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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 19, 5781 - April 30 / May 1, 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:

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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 30, 2021:**

**Counting of the Omer Day 34**

**Evening Counting of the Omer Day 34**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Iyar 19, 5781**

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

Then read the following:

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| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 34 | Parnas 2/Parnas 3 | Iyar 19 | 5:8-10 | Sincerity united with Truth |

Ephesians 5:8-10 For in the past you were darkness,[[1]](#footnote-2) but now you are light[[2]](#footnote-3) in the Lord; walk[[3]](#footnote-4) as children of light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing[[4]](#footnote-5) only what is pleasing to the Lord.[[5]](#footnote-6)

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



**Shabbat: “Im B’Chuqotai” - “If in My Statutes”**

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|  | **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 |
| N.C.: II Pet 1:12-15; Lk 15:11-32; | Reader 7 – Vayiqra 26:37-46 | Reader 2 – Vayiqra 27:4-6 |
|  | Maftir: Vayiqra 26:37-46 | Reader 3 – Vayiqra 27:7-9 |

**Contents of the Torah Seder**

1. Blessings in the Wake of Disobedience – Leviticus 26:3-13
2. The Wages of Disobedience – Leviticus 26:14-39

a. Sickness and Defeat – Leviticus 26:16-18

b. Famine and Wild Beasts – Leviticus 26:19-22

c. The Horrors of Siege – Leviticus 26:23-26

d. National Destruction and Exile – Leviticus 26:27-39

1. Repentance Will Bring Restoration – Leviticus 26:40-46

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 26:3-46**

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| --- | --- |
| **Rashi** | **Targum** |
| 3. **If you follow My statutes** and observe My commandments and perform them, | 3. **If you will go forward in the statutes of My Law**, and keep the orders of My judgments, and perform them, |
| 4. I will give your rains in their time, the Land will yield its produce, and the tree of the field will give forth its fruit. | 4. then will I give you the rains for your lands in your seasons, the early and the late, and the land will yield the fruits of increase, and the tree on the face of the field will be prosperous in its fruit. |
| 5. Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your food to satiety, and you will live in security in your land. | 5. And with you the threshing will reach to the vintage, and the vintage unto the springing of the seed, and you will eat your bread and be satisfied, and dwell securely in your land. |
| 6. And I will grant peace in the Land, and you will lie down with no one to frighten [you]; I will remove wild beasts from the Land, and no army will pass through your land; | 6. And I will give peace in the land of Israel, that you may repose, and there be none to disturb; and I will make the power of the wild beast to cease from the land of Israel, and the unsheather of the sword will not pass through your land. |
| 7. You will pursue your enemies, and they will fall by the sword before you; | 7. And you will chase your adversaries, and they will fall before you broken with the sword. |
| 8. Five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall by the sword before you. | 8. And five of you will chase a hundred, and a hundred of you put a myriad to flight, and your adversaries will fall before you, broken with the sword. |
| 9. I will turn towards you, and I will make you fruitful and increase you, and I will set up My covenant with you. | 9. For I will turn from the wages of the Gentiles, to fulfil to you the recompense of your good works, and I will strengthen you, and multiply you, and establish My covenant with you. |
| 10. You will eat very old [produce], and you will clear out the old from before the new. | 10. And you will eat the old that is old without having the corn-worm, and the old from before the new produce will you turn out of your barns. |
| 11. And I will place My dwelling in your midst, and My Spirit will not reject you; | 11. And I will set the Shekinah of My Glory among you, and my Word will not abhor you, |
| 12. I will walk among you and be your God, and you will be My people. | 12. but the Glory of My Shekinah will dwell among you, and My Word will be to you for a redeeming God, and you will be unto My Name for a holy people. |
| 13. I am the Lord, your God, Who took you out of the land of Egypt from being slaves to them; and I broke the pegs of your yoke and led you upright. | 13. I am the LORD your God, Who brought you out redeemed from the land of Mizraim, that you should not be bondmen to them, and broke the yoke of their bondage from off you, and brought you out from among them, the children of liberty, and led you forth with an erect stature. |
| 14. **But if you do not listen to Me and do not perform all these commandments,** | 14. **But if you will be unwilling to hear the instructions of the doctrine of My Law, and to perform all these precepts with your free choice;** |
| 15. and if you despise My statutes and reject My ordinances, not performing any of My commandments, thereby breaking My covenant, | 15. and if you despise My statutes, and hate in your soul the orders of My judgments, to do not all My precepts, but your purpose be to abolish My covenant; |
| 16. then I too, will do the same to you; I will order upon you shock, consumption, fever, and diseases that cause hopeless longing and depression. You will sow your seed in vain, and your enemies will eat it. | 16. this also will I do to you: I will draw out against you the smiting pestilence, the flame and the fever, to consume your eyes, and to exhaust life; and you will sow your seed in vain, for it will not spring up, and that which grows of itself will your enemies devour. |
| 17. I will set My attention against you, and you will be smitten before your enemies. Your enemies will rule over you; you will flee, but no one will be pursuing you. | 17. And I will appoint a reverse to your affairs, and you will be broken before your foes, and they who hate you will rule over you; and you will flee when no one pursues you. |
| 18. And if, during these, you will not listen to Me, I will add another seven punishments for your sins: | 18. And if after these chastisements **you be not willing to obey the doctrines of My Law**, I will add to punish you with seven plagues, for the seven transgressions with which you have sinned before Me. |
| 19. I will break the pride of your strength and make your skies like iron and your land like copper. | 19. And I will break down the glory of the strength of your sanctuary and will make the heavens above you obdurate as iron, to yield no moisture, nor send you dew or rain, and the ground beneath you to be like brass to put forth (only) to destroy its fruit. |
| 20. Your strength will be expended in vain; your land will not yield its produce, neither will the tree of the earth give forth its fruit. | 20. And your strength will be consumed in vain, for your land will not yield what you bestow upon it, and the tree upon the face of the field will drop its fruit. |
| 21. And if you treat Me as happenstance, and you do not wish to listen to Me, I will add seven punishments corresponding to your sins: | 21. And if you still walk perversely with Me, **and will not hearken to the doctrine of My Law**, I will add to bring upon you (yet) seven plagues, for the seven transgressions with which ye have sinned before Me; |
| 22. I will incite the wild beasts of the field against you, and they will bereave you, utterly destroy your livestock and diminish you, and your roads will become desolate. | 22. and I will send against you the strength of the wild beast, to make you childless, and to destroy your cattle without, and to diminish you within, and your highways will be desolate. |
| 23. And if, through these, you will still not be chastised [to return] to Me, and if you [continue to] treat Me happenstance, | 23. And if by these chastisements you will not be corrected before Me, but will walk before Me perversely, |
| 24. Then I too, will treat you as happenstance. I will again add seven punishments for your sins: | 24. I will Myself also remember you adversely in the world, and will destroy you, even I, with seven plagues, for seven transgressions with which you have sinned before Me. |
| 25. I will bring upon you an army that avenges the avenging of a covenant, and you will gather into your cities. I will incite the plague in your midst, and you will be delivered into the enemy's hands, | 25. And I will bring against you a people unsheathing the sword to take vengeance upon you, for that you will have abolished My covenant; and when you are gathered together from the wilderness into your cities, I will send the pestilence among you, or deliver you to die by the hand of your adversaries. |
| 26. **when I break for you the staff of bread, and ten women will bake your bread in one oven, and they will bring back your bread by weight, and you will eat, yet not be satisfied.** | 26. **And when I will have broken for you the staff of all the subsistence of food, then ten women may bake your bread in one oven on account of its scarcity, and measure and divide it to you diminished in weight, and you will eat and not be satisfied.** |
| 27. And if, despite this, you still do not listen to Me, still treating Me as happenstance, | 27. **But if by no one correction you will hearken to the instruction of My Law**, but will walk perversely before Me, |
| 28. I will treat you with a fury of happenstance, adding again seven [chastisements] for your sins: | 28. I will also remember you adversely in the world, and will chastise you, even I, with seven plagues, for the seven transgressions with which you have sinned before Me. |
| 29. You will eat the flesh of your sons, and the flesh of your daughters you will eat. | 29. And you will eat the flesh of your sons, and the flesh of your daughters. Mosheh the prophet has said, how heavy will have been the guilt, and how bitter those sins, that caused our fathers to eat the flesh of their sons, and the flesh of their daughters, because they kept not the commandments of the Law!  JERUSALEM: How evil that guilt, and bow bitter those sins, which caused our fathers in Jerusalem to eat the flesh of their sons and their daughters! |
| 30. I will demolish your edifices and cut down your sun idols; I will make your corpses [fall] upon the corpses of your idols, and My Spirit will reject you. | 30. And I will destroy your high places, and overthrow your diviners and your enchanters, and your carcases will I cast away with the carcases of your idols, and My Word will abhor you. |
| 31. I will lay your cities waste and make your holy places desolate, and I will not partake of your pleasant fragrances. | 31. And I will make your cities desert places and desolate your sanctuary; nor will I receive with acceptance the odour of your oblations. |
| 32. I will make the Land desolate, so that it will become desolate [also] of your enemies who live in it. | 32. And I, even I, will lay your country waste, that the spirit of quietness may not be upon it; so that your enemies who will dwell in it will be confounded. |
| 33. And I will scatter you among the nations, and I will unsheathe the sword after you. Your land will be desolate, and your cities will be laid waste. | 33. And you will I disperse among the nations; for I will stir up against you a people who draw the sword, and your country will be devastated, and your cities be solitary. |
| 34. Then, the land will be appeased regarding its sabbaticals. During all the days that it remains desolate while you are in the land of your enemies, the Land will rest and thus appease its sabbaticals. | 34. Behold, then will the land enjoy the years of its Sabbaths all the days that it is forsaken of you, and you are wanderers in the land of your enemies. |
| 35. It will rest during all the days that it remains desolate, whatever it had not rested on your sabbaticals, when you lived upon it. | 35. All the days that it is forsaken by you it will rest, because it was not at rest in the years of the times for repose when you were dwellers upon it. |
| 36. And those of you who survive I will bring fear in their hearts in the lands of their enemies, and the sound of a rustling leaf will pursue them; they will flee as one flees the sword, and they will fall, but there will be no pursuer. | 36. And unto those of you who remain will I bring brokenness of their hearts in the land of their enemies; and the sound of a leaf falling from the tree will put them to flight; and they will flee as those who flee from the sword, and fall, while no man pursues. |
| 37. Each man will stumble over his brother, [fleeing] as if from the sword, but without a pursuer. You will not be able to stand up against your enemies. | 37. And they will thrust each man his brother, as before them who draw the sword, though none pursue; and you will have no power of resistance to stand before your adversaries. |
| 38. You will become lost among the nations, and the land of your enemies will consume you. | 38. And you will perish among the Gentiles, and be consumed with pestilence in the land of your enemies, |
| 39. And because of their iniquity, those of you who survive will rot away in the lands of your enemies; moreover, they will rot away because the iniquities of their fathers are still within them. | 39. And those who remain of you will fail (melt away) for their sins in the land of your enemies, and also for the evil sin of your fathers which they held fast in their hands: like them will they melt away. |
| 40. They will then confess their iniquity and the iniquity of their fathers their betrayal that they dealt Me, and that they also treated Me as happenstance. | 40. But (when) in the hour of their need they will confess their sins, and the sins of their fathers, with their falseness with which they have acted falsely against My Word; and that they have acted frowardly also with Me, |
| 41. Then I too, will treat them as happenstance and bring them [back while] in the land of their enemies. If then, their clogged heart becomes humbled, then, [their sufferings] will gain appeasement for their iniquity, | 41. so that I have remembered them adversely in the world, and brought them into captivity in the land of their enemies; behold, then will their proud heart have been broken, and they will make confession of their sins, |
| 42. and I will remember My covenant [with] Jacob, and also My covenant [with] Isaac, and also My covenant [with] Abraham I will remember. And I will remember the Land, | 42. and I will remember in mercy the covenant which I confirmed with Ya’aqob at Bethel, and the covenant which I covenanted with Yitschaq at Mount Moriah, and the covenant which I covenanted with Abraham, between the divided portions, I will remember, and the land of Israel will I remember in mercy. |
| 43. [For] the Land will be bereft of them, appeasing its sabbaticals when it had been desolate of them, and they will gain appeasement for their iniquity. This was all in retribution for their having despised My ordinances and in retribution for their having rejected My statutes. | 43. But the land will (first) be relinquished and forsaken you; and enjoy the repose of her remissions all the days that it will be deserted by you. And they will receive retribution for their sins: curses instead of blessings will come upon them, measure for measure: because they shunned the orders of judgments, and their souls revolted from the covenant of My Law. |
| 44. But despite all this, while they are in the land of their enemies, I will not despise them nor will I reject them to annihilate them, thereby breaking My covenant that is with them, for I am the Lord their God. | 44. Yet for all this I will have mercy upon them by My Word, when they are captives in the land of their enemies, I will not spurn them away in the kingdom of Babel; nor will My Word abhor them. in the kingdom of Madai, to destroy them in the kingdom of Javan, or to abolish My covenant with them in the kingdom of Edom; **for I am the LORD in the days of Gog.**  JERUSALEM: And I will remember in mercy the covenant which I established with Ya’aqob at Bethel; and the covenant which I confirmed with Yitshaq at Mount Moriah, and the covenant I confirmed with Abraham between the divided parts. I will remember in mercy; and the land of Israel will I remember in mercy. Yet the land will be forsaken by you and will enjoy the repose of her remission (times) all the days that she is deserted of you. And they will be broken for their sins; with measure for measure, and orders for orders, because they spurned the order of My judgments. Yet for this, when dwellers in the land of their enemies, I will not spurn them away in the kingdom of Babel, nor abhor them in the kingdom of Madai, nor destroy them in the kingdom of Javan, (Greece) to abolish My covenant with them in the kingdom of Edom; **for He (will be) the LORD your God in the days of Gog.** |
| 45. I will remember for them the covenant [made with] the ancestors, whom I took out from the land of Egypt before the eyes of the nations, to be a God to them. I am the Lord. | 45. And I will remember with them the covenant which I confirmed before Me with their fathers in the time that I brought them out redeemed from the land of Mizraim; when all the nations beheld all the mighty acts which I wrought for them, that I might be their God; I, the LORD. |
| 46. These are the statutes, the ordinances, and the laws that the Lord gave between Himself and the children of Israel on Mount Sinai, by the hand of Moses. | 46. These are the statutes and the orders of the judgments and decrees of the Law, which the LORD appointed between His Word and the sons of Israel, in the mountain of Sinai, by the hand of Mosheh. |

**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. 289-316

**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) 26:3-46**

**3** **If you follow My statutes** I might think that this refers to the fulfillment of the commandments. However, when Scripture says, “and observe My commandments,” the fulfillment of the commandments is [already] stated. **So what is the meaning of "If you follow My statutes"? It means that you must toil in the study of Torah [for the word for “follow” here, תֵּלֵכוּ, literally means “walk,” which is a strenuous activity** (*Gur Aryeh*)].-[*Torath Kohanim* 26:2]

**and observe My commandments** You shall toil in the study of Torah in order to observe and fulfill [the commandments (*Torath Kohanim* 26:2). This is similar to, “[Hear, O Israel, the statutes and ordinances...] and learn them, and keep in mind to do them” (Deut. 5:1) **[i.e., learn the Torah in order to keep them in your heart and perform them].-[*Sifthei Chachamim*]**

**4** **[I will give your rains] in their time** at a time when people do not usually go out, for example, on Sabbath Eve.-[*Ta’anith* 23a]

**the tree of the field** This refers to trees [planted in the field, as opposed to the orchard,] **that do not bear fruit, but are destined to bear fruit in the future.-[*Torath Kohanim* 26:5]**

**5** **Your threshing will last until the vintage [and the vintage will last until the sowing]** For the threshing will be so plentiful that you will be occupied with it until the vintage, and you will occupied with the vintage until the sowing season.-[*Torath Kohanim* 26:6]

**you will eat your food to satiety** One will eat only a little [food], but it will become blessed in one’s innards.-[*Torath Kohanim* 26:6]

**6** **And I will grant peace** You might say, “Here is food, and here is drink, but if there is no peace, there is nothing!” Scripture, therefore, states, after all this [blessing], “I will grant peace in the Land.” From here, [we learn] that peace is equal to everything else. And so, [this is illustrated in our morning prayers,] when we say: “[Blessed are You, O Lord...] Who... makes peace and creates everything” [a paraphrase of the verse] (Isaiah 45:7). -[see *Ber.* 11b; *Torath Kohanim* 26:7]

**and no army will pass through your land** It is unnecessary to state that they will not come to wage war, but [they will not come] even to pass through your land from one country to another.-[*Torath Kohanim* 26:9]

**7** **[And they will fall] by the sword before you** each man [falling] by the sword of his fellow.- [*Torath Kohanim* 26:9]

**8** **of you will pursue** [It will require only five] of your weakest [to pursue a hundred enemies], and not of your strongest [i.e., מִכֶּם means “the weakest (מָךְ) of you.”]-[*Sifthei Chachamim* ; *Torath Kohanim* 26:10]

**Five... will pursue a hundred, and a hundred of you will pursue ten thousand** But is this calculation correct? [Since five will pursue a hundred, this means that each Jew will pursue twenty enemies;] therefore, should Scripture not have written here: "and a hundred of you will pursue two thousand"? **But, [the Torah teaches us that] there is no comparison between a few who fulfill the Torah and many who fulfill the Torah [and thus, here, the larger the group of pursuers, the higher proportionately is the number pursued]**.-[*Torath Kohanim* 26:10]

**and your enemies will fall [by the sword before you]** [This promise, already stated in verse 7, is repeated here to teach us (*Torath Kohanim* 26:10)] that the enemy will fall before you, not in the usual manner [i.e., that many of them will fall by the hand of only a few.-[*Rash MiShantz* ad loc.]

**9** **I will turn towards you** -"I will turn away (אֶפְנֶה) from all My affairs to pay your reward." To what may this be compared? To a king who hired some workers [only one of whom worked for him for a long time, while all the others did not. When they presented themselves to receive payment, the king quickly paid the others a small amount, while to the one who had worked long, he said, “They worked merely a little for me, but with you, I must now turn my attention to calculate the substantial amount that I owe you.” Likewise, God will quickly pay the nations the small amount He owes them for their little good deeds, and then He will turn His attention, as it were, to the Jewish people, to calculate their great reward,] as is taught in *Torath Kohanim* 26:11.]

**and I will make you fruitful** [Unlike the usual expression of פִּרְיָה וְרִבְיָה in Scripture, here, the two parts of this expression are separated by the word אֶתְכֶם (*Sifthei Chachamim* quoting *Maharai*). **The first part, וְהִפְרֵיתִי אֶתְכֶם, refers to the blessing of] being fruitful and multiplying**.-[*Torath Kohanim* 26:12] **[while the second part,] וְהִרְבֵּיתִי אֶתְכֶם [refers to the blessing of having] dignity of stature [(הִתְרַבְרְבוּת) i.e., being able to hold one’s head up high due to dignity]**.-[*Mizrachi* ; *Torath Kohanim* 26:12]

**and I will set up My covenant with you** a new covenant, not like the first covenant, which you broke, but a new covenant, which will not be broken, as it is said, “I will form a new covenant with the House of Israel and with the House of Judah—not like the covenant [that I formed with their forefathers... that they broke]” (Jer. 31:30-31). -[*Torath Kohanim* 26:12]

**10** **You will eat very old [produce]** [But what blessing is it to eat old food? The Torah, means, however, that] the produce will remain well preserved, growing mellow with age, so that very old produce from three years ago will be better to eat than that of last year.-[*B.B.* 91b]

**and you will clear out the old from before the new** The threshing floors will be full of new [grain, which would decay if left there, and, therefore, must be stored]. The storehouses, however, will be filled with the [abundant] old produce. Therefore, you will have to remove what is in the storehouses and take it elsewhere [in your house], in order to put the new produce into them. -[*Sifthei Chachamim* and see preceding *Rashi* ; *B.B.* 91b]

**11** **And I will place My dwelling** This is the Holy Temple.-[see *Er.* 2a and *Rashi* there; *Torath Kohanim* 26:14]

**and My Spirit will not reject you** My Spirit will not be disgusted with you. Every [expression of] גְּעִילָה is an expression of the purging of something that had been absorbed by something else, as in the verse, “For there, the shield of the mighty was rejected (נִגְעֲל),” (II Sam. 1: 21), it did not accept that anointment, that [warriors] used to anoint their leather shields with cooked fat, in order to have attacking arrows or spears glide off it, rather than pierce the leather.

**12** **I will walk among you** **[God promises a blessing of special spiritual quality, involving intimate knowledge of Him (*Zeidah Laderech*):] “I will stroll with you in the Garden of Eden, as if I were one of you, and you will not be terrified of Me.”** Now, one might think that you will not fear Me [under such “familiar” circumstances]. Scripture, therefore, says here, “and be your God.”- [*Torath Kohanim* 26:15]

**13** **I am the Lord, your God, [Who took you out of the land of Egypt]** **It is worthwhile for you to believe Me that I can do all these things, for indeed “I took you out of the land of Egypt” and performed great miracles for you.-[*Torath Kohanim* 26:16]**

**the pegs** [A plowing yoke consists of a bar that is placed over the animal’s neck and reins that are placed under its neck and threaded through two holes at each end of the bar. This term מוֹט refers to] a type of peg, which is inserted into the two [holes at the] ends of the yoke. [These pegs therefore jam the reins tightly through the holes,] preventing the reins from coming off the ox’s head and [preventing the] undoing of the knot. [The term is] as [it appears] in the verse, “Make yourself reins and yoke-pegs (מֹטוֹת) ” (Jer. 27:2); *cheville* in French.

**upright** Erect in stature [due to relief from bondage].-[*Torath Kohanim* 26: 17]

**14** **But if you do not listen to Me** **to toil in [the study of] Torah in order to know the exposition of the Sages [corresponding to verse 3].** I might think that this refers to fulfilling the commandments. When Scripture says, “and you do not perform all these commandments,” the fulfillment of commandments is [already] stated. So what is the meaning of "if you do not listen to Me"? **To toil in [the study of] Torah.** And what is the meaning of "to Me"? This is speaking only about someone who knows his Master, and yet willfully rebels against Him (*Sanh.* 109a). Likewise, regarding Nimrod [whom Scripture calls], **“a powerful hunter *before the Lord* ” (Gen. 10: 9), [it means that] he recognized God but intentionally rebelled against Him**; likewise, regarding the people of Sodom, [referred to as], “very evil and sinful *against the Lord* ” (Gen. 13:13)—[it means that] they recognized their Master but intentionally rebelled against Him.-[*Torath Kohanim* 26:18]

**and do not perform** **If you do not learn [the Torah], you will not perform.** Scripture hereby enumerates two transgressions [namely, (a) not learning the Torah and therefore (b) not fulfilling its commandments properly].-[*Torath Kohanim* 26:18]

**15** **and if you despise My statutes** **[This refers to one who] despises others who perform [the commandments];**-[*Torath Kohanim* 26:18]

**and reject My ordinances** **[refers to one who] hates the Sages** -[*Torath Kohanim* 26:18]

**not performing** **[refers to someone who] prevents others from fulfilling [the commandments];-[***Torath Kohanim* 26:18]

**any of my commandments** **[refers to one who] denies that I [God,] commanded them.** This is why the verse says “any of *My* commandments” and “not any of *the* commandments.”-[*Torath Kohanim* 26:18]

**thereby breaking My covenant** **[This refers to one who] denies the main tenet [of Judaism, namely, that God is the Omnipotent Creator of all existence** (*Torath Kohanim* 26:18).] Hence, [this verse has enumerated] seven sins, the first leading to the second, and so on, until the seventh, [and the process of degeneration is] as follows: **[First, a person] does not learn [the Torah]; then, he [subsequently] does not fulfill [the commandments]; he then despises others who do [fulfill them]; then, he hates the Sages, prevents others from fulfilling [the commandments], denies the [authenticity of the] commandments and [finally] denies the very omnipotence of God.**

**16** **I will order** I will order upon you.

**consumption** This is a disease that consumes the flesh; *anpoles* in Old French, blisters. [The afflicted] appears like one who has had swellings and whose swellings have abated, thereby causing a sad appearance to his face [due to the stretched skin sagging after the swellings have abated].

**fever** Heb. קַדַּחַת, an illness that makes the body feverish, heating it up and making it burn, like, “For a fire blazed (קָדְחָה) in My wrath” (Deut. 32:22).

**that cause hopeless longing and depression** Heb. מְכַלּות עֵינַיִם וּמְדִיבֹת נֶפֶשׁ. The eyes (עֵינַיִם) look with anticipation, longing (כָּלוֹת) to see that the illness will abate, and he will recover, but, he eventually does not recover, and depression (מְדִיבֹת נֶפֶשׁ) falls upon his family members when he dies. Any desire that is not realized or some prolonged yearning [for something], is termed כִּלְיוּן עֵינַיִם.

**You will sow [your seed] in vain [and your enemies will eat it]** You will sow, but it will not grow, and if it does grow—"your enemies will eat it."

**17** **I will set my attention** [The word here פָנַי, means] My leisure. [Thus, God is saying here:] “I will turn (פּוֹנֶה) away from all My affairs, to harm you.”

**Your enemies will rule over you** Heb. וְרָדוּ. [This expression is to be understood] literally, namely, [that they] will rule over you. Now, the Aggadic explanation of this passage (beginning from verse 16), as taught in *Torath Kohanim* (26: 19-24), is as follows: [16]

**Then I too, will do the same**-Heb., אַף אֲנִי אֶעֱשֶׂה זֹּאת. I will speak only out of wrath (אַף). Likewise, וְהָלַכְתִּי אַף אֲנִי עִמָּכֶם בְּקֶרִי (verse 24 below);

**I will order upon you** Heb., וְהִפְקַדְתִּי עֲלֵיכֶם. The plagues will address (פּוֹקְדוֹת) you one immediately after the other; i.e., the first plague will not have even finished, when I will bring the next one upon you, right next to it.

**shock** Heb., בֶּהָלָה. **This is a plague that shocks (מַבְהֶלֶת) people. And what is this? A plague [whose cure is anxiously] awaited, [and when the afflicted dies suddenly, people are (נִבְהָלִים)shocked];**

**Consumption...** — Heb. אֶת הַשַּׁחֶפֶת וְאֶת הַקַדַּחַת מְכַלּות עֵינַיִם וּמְדִיבֹת נֶפֶשׁ. Sometimes, a person is sick and lies in bed, but his flesh is well preserved on him—therefore, Scripture states, שַׁחֶפֶת, **[a disease that] consumes the flesh.** Or occasionally, a person may be worn away [from disease], but is comfortable in that he has no burning fever. Therefore, Scripture states, וְאֶת הַקַדַּחַת, which teaches us that [the afflicted] will be burning with fever. Or sometimes, a person may be burning with fever, but he himself believes that he will survive. Therefore, Scripture states, “[and diseases] that cause hopeless longing” [explained above in *Rashi* to mean that he will not recover]. Or, although he himself does not believe that he will survive, nevertheless, others may believe that he will. Therefore, Scripture states, מְדִיבוֹת נֶפֶשׁ [explained above in *Rashi* to mean that the family members of the afflicted will be depressed due to his death];

**You will sow your seed in vain** You will sow your seed, but it will not grow. If this is the case, though, what would your enemies come and eat, that the verse should then state, "and your enemies will eat it"? What circumstance are we speaking about here? **You will sow your seed one particular year, and it will not grow [then]; in the following year, however, it will grow, but then, your enemies will come and find the produce for the time of the siege. Thus, those inside [the besieged cities] will be dying of starvation, because they had not gathered in produce from the previous year.** Another explanation of “You will sow your seed in vain” is that Scripture here is alluding to sons and daughters, namely, **that you will invest hard work in your children, rearing them, but [the punishment of your] sin will come and consume them**, as the verse says, “Those whom I have reared and brought up—my enemy has consumed” (Lam. 2:22). [17]

**I will set My attention against you** Just as it is said regarding the good, “I will turn towards you” (verse 9), so it is said regarding the bad, “I will set My attention [against you.” Our Sages] drew a parable to a king, who said to his servants [when they had not obeyed him]: “I am now turning my attention away from all my affairs, and I am occupying myself with you, to do [you] harm!”

**and you will be smitten before your enemies** Heb. וְנִגַּפְתֶּם, [lit., **“and you will fall by the plague before your enemies,”] that the deathly plague will kill you inside [the besieged cities] while your enemies surround you from the outside [and rejoice that you are dying off within, from the plague]**;-[*Sifthei Chachamim*]

**Your enemies will rule over you** Heb. וְרָדוּ בָכֶם. I will make your enemies stem from within your very own people. For at the time that the nations stand up against Israel, they seek out only what is visible, as it is said, “And it happened, when Israel sowed, that Midian, Amalek, and the children of the East came up... and they camped against them and destroyed the Land’s produce” (Jud. 6:3-4). However, **when I will set up [enemies] against you from within your very own camp, they will seek out your hidden treasures [within].** Thus, says the verse, “who ate the flesh of My people and flayed their skin from upon them [and opened their bones and broke them” (Micah 3:3)—the metaphor of breaking the bone to get to the marrow within, alluding to the enemy seeking out the hidden treasure within (*Yosef Hallel*)].

**you will flee** out of fright,

**but no one will be pursuing you** for lack of strength [left to pursue you.] -[*Torath Kohanim* 26:24] [This is the end of the Aggadic explanation given by *Torath Kohanim*. Now *Rashi* resumes his commentary, although sometimes quoting *Torath Kohanim.*]

**18** **And if, during these** Heb. וְאִם־עַד־אֵלֶּה, [equivalent to:] וְאִם־בְּעוֹד־אֵלֶּה, lit., “and if, while (עוֹד) these [are transpiring], you [still] will not listen to Me.”

**I will add** more sufferings of a different [nature].

**another seven... for your sins** Seven retributions for your seven sins that have been enumerated earlier [not sevenfold for your sins].-[see *Rashi* verse 15 above; *Torath Kohanim* 26:26]

**19** **I will break the pride of your strength** This is the Temple, and so Scripture says, **“Behold I am profaning My Sanctuary, the pride of your strength”** (Ezek. 24:21). -[*Torath Kohanim* 26:27]

**and make your skies like iron and your land like copper** This is more severe than that of Moses, for there he says, “And your sky above you will be [like] copper and the earth beneath you (like) iron” (Deut. 28:23), that the sky will sweat as copper sweats, and the earth will not sweat, just as iron does not sweat, and therefore, [the earth] will preserve [any of] its [existing] fruit. Here, however, [in this harsher curse, pronounced by God Himself,] the sky will not sweat, just as iron does not sweat, and therefore, there will be drought in the world, while the earth will sweat, just as copper sweats, thus causing its fruits to rot [through its dampness].-[*Torath Kohanim* 26:28]

**20** **Your strength will be expended in vain** In the case of a man who did not toil, not having plowed, sown, weeded, cut off [the thorns], or hoed—at the time of harvest, if blight comes and ruins everything [that others worked on], it does not affect him at all. However, a man who did toil, who plowed, sowed, weeded, cut off [the thorns], and hoed—if blight comes and ruins everything, this man’s teeth become blunt [i.e., his spirit will surely be broken]! [Thus is the force of the retribution described here].-[*Torath Kohanim* 26:28]

**your land will not yield its produce** [Heb. יְבוּלָה. Even [that quantity of seed] that you “bring forth (מוֹבִיל) ” to [the field] at the time of sowing.- *Torath Kohanim* 26:29]

**and the tree of the earth [will not give forth its fruit]** [Why the expression "tree of the earth"? It means that] the trees will be smitten even from the earth, for they will not be able to put forth their fruits in the season when fruits sprout forth. [The production of fruit originates from the earth in which the tree is rooted. The tree will blossom, but the earth will have no power to bring forth fruit.] -[*Sefer Hazikkaron* ; *Torath Kohanim* 26:29]

**will not give forth** [This phrase comes after “the tree of the land” and before “its fruit” and must be understood here to] refer to both that [phrase] which is before it and that which comes after it, the trees and the fruits [and therefore, there are two separate retributions specified here (see next *Rashi*)].

**will not give forth its fruit** i.e., if a tree will produce any fruit (*Mizrachi*), they will drop off (*Torath Kohanim* 26:29). Thus, this [clause, “the tree of the land will not give forth its fruit”] **represents two separate curses** and [by so identifying them as two separate curses here, *Rashi* has shown that verses 19-20 have] now enumerated seven retributions here (see *Rashi* on verse 18) [namely: **(a) Breaking the pride of your strength, (b) making your skies like iron, and (c) your land like copper, (d) that your strength will be expended in vain, (e) your land will not yield its produce, (f) trees will not be able to give forth their fruits altogether (see preceding *Rashi*), and (g) any fruit produced will drop off the tree]. [*Torath Kohanim*]**

**21** **And if you treat me as happenstance** Heb. קֶרִי. Our Rabbis said that [this word means] temporary, by chance (מִקְרֶה), something that happens only sometimes. Thus, [our verse means:] **“If you treat the commandments as happenstance, a temporary concern.”** *Menachem* [*Ben Saruk*], (*Machbereth*, p. 1158) however, explains [קֶרִי] as refraining. Similar is, “hold back (הֹקֵר)your steps” (Prov. 25:17), and also, “he who keeps back (יְקַר) his breath” (Prov. 17:27). And this explanation [of לָלֶכֶת עִמִּי קֶרִי] resembles *Onkelos’s* translation, namely, denoting hardness (קשִׁי), i.e., **[those who commit the sin of לָלֶכֶת עִמִּי קֶרִי] harden(מַקְשִׁין) their hearts to refrain from coming close to Me.**

**I will add seven punishments corresponding to your sins** Seven other punishments, with the number seven, corresponding to your sins. -[*Torath Kohanim* 26:30]

**22** **I will incite** Heb. הִשְׁלַחְתּי, an expression of inciting.

**and they will bereave you** [From this verse,] I know only that wild beasts will bereave you, for this is their nature. How do I know that domestic animals, which are not accustomed [to kill people, that they too, will kill]? Therefore, Scripture says, “I will incite the teeth of livestock upon them” (Deut. 32:24). **Thus, there are two [punishments—both wild beasts and domestic animals attacking people].** How do I know that they will kill through their bite? Because that verse continues, "with the venom of the creatures that slither in the dust"—just as those [snakes] kill through their bite, these also will kill through their bite, and indeed, there were years in the Land of Israel, when [domestic] donkeys used to bite and kill, wild donkeys bit and killed.-[see *Rashi Deut 32:24.*; *Torath Kohanim 26:31*] [*Be’er Mayim Chayim* writes that the wild donkey is basically a domestic animal, but, as *Leket Bahir* comments, it lives in the wilderness and is therefore considered a wild animal. See also *Sefer Hazikkaron*. Extant editions of *Torath Kohanim* read: Donkeys would bite and kill; oxen would bite and kill.]

**and they will bereave you** these are the young children.

**utterly destroy your livestock** from outside [your city].

**and diminish you** from within [your city].

**and your roads will become desolate** The major trails and the minor trails. **Here you have seven punishments: 1) the teeth of domestic animals, 2) the teeth of wild animals, 3) the venom of the crawling things of the dust, 4) and they will bereave [you], 5) utterly destroy [you], 6) and diminish [you], 7) and [your roads] will become desolate.**

**23** **you will not be chastised to Me** to return to Me.

**25** **the avenging of a covenant** [Since] there is also an avenging which is not of the covenant [i. e., not stated here in the Torah, such as those] in the manner of other avenging’s and this is the blinding of the eyes of Zedekiah (see II Kings, 25:7) [i.e., blinding is not one of the punishments enumerated here]. Another explanation of “the avenging of a covenant”: The avenging [here] will be because you broke My covenant [namely, the Torah] (*Sifthei Chachamim* and *Onkelos* ; *Shab.* 33a). Wherever the expression of “bringing חֶרֶב ” appears in Scripture, it refers to a war of enemy armies.

**and you will gather [into your cities]** from the outside, to the inside of the cities, due to the siege.-[*Torath Kohanim* 26:33]

**I will then incite the plague in your midst [and you will be delivered into the enemy’s hands]** Through this plague, you will be delivered over to the hands of your enemies who are besieging you (see preceding *Rashi*); because since one may not allow a dead person to remain [unburied] overnight in Jerusalem (*B.K.*82b), when they bring out their dead for burial, they will then be “delivered into the enemy’s hands.”-[*Torath Kohanim* 26:33]

**26** **the staff of bread** Heb. מַטֵּה. [This expression] denotes [a source of] “support” [namely, food or bread, just as a staff (מַטֵּה) supports a person (*Mizrachi*)], similar to “staff (מַטֵּה) of strength” (Jer. 48:17).

**When I break for you the staff of bread** I will break every support of bread that you have.-[*Torath Kohanim* 26:34] This refers to “the arrows of hunger” (see Ezek. 5:16 where both of these expressions appear, and *Redak* identifies the “arrows of hunger” as blight, mildew, and locusts, which destroy some or most of the grain).

**and ten women will bake your bread in one oven** because of lack of wood.-[*Torath Kohanim* 26:34]

**and they will bring back your bread by weight** The grain will rot, and the bread will become crumbly, breaking apart inside the oven. The women, therefore, will sit and weigh the broken pieces, to divide them among themselves.-[*Torath Kohanim* 26:34]

**and you will eat, yet not be satisfied** This describes a curse within the intestines. [Once again,] seven retributions [are enumerated here (verses 25-26) corresponding to the seven sins (see *Rashi* on verses 15, 18, 20 and 22 above)], namely: **(a) the attacking armies, (b) the siege, (c) the plague, (d) the destruction of food supply, (e) a lack of wood, (f) crumbly bread and (g) a curse in the intestines. The clause, “you will be delivered [into the enemy’s hand]” (in verse 25), does not count [as a separate retribution because it] is [part of] the attacking armies.**

**30** **your edifices** Towers and castles.

**your sun-idols** A type of idol that they would place upon the rooftops, and since they would stand in the sun (חַמָּה), they are called “sun idols.” (חַמָּנִים) -[*Torath Kohanim* 19:7]

**I will make your corpses [fall] upon [the corpses of your idols]** [How so?] The people would be swollen from starvation; [and in a futile gesture of homage,] they would take out their idol from their bosom and kiss it; their bellies would burst open, and they would fall down [dead] on top of it.-[*Torath Kohanim* 26:36]

**and My Spirit will reject you** This is the departure of the Divine Presence.-[*Torath Kohanim* 26:36]

**31** **I will lay your cities waste** I might think that this means [desolate] of people [who reside there (*Mizrachi*)]. When the [next verse] says, “I will make the Land desolate,” [desolation of] people [who reside there] is [already] stated. So what is the meaning of "waste"? [It means that the Land will be desolate] of any passerby.-[*Torath Kohanim* 26:2]

**and your holy places**  מִקְדְּשֵׁיכֶם

**desolate** I might think that this means [desolate] of sacrifices. [However,] when [Scripture] states, “and I will not partake [of your pleasant fragrances],” [desolation of] sacrifices is stated. So what is the meaning of "and make your holy places desolate"? It means [desolate] of throngs (*Torath Kohanim* 26:4) - these are the caravans of Israelites who prepare themselves (מִתְקַדְּשׁוֹת) and gather to go there [to the Holy Temple in Jerusalem]. [Here also,] **seven retributions [are enumerated here (verses 29-31) corresponding to the seven sins (see *Rashi* on verses 15, 18, 20 and 22 above)], namely: eating the flesh of sons and daughters, edifices being demolished; thus, we have two [retributions enumerated]. The cutting down of sun-idols is not [counted as a separate] retribution, but rather, [part of this second one, for] as a consequence of the edifices being demolished, the sun-idols that had been erected on the rooftops (see: *Rashi* verse 30 above) will fall off [these tall buildings] and be destroyed; I will make your corpses [(fall) upon the corpses of your idols]—that makes three; the departure of the Divine Presence—four; the cities being laid waste, the desolation of the holy places from throngs, and I will not partake [of the pleasant fragrances of] your sacrifices—in total, seven [even though the ensuing verses go on to mention several other additional hardships that are not actually part of these seven, but that Israel will have to endure if they sin (*Mizrachi*)].**

**32** **I will make the Land desolate** This is actually a good thing for Israel, namely, that since the Land will be desolate of people living in it, the enemies will not find contentment in Israel’s Land [and will have to leave].-[*Sifthei Chachamim ; Torath Kohanim 26:38]*

**33** **And you, I will scatter among the nations** This [though,] is a harsh thing [for Israel], for when the people of a country are exiled to the same place, they see each other and find solace. However, Israel was scattered as if through a winnowing basket, just as a person who scatters barley through a sieve **[so that] not one of them is attached to another**.-[*Torath Kohanim* 26:39]

**and I will unsheathe** Heb. וַהֲרִיקֹתִי, [lit., “I will empty out,” which means here to unsheathe, because] when one unsheathes a sword, the sheath is emptied out (מִתְרוֹקֵֵן). And the Midrashic explanation [based on the term לְהָרִיק, often used to mean “to empty out water,” is as follows]: The sword that will be taken out against you will not return quickly [to its sheath]. This is like a person who empties out (מֵרִיק) [a pitcher of] water, which does not return [to the pitcher].-[*Torath Kohanim* 26: 39]

**Your land will be desolate** For you will not hasten to return into it, and subsequently, “your cities will be laid waste,” i.e., they will appear to you as having been [permanently] laid waste. For when a person is exiled from his house, from his vineyard, and from his city, but he [knows that he] that he will ultimately return, [in his eyes,] it is as though his vineyard and house are not laid waste [whereas here, since Israel will give up hope of returning to their Land, it will appear to them as having been laid waste]; thus is it taught in *Torath Kohanim* (26:40).

**34** **Then, the Land will be appeased** [This verb is in the reflexive form and the meaning is: Then, the Land will be appeased, and in turn,] appease the anger of the Omnipresent, Who had been angry regarding the Land’s Shemittah years (*Mizrachi*) [and thus appease [God regarding them].

**and thus appease** [This verb is in the causative form, meaning: The Land will appease] the King regarding its sabbaticals (*Mizrachi*).

**35** **all the days that it remains desolate** [This word הָשַּׁמָּה is in the passive form, just] like the word הֵעָשׂוֹת [and means “being desolate”]. The [root of the word, שׁמם, actually has two letters מ, and our word should therefore appear as הָשַּׁמָמָּה Since this is difficult to pronounce, however, the first] “mem” is vocalized with a *dagesh*, which replaces the [second, omitted “mem,” rather than having the full word with a] double ["mem" in it, as in the noun form,] שְׁמָמָה.

**whatever it had not rested on your sabbaticals** **The seventy years of the Babylonian exile [i.e., between the destruction of the first Temple and the building of the second,] corresponded to the seventy years of Shemittah and Jubilee years that took place during the years that Israel angered the Omnipresent while in their Land, [a total of] 430 years. Three hundred and ninety years were the years of their sinning from when they entered the land until the Ten Tribes were exiled, and the people of Judah angered Him for forty more years from the time the Ten Tribes were exiled until the destruction of Jerusalem. This is what is referred to in Ezek. (4:4-5) [when God makes Ezekiel figuratively suffer one day for each year Israel sinned, in order to atone for their sins],** "And you shall lie on your left side (symbolizing the house of Israel, i.e., the ten tribes)... [Now I have made for you the years of their iniquity by the number of days, three hundred and ninety days, and you shall bear the iniquity of the house of Israel]. And when you complete these, you shall lie on your right side a second time, and you shall bear the iniquity of the house of Judah: forty days [a day for a year, a day for a year, I have given it to you]." Now, this prophecy was stated to Ezekiel in the fifth year of King Jehoiachin’s exile. And [since the people of Judah] spent another six years [in the Land] until Zedekiah’s exile, totaling forty-six [sinful years of the house of Judah, and hence, of the 850 years the people of Israel spent from the time of their entry into the Land until their eventual exile from it after the destruction of the first Holy Temple, they sinned for a total of 436 years]. Now, you might object, saying that King Manasseh [who was born immediately after the ten tribes were exiled, and who] ruled for fifty-five years [and so, even without taking into account the sinful years during the reigns of all the other kings of Judah, fifty-five years alone is more than forty-six, so surely the calculation is incorrect]! [However,] Manasseh repented [his evil ways] for thirty- three [of the fifty-five] years [of his reign], and thus, his sinful years [amounted to] twenty-two years, as it is written, “and he made an *asherah* as Ahab, the king of Israel, had made” (II Kings 21: 3), and Ahab ruled for twenty-two [sinful] years, [so did Manasseh sin for twenty-two of his fifty- five year reign,] as is taught in the Aggadah of [the eleventh chapter of Tractate *Sanh.* (103a), entitled] *Cheilek*. [Thus, the number of years that the house of Judah sinned was: 22 years during the reign of Manasseh,] two during [the reign of] Amon, eleven during [the reign of] Jehoiakim and the same [i.e., another eleven] during [the reign of] Zedekiah [making a total of 46 years. The other kings of Judah are not included in the calculation, because during the righteous Josiah’s reign, Israel did not sin, while Jehoachaz and Jehoiachin each ruled for only three months. Let us now] go and calculate, for the [period of] 436 years [of sin], how many Shemittah and Jubilee years transpired during the years, at a rate of sixteen in every hundred years: 14 Shemittah years and two Jubilee years [totaling 16 sabbatical years]. Therefore, for 400 years, we have 64, and for the remaining 36 years, there are five [cycles of seven years and thus five] Shemittah years, making a total of [64 and 5 =] seventy minus one [i.e., 69 unobserved sabbatical years in that total of 436 sinful years in that period]. And [we must add to this calculation] an extra year—this extra year was the [last sinful] year [of the 436,] which began another Shemittah cycle [and God exiled Israel then and did not wait for the completion of that cycle for them to desecrate the seventieth Shemittah year—out of mercy for them, so that they would not have to endure the punishment of utter destruction, God forbid.] -[see Deut. 4:25 and Rashi there; *Sifthei Chachamim*] **[This extra year, nevertheless, is included in the calculation here, as though another sabbatical had gone by unobserved, thereby] completing the seventy [unobserved sabbatical years of that period]. And for these [unobserved sabbaticals], a full seventy years [of exile] were decreed. And thus is it stated in (II) Chron. (36:21), “until the Land was appeased regarding its Sabbaths; [for all the days of its desolation it rested,] until the completion of seventy years.” -[See *Sefer Hazikkaron* for the explanation of this *Rashi.*]**

**36** **I will bring fear** Heb. מֹרֶךְ, fear and timidity (רֹךְ) of heart (see *Torath Kohanim* 26:43). The letter “mem” of מֹרֶךְ is [actually part of] the root [of the word, but occasionally] is omitted (see *Rashi* on Gen. 17:11 and 49:10) [and does not appear in other forms of the word, e.g., לְבַבְכֶם אַל־יֵרַךְ (Deut. 20:3)], like the “mem” of מוֹעֵד and מוֹקֵשׁ [where the “mem” is also part of the root, but is omitted in different forms of these words, e.g., וְנוֹעַדְתּי שָׁמָה (Exod. 29:43) and, יָקוּשׁ (Hos. 9:8)].-[*Meira Dachya*]

**they will flee as one flees the sword** i.e., as if murderers are pursuing them [but only “as if,” because “there will be no pursuer. ” -[*Mizrachi*]

**a rustling leaf** Heb., עָלֶה נִדָּף, lit., a “ pushed” leaf, that the wind “pushes,” striking it against another leaf, so that it knocks and makes a sound. And so does the *Targum* [*Onkelos*] render: קַל טַרְפָא דְשָׁקִיף, an expression of striking, like שְׁדוּפוֹת קָדִים, *beaten by the east wind* (Gen. 41:6), [which *Onkelos* renders:] שְׁקִיפָן קִדּוּם, [and it is like] the term מַשְׁקוֹף, *lintel*, the place where the door slams. Similar is [*Onkelos’s*] translation of חַבּוּרָה ["bruise" (Exod. 21:25), which he renders:], מַשְׁקוֹפֵי [which actually means “blow,” since the bruise is a result of a blow on the body (see *Rashi* there)]. [Although the word נִדָָּף actually means “pushed,” *Onkelos* conveys the result of one leaf being pushed against another, namely, that it “strikes” its neighboring leaf. (*Mizrachi*).]

**37** **Each man will stumble over his brother** When they run away to flee, they will stumble over each other, because they will flee in panic.

**as if from the sword** i.e., as if fleeing from [people] who want to kill them, for they will have fear in their hearts, and every moment, they will think that someone is chasing them. And the Midrashic explanation of וְכָשְׁלוּ אִישׁ בְּאָחִיו is: “Each man will stumble *because of* his brother,” i.e., one person will stumble because of someone else’s sin, because all Jews are guarantors for one another. -[*Torath Kohanim* 26:45, *Sanh.* 27b]

**38** **You will become lost among the nations** When you will be scattered, you will become lost from one another.

**and the land of your enemies will consume you** This refers to those [Jews] who will die in the Diaspora.

**39** **because the iniquities of their fathers are still with them** If they hold onto the [evil] practices of their forefathers in their hands.-[*Sanh.* 27b]

**they will rot away** Heb. יִמָּקּוּ, an expression of melting, and has the same meaning as יִמַּסּוּ, “they will melt.” Similar is, “their eyes will melt (תִּמַּקְנָה) in their sockets” (Zech. 14:12), and, “my bruises are... decayed (נָמַקּוּ) ” (Ps. 38: 6).

**41** **Then I too, will... bring them [... (back while) in the land of their enemies] -**"I Myself will bring them [back]!" This is a good thing for Israel, so that they should not say, “Since we have been exiled among the nations, we may as well behave like them!” [Says God in answer to this:] “I will not allow them [to do this]! Rather, I will set up My prophets, and bring them back [to Me] under My very wings!” as it is said, “But what enters your mind shall not come about, [what you say, 'Let us be like the nations, like the families of the lands, serving wood and stone’]. As I live, says the Lord God, surely with a strong hand and with an outstretched arm and with poured out fury, will I reign over you!” (Ezek. 20:32-33). -[*Torath Kohanim* 26:48]

**If then... becomes humbled** Heb. אוֹ אָז יִכָּנַע[This unusual expression, אוֹ אָז, is] similar to that in the verse, אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא, “If it was known that it was a [habitually] goring bull” (Exod. 21:36). [Thus, the meaning of this verse is: If they want to become like the nations, I will have to take them back to Me against their will] but, if (אוֹ) their clogged heart then (אָז) becomes humbled [without force, their sufferings will atone for them...] (*Sifthei Chachamim*). Another meaning [of אוֹ אָז is:] Perhaps. [Thus, the verse means:] “Perhaps then, their blocked heart will become humbled....”

**then, [their sufferings] will gain appeasement for their iniquity** [means that] they will gain atonement for their iniquity through their sufferings.

**42** **And I will remember My covenant [with] Jacob** Heb. יַעֲקוֹב. [The name יַעֲקוֹב is] written in full, [i.e., with a “vav,”] in five places [in Scripture], and [the name] אֵלִיָּהוּ is written defectively [without a “vav,” i.e., אֵלִיָּה also] in five places [in Scripture]. Jacob took a letter ["vav"] from the name of Elijah [the Prophet] as security—that he will come and herald the redemption of his [Jacob’s] children [and since this is Elijah’s mission in life, his name will remain “incomplete,” as it were, until he fulfills it, speedily, in our days. The five instances of the “vav” symbolize the five fingers of the hand; i.e., this security arrangement between Jacob and Elijah was sealed by a handshake (*Gur Aryeh*)]. **I will remember My covenant [with] Jacob, and also... Isaac, and also... Abraham] Why are the forefathers enumerated in reverse order? To inform [you that the youngest patriarch,] Jacob is [alone] worthy of this [i.e., that Israel be redeemed through his merit alone], but if this is not enough, then Isaac is together with him, and if this is not enough, then Abraham is with him, and [Abraham] is certainly worthy. And why is the expression “remembering” not used with Isaac? [Because] Isaac’s ashes (see *Rashi* on Gen. 22:13; *Bereishith Rabbah* 56:9; *Tanchuma Shelach* 14) [always] appear before Me, gathered up and placed upon the altar" [and therefore, God does not have to “remember” Isaac, for Isaac is never forgotten].-[***Hagahoth Ubiyurei Hagra on Torath Kohanim*]

**43** **This was all in retribution for** [means:] "In retribution (יַעַן) and in retribution (וּבְיַעַן) [i.e., in retribution] for their having despised My ordinances [and in retribution (וּבְיַעַן) for their having rejected My statutes]."-[*Mizrachi*]

**44** **But despite all this** Moreover (אַף), even though (גַּם) I will mete out this (זֹאת) retribution upon them which I have described [for them] when they are in the land of their enemies—nevertheless, I will not despise them... to annihilate them, thereby breaking My covenant that is with them.

**45** **The covenant [made with] the ancestors** i.e., with the Tribes.-[*Torath Kohanim* 26:53]

**46** **the laws** - וְהַתּוֹרוֹת. [Why the plural form, ”וְהַתּוֹרוֹת“ ? This denotes two Torahs -] one Written Torah and one Oral Torah. It teaches us that all were given to Moses on [Mount] Sinai.-[*Torath Kohanim* 26:54]

**Ketubim: Tehillim (Psalms) 89:20-38**

| **Rashi** | **Targum** |
| --- | --- |
| 20. **Then You spoke in a vision to Your pious ones, and You said, "I placed help on a mighty man; I lifted up a chosen one from the people.** | 20. **Then You spoke in a vision to Your pious ones, and You said, "I have set up a helper for My people by the hand of one mighty in Torah; I have set apart a youth from among the people."** |
| 21. **I found David My servant, I anointed him with My holy oil.** | 21. **I have found David My servant, with the holy oil I anointed him.** |
| 22. With whom My hand will be established, even My arm will strengthen him. | 22. Whom My hands are ready to help; truly My arm will strengthen him. |
| 23. No enemy will exact from him, neither will an unjust person afflict him. | 23. The enemy will not make him go astray; the son of wickedness will not afflict him. |
| 24. And I shall crush his adversaries from before him, and I shall strike his enemies. | 24. And I will crush his oppressors before him, and I will smite his foes. |
| 25. My faithfulness and My kindness will be with him, and with My name his horn will be raised. | 25. And My truth and goodness are with him; in the name of My word his glory will be exalted. |
| 26. I shall place his hand over the sea, and his right hand over the rivers. | 26. And I will place his dominion at the harbors of the sea, and the might of his right hand on those who dwell by the rivers. |
| 27. He will call to Me, 'You are my Father, my God, and the Rock of my salvation.' | 27. He will call to me, "You are my father (Abba), my God, and the strength of my redemption." |
| 28. **I, too, shall make him a firstborn, the highest of the kings of the earth.** | 28. **Also I will make him first-born of the kings of the house of Judah, the highest of the kings of the earth.** |
| 29. I will forever keep My kindness for him, and My covenant will remain true to him. | 29. I will preserve My goodness to him forever; and My covenant is constant for him. |
| 30. And I shall make his seed endure forever, and his throne as the days of the heavens. | 30. And I will set up his sons forever, and his throne for as many days as the heavens will last. |
| 31. If his sons forsake My Torah and do not walk in My judgments, | 31. If his sons abandon My Torah, and do not walk in My judgments, |
| 32. If they profane My statutes and do not keep My commandments, | 32. If they violate My covenant, and do not keep My commandments, |
| 33. I shall punish their transgression with a rod, and their iniquity with stripes. | 33. Then I will punish their rebellions by means of the rod of the wicked, and their iniquities by the demons that plague them. |
| 34. But I shall not cancel My kindness from him, and I shall not betray My faith. | 34. But My goodness I will not revoke from him, **and I will not be false to My faithfulness.** |
| 35. **I shall not profane My covenant, neither shall I alter the utterance of My lips.** | 35. **I will not violate My covenant, and the utterance of My lips I will not change.** |
| 36. One thing have I sworn by My holiness, that I will not fail David. | 36. Once I have sworn by My holy name: "I will not lie to David." |
| 37. His seed will be forever, and his throne is like the sun before Me. | 37. His sons will exist forever, and his throne is bright as the sun before Me. |
| 38. **Like the moon, which is established forever, and it is a witness in the sky, eternally true."** | 38. **Like the moon that is set for an eternal sign, and a faithful witness in the sky forever.** |
|  |  |

**20** **to Your pious ones** Nathan the prophet and Gad the seer.

**“I placed help”** on David, to help him constantly.

**23** **No enemy will exact from him** No enemy will overwhelm him to become as his creditor.

**28** **shall make him a firstborn** I shall make him great.

**33** **I shall punish their transgression with a rod** So did Nathan the prophet say to him concerning Solomon (II Sam. 7:14): “so that when he goes astray, I will chasten him with the rod of men.” This refers to Rezon the son of Eliada, who rose up as an adversary to him: “and with the stripes of the sons of Adam.” This refers to Ashmadai, according to the Sages of blessed memory.

**36** **that I will not fail David** Heb. אכזב, an expression of (Isa. 58:11): “whose water does not fail (יכזבו),” faliance in Old French, failure; possibly from the Latin fallera, deception.

**38** **and it is a witness in the sky, true** The moon and the sun are witnesses to him that as long as they exist, his kingdom will exist, as it is written (Jer. 33:20f.): “If you break My covenant with the day and My covenant with the night, etc. Also, My covenant with David will be broken.”

**Commentary on the Psalms:**

May 1, 2021 – Iyar 19, 5781

**Vayikra (Leviticus) 26:3-46**

**Yeshayahu (Isaiah) 1:19-20, 24-27 + 2:2-5**

**Tehillim (Psalms) 89:20-38**

**2 Pet 1:12-15, Lk 15:11-32**

I am repeating my introduction from last week for the sake of continuity.

The superscription for this psalm indicates that it was written by Eitan the Ezrachite.[[6]](#footnote-7) *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.[[7]](#footnote-8)

The Targum,based on the Talmud,[[8]](#footnote-9) identifies Eitan as the Patriarch Abraham, for he was *eitan*[lit. strong]in his faith.[[9]](#footnote-10) 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,[[10]](#footnote-11) 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. [[11]](#footnote-12)

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.

I would like to take a more detailed look at the seed of David and the Mashiach because of an enigmatic verse in our psalm:

***Tehillim (Psalms) 89:21******I have found David My servant****; with My holy oil have I anointed him;*

The Midrash, commenting on this verse, says:

***Midrash Rabbah - Genesis XLI:4*** *HAD FLOCKS, AND HERDS, AND TENTS. R. Tobiah b. R. Yitzchak said: He had two tents, viz. Ruth the Moabitess and Naamah the Ammonitess.2 Similarly it is written, Arise, take thy wife, and thy two daughters that are found:[[12]](#footnote-13) R. Tobiah said: That means two ‘finds’, viz. Ruth and Naamah. R. Yitzchak commented: I have found David My servant:[[13]](#footnote-14) where did I find him? In Sodom[[14]](#footnote-15).*

This strange midrash says that David was found in Sodom! What is the meaning of this perplexing statement?

The above Midrash indicates that the Mashiach (David) will be found in Sodom, the most intensely negative and impure place that the world has ever known. There we find Lot and his two daughters:

***Bereshit (Genesis) 19:30*** *And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.*

Thus we see that Ammon and Moab were born from incest in a place just removed from Sodom. From Ruth was descended from Moab, and from Ammon was descended Naamah:

***Ruth 4:13*** *So Boaz took* ***Ruth****, and she was his wife: and when he went in unto her, HaShem gave her conception, and she bare a son. 14 And the women said unto Naomi, Blessed be HaShem, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. 17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.*

***Melachim Alef (1 Kings) 14:21*** *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem did choose out of all the tribes of Israel, to put his name there. And his mother’s name was* ***Naamah*** *an Ammonitess.*

Lot went to Sodom, a proverbially wicked place, to teach the people about HaShem and His ways. On the night that Sodom was destroyed, Lot was enjoying a Purim Seudah[[15]](#footnote-16) and a Passover seder while feeding two angels. Lot was a very great man. He was great enough that in his merit he and his entire family were extracted before the destruction of Sodom and Gamora. Thus we find Mashiach in Sodom. HaShem extracted the messianic sparks from the Goyim (Gentiles) and built them into the Mashiach. He built those sparks in a cave of incest. This incest was converted by Lot’s daughter into a very great mitzva (good deed). So great was the mitzva and the ones who performed it, that the messianic line was drawn through them. Yet, how can incest be a mitzva?

Lot’s two daughters believed that the three of them were the only people left on earth. It was their desire to fulfill the command of HaShem that they should multiply and fill the earth. Since their father was the last man on earth, they thought, therefore they did what to them must have been the most disgusting thing in the whole world, they slept with their own father! Today we find this disgusting, how much more so must it have been with the towering spiritual greatness of Lot’s family. Our Sages teach that is greater to do a sin for the right reason, than to do a mitzva for the wrong reason. Lot’s two daughters did a sin for the sake of Heaven. This was an incredibly great act that was rewarded accordingly.

Never the less, the Mashiach came forth from two incestuous acts in the most depraved place on earth, that is where Mashiach MUST come from! Mashiach will always come from a place where it is impossible for Him to be, yet, He is there.

This idea that Mashiach comes from an impure place can be substantiated through a repeating historical process. We have talked before about the seeming impurity of David through his mother and also the seeming impurity of David in the incident with Batsheva, now let’s look at other examples from the Tanach, where the seed of Mashiach is mired in seeming impurity.

**Yitzchak:** Yitzchak died at the Akeida, before he had children, as we see from the Midrash and from the book of Hebrews:

***Leviticus Rabbah. 29:9*** *R. Judah says: When the sword touched Yitzchak's throat his soul flew clean out of him. And when He let his voice be heard from between the two cherubim, 'Lay not thy hand upon the lad, 'the lad's soul returned to his body. Then his father unbound him, and Yitzchak rose, knowing that in this way the dead would come back to life in the future; whereupon he began to recite, Blessed art Thou, O Lord, who quickens the dead. Pirke de-Rav Eliezer 31*

***Hebrews 11:17*** *By faith Abraham, when he was tried, offered up Yitzchak: and he that had received the promises offered up his only begotten, 18 Of whom it was said, That in Yitzchak shall thy seed be called: 19 Accounting that God was able to raise up, even from the dead; from whence also he received him in a parable.*

***Zohar 60a*** *"When Yitzchak was sacrificed on the altar, his soul which was in him in This World departed. But when it was said by Abraham, Blessed be He who quickens the dead, his soul of the World to Come came back to him."*

***Minhat Yehudah, by R. Judah bar Eliezer ad Gen 24:64 and Paaneah Raza by R. Isaac bar Juda ha-Levi, 29a*** *No wonder Rebecca lost her equilibrium "and she fell from her camel" (v. 64) - for what she perceived was Yitzchak coming down from Paradise, and he walked the way the dead walked, head down and feet up.*

***Zevachim 62a*** *As for the Temple, it is well, for its outline was distinguishable; but how did they know [the site of] the altar? — Said R. Eleazar: They saw [in a vision] the altar built, and Michael the great prince standing and offering upon it. While R. Isaac Nappaha said: They saw Yitzchak’s ashes lying in that place. R. Samuel b. Nahman said: From [the site of] the whole House they smelt the odour of incense, while from there [the site of the altar] they smelt the odour of limbs.*

Since Yitzchak died, this presents a potential problem for the messianic line in that he had not married and had no children. When Yitzchak died, all of his descendants died with him. Therefore, Yaakov and his twelve sons, the tribes of Israel, all died with him. Of course, they were also resurrected with him!

Speaking of the binding of Yitzchak, the Zohar teaches that Yitzchak's soul flew from his body at the touch of the knife on his neck, and when his soul returned, he declared: "Blessed are You... Who resurrects the dead." The messianic line will always be found in impossible situations. These are precisely the situations where Mashiach must be found!

**Rivka (Rebecca)** – Yitzchak’s wife was barren. This is also a clear impediment to the messianic line.

***Bereshit (Genesis) 25:21*** *And Yitzchak intreated HaShem for his wife, because she was* ***barren****: and HaShem was intreated of him, and Rebekah his wife conceived.*

Mashiach will always emerge from impossible situations.

**Yaaqob:** Did Yaakov “steal” his father’s blessing by deception? The appearance of theft through deception is so great that the majority of people who read this event come to the conclusion that the blessing was stolen. The forces of evil will not pay attention to folks involved in *apparent* impurity because they too are deceived. Thus the messianic seed will be preserved and hidden.

Never the less, those who are discerning should be able to see as our Sages have taught, that Yaakov Abinu (our father) was a righteous man and that he performed the will of HaShem when he secured the blessing from his father.

It is axiomatic that a thief does not get to keep stolen goods. How much more will HaShem retract the blessing if the blessing is stolen? Thus our Sages confirm that HaShem had it written that Yitzchak confirmed that Yaakov was to receive the blessing AFTER he was aware of the deception:

***Bereshit (Genesis) 27:33*** *And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and* ***he shall be blessed****.*

***Bereshit (Genesis) 28:1*** *And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Padanaram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother. 3* ***And God Almighty bless thee****, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.*

Why does Yaakov have four wives and two sisters when the Torah forbids this? This is another item of apparent impurity which causes the evil forces to suckle elsewhere.

***Vayikra (Leviticus) 18:18*** *Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.*

Since the Torah forbids taking two sisters for wives, and since Leah and Rachel were sisters, surely this is an impediment to the messianic line? The evil forces see this as an impediment and will not suckle here, never the less, it is not a problem for the messianic seed.

Our Sages teach: "The prohibition against marrying two sisters did not exist prior to the giving of the Torah at Sinai, as proved by Yaakov's actions."

Ibn Ezra elaborates: "And God alone plans how things work out, that Rachel died on the way, as they began to enter the land. In her merit, she did not die outside Eretz Yisrael, and in his merit, he did not dwell in Eretz Yisrael married to two sisters, for she was married to him in contravention of the prohibition against marrying sisters. It appears that she fell pregnant with Benyamin before they reached Shechem; Yaakov had no relations with her at all within the land because of the prohibition."

This we see that this *appearance* of evil was sufficient to distract the evil forces without blemishing the messianic line. Now let’s look at the *impediments* to Yaakov’s wife, Leah.

Leah also married Yaakov by deception:

***Bereshit (Genesis) 29:21*** *And Yaakov said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. 25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?*

Is it possible that the messianic line should be built on the deception of Leah?

**Leah** was Yaakov’s wife through deception. Yaakov was supposed to marry Rachel, but when he awoke in the morning, he found Leah. Leah was unloved yet she bore Yehuda and the messianic line.

***Bereshit (Genesis) 29:25*** *"And it was, in the morning, that behold it was Leah !"*

Note the difficulty: Was she not Leah the evening before as well? Thus, explains Rashi that in the evening, under the Chuppah, Yaakov actually thought Leah was Rachel. Yaakov and Rachel, in anticipation of Lavan's treachery, devised a secret sign to allow Yaakov to disclose the deception. However, when Rachel saw her father setting up Leah in her place, she had a change of heart. "My sister will be mortified!" Rachel, overwhelmed by sympathy, gave the secret sign to her sister.

Thus we see that the only deception came from Lavan. Leah and Rachel worked together to build Israel and the messianic line. They built the messianic seed whilst deceiving the evil forces.

Leah, in addition to the above deception, was barren as we can see from the following pasuk:

***Bereshit (Genesis) 29:31*** *And HaShem saw that Leah was hated, so He opened her womb. And Rachel was barren."*

Our Sages ask, "Why were all the matriarchsbarren?" They reply: Because HaShem, desires the prayers of the righteous. Being barren is definitely an impediment to producing progeny in the messianic line. This barrenness was also sufficient to deceive the evil forces and allow the messianic seed to be built.

**Yehuda:** Why does Yehuda, the father of kings and the Mashiach, visit a prostitute?

***Bereshit (Genesis) 38:12*** *And in process of time the daughter of Shuah Judah’s wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. 14 And she put her widow’s garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.*

Thus we see that Yehuda engaged in the mitzva of Yibum with Tamar, *unknowingly*. The following Midrash helps us to understand why Yehudah went to a prostitute:

***Midrash Rabbah - Genesis LXXXV:8*** *WHEN JUDAH SAW HER, etc. (XXXVIII, 15 f.). R. Aha said: A man should become familiar with his wife's sister and with his female relations, so as not to fall into sin through any of them. From whom do you learn this? From Judah: WHEN JUDAH SAW HER, HE THOUGHT HER TO BE A HARLOT; why so? FOR SHE HAD COVERED HER FACE-while in her father-in-law's house.5 Another interpretation: WHEN JUDAH SAW HER he paid no attention to her.6 But since she covered her face he reasoned, If she were a harlot, would she actually cover her face! R. Johanan said: He wished to go on, but the Holy One, blessed be He, made the angel who is in charge of desire appear before him, and he said to him: ‘Whither goest thou, Judah? Whence then are kings to arise, whence are redeemers to arise? ' Thereupon, AND HE TURNED UNTO HER-in despite of himself and against his wish.*

**Tamar** – Why does she play a prostitute? This is clearly a way to muddy the messianic line. Tamar was the daughter of Shem[[16]](#footnote-17) and a Prophetess in her own right. Tamar was an exceedingly great individual. She engaged in the mitzva of Yibum (Levirate Marriage) with Yehuda, knowingly. Tamar clearly understood that this was no sin, but rather a mitzva (good deed) that built the messianic line.

***Debarim (Deuteronomy) 25:5*** *If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her. 6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. 7 And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother. 8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; 9 Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother’s house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.*

***Bereshit (Genesis) 38:6*** *And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, Judah’s firstborn, was wicked in the sight of HaShem; and HaShem slew him. 8 And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother’s wife, that he spilled it on the ground, lest that he should give seed to his brother. 10 And the thing which he did displeased HaShem: wherefore he slew him also. 11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father’s house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father’s house.*

When Tamar finally sleeps with Yehudah and bears twins, she bore one for Er and one for Onan, a perfect Yibum!

Most folks see the encounter between Tamar and Yehudah, in Bereshit (Genesis) 38, as a sin of immorality. Torah, on the other hand, sees this encounter as a very great mitzva. It is a mitzva because Tamar was a childless widow, that her dead husband’s family was commanded to correct. The family was required to raise up seed for the deceased on his land. When Yehudah failed to give his son, Shelah, to fulfill this mitzva, Tamar enticed Yehudah himself to fulfill it. The Midrash records that HaShem sent an angel to “force” Yehudah, against his will, to turn in to Tamar’s tent. The angel asked Yehudah, “If you fail to turn to Tamar; from where will the Mashiach come?”

**Oved: Boaz, Oved’s father** - was descended from the harlotry of Yehuda and Tamar. The head of the Sanhedrin and the leader of his generation.

**Ruth, Oved’s Mother** – How can a Moabite join the congregation of Israel? Further, would HaShem use a Gentile in the messianic line?

***Debarim (Deuteronomy) 23:3*** *An Ammonite or Moabite shall not enter into the congregation of HaShem; even to their tenth generation shall they not enter into the congregation of HaShem forever:*

How can a descendant of incest be a part of the messianic line? Ruth married Boaz who was a descendent of harlotry. The greatest impediment, however, was the fact that Ruth was a Moabite. The oral law explains how this problem is solved:

***Yevamot 76b*** *MISHNAH. AN AMMONITE AND A MOABITE ARE FORBIDDEN AND THEIR PROHIBITION IS FOR EVER , THEIR WOMEN, HOWEVER, ARE PERMITTED AT ONCE. AN EGYPTIAN AND AN EDOMITE ARE FORBIDDEN ONLY UNTIL THE THIRD GENERATION. WHETHER THEY ARE MALES OR FEMALES. R. SIMEON, HOWEVER, PERMITS THEIR WOMEN FORTHWITH. SAID R. SIMEON: THIS LAW MIGHT BE INFERRED A MINORI AD MAJUS: IF WHERE THE MALES ARE FORBIDDEN FOR ALL TIME THE FEMALES ARE PERMITTED FORTHWITH, HOW MUCH MORE SHOULD THE FEMALES BE PERMITTED FORTHWITH WHERE THE MALES ARE FORBIDDEN UNTIL THE THIRD GENERATION ONLY. THEY REPLIED: IF THIS20 IS AN HALACHAH, WE SHALL ACCEPT IT; BUT IF IT IS ONLY AN INFERENCE, AN OBJECTION CAN BE POINTED OUT. HE REPLIED: NOT SO. [BUT IN FACT] IT IS AN HALACHAH THAT I AM REPORTING.*

*GEMARA. Whence are these laws inferred? — R. Johanan replied: Scripture stated, And when Sail saw David go forth against the Philistine, he said into Abner, the captain of the host: ‘Abner, whose son is this youth’? And Abner said: ‘As thy soul liveth, O King, I cannot tell’. But did he not know him? Surely it is written, And he loved him greatly; and he became his armour bearer! — He rather made the inquiry concerning his father. But did he not know his father? Surely it is written, And the man was an old man in the days of Saul, stricken in years among them; and Rab or, it might be said, R. Abba, stated that this referred to the father of David, Jesse. who came in with an army and went out with an army! — It is this that Saul meant: Whether he descended from Perez, or from Zerah. If he descended from Perez he would be king, for a king breaks for himself a way and no one can hinder him. If, however, he is descended from Zerah he would only be an important man. What is the reason why he gave instructions that enquiry be made concerning him? — Because it is written, And Saul clad David with his apparel. being of the same size as his, and about Saul it is written, From his shoulders and upward he was higher than any of the people. Doeg the Edomite then said to him, ‘Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not’! ‘What is the reason’? ‘Because he is descended from Ruth the Moabitess’. Said Abner to him, ‘We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in that case a bastard would’ imply: But not a female bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman’? — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; It is not, however, customary for a woman to meet [them]’.*

Thus we learn that Moabites were excluded, but not a Moabitess. This impediment was so severe that even David, three generations later, had to deal with this issue. Thus we find that Mashiach and His line is found in impossible situations. His line will be mired in *apparent* impurity.

**Yeshua:** Does a virgin birth preclude the throne of David? Is Yeshua HaShem? Is Yeshua part of a trinity? Did Yeshua spurn the Torah? Why don’t Jews believe in Him?

Obviously it is a serious impediment to the Mashiach if He is not acceptable to the Jewish people. Further, why are His parents very poor whilst previous ancestors, in the messianic line, have been kings and leaders of their generations?

These are some of the questions that have been asked by unlearned skeptics throughout the centuries. They are questions which call into question the messianic aspirations of Yeshua. These are all clear impediments to the messianic line.

Christians claim a virgin birth. This claim precludes any messianic possibility because the Mashiach cannot inherit the throne of David unless He is a blood descendant through Joseph, his father. The Mashiach must be descended on his father's side from King David:

***Bereshit (Genesis) 49:****10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

***Yeshayahu (Isaiah) 11:1*** *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*

According to the Christian claim that Yeshua was the product of a virgin birth, he had no father, and thus could not have possibly fulfilled the messianic requirement of being descended on his father's side from King David! This claim of a virgin birth will so thoroughly confuse the messianic hope that there will not be a single learned Jew who would entertain the idea. The virgin birth idea is easily discredited:

***John 1:45*** *they refer to Yeshua specifically as "the son of Joseph."*

***John 6:42*** *has the townspeople ask: "Is this not Yeshua, the son of Joseph, whose father and mother we know?"*

***Romans 1:1-3*** *he writes: "I Paul, a servant of Jesus Christ, called to be an apostle and separated onto the gospel of od...concerning his Son Yeshua HaMashiach our Lord, which was made of the seed of David according to the flesh."*

Finally, if Yeshua was not *virgin born*, then we have the possibility that His birth was the result of unprotected, premarital sex, because the text explicitly says that Miriam became pregnant before she married Yosef. Further, it is also conceivable that she was too young to have had her first period when she became pregnant.

Yet, we see that Yeshua was born not to the leaders of the generation, or to a king, but rather to poor G-dly parents. There is no hope of an inheritance and therefore there is every expectation that Yeshua will be poor, like his parents. There is also the aspect that any son of David with any messianic expectations, was a sure target by Herod, for death. After all, Herod killed every infant in Bethlehem on declaration by a few Hakhamim that the Mashiach had been born.

**The Reigning King**

The Apostles, who were all Jews, were constantly wanting to know when Yeshua would reveal Himself as the Mashiach ben David. No one wanted the Mashiach ben Yosef. They wanted to be delivered from their foes and to be a part of the messianic kingdom.

Yeshua, as Mashiach ben Yosef, was the exact opposite of what the Jews were expecting. This alone was sufficient to render Yeshua invisible to learned Jews.

**This desire for Mashiach ben David has led many learned Jews to reject Yeshua (Mashiach ben Yosef) for the following reasons:** If Yeshua had indeed been the Mashiach (ben David), he would have fulfilled the messianic prophecies mentioned in Tanach.[[17]](#footnote-18) For instance, the Mashiach ben David will bring about universal peace and tran­quility:

***Yeshayahu (Isaiah) 2:4*** *"And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more".*

The Mashiach ben David will bring about universal respect for HaShem, and lead all people to follow His ways:

***Yeshayahu (Isaiah) 11:9*** *"The knowledge of HaShem will fill the earth. The world will be filled with the knowledge of HaShem as the water covers the sea".*

The Mashiach ben David will cause an ingathering of the Jewish exiles:

***Micha 5:2*** *"Then the residue of his brethren shall return with the children of Israel"*

The Mashiach ben David will bring about the rebuilding of the Beit HaMikdash, the Temple:

***Zechariah 6:12*** *And speak unto him, saying, Thus speaketh HaShem of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of HaShem:*

The Mashiach ben David will also bring physical cure to all who are sick:

***Yeshayahu (Isaiah) 35:5-6*** *"Then the eye of the blind will be opened, and the ears of the deaf will be unstopped. Then the lame man will leap as a hart, and the tongue of the dumb will sing".*

Furthermore, the Mashiach ben David will accomplish these tasks within his own lifetime:

***Yeshayahu (Isaiah) 42:4*** *He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

Thus Jews are looking for Mashiach ben David and this totally obscures the reality of Mashiach ben Yosef.

**A Trinitarian Mashiach (May it NEVER be!)**

Another attempt to discourage any messianic hope, was to make HaShem into three *persons* instead of being ehad, one. If Mashiach was a part of a G-dhead of three persons, then there could never be a hope that He would be acceptable to Jews who proclaim *Shema* twice each day. The Trinity is an idolatrous concept that makes Yeshua anathema to every learned Jew.

The idolatrous concept that HaShem could have parts violates the second of the thirteen principles of faith, formulated by Maimonides, and negates a share in the Olam HaBa by any who abide by it: ***The belief in HaShem’s absolute and unparalleled unity.***

**HaShem in the Flesh (May it NEVER be!)**

The idolatrous concept that HaShem could have a physical form violates the third of the thirteen principles of faith and negates a share in the Olam HaBa by any who abide by it:

***The belief in neither HaShem’s non-corporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling.***

As I have shown elsewhere (conundrum), Yeshua is clearly an Elohim, a judge, yet He is not HaShem because HaShem cannot be corporeal, nor can He have parts. The Nazarean Codicil is quite clear in proclaiming that Yeshua is an Elohim whilst declaring that He was Corporeal and therefore not HaShem.

**Yeshua is HaShem (May it NEVER be!)**

Christianity wishes to insure that no learned Jew would ever see Yeshua as the Mashiach, by saying that He is HaShem. No Learned Jew would ever accept such a proposition as it violates Torah law and the teachings of Chazal.

The idolatrous concept that Yeshua should be worshipped as HaShem violates the fifth of the thirteen principles of faith and negates a share in the Olam HaBa by any who abide by it:

***The imperative to worship Him exclusively and no foreign false G-ds.***

Why was Yeshua crafted into an idolatrous image that could never be acceptable to learned Jews? Maimonides answered this question for us:

*Maimonides states that the popularity of Christianity (and Islam) is part of HaShem’s plan to spread the ideals of Torah throughout the world. This moves society closer to a perfected state of morality and toward a greater understanding of G-d. All this is in preparation for the Messianic age.*

Further, Christianity has the monetary resources to translate the Torah and to take that translation to the four corners of the earth. In this task, Christianity has been an unparalleled success. This hiding of Mashiach is essential to the Goyim, the Gentiles, in order that they should have the merit to study Torah and see the truth about Mashiach in the Torah.

***Luqas (Luke) 21:24*** *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Goyim, until the* ***times of the Goyim*** *be fulfilled.*

**Yeshua Died: Can He still be Mashiach?** The Chabad Rabbis[[18]](#footnote-19) say yes.

*Can the Mashiach come from the dead? The answer is surprisingly enough, a resounding yes!*

*In the second to the last Rashi (the foremost explainer of the scripture and the Talmud, printed in every text) in the book of Daniel, (12:12) he writes: "The Mashiach will reveal himself and then be concealed.... and then revealed once more, and so it says in the Midrash on Ruth and in the poems of Rabbi Eliezer HaKalir."*

*So it states in the Talmud (Sanhedrin 98b), "If the Mashiach comes from the dead he will be someone like Daniel." Rashi there explains this to mean exactly what it says; Mashiach can come from the dead.*

*The great and holy scholar, Rabbi Chiam Midini, in his work Sdei Chemed (Peyas HaSadeh, Maareches "Alef", os Eyin), elaborates on this, and connects this Talmudic statement to an earlier one (ibid 98a) referring to the prophecy of Daniel: "If the generation is fortunate the Mashiach will come from the dead, i.e. on "clouds of heaven," and then everyone will accept him with no reservations. But if not he will come from the living, i.e. riding on a donkey (lit. "chamor", which also means "physical" in Hebrew)". And so agrees the Holy Chacham Yosef Chiam (The Ben Ish Chai) in his commentary on Sanhedrin 98 in his book "Ben Yhoyada", that Mashiach can come from the dead. (he also explains the topic there of Mashiach ben Yosef and how he can also be Mashiach)*

*The Zohar in Parshat Balak (pg. 203b) states that the Mashiach will have to "die"' i.e. go to a higher spiritual level, and return again with the new level he has attained.*

*So writes the famous Rabbi Yitzchak Luria in the thirteenth chapter of his work "Shaar HaGilgulim", that after the Mashiach arrives, he will be hidden in heaven like Moshe was hidden on Mount Sinai, and then he will appear again.*

*Finally the Abarbanel states in his book "Yeshuot Moshicho" (Part 2, topic 2, chapter 1) that "the Mashiach will have to die in order to purify the generation...and he will wait in a spiritual state in 'heaven' until it he rises from the dead, as it says in the Talmud Sanhedrin (98b).*

*All the above were sources from several hundred years ago supporting the idea that Mashiach CAN come from the dead.*

\* \* \*

Even a translation of the Tanach contains enough truth for a Goy to learn how and where he needs to go to learn Torah properly:

***Yeshayahu (Isaiah) 42:6*** *I HaShem have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Goyim;*

Yeshua ben Yosef follows exactly the same pattern that we have seen repeatedly in the messianic line. He is obscured in *apparent* anti-Torah, idolatrous circumstances, all impossible circumstances. It takes an incredibly discerning individual to begin to peel away the layers of Christianity to reveal the towering Torah genius of the Mashiach ben Yosef.

If we were to attempt to identify the father and mother of the Mashiach in that generation, where would we look? Would we not look to a Jewish couple who were poor and lowly as befits Mashiach ben Yosef? Would we not expect the Mashiach to come from a lowly and worthy family, perhaps even one of the thirty-six hidden righteous men? The reason we look to lowliness to find the Mashiach is because we know that “an apple never falls very far from the tree”. A son always resembles his parents. Since we know that the Mashiach ben Yosef is a poor and lowly man of incredible purity, then we would expect His parents to be lowly and pure.

This is in contradistinction to the lineage that must produce the Mashiach ben David. Mashiach ben David will be a mighty ruler and thus he will be descended from such parents.

Why does HaShem conceal the messianic line in *apparent* impurity? Because the impure spiritual forces suckle from the pure. The impure forces pay no attention to those mired in impurity because there is nothing to suckle from impurity. Even though there is no *actual* impurity in the messianic line, the impure forces are easily fooled and deceived, as are ignorant men.

So, HaShem disguises great purity and spiritual greatness with the appearance of impurity, in order that He might rectify the world and bring forth Mashiach into the light. Thus we see that Mashiach is the hidden flower which springs forth from a seed which seems to decay just before it sprouts forth anew!

**Ashlamatah: Yeshayahu (Is.) 1:19-20, 24-27 + 2:2-5**

| **Rashi** | **Targum** |
| --- | --- |
| 10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah! | 10. Listen to the word of the LORD, you rulers whose deeds are [as] evil as [those of] the rulers of Sodom! Give ear to the Law of our God, you people whose deeds resemble [those of] the people of Gomorrah! |
| 11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want. | 11. “There is no pleasure before Me in the multitude of your holy sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there is no pleasure before Me. |
| 12. When you come to appear before Me, who requested this of you, to trample My courts? | 12. When you come to be seen before Me, who requires this from your hand, that you should come. Do not trample My courts |
| 13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly. | 13. Do not continue to bring an offering which is stolen; it is a despised oblation before Me. At new moons and Sabbaths you gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies. |
| 14. **Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them].** | 14. **Your new moons and your appointed feasts My Memra despises; they are before Me as something despicable, I have forgiven much.** |
| 15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood. | 15. And when the priests spread forth their hands to pray for you, I take up the face of My Shekhinah from you; even though you pray much concerning yourselves, there is no pleasure before Me to accept your prayers; because your hands are full of innocent blood. |
| 16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil. | 16. **Return to the Law;** make yourselves clean from your sins; remove the evil of your deeds from before my Memra; cease to do evil. |
| 17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. **{S}** | 17. Learn to do good; seek judgment, acquit him that is robbed, judge the case, of the fatherless, act on the complaint of the widow. |
| 18. **Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool.** | 18. **Then, when you return to the Law, you will beseech before Me, and I will carry out your request, says the LORD: though your sins are scarlet like dyed cloth, they will be white like snow; though they are red like crimson, they will become like pure wool.** |
| 19. If you be willing and obey, you shall eat the best of the land. | 19. If you are willing and attend to My Memra, you will eat of the good of the land; |
| 20. But if you refuse and rebel, you shall be devoured by the sword, **for the mouth of the Lord spoke.** **{P}** | 20. but if you refuse and do not attend to My Memra, by the adversary’s sword you will be killed; **for by the Memra of the LORD it has been so decreed.** |
| 21. How has she become a harlot, a faithful city; full of justice, in which righteousness/generosity would lodge, but now murderers. | 21. How the faithful city’s deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth was done in her, and now they are killers of souls. |
| 22. Your silver has become dross; your wine is diluted with water. | 22. Your silver has become dross, your wine mixed with water. |
| 23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. | 23. Your princes are rebellious and companions of thieves. All of them love to accept a bribe, saying - a man to his neighbour - assist me in my case, so that I will repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them. |
| 24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes. | 24. Therefore the LORD of the world says, the LORD of hosts, the Strong One of Israel: The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary. |
| 25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin. | 25. And I will turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked and 1 will remove all your sinners. |
| 26. And I will restore your judges as at first and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City. | 26. And I will appoint you true judges, steadfast as at the first, and your counsellors as at the beginning. Afterward you will be called the city of truth, the faithful city. |
| 27. Zion shall be redeemed through justice and her penitent through righteousness. | 27. Zion will be redeemed when judgment is performed in her, and the ones who have performed the Law will return to her in righteousness/generosity. |
| 28. And destruction shall come over rebels and sinners together, **and those who forsake the Lord shall perish.** | 28. But rebels and sinners will be shattered together, and **those who have forsaken the Law of the LORD will be consumed.** |
| 29. For they shall be ashamed of the elms that you desired, and you shall be humiliated because of the gardens that you chose. | 29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens of the idols in which you assemble. |
| 30. For you shall be like an elm whose leaves are wilting, and like a garden that has no water. | 30. For you will be like a terebinth when its leaves fall, and like a channelled garden without water. |
| 31. And the[ir] strength shall become as tow, and its perpetrator as a spark, and both of them shall burn together, with no one to extinguish [the fire]. **{P}** | 31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire, as when they are brought near to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for them. |
|  |  |
| 1. ¶ The word that Isaiah, son of Amoz, prophesied concerning Judah and Jerusalem. | 1. 2.1 The word of prophecy which Isaiah the son of Amoz prophesied concerning the men of Judah and the inhabitants of Jerusalem. |
| 2. And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it. | 2. And it will come to pass in the end of days that the mountain of the sanctuary of the LORD will be established at the head of the mountains, and raised above the hills; and all kingdoms will turn to worship upon it, |
| 3. And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem. | 3. and many peoples will come, and say: “Come, and let us go up to the mountain of the sanctuary of the LORD, to the house of the Shekhinah of the God of Jacob; that He may teach us ways that are correct before Him and that we might walk in the teaching of His Law." For out of Zion will go forth the Law, and the teaching of the word of the LORD from Jerusalem. |
| 4. And he shall judge between the nations and reprove many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore. **{P}** | 4. And he will judge between kingdoms, and will reprove many peoples, and they will beat their swords into ploughshares, and their spears into pruning hooks; people will not take up a weapon against people, neither will they learn war any more. |
| 5. "O house of Jacob, **come and let us go in the light of the Lord."** | 5. Those of the house of Jacob will say, **"Come, and let us walk in the teaching of the Law of the LORD."** |
| 6. For You have forsaken Your people, the house of Jacob, for they are full of [witchcraft] from the East and soothsayers like the Philistines, and with children of gentiles they please themselves. | 6. For you have forsaken the fear of the strong one, who was your saviour, you of the house of Jacob, because your land is filled with idols as from the east, and soothsayers like the Philistines, and they go in the customs of the Gentiles. |
| 7. And his land became full of silver and gold, without end to his treasures; and his land became full of horses, without end to his chariots. | 7. And their land is filled with silver and gold, and there is no end to his treasures; and their land is filled with horses and there is no end to his chariots. |
| 8. And his land is full of idols; to the work of his hands he prostrates himself, to that which his fingers made. | 8. And their land is filled with idols; they bow down to the work of their hands, to that which their fingers have prepared. |
| 9. And man has become bowed down, and man has become humble, and You shall not forgive them. | 9. So man is humbled, and men’s strength faints—and You will not forgive them! |
| 10. Come into the rock and hide in the dust, because of fear of the Lord and because of the splendor of His pride. | 10. They will enter to flee in flight in the caves of the rocks, and to hide in the dust from the fearful one, the LORD, and from the brilliance of His glory. |
| 11. The haughty eyes of man will be humbled, and the height of men shall be bowed down, and the Lord alone shall be exalted on that day. **{P}** | 11. The haughty looks of man will be humbled and men’s strength will fain׳, and the LORD alone is strong in that time. |

**Rashi’s Commentary on Yeshayahu (Is.) 1:19-20, 24-27 + 2:2-5**

**10** **rulers of Sodom** Princes whose deeds are like those of Sodom. **From here, [the Rabbis] deduced that a person should not open his mouth to Satan.**

**11** **I am sated with the burnt-offerings of rams** This is similar to: “Lest he have too much of you and hate you,” (Proverbs 25:18).

**fattened cattle** Fattened cattle and sheep.

**I do not want Since you transgress My Torah, the sacrifice of the wicked is an abomination** [from Prov. 21:27].

**12** **who requested this of you, to trample My courts** to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

**13** **You shall bring no more vain meal-offerings** I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

**New moons and Sabbaths, calling, convocations, I cannot...** and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths **when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.**

**15** **And when you spread out your hands, I will hide My eyes from you** because your hands are full of blood.

**blood** Murder.

**16** **Wash, cleanse yourselves** Vowelled with a ‘patach,’ the imperative form, since it is derived from רְחַץ, but רָחֲצוּ, [in the past tense, is vowelled with a ‘kamatz’ because it is derived from רָחַץ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** **Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].**

**cease to do evil** Desist from your evil deeds.

**to do evil** Heb. הרע, like לְהָרֵעַ, to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מֵהָרֵעַ, desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה, stopping, [e.g.,] “and he failed to make (לַעֲשׂוֹת) the Pesach” (Num. 9:13); “until he stopped counting (לִסְפֹּר) ” (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

**17** **Learn** It is punctuated ‘raphe,’ weak, without a dagesh. This is from the form לָמֹד, learn to do good. One who teaches himself is of the ‘kal’ form. Therefore, its imperative plural is voweled with a ‘chirik’ like אִמְרוּ, שִׁמְעוּ, but one who teaches others is of the form of the ‘heavy conjugation’ (pi’el) with a ‘dagesh,’ and if one comes to command a number of people, the word is voweled לַמְּדוּ. And so, דִּרְשׁוּ, from the form דְרשׁ, but אַשְּׁרוּ in which the ‘shin’ has a ‘dagesh,’ is from the ‘heavy conjugation,’ and from the form אַשֵּׁר ; therefore, the imperative plural is voweled with a ‘patach’ like בַּשְּׂרוּ, סַפְּרוּ, דַּבְּרוּ.

**strengthen the robbed** Heb. אַשְּׁרוּ חָמוֹץ. This is a Mishnaic term, אֲשַׁרְנוּהִי, “we have verified it” (Ketuboth 21a); “if I had strength (אֲיַשֵּׁר) ” (Gittin 30b); “May your strength be strengthened (יִישַׁר) ” (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) “My foot held its path (בֲּאֲשׁוּרוֹ) ”; (Prov. 23:19) “And go (וְאַשֵׁר) in the way of your heart.”

(**perform justice** So-and- so is innocent and so-and-so is guilty.

**plead the case of the widow** Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.)

**the robbed** Heb. חָמוֹץ, similar to (Ps. 71:4) “from the hand of the unrighteous and the robber (וּמְחַמֵּץ).”

**18** **Come now, let us debate** together, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

**If your sins prove to be like crimson** Stained before Me like crimson red, I will make them as white as snow.

**says the Lord** [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) “By the word of the Lord they would camp (יַחֲנוּ),” also a future form. Another explanation is: Come now, let us debate. What is written above this? “Cease to do evil; learn to do good.” And after you return to Me, come now, and let us debate together, to notify Me, “We have done what is incumbent upon us; You do what is incumbent upon You;” and I say, “If your sins prove to be like crimson, they will become white as snow...”

**as crimson dye** Heb. תּוֹלָע, lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תּוֹלָע.

**20** **for the mouth of the Lord spoke** Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”

**21** **a harlot** Astray from her God.

**city** which was faithful and full of justice, and righteousness would lodge therein, but now murderers.

**full of justice** Heb. מְלֵאֲתִי מִשְׁפָּט [equivalent to מִשְׁפָּט מְלֵאַת, the ‘yud’ being superfluous,] as in (Lamentations 1:1) רַבָּתִי עָם, “great in population” [equivalent to רַבַּתעָם].

**in which righteousness would lodge** The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d’Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאֲתִי.

**and now murderers** They killed Uriah; they killed Zechariah.

**22** **Your silver has become dross** They would make copper coins and plate them with silver, in order to cheat with them.

**your wine is diluted with water** Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means ‘mixed,’ although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): “Of laughter I said, it makes one mad (מְהוֹלָל) ” to mean that it is confused, or mixed up.

**23** **rebellious** Deviating from the straight path.

**and runs after payments** This word is similar to the Talmudic תַּשְׁלוּמִין. Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

**and the quarrel of the widow does not come to them** The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, “the orphan they do not judge, and the quarrel of the widow does not come to them” at all.

**24** **says the Master** Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

**the Mighty One of Israel** the strength of Israel.

**Oh** Heb. הוי. An expression of preparation and announcement, and similar to this is (Zech. 2:10): “Ho, ho, (הוי הוי)flee from the land of the north.” And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

**25** **And I will return My hand upon you** One blow after another, until the transgressors have been completely destroyed.

**as with lye** This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): “and pure (בַּר) of heart,” since it cleanses the garment of its stains.

**your dross** mentioned above, as: “Your silver has become dross”; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

**all your tin** The tin mixed with silver, that is to say, the wicked among you. בְדִיל is called estejjn [etain] in O.F. [tin].

**26** **as at first** I will appoint for you pious judges.

**City of Righteousness** As in the beginning, righteousness/generosity will lodge therein.

**27** **shall be redeemed through justice** Since there will be in it people who practice justice.

**shall be redeemed** from her iniquities.

**and her penitent** those penitent among them.

**through righteousness** through those who make themselves righteous/generous through justice and through righteousness/generosity that are in her midst [or,] among them.

**28** **And destruction shall come upon rebels...** For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

**rebels** Rebels and sectarians and those who worship idols.

**and sinners** Apostates guilty of other sins.

**29** **of the elms** Heb. מֵאֵלִים, an expression derived from אֵלָה, a species of tree called olme in O.F. [orme in modern French, an elm].

**that you desired** to worship idols under them, similar to what is stated (Hosea 4:13): “Under the oak and the aspen, and the elm, for its shade is good.”

**because of the gardens** There they would worship idols, as it is stated (infra 66:17): “Those who prepare themselves and purify themselves for the gardens.”

**30** **whose leaves wilt** Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה, for no ‘nun’ is found in that expression, but נבל[is an expression of something that becomes fatigued and its strength is curtailed, from the root of] נָבֹל תִּבֹּל (Exod. 18:18), which Onkelos renders: You will surely be exhausted.

**that has no water** to water its seeds; to the thing with which they sin, he compares their punishment.

**31** **the[ir] strength** with which they take from the poor by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

**and its perpetrator** The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

**as a spark** Heb. וּפֹעֲלוֹ לְנִיצוֹץ, estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְעוֹבַד יְדֵיהוֹן, and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וּפָעֳלוּ with a ‘kamatz-chatuf,’ a hurried ‘kamatz,’ and it would be explained as an expression of work. Now, that it is voweled with a ‘cholam,’ it is an expression of a worker, or perpetrator.

**with no one to extinguish** Jonathan renders: And no one will pity them.

**Chapter 2**

**2** **At the end of the days** after the rebels perish.

**firmly established** fixed.

**at the top of the mountains** On a mountain that is the head of all the mountains in the importance of the mountains.

**and it shall be raised above the hills** **The miracle performed on it, will be greater than the miracles of Sinai, Carmel, and Tabor.**

**will stream** will gather and stream to it like rivers.

**3** **to the house of the God of Jacob** Since he [Jacob] called it [the Temple site] Beth El [the house of God], therefore, it will be called on his name, but Abraham called it a mount, “On God’s mount shall He appear” (Gen. 22:14); Isaac called it a field, “to meditate in the field” (ibid. 24: 63).

**4** **into plowshares** koltres in O.F.

**pruning hooks** sarpes in O.F. [serpes in modern French], with which they prune the vineyards.

**5** **O house of Jacob...** The nations will say this to them, and this verse refers back to the verse [commencing with], “And many peoples shall go...”

**come and let us go in the light of the Lord** They will say this to them. Jonathan, however, renders: And those of the house of Jacob will say, [“Come and let us go in the teaching of the Law of the Lord”].

**6** **For You have forsaken Your people, the house of Jacob** The prophet addresses the Shechinah and says, “For until now You have forsaken Your People because of their iniquity.” [Other editions read:] “...that which You have forsaken Your people was because of their iniquity, for they are full of [witchcraft] from the East,” and the entire section, and all the chapters follow one another, until (ch. 5) “I will sing now...” Therefore, in the end of days, when the sinners perish, it will be good for them(Parshandatha). (Another explanation is: The prophet admonishes them and says this to them, “For you have forsaken your people, O house of Jacob...” You have forgotten [the deed of your peopleParshandatha] the good deed through which you became a people, you house of Jacob.)

**for they are full...from the east** Their hosts have become full of the deeds of the Arameans who dwell in the East, who were sorcerers and used the name of pagan deities. [Other editions read:]...and used the name of defilement [sorcery and demonismRashi ad loc.], as we say in Ch. Chelek (Sanh. 91a): “Abraham gave gifts” (Gen. 25:6) He gave them the name of defilement and sent them away to the land of the East [as quoted by Parshandatha].

**and with children of gentiles they please themselves** They cohabit with the daughters of the heathens and mingle with them, and they would bear children to them, with whom they are always pleased, and they occupy themselves [with them]and long for them and bother with them. This is an expression similar to [that of] (Job 36:18) “lest he incite you because of abundance (בְּשֶׂפֶק) ” [debatement in O.F].

**7** **end** Heb. קָצֶה, an expression derived from קץ.

**8** **they prostrate themselves** Heb. ישתחוו. Although the form is future, it is to be rendered like מִשְׁתַּחֲוִים, they prostrate themselves.

**9** **And man has become bowed down** [This refers to] inferior [men].

**and man has become humble** [This refers to] great [men], heroes, and warriors.

**and You shall not forgive them** The prophet says to the Holy One, blessed be He: And I know that you shall not forgive them from punishing them.

**10** **Come into the rock** To come into the rock to escape in the cracks of the rocks.

**and hide in the dust** and to hide in the dust.

**11** **The haughty eyes of man** [This means] the haughty spirit, and so every expression of haughty eyes in the Scriptures, as it is said: “Whoever is haughty of eye, lustful in heart...” (Ps. 101:5).

**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 Shabbat:**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ, כִּי יַפְלִא** |  | **Saturday Afternoon** |
| **“Ish, Khi Yaf’li”** | Reader 1 – Vayiqra 27:1-4 | Reader 1 – B’Midbar 1:1-5 |
| **“When a man makes a difficult”** | Reader 2 – Vayiqra 27:5-8 | Reader 2 – B’midbar 1:6-10 |
| **“Cuando un hombre haga un difícil”** | Reader 3 – Vayiqra 27:9-11 | Reader 3 – B’midbar 1:11-16 |
| Vayiqra (Lev.) 27:1-34 | Reader 4 – Vayiqra 27:12-15 |  |
| Ashlamatah: Judges 11:30-40 | Reader 5 – Vayiqra 27:16-21 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 27:22-27 | Reader 1 – B’Midbar 1:1-5 |
| Psalms 89:39-53 | Reader 7 – Vayiqra 27:28-34 | Reader 2 – B’midbar 1:6-10 |
|  | Maftir – Vayiqra 27:31-34 | Reader 3 – B’midbar 1:11-16 |
| N.C.: 2 Pet 1:16-18  Lk 16:1-8; Rm 5:1-11 | Judges 11:30-40 |  |



**Saturday Evening May 1, 2021**

**Evening Counting of the Omer Day 35**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

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

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

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 35 | Parnas 2/Moreh | Iyar 20 | 5:11-14 | Sincerity united with Humility |

**Ephesians 5:11-14 Do not associate****[[19]](#footnote-20) with the fruitless works****[[20]](#footnote-21) of darkness, but rather reprimand[[21]](#footnote-22) them. For it is a shame****[[22]](#footnote-23) even to mention of those things, which they do in secret.[[23]](#footnote-24) But all things that are reproved are made manifest by the light,****[[24]](#footnote-25) for light makes all things visible.Therefore he says,****[[25]](#footnote-26) “Wake up, sleeper![[26]](#footnote-27) And arise from the dead,[[27]](#footnote-28) and Messiah** [and his Torah] **will shine****[[28]](#footnote-29) on you.”[[29]](#footnote-30)**

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

**http://www.betemunah.org/sederim/pesach76_files/image012.jpg**

**Sunday Evening May 2, 2021**

**Evening: Counting of the Omer Day 36**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is thirty-six days of the Omer which are five weeks and one day.**

**Then read the following:**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Day of the Omer** | | **Ministry** | | | **Date** | **Ephesians** | **Attributes** | |
| 36 | Parnas 3/Masoret | | Iyar 21 | 5:15-16 | Truth united with Chesed | | |

**Ephesians 5:15-16 See then how your conduct** (walk)[[30]](#footnote-31) **is** (to be) **in Chochmah** (wisdom),[[31]](#footnote-32) **not as those without wisdom** (fools)**,[[32]](#footnote-33) but as wise,****[[33]](#footnote-34) redeeming****[[34]](#footnote-35) the time,[[35]](#footnote-36) because the days are evil.[[36]](#footnote-37)**

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



**Monday Evening May 3, 2021**

**Evening: Counting of the Omer Day 37**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

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

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 37 | Parnas 3/Chazan | Iyar 22 | 5:17-20 | Truth united with Reverential Awe |

**Ephesians 5:17-20 Therefore, do not be like those without wisdom,[[37]](#footnote-38) but hold to understanding[[38]](#footnote-39) what the will[[39]](#footnote-40) of the Lord is. And do not be drunk with wine,[[40]](#footnote-41) in which is dissipation,** **[[41]](#footnote-42) but be filled with the Mesorah,[[42]](#footnote-43) speaking to one another[[43]](#footnote-44) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks** (hodu) **for all things[[44]](#footnote-45) to God the Father in the authority of our master Yeshua HaMashiach,**

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



**Tuesday Evening May 4, 2021**

**Evening: Counting of the Omer Day 38**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

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

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 38 | Parnas 3/Darshan | Iyar 23 | 5:21-23 | Truth united with Compassion |

**Ephesians 5:21-23 Submitting yourselves[[45]](#footnote-46) to one another[[46]](#footnote-47)in the reverential awe of Messiah.[[47]](#footnote-48) Wives,[[48]](#footnote-49)** submit[[49]](#footnote-50)**yourselves to your own husbands,[[50]](#footnote-51)as to the priest of the home.[[51]](#footnote-52) For the man** (husband) **is principle chief** (agent**) before the woman** (wife)**,[[52]](#footnote-53) even as Messiah is the principle chief of the Esnoga** (congregation/Synagogue)**; and he** (Messiah and the Husband) **is the guardian[[53]](#footnote-54)** (shomer) **of the body.**

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



**Tuesday Evening May 28, 2019**

**Evening Counting of the Omer Day 39**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

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

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

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

**Ephesians 5:24-28 Just as the Esnoga** (congregation/Synagogue) **submits to Messiah,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn140" \o ")[[[54]](#footnote-55)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn140" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn140" \o ") so let the wives be to their own husbands in everything.****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn141" \o ")[[[55]](#footnote-56)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn141" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn141" \o ") Husbands, love****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn142" \o ")[[[56]](#footnote-57)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn142" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn142" \o ") your wives,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn143" \o ")[[[57]](#footnote-58)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn143" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn143" \o ") even as Messiah also loved the Esnoga and gave himself for it,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn144" \o ")[[[58]](#footnote-59)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn144" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn144" \o ") that he might sanctify** (set apart) **and cleanse****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn145" \o ")[[[59]](#footnote-60)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn145" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn145" \o ") it with the washing of water****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn146" \o ")[[[60]](#footnote-61)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn146" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn146" \o ") by the Torah,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn147" \o ")[[[61]](#footnote-62)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn147" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn147" \o ") that he cause it to stand by****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn148" \o ")[[[62]](#footnote-63)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn148" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn148" \o ") himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn149" \o ")[[[63]](#footnote-64)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn149" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn149" \o ") but that it should be holy and without blame.****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn150" \o ")[[[64]](#footnote-65)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn150" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn150" \o ") Therefore, men** should follow the example of Messiah **and love their wives as their own bodies. He who loves his wife loves himself.**



**Wednesday Evening May 5, 2021**

**Evening: Counting of the Omer Day 40**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty days of the Omer which are five weeks and five days.**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

**Ephesians 5:29-33 For, no man ever hates his own body,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn151" \o ")[[[65]](#footnote-66)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn151" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn151" \o ") rather** (he) **sustains and values****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn152" \o ")[[[66]](#footnote-67)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn152" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn152" \o ") it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn153" \o ")[[[67]](#footnote-68)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn153" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn153" \o ")** As it is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn154" \o ")[[[68]](#footnote-69)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn154" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn154" \o ") This is a profound So’od,** (secret – mystery)[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn155" \o ")[[[69]](#footnote-70)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn155" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn155" \o ") **but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.**

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



**Thursday Evening May 6, 2021**

**Evening: Counting of the Omer Day 41**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-one days of the Omer which are five weeks and six days.**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor] (Female – hidden) |

**Ephesians 6:1-4 Children, obey your parents****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn156" \o ")[[[70]](#footnote-71)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn156" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn156" \o ") in the Lord,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn157" \o ")[[[71]](#footnote-72)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn157" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn157" \o ") for this is right** (just)[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn158" \o ")[[[72]](#footnote-73)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn158" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn158" \o ")**. “Honor your father and mother, (which is the first mitzvah** in the Decalogue **which has a promise),****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn159" \o ")[[[73]](#footnote-74)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn159" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn159" \o ") so that it may be well with you, and that you may live long on the earth.”****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn160" \o ")[[[74]](#footnote-75)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn160" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn160" \o ") And fathers, do not provoke your children to anger,****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn161" \o ")[[[75]](#footnote-76)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn161" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn161" \o ") but bring them up in the discipline****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn162" \o ")[[[76]](#footnote-77)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn162" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn162" \o ")** (Mesorah – Oral) **Torah and instruction****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn163" \o ")[[[77]](#footnote-78)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn163" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn163" \o ") of the Lord.****[[](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn164" \o ")[[[78]](#footnote-79)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn164" \o ")[]](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn164" \o ")**

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



The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home.



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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |  |  |
| --- | --- | --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | | | **|**  **|**  **|**  **|**  **|**  **|**  **HEAVENLIES**    **Or**    **HEAVENLY**    **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Keter**  (Crown) – Colourless  Ministry: Invisible  Divine Will in the Messiah |  |
| **Binah**  (Understanding) - Gray  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of three  APOSTLE |  | **Chochmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham 1st of the bench of three  APOSTLE |
|  | **Da'at**  (Knowledge) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of three  APOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** | | | |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah (Fear of G-d)  Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Ministry: Masoret [Catechist/Evangelist] | **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **EARTHLY**    **Or**    **EARTHLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor] |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  (Female – hidden) |  |
|  | **Shekhinah / Malkhut**  (Presence) – Purple  Virtue: Humility  Ministry: Meturgeman/Moreh/  Zaqen [Teacher/Elder] |  |

1. Darkness here is not evil in the strict sense of the word. “Darkness” is defined by one’s relationship with G-d. Those who have no relationship with G-d through the Torah are “darkness.” [↑](#footnote-ref-2)
2. Light is association with G-d and the conversion. Reception of the Nefesh Yehudi (Jewish soul) transforms the new man into light. Ps. 97:11 ***Light is sown like seed for the righteous/generous, and gladness for the upright in heart***. This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi (Jewish Soul). Light is also an indication of the Shekinah’s presence. The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B’ne Yisrael traveled through the wilderness, the “Light” manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d’s agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those “fallen stars” are those stars, which did not keep their specifically designated place and position. **Yehudah 1:6** **Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14 [↑](#footnote-ref-3)
3. See “walk” above. Mishle (Proverbs) associates the mitzvot that we “walk” out with the lamp and teachings (Torah) with the light. [↑](#footnote-ref-4)
4. **δοκιμάζω –** *dokimazo* (approving/discern/allow) has the connotation of permitting and prohibiting in the Rabbinical sense. That which is prohibited by the determination of halakhic norms is not pleasing to G-d. And that which is permitted is considered “pleasing” to G-d. [↑](#footnote-ref-5)
5. The objective desire of the child of light is to live a life of exemplary Torah observance. This is what is “pleasing” to G-d. [↑](#footnote-ref-6)
6. Rav Shlomo Atiyah reconciles the various opinions regarding this psalm's authorship. In Abraham's time, he was despised by the G-dless monarchs who feared his powerful lessons of faith in the One G-d. Abraham's nephew Lot was also a disseminator of the Patriarch's religious teachings. An alliance of four kings attacked Sodom and took Lot into captivity (Genesis 14:12). Abraham pursued the kings, defeated them and liberated Lot. At that time, he composed this hymn on the theme of captivity in the hands of the enemies of HaShem. Many centuries later, David was captive in a trap set by the treacherous people of the city of Ke'ilah. HaShem delivered him from this trap and, in this psalm, David recorded the feelings of a liberated captive (see 1 Samuel 23:4-13). When David composed this psalm, he based his words on the feelings expressed by the Patriarch Abraham in his earlier work. [Perhaps David commissioned the famous musician Eitan the Ezrachite to execute a composition based on Abraham's theme.] [↑](#footnote-ref-7)
7. **7** Kings 5:11 [↑](#footnote-ref-8)
8. Bava Batra 14b [↑](#footnote-ref-9)
9. Aggadah Bereshit55 [↑](#footnote-ref-10)
10. *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-11)
11. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-12)
12. Bereshit (Genesis) 19:15 [↑](#footnote-ref-13)
13. Tehillim (Psalms) 89:21 [↑](#footnote-ref-14)
14. He was descended from Lot who was saved from the destruction of Sodom. [↑](#footnote-ref-15)
15. A festival meal [↑](#footnote-ref-16)
16. The son of Noach [↑](#footnote-ref-17)
17. The so-called Old Testament. [↑](#footnote-ref-18)
18. <http://www.ohrtmimim.org/torah/moshiachessay.htm> [↑](#footnote-ref-19)
19. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-20)
20. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you, they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-21)
21. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-22)
22. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-23)
23. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-24)
24. Light here is an allegorical reference to what is made public [↑](#footnote-ref-25)
25. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that the Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-26)
26. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-27)
27. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-28)
28. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. The concepts of Messiah and Torah (both Written and Oral) are intimately linked and inseparable from each other. [↑](#footnote-ref-29)
29. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-30)
30. This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step. [↑](#footnote-ref-31)
31. **ἀκριβῶς** – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah). [↑](#footnote-ref-32)
32. The analogy of “light’ is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom… This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor…” **5:7** There are seven traits to an unformed clod, and seven to a sage.

    1. A sage does not speak before someone greater than he in wisdom.

    2. And he does not interrupt his fellow.

    3. And he is not at a loss for an answer.

    4. He asks a relevant question and answers properly.

    5. And he addresses each matter in its proper sequence, first, then second.

    6. And concerning something he has not heard, he says, “I have not heard the answer.”

    7. And he concedes the truth [when the other party demonstrates it].

    And the opposite of these traits apply to a clod. [↑](#footnote-ref-33)
33. As noted, the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.” [↑](#footnote-ref-34)
34. The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam. [↑](#footnote-ref-35)
35. The redemption (tikun) of “time,” refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of “buying time” is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is “redeemed” (bought back) from his debtors and taught proper economics. This is “buying time/days.” Furthermore, the plural “days” is also allegorical of the “ages.” This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See… Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days.* (A. Hadary, Trans.) Northvale: Jason Aaronson Inc. [↑](#footnote-ref-36)
36. The days are “evil” **רַע** – *ra*, empty or fruitless. The allegory of “evil days” refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the “Peace of Rome” or “Roman Peace.” This was generally the environ that “Rome” wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the “citizens” of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts. [↑](#footnote-ref-37)
37. See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk. [↑](#footnote-ref-38)
38. **Συνίημι –** *suniemi* referring to the quality of ***בּינה***– Binah. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word ***שׁמע***– *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6) [↑](#footnote-ref-39)
39. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach oneself to the Divine Mind. [↑](#footnote-ref-40)
40. “Redeeming the time” as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drank in excess. However, the convert must not succumb to excess. [↑](#footnote-ref-41)
41. Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become “full” of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι –** *suniemi* relates to ***שׁמע***– *shema* (hear/observe) we can see that the reference of πνεύματι from πνεῦμα – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.** [↑](#footnote-ref-42)
42. Here we see the perfect example of Rabbi Yishmael’s 4th hermeneutic rule **Kelal u-Peraṭ:** The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the “fools” but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and “spirit.” The contrast is between the results of the two activities. [↑](#footnote-ref-43)
43. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-44)
44. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-45)
45. Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as “household conduct.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 365 [↑](#footnote-ref-46)
46. The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are “free agents.” [↑](#footnote-ref-47)
47. Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan’s influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan. [↑](#footnote-ref-48)
48. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-49)
49. The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife’s part forces the husband to do his part as the guardian/Priest of the home. [↑](#footnote-ref-50)
50. Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters. [↑](#footnote-ref-51)
51. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-52)
52. Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a “head” that “head” is subjective to the willing submissive. [↑](#footnote-ref-53)
53. The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home. [↑](#footnote-ref-54)
54. Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship. [↑](#footnote-ref-55)
55. The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation. [↑](#footnote-ref-56)
56. The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** ***Hatred stirs up strife: But love atones for all sins.*** Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-57)
57. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-58)
58. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-59)
59. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-60)
60. The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-61)
61. Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e., Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-62)
62. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

    The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side”. [↑](#footnote-ref-63)
63. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-64)
64. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-65)
65. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-66)
66. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-67)
67. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e., “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-68)
68. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory, we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-69)
69. The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone, Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but it must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-70)
70. The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.” [↑](#footnote-ref-71)
71. We capitalize **LORD** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says, “Honor father and mother.” Shemot 20:12 [↑](#footnote-ref-72)
72. **δίκαιος** – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvoth (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew ***יָשָׁר*, *יָשָׁר***– *yashar,* straight or upright. [↑](#footnote-ref-73)
73. Cf. Shemot 20:12 [↑](#footnote-ref-74)
74. As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah. [↑](#footnote-ref-75)
75. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-76)
76. The Gk. words παιδεία and παιδεύειν are mostly used for **מוסר** and **יסר**. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word **יסר** and the derived **מוסר** can denote “to educate,” “education.”﻿ This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment.﻿ Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (5:604). [↑](#footnote-ref-77)
77. We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [↑](#footnote-ref-78)
78. Bring them up with the instruction of G-d. [↑](#footnote-ref-79)