be once named among you, as** these things are not **proper for Tsadiqim,[[76]](#footnote-76) neither what is shameful,[[77]](#footnote-77) foolish talking,[[78]](#footnote-78) course jesting, which are not becoming, but rather giving of** prayerful **thanks.[[79]](#footnote-79) For you** already **know this, that no fornicator, or unclean person, or greedy one** (who is an idolater**), has any inheritance in the Kingdom/Governance of Messiah and of God** (through the Hakhamim and Bate Din as opposed to human kings)**.[[80]](#footnote-80)**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**



**Thursday Evening April 29, 2021**

**Evening Counting of the Omer Day 33**

**(Semi-festival of Lag BaOmer)**

**See:** [**https://www.betemunah.org/lgbomer.html**](https://www.betemunah.org/lgbomer.html)

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-three days of the Omer which are four weeks and five days.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 33 | Parnas 2 | Iyar 18 | 5:6-7 | (Glory) - OrangeVirtue: Temimut (Sincerity)Ministry: Parnas [Pastor] |

**Ephesians 5:6-7 Let no man deceive you[[81]](#footnote-81) with vain words,[[82]](#footnote-82) for because of these things the wrath of God comes upon the children** (sons) **of disobedience.[[83]](#footnote-83) Therefore, do not be partakers with them.[[84]](#footnote-84)**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**



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1. Philo uses κλέπτω – *klepto* to describe the “kidnapper” or one who enslaves other by means of purchasing those in need. His scheme brings other under his submission. He himself does not do honest work with his own hands. Therefore, as Hakham Shaul suggests, let him do honest work with his OWN hands and SHARE with the community rather than enslave others. Thielman, agrees with this idea suggesting that this is not the agrarian laborer being addressed. He suggests that the upper class is “stealing” from the laborer by demanding heavy labor for little or no money. This would keep the laborer in constant need. This practice would be equal to kidnapping and slavery. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 315 [↑](#footnote-ref-1)
2. The connection of the thief to the community must be addressed. The thief can no longer steal for a living he must be put to work. However, the community must address his needs as well. The two qualities confidence and truth/honesty when applied to the community create an atmosphere where communal trust can transpire. This cannot happen when you have someone in the community that is a thief. This analogy of the thief and the congregation is very apropos when we see the two ministries of Parnas 1 and 3 united. The first Parnas represents energetic initiative and stamina. The thief lacks energetic initiative and his resolve for stamina is thievery. Thievery requires no stamina at all. The daily labor of construction requires true stamina. The third Pastor is the channel for all the energies of the previous officers. She can deal with characteristics that no other officers can. The first Pastor/Parnas addresses the attribute of laziness associated with the thief. The third pastor brings the thief in connection with the community. When this happens, the “thief” can no longer steal from his “brothers.” He must now work and labor as an integral part of the community. This is how the bondservant is addressed in the Jewish community. He is judged and brought before his kinsman for redemption. He is then taught the economy of the Jewish community. When he has learned firsthand through his kinsman/redeemer to correctly interact with the community, he can re-enter the community. The compassion and nature of the third pastor makes all of this possible. [↑](#footnote-ref-2)
3. The true character of the thief is one who will not share what he has. On one level, we see that the thief takes from someone who has. On another level, the thief will not share. This was the greatest crime of Sodom and Gomorrah. [↑](#footnote-ref-3)
4. This statement shows that there must be structure to society. This perfectly matches that ministry of the 3rd Parnas who would have been involved in distributing necessary resources from the Congregation. If, as Hoehner suggests that the agrarian laborer struggled in times when there was no labor, the community would have been capable of supporting these cases. However, this would require giving by all the Congregation who had something to give. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 624-5

   [↑](#footnote-ref-4)
5. **1** Kings 5:11 [↑](#footnote-ref-5)
6. Bava Batra 14b [↑](#footnote-ref-6)
7. Aggadah Bereshit55 [↑](#footnote-ref-7)
8. *Radak* explains that this psalm bemoans the length of the exile. The main feature of the exile is the nullification of the Jewish sovereignty vested in the monarchy of the House of David. Therefore, the Psalmist here speaks in terms of David and his seed. [↑](#footnote-ref-8)
9. Mitzva = commandment (good deed) [↑](#footnote-ref-9)
10. Bne Israel = Children of Israel [↑](#footnote-ref-10)
11. The verbal tallies between the Torah and the Psalm are: Hand - יד, Strong’s number 03027. Mazzalot are, in effect, the hand of HaShem. [↑](#footnote-ref-11)
12. The word *mazal* is related to *nozel*, flowing water. *Mazal tov* is not a superficial wish, but a powerful prayer: “Beneficence will flow. The *tov*, the pure goodness of your Jewish soul, should flow down and be revealed through your active service of HaShem. [↑](#footnote-ref-12)
13. *Mazal* is badly translated as *luck*, but it is anything but luck. Mazal shares the same root as the word *Nozel* which means “flow”. Spiritual energy flows from the inner world to our world through the medium of the Mazzalot (AKA the zodiac). There is no luck or randomness; everything is directed by HaShem Who is ‘hiding’ behind it all. (When we wish someone a mazal-tov we are definitely not telling them that their success was a fluke. Rather, we are invoking a flow of energy and blessing to them. That their success may be a source of more blessing in their lives.) [↑](#footnote-ref-13)
14. See Rashi on Shabbat 156A [↑](#footnote-ref-14)
15. Judgement [↑](#footnote-ref-15)
16. Flow [↑](#footnote-ref-16)
17. Merriam-Webster [↑](#footnote-ref-17)
18. Shemot (Exodus) 20:1-6 [↑](#footnote-ref-18)
19. “*Letters to a Buddhist Jew*” (pg 49-62) [↑](#footnote-ref-19)
20. An acronym for: Torah, Neviim, and Ketuvim – The Law, The Prophets, and The Writings. [↑](#footnote-ref-20)
21. Anshei Keneset HaGedolah [↑](#footnote-ref-21)
22. Yoma 69b [↑](#footnote-ref-22)
23. In Succah 52a [↑](#footnote-ref-23)
24. Yetzer HaRa = the evil inclination [↑](#footnote-ref-24)
25. In Yoma 69b [↑](#footnote-ref-25)
26. כְּנֶסֶת הַגְּדוֹלָה‎‎ אַנְשֵׁי [↑](#footnote-ref-26)
27. Yoma 69b [↑](#footnote-ref-27)
28. Nehemiah 9:4. This was on the fast-day held by the newly established community in Palestine. [↑](#footnote-ref-28)
29. This also proves that it had a strong hold upon them. (5) A parasang is 8000 cubits. [↑](#footnote-ref-29)
30. Zechariah 5: 8. [↑](#footnote-ref-30)
31. Through the imprisonment of the Tempter sexual lust was dormant throughout creation. [↑](#footnote-ref-31)
32. Lit.. ‘half and half’. That it may arouse only legitimate sexual desire. [↑](#footnote-ref-32)
33. Sanhedrin 102b [↑](#footnote-ref-33)
34. I.e., the lecture on a particular day ended when ‘Three Kings’ of supra XI,1, was reached. [↑](#footnote-ref-34)
35. This was a playful reference to the three kings, who were scholars. [↑](#footnote-ref-35)
36. The blessing for bread, on account of its ending ‘who bringest forth (ha-mozi) bread from the earth.’ [↑](#footnote-ref-36)
37. He was jeering at R. Ashi as not worthy of being called his colleague. [↑](#footnote-ref-37)
38. I.e., a piece of the outer surface must be taken for the purpose, not the inner dough. [↑](#footnote-ref-38)
39. In an evil sense, as the Talmud proceeds to quote. [↑](#footnote-ref-39)
40. Prov. XVII, [↑](#footnote-ref-40)
41. Ps. CIII, 13; so translated here (Rashi). Cf. ibid. XVIII, 2: I will love thee, O Lord, my strength. [↑](#footnote-ref-41)
42. A group of 120 sages, some of the greatest Torah scholars ever, convened during the era of the second Beit HaMikdash. [↑](#footnote-ref-42)
43. The 33rd day of the omer count. [↑](#footnote-ref-43)
44. See TDNT 8.94 II. Tax-Farming in Palestine [↑](#footnote-ref-44)
45. We have translated the Greek word **ἁμαρτωλός** [*hamartolos* as **Am HaAretz** – "the people of Land" i.e. the uneducated Jews. [↑](#footnote-ref-45)
46. 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-46)
47. 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-47)
48. VGNT **βέβαιος** [pg. 107] [↑](#footnote-ref-48)
49. Called to be Hakhamim, Torah Scholars [↑](#footnote-ref-49)
50. 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-50)
51. 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-51)
52. 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-52)
53. 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-53)
54. **Moreh** = Hebrew for School Teacher. [↑](#footnote-ref-54)
55. **σαπρός** – *sapros* clearly means “corrupt,” with regard to speech etc. However, what most scholars overlook is the fact that those addressed are the Gentile converts. Therefore, we see that Hakham Shaul is telling them that they cannot talk as they used to talk. Nor can they speak in any degrading manner as members of the Congregation. [↑](#footnote-ref-55)
56. The teachings of the Moreh united with the 1st Parnas train the Gentile in how to speak within the Congregation. The Gentile proselyte needs to learn from the Moreh and the Parnas the appropriate manner of speech. He cannot talk or use the vocabulary of the past. Likewise, when the proselyte learns the language of the Torah/Mesorah his perspective changes so that he is a member that edifies the Congregation. Furthermore, the Gentile converts cannot offer any degrading communication towards the Jewish people since he has joined himself to the Community of G-d’s elect. [↑](#footnote-ref-56)
57. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-57)
58. Masoret = Hebrew for Enforcer of the Mesorah (traditions), nd functions as the President of the Congregation, Chief Pastor of the congregation and also as Catechist (i.e. teacher of converts together with the Moreh (School Teacher). [↑](#footnote-ref-58)
59. Monotheistic vocabulary will not allow us to translate πνεῦμα τὸ ἅγιον in the traditional sense as “Holy Spirit” referring to the “Spirit” as if it were a member of polytheistic trinitarianism. The context here clearly demands that translation as the Nefesh Yehudi, the (Jewish) Soul/spirit from the heavens. Therefore, the passage as a whole speaks of the conversion process whereby the Gentile Convert is “sealed.” The general covenantal seal for Gentile men as converts is circumcision. Therefore, the “seal” proving that one is in possession of the Nefesh Yehudi is circumcision. Thielman notes the similarity of vocabulary with Yesha’yahu (Isaiah) 63:9-10. Because the vocabulary is only partially synonymous, we can determine that the “Holy Spirit” of those passages is the “Divine Agent” and not an aspect of “Deity.” The Yesha’yahu passages show that the “Holy Spirit” is the Divine “messenger” who was to go before the B’ne Yisrael (Shemot 23:23). Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-59)
60. Some sources suggest that the 2nd Pastor is equated with the idea of “surrender.” This passage clearly denotes this special quality. The Gentile New/Convert and those who would “build up” the Congregation must learn to surrender to the loving-kindness of G-d. [↑](#footnote-ref-60)
61. This is an internal issue. Therefore, Hakham Shaul is showing that internal issues when externalized are a serious danger to the congregation. [↑](#footnote-ref-61)
62. See **ὀργή** – *orge* above [↑](#footnote-ref-62)
63. The 2nd Parnas and the Chazan join in controlling evil speech, temper tantrums and conflict in the congregation. When these two forces are joined, evil does not stand a chance. Their combined effort is Justice mixed with Justice. The 2nd Parnas is a symbol of surrender as we noted above. However, in the present case the surrender is not on the part of the Congregational Officers. The 2nd Parnas and the Chazan joined together bring all injustice under appropriate control. However, outbursts of anger as applied here are not simple abusive tantrums. The 2nd Parnas and Chazan are dealing with legalism here. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. That the two officers 2nd Parnas and the Chazan are in office here dealing with this problem shows the absolute mastery of their gift and office. The two officers demand a change in conduct. [↑](#footnote-ref-63)
64. The element of growth and transformation now laid out for the converts by the 2nd Parnas with the Chazan who persuade the convert to accept loving-kindness as a lifestyle. [↑](#footnote-ref-64)
65. **οὖν** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself. [↑](#footnote-ref-65)
66. Acceptance of the Nefesh Yehudi (Jewish Soul) brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children. [↑](#footnote-ref-66)
67. Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) 73 for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; 169 for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657 [↑](#footnote-ref-67)
68. This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi. [↑](#footnote-ref-68)
69. This is Hakham Shaul’s third use of **περιπατέω** – *peripateo,* meaning, “walk about.” Each instance **περιπατέω** – *peripateo,* “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo,* show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.” [↑](#footnote-ref-69)
70. The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a ***קֻרְבָּן***– *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364 [↑](#footnote-ref-70)
71. The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichowach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹחַ** **רֵיחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365 [↑](#footnote-ref-71)
72. The sweet smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur. [↑](#footnote-ref-72)
73. Not found in all manuscripts. [↑](#footnote-ref-73)
74. Because our textual base is Remes, we realize that Hakham Shaul is not speaking in “literal” terms. This means that the insinuation is maintaining spiritual fidelity, “faithful obedience” to G-d. [↑](#footnote-ref-74)
75. While the Greek word **ἀκαθαρσία** – *akatharsia,* “uncleanness” does have the connotations of sexual impropriety, as noted above the fidelity is spiritual rather than physical. [↑](#footnote-ref-75)
76. Cf. Eph. 1:1 above. The conduct of the “**Tsadiqim**” should be a model of faithful obedience. The idea of the sexual impropriety is that of turning from G-d to self-serving conduct and behavior. [↑](#footnote-ref-76)
77. **Αἰσχρότης** – *aischrotes* ccorresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-77)
78. Lashon HaRa – the evil tongue. The noise of vulgarity chokes the Spirit/Divine Presence. Because these two Parnasim are connected to the Darshan (Prophecy) they relate to holy speech. [↑](#footnote-ref-78)
79. Let it be here noted that this phrase, **εὐχαριστία** – *eucharistia* has nothing to do with the Catholic/Christian notion of eucharist. The true meaning is found in the Talmud and Oral Torah as can be noted here… “It is forbidden man to enjoy anything of this world without benediction,” **b. Ber., 35a**. “At good news one says: Blessed be He who is good and who does good. But at bad news one says: Blessed be the judge of truth … Man has a duty to pronounce a blessing on the bad as he pronounces a blessing on the good,” **b. Ber.,** 54a. Thanks are forever: “In the future all sacrifices will cease, but the offering of thanks will not cease to all eternity. Similarly all confessions will cease, but the confession of thanks will not cease to all eternity,” *Pesikta* (*de Rab. Kahana*), collection of homilies 9 (79a). When one senses G-d, whether in Torah study, nature or by any other means, he should say the appropriate blessing. Through this blessing we have made a connection with the Divine. [↑](#footnote-ref-79)
80. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

    The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-80)
81. We see the office and ministry of the 2nd Parnas as restrictive. The restriction is against the philosophical vanity of Replacement Theology (philosophy). This is accomplished by true scholarship. Therefore, we see Hakham Shaul’s allusion to **Lag B’ Omer** the holiday of the Torah Scholar. This officer is often willing to be self-sacrificing as noted above. He sacrifices for the sake of unity and edification. In this venue, he becomes a key builder in the congregation. He will not “sacrifice” for vanities sake. He concedes only for the “cause.” However, this persona is the real watchdog of the congregation. He draws his strength from the Chazzan and compassion from the 1st Parnas/Pastor. This Pastor is highly creative with the ability to build and strengthen the congregation, by motivating it with (Prophetic) vision he receives from the Darshan. Were it not for his apprehension of the prophetic vision of the Maggid/Darshan the congregation could be like a dog chasing its tail. It is evident that Hakham Shaul is perfectly aware of the characteristics of this Officer. This can be seen in his warning against the Yetser HaRa/Lashon HaRa. [↑](#footnote-ref-81)
82. While there is some debate as to whom “any man” is, we understand this to be the dividing sect of Gentile Philosophers or philosophies. These “philosophies” were designed to replace the truth of the Torah. These “vain philosophies” were the replacement to the Oral Torah. Therefore, blaspheme against the Oral Torah/Mesorah is initiated in the form of a replacement “Oral” presentation of vain philosophy. We note that the “vain philosophy” is considered “empty words.” This is because of the Hebrew idea of “Tob” (good) and “Ra” (bad). “Tob” true meaning is that which is beneficial and “Ra” meaning that which is “empty” or “vain.” The Torah Oral/Written is a means of accessing the consciousness of G-d. When these “vain philosophies” are propagated they nullify that connection and awareness. [↑](#footnote-ref-82)
83. As noted above the ministry of the 2nd Parnas leans towards the left column. Therefore, we should expect a stern character leaning towards justice and judgment. This is easily seen in the comment “**wrath of God comes upon the children of disobedience.**” This officer is a part of the balancing of the congregation. This officer teaches the congregation not to succumb to the trappings of human philosophy. True strength and reassurance comes from within the G-dly community. Therefore, we see that this officer, as an echo of Hokhmah is an integral part of the assembly. While this officer should be the echo of Binah, he is captivated with the essence of Hokhmah. [↑](#footnote-ref-83)
84. Only abstinence from the morass of confusion can one be free. One needs an established halakhic norm to truly be free. The trappings of vanity are bondage and detraction from genuine freedom. The 2nd Parnas is the true gate to freedom. [↑](#footnote-ref-84)