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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 26, 5781 - May 7/8, 2021** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may he bless the sick mother of Giberet Chagit, HE Giberet Luella bat Noach as she will have to endure a move from her present surroundings and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so, may it be His will, and we all will say with one voice: AMEN ve AMEN

**Special Requests from Hi Eminence Hakham Dr. Yosef ben Haggai:**

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much-loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so, may it be His will, and we all will say with one voice: AMEN ve AMEN

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless HH Giberet Karmelah bat Sarah and Giberet Sarai bat Sarah who are having great mental distress due to serious family problems and facing severe economic hardship and send them a blessing and much encouragement and bring their situations to a peaceful resolution. Please HaShem, have mercy on them now. Please HaShem, have mercy on them now. Please HaShem, have mercy on them now among the other distressed people of Your people Israel. And so may it be His will, and we all will say with; one voice: Amen ve Amen!



**Friday Evening May 7, 2021**

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

**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.**

**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** |
| 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[[1]](#footnote-1) in the Lord,[[2]](#footnote-2) for this is right** (just)[[3]](#footnote-3)**. “Honor your father and mother, (which is the first mitzvah with a promise),[[4]](#footnote-4) so that it may be well with you, and that you may live long on the earth.”[[5]](#footnote-5) And fathers, do not provoke your children to anger,[[6]](#footnote-6) but bring them up in the discipline[[7]](#footnote-7)** (Mesorah – Oral) **Torah and instruction[[8]](#footnote-8) of the Lord.[[9]](#footnote-9)**



**Announcing of the New Moon for the Month of Sivan**

**(The Month when Jewish Kings are Enthroned)**

**Evening Tuesday 11th of May – Wednesday 12th of May 2021**



**Shabbat: “אִישׁ, כִּי יַפְלִא נֶדֶר” - “When a man makes a difficult vow” &**

**Shabbat Mevar’chin HaChodesh Sivan –**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ, כִּי יַפְלִא נֶדֶר** |  | **Saturday Afternoon** |
| **“****Ish, Khi Yaf’li Neder”** | Reader 1 – Vayiqra 27:1-4 | Reader 1 – B’Midbar 1:1-5 |
| **“When a man makes a difficult vow”** | Reader 2 – Vayiqra 27:5-8 | Reader 2 – B’midbar 1:6-10 |
| **“Cuando un hombre haga un voto difícil”** | Reader 3 – Vayiqra 27:9-11 | Reader 3 – B’midbar 1:11-16 |
| Vayiqra (Lev.) 27:1-34  B’Midbar (Num.) 28:9-15 | Reader 4 – Vayiqra 27:12-15 |  |
| Ashlamatah: Judges 11:30-40 | Reader 5 – Vayiqra 27:16-21 | **Monday & Thursday**  **Mornings** |
| Special: 1 Sam. 20:18,42 | 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; Titus | Judges 11:30-40 |  |

**Contents of the Torah Seder**

* Vowing and Valuation of a Person – Leviticus 27:1-8
* Redemption of an Animal – Leviticus 27:9-13
* Redemption of a House – Leviticus 27:14-15
* Redemption of Land – Leviticus 27:16-25
* Redemption of a Firstling – Leviticus 27:26-27
* Law of the Ban – Leviticus 27:28-29
* Redemption of the Tithe – Leviticus 27:30-33
* Concluding Subscription – Leviticus 27:34

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 27:1-34**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel and say to them: **When a man expresses a vow,** [pledging the] value of lives to the Lord, | 2. Speak with the children of Israel, and say to them: **When a man wills to set apart the separation of a vow**, in the valuing of the life unto the name of the LORD, |
| 3. the [fixed] value of a male shall be as follows: From twenty years old until sixty years old, the value is fifty silver shekels, according to the holy shekel; | 3. then his valuation for a male from twenty years old unto sixty years, fifty shekels, in the shekel of the sanctuary, will be his valuation: |
| 4. **And if she is a female, the value is thirty shekels;** | 4. **but if for a female, his valuation will be thirty shekels.** |
| 5. And if [the person is] from five years old until twenty years old, the value of a male shall be twenty shekels, while that of a female shall be ten shekels; | 5. And if it be a child from five years until twenty years, his estimation for a male will be twenty shekels; and for a female, ten shekels. |
| 6. And if [the person is] from one month old until five years old, the value of a male shall be five silver shekels, while the value of a female shall be three silver shekels; | 6. But for a child of a month old until five years, his estimation for a male will be five silver shekels; and for a female, three silver shekels. |
| 7. And if [the person is] sixty years old or over, if it is a male, the value shall be fifteen shekels, while for a female, it shall be ten shekels. | 7. Moreover, for a man of sixty years and upwards, his estimation will be fifteen shekels; and for a female, ten shekels. |
| 8. But if he is [too] poor to [pay] the valuation [amount], he shall stand him up before the kohen, and the kohen shall evaluate him according to how much the one who is vowing his value can afford. | 8. But if he be too poor for (such) a rate of his estimation, he will stand before the priest; and the priest will make an estimation for him, according to the ability of his hand, so will the priest estimate for him. |
| 9. Now, if an animal of whose type is [fit] to be brought as an offering to the Lord, whatever part of it the person donates to the Lord, shall become holy. | 9. And if it be an animal, of such as are offered as an oblation before the LORD, whatever he gives of it before the LORD will be sacred. |
| 10. He shall not exchange it or offer a substitute for it, whether it be a good one for a bad one, or a bad one for a good one. But if he does substitute one animal for another animal, [both] that one and its replacement shall be holy. | 10. He will not alter it nor change it, that which is perfect for that which hath blemish, or that in which there is blemish for the perfect: but if by changing he will exchange animal for animal, both that and the one that is changed will be consecrate.  JERUSALEM: And he will not change it, good for bad, or bad for good: but if changing he will exchange animal for animal, both that and his changed one will be sacred. |
| 11. And if it is any unclean animal, of whose type shall not be brought as an offering to the Lord, then he shall stand up the animal before the kohen. | 11. But if it be an unclean animal, of such as are not offered as an oblation before the LORD, he will make the animal stand before the priest. |
| 12. The kohen shall then evaluate it whether it is good or bad; like the evaluation of the kohen, so shall it be. | 12. And the priest will value it, whether good or bad; as the priest will value, so will it be. |
| 13. But if he redeems it, he shall add its fifth to its value. | 13. But if he would redeem it, let him add a fifth of its price upon that of its valuation. |
| 14. And if a man consecrates his house [to be] holy to the Lord, the kohen shall evaluate it whether good or bad; as the kohen evaluates it, so shall it remain. | 14. When a man would consecrate his house, as a consecrated thing before the LORD; the priest will value it, whether good or bad; according as the priest will estimate, so will it stand.  JERUSALEM: A sanctified thing unto the name of the LORD: then the priest will order. As the priest has ordered it will be. |
| 15. But if the one who consecrated it redeems his house, he shall add to it a fifth of its valuation money, and it shall be his. | 15. And if he who has consecrated would redeem his house, let him add a fifth of the price of its valuation thereunto, and it will be his.  JERUSALEM: And if he who has made sacred: A fifth of the price of its valuation upon it, and it will be his. |
| 16. And if a man consecrates some of the field of his inherited property to the Lord, the valuation shall be according to its sowing: an area which requires a chomer of barley seeds at fifty silver shekels. | 16. And if a man would dedicate (a portion) of the field of his inheritance before the LORD, the valuation of it will be according to the measure of its seed: a space on which may be sown a kor (seventy-five and a half pints) of barley (will be considered) worth fifty shekels of silver.  JERUSALEM: It will be a sanctified thing unto the LORD, as a field of separation. |
| 17. Now, if he consecrates his field from [when] the Jubilee year [has ended], it shall remain at [its full] valuation. | 17. If he will dedicate the ground from the year of Jubilee, it will stand according to its valuation. |
| 18. But if he consecrates his field after the Jubilee, the kohen shall calculate the money for him, according to the remaining years until the [next] Jubilee year, and it shall be deducted from the valuation. | 18. But if he will dedicate his field after the year of Jubilee, the priest will compute with him the sum of the money according to the proportion of years that remain unto the next Jubilee year, and will abate it from the valuation. |
| 19. If the one who consecrated it redeems the field, he shall add to it a fifth of the valuation money, and it shall be his. | 19. And if he would redeem the field that he had consecrated, let him add one fifth of the money upon its valued price, and it will be confirmed to him. |
| 20. But if he does not redeem the field, and if he has sold the field to someone else it may no longer be redeemed. | 20. But if he will not redeem the field, but sell it to another man, it will not be redeemed again: |
| 21. But, when the field leaves in the Jubilee, it shall be holy to the Lord like a field devoted; his inherited property shall belong to the kohen. | 21. the field, when it goes out at the Jubilee, will be sacred before the LORD; as a field separated for the priest it will be his inheritance. |
| 22. And if he consecrates to the Lord a field that he had acquired, that is not part of his inherited property, | 22. And if he would consecrate before the LORD a field which he has bought, and which is not of the land of his inheritance,  JERUSALEM: And if he would consecrate a purchased field unto the Name of the LORD, then the priest will compute with him the value of the separation unto the year of Jubilee, and he will give the separation of the value on that day, a holy thing unto the Name of the LORD. At the year of Jubilee, the field will revert to him from whom he had bought it, to him who had the inheritance of the land. And every estimation will be according to the shekels of the sanctuary. |
| 23. the kohen shall calculate for him the amount of the valuation until the Jubilee year, and he shall give the valuation on that day, holy to the Lord. | 23. then the priest will compute with him the amount of the price of its valuation until the year of Jubilee; and he will give its value on that day, as a consecrated thing before the LORD. |
| 24. In the Jubilee year, the field shall return to the one from whom he bought it namely, the one whose inherited land it was. | 24. In the year of Jubilee the field will return to him from whom he bought it, to him who had the inheritance of the land. |
| 25. Every valuation shall be made according to the holy shekel, whereby one shekel is the equivalent of twenty gerahs. | 25. And every valuation will be in shekels of the sanctuary twenty mahin are a shekel. |
| 26. However, a firstborn animal that must be [sacrificed as] a firstborn to the Lord no man may consecrate it; whether it be an ox or sheep, it belongs to the Lord. | 26. Moreover, the firstling among cattle which is separated to the Name of the LORD, whether ox or lamb, a man cannot separate (as a votive gift), because it (already belongs) to the Name of the LORD.  JERUSALEM: But the firstling among cattle, whether ox or lamb, which is separated before the LORD, belongs (already) to the Name of the LORD. But if it be of an unclean animal, then let him redeem it according to its valuation, and add a fifth of its price unto it. And if it be not redeemed, it will be sold according to its value. |
| 27. Now, if [someone consecrates] an unclean animal, he may redeem [it] by [paying] the valuation, and he shall add its fifth to it, and if it is not redeemed, it shall be sold for the valuation [price]. | 27. And if it be an unclean animal, then he will redeem it according to its valuation, and add a fifth of the price to it; but if he will not redeem it, then it will be sold at the price of its valuation. |
| 28. However, anything that a man devotes to the Lord from any of his property whether a person, an animal, or part of his inherited field shall not be sold, nor shall it be redeemed, [for] all devoted things are holy of holies to the Lord. | 28. Nevertheless, no devoted thing which a man will separate before the LORD of anything that is his, of man, or beast, or of his inheritance, will be sold or redeemed; every (devoted) separation is most sacred before the LORD.  JERUSALEM: Only no devoted thing that a man will separate to the Name of the LORD of anything, that he hath of child or cattle; every separation is most sacred to the Name of the LORD. |
| 29. Any devoting of a person who has been devoted, need not be redeemed [for] he is to be put to death. | 29. Every separation which will be separated of man will not be redeemed with money, but with burnt offerings, and with sanctified victims, and with supplication for mercy before the LORD, because such are to be put to death.  JERUSALEM: Every one of the children of men set apart (or devoted) will not be redeemed; dying, he will be put to death. |
| 30. Any tithe of the Land, whether it be from the seed of the land or the fruit of the tree it is the Lord's. It is holy to the Lord. | 30. And all the tithe of the land, of the seed of the ground, or the fruits of the tree, is the LORD's, and is most sacred before the LORD.  JERUSALEM: It pertains to the Name of the LORD; it is holy unto the Name of the LORD. |
| 31. And if a man redeems some of his tithe, he shall add its fifth to it. | 31. But if a man will redeem any (part) of his tithes, he will add a fifth part of its value thereunto.  JERUSALEM: But if a man will redeem any portion of his tithe, let him add upon, it a fifth part of its price; |
| 32. Any tithe of cattle or flock of all that pass under the rod, the tenth shall be holy to the Lord. | 32. And every tithe of oxen and sheep, whatever passes under the (tithing) rod, the tenth will be consecrated before the LORD.  JERUSALEM: and every tithe of ox and sheep, whatever passes under the rod, a tenth will be holy Unto the Name of the LORD. |
| 33. He shall not inspect [a tithed animal] for a good or a bad one, nor shall he offer a substitute for it. And if he does replace it, then [both] that one and its replacement are holy; it cannot be redeemed. | 33. He will not scrutinize between the good and the bad, nor exchange it; but if changing he will exchange it, both it and that for which it is changed will be sacred, and not be redeemed.  JERUSALEM: He will not scrutinize between good and bad, nor exchange it; but if he will change it, then will both it and that for which it is changed be sacred, and not be redeemed. |
| 34. These are the commandments that the Lord commanded Moses to [tell] the children of Israel on Mount Sinai. | 34. These are the precepts which the LORD prescribed unto Mosheh, and of which not one must be trifled with (or, innovated upon); and He prescribed them to be shown unto the children of Israel at Mount Sinai.  JERUSALEM: These are the Commandments. |
| **Chazaq Chazaq V’nitchazeq—be strong, be strong, and let us strengthen ourselves!** | |

**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. 317-326

**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) 27:1-34**

**2** **When a man expresses** **Expresses verbally.**

**[pledging the] value of lives** to give the valuation of his life, i.e., saying: “I take it upon myself [to donate to the Holy Temple] the value (בְּעֶרְכְּךָ) of a vital (נְפָשֹׁת) organ, [such as the head or the liver]”-[*Torath Kohanim* 26:57, *Arachin* 20a]

**3** **the [fixed] value... shall be** The value stated here is not an expression of monetary value [the usual market value of a person sold as a slave], but, whether he has a high market value or a low one, the value fixed for him in this passage is according to his age. **the value** Heb. הָעֶרְכְּךָ [The last letter of this word, ךָ, is not the second person pronominal suffix, “your,” but rather, a double of the preceding letter כ, and therefore, this word is] the same as עֵרֶךְ, “value.” And I do not know what the double כ denotes here.

**5** **And if... five years old** Not that the one who is vowing is a minor, because a minor’s words have no validity. Rather, [our verse is speaking of] an adult who says: “I take upon myself [to donate to the Holy Temple] the value of this five-year-old” [i.e., the subject of our verse is the person who is to be evaluated].

**7** **And if [the person is] sixty years old [or over]** When people reach a venerable age, a woman’s value becomes closer to that of a man. This is why a man decreases [in value] in his old age [to] beyond a third of his value [as an adult, namely, from 50 shekels to 15], while a woman [in her old age] decreases [to] only one third of her value [namely, from 30 shekels to 10]. As people say: "An old man in the house is a breach in the house (*Rashi*) [or] a snare in the house (*Rabbenu Gershom* ), while an old woman in the house is a hidden treasure in the house and a good sign for the house. "-[*Arachin* 19a]

**8** **But if he is [too] poor** that he cannot afford to pay this [fixed] valuation amount,

**he shall stand him up** [i.e., the one making the vow should stand up] the one whose value he pledged, before the *kohen*, [who] will then evaluate him in view of how much the one pledging the valuation, can afford.-[see next *Rashi* ; *Torath Kohanim* 27:62]

**according to how much [the one who is vowing his value] can afford** [The *kohen*] shall estimate the valuation, with reference to how much [the one who is vowing] owns, leaving him his basic life necessities, namely, a bed, a bolster, a pillow, and tools of trade—e.g., if he is a donkey-driver, the *kohen* must [make the valuation such that he] leaves him his donkey.-[*Arachin* 23b]

**9** **[If... an animal...] whatever part of it the person donates [... shall become holy] If a person says, “The leg of this animal shall be a burnt-offering,” his words have validity. [And how is his vow expedited?] The [entire] animal [except for its leg] should be sold to one who needs a burnt-offering, and the money [received from this sale] which excludes the value of that limb [as stated above], becomes non-consecrated, [and then the entire animal can be brought by both parties as a burnt-offering].-[***Arachin* 5a, *Temurah* 11b, *Raavad* on *Torath Kohanim*]

**10** **whether it be a good one for a bad one** i.e., an unblemished animal in place of a blemished one,

**or a bad one in place of a good one** And how much more so [should he receive lashes if he replaced] a good [unblemished animal] for another good one, or if he replaced a bad [blemished animal] with another bad one [in which cases he did not raise the standard of the consecrated animal].-[*Torath Kohanim* 27:71; *Temurah* 9a]

**11** **And if it is any unclean animal** [But the case of an unclean animal is stated later (verse 27); so what “unclean animal” is meant?] The text is speaking about a blemished animal, which is “unclean” [i.e., unfit] for sacrifice. And Scripture is teaching us that unblemished consecrated animals cannot leave [their holy status and enter] into a mundane status through redemption, unless they become blemished.-[*Men.* 101a, *Temurah* 32b, 33a]

**12** **like the evaluation of the kohen, so shall it be** for anyone else [but the owner], who wishes to purchase it from the possession of the Temple treasury,

**13** **But if he redeems it** [i.e., if the owner himself redeems the animal]. Scripture is more stringent with the owner, [obligating him] to add a fifth [to its value (see *B.M*. 54a, regarding the meaning of fifth)]. Likewise, in the case of one who consecrates his house, and likewise, in the case of one who consecrates his field, and likewise, in the case of the redemption of the Second Tithe—[in all these cases,] the owners must add a fifth [to the value], but no one else [who redeems these items must add a fifth]. [*Torath Kohanim* 27:83]

**16** **the valuation shall be according to its sowing** And not according to its value, whether it is a field of good quality or a field of bad quality, their redemption from consecration is equal, [namely]: The area requiring a *kor* (a *chomer* in Scripture) of barley seeds [must be redeemed] for fifty [silver] shekels. This is Scripture’s decree.-[*Torath Kohanim* 27:90] Now, this applies to one who comes to redeem it at the beginning of the Jubilee cycle [namely, in its first year]. However, if he comes to redeem it in the middle [of the Jubilee cycle, i.e., after the first year has elapsed], he must pay according to the calculation of one *sela* (i.e., a shekel) and a *pundyon* (one forty-eighth of a shekel) per year [depending on how many years until the next Jubilee (see *Rashi* on verse 18 below)].-[*Arachin* 25a] [And why so?] Because property is consecrated only according to the years of the Jubilee cycle—if it is redeemed [within the Jubilee cycle], very good, [i.e., it reverts to its original owners and is no longer Temple property]; but if not, the [Temple] treasurer sells it to someone else at the aforementioned rate, and it remains in the purchaser’s possession until the next Jubilee, just like any other fields which are sold. Then, when it leaves the possession of this purchaser [in the Jubilee], it reverts to the *kohanim* of that watch, namely, [namely, the shift officiating] when [Yom Kippur of that] Jubilee occurs, and is apportioned among them.-[*Arachin* 28b] [The *kohanim* are divided into 24 family watches, or shifts, each in rotation for two or three one-week periods every year.] This is the law stated regarding one who consecrates a field. I will now explain it according to the order of the verses.

**17** **Now, if he consecrates his field from [when] the Jubilee year [has ended]** If, as soon as the Jubilee year has ended, he immediately consecrates [his property i.e., within that first year of the next *Shemittah* and Jubilee cycle], and then he comes to redeem it immediately [i.e., before that first year has ended].

**it shall remain at [its full] valuation** i.e., like this aforementioned (in verse 16) valuation, it shall be, [namely,] he must give fifty silver shekels [for the size of field stated].-[see *Arachin* 24b]

**18** **But if he consecrates his field after the Jubilee, [the kohen should calculate the money for him....** [And not only in this case, but] likewise, if [the original owner] had consecrated the property immediately after the Jubilee ended, and it remained in the possession of the treasurer, and this one comes to redeem it after [this first year following] the Jubilee -

**the kohen shall calculate the money for him, according to the remaining years [until the (next) Jubilee year]** according to the rate. How? [Scripture] has stated the fixed value [of redemption for a field whose size is that stated in our verse,] for forty-nine years as fifty [silver] shekels, i.e., one shekel for each of the [49] years and an extra shekel [paid over] all the [49] years. Now, a shekel is equivalent to 48 *pundyons*. Thus, one *sela* [i.e., a shekel] and one *pundyon* for each year, except that one *pundyon* is missing for all of them [i.e., if we figure fifty shekels, we have only 49 shekels and 48 *pundyons*, which is less than a *sela* and a *pundyon* per year, but the redeemer is required to pay one extra *pundyon* per a 49-year period, for] our Rabbis taught (*Bech.* 50a) that, the [extra] *pundyon* is a surcharge for [currency exchange of] small coins [i.e., if someone comes to purchase a silver shekel with *pundyons*, he will be charged 49 of them, the extra *pundyon* being a surcharge for attaining the more significant single shekel coin rather than many small coins. This surcharge, then, is passed on to the one who wishes to redeem the field. Hence, at an annual rate of one shekel and one *pundyon*, the redeemer is actually paying one forty-ninth of a *pundyon* currency exchange surcharge every year]. And therefore, someone who comes to redeem [a field], must pay one *sela* [i.e., a shekel] and one *pundyon* for every year left until the next Jubilee year.

**thereby deducting from the [full] valuation [amount]** the number of years from the [preceding] Jubilee year until the redemption year.

**19** **If the [one who consecrated it] redeems the field** The person who consecrated it must add a fifth to this set amount.-[see *Rashi* on preceding verse; *Mizrachi*]

**20** **But if he does not redeem the field** [i.e., if] the one who consecrated [the field does not redeem it].

**and if... has sold** [i.e., if] the treasurer (444 Arachin 25b) has sold

**the field to someone else—it may no longer be redeemed** to revert to the possession of the one who consecrated it [i.e., the original owner, come Jubilee].-[*Sifthei Chachamim*]

**21** **But, when the field leaves in the Jubilee** the possession of the one who had purchased it from the treasurer, just like all fields that leave the possession of their purchasers, come Jubilee.

**holy to the Lord** This does not mean that it reverts to the treasurer as sacred property designated for maintenance of the Holy Temple. Rather, it is “like a field devoted” which is given to the *kohanim*, as it is said, “Anything devoted in Israel shall belong to you” (Num. 18:14). This too shall be divided in Jubilee among the *kohanim* of the watch at that time, namely, when Yom Kippur of that Jubilee occurs.-[*Arachin* 28b]

**22** **And if [he consecrates...] a field that he had acquired...** There is a difference between an acquired field (שְׂדֵה מִקְנֶה) and a field that is part of inherited property (שְׂדֵה אֲחֻזָּה), namely, that the acquired field is not apportioned among the *kohanim* in the Jubilee because [the acquirer] can consecrate the field only until Jubilee, for in the Jubilee, the field is destined to leave his possession and revert to the original owner [from whom he acquired it]. Therefore, if he [the original owner (*Panim Yafoth* ; *Malbim*)] comes to redeem [his property,] he must redeem it with that same fixed rate of valuation for a field that was part of an inherited property. [Should the one who consecrated it redeem it, according to the Sages, he redeems it according to its market value.] But if he does not redeem it, and the treasurer sells it to someone else, or if he does redeem it [according to *Tos., Arachin* 26b, the reading in *Rashi* is: If no one redeemed it, and it remained in the possession of the treasurer] in the Jubilee year the field reverts to the one from whom the one who consecrated it bought it, [i.e., the original owner of the field]. Now, lest you say that [the expression] לַאֲשֶׁר קָנֵהוּ מֵאִתּוֹ (in verse 24 below) [refers to] the one from whom this acquirer most recently acquired the field, namely, the treasurer [and that our verse is thus stating here that come Jubilee, the field “reverts” to the treasurer]. Therefore, it was necessary to state (verse 24), "namely, the one whose inherited land it was," i.e., inherited from his ancestors—referring, therefore, to the original owner who had sold [the field] to the one who consecrated it.-[*Arachin* 26b]

**25** **Every valuation shall be made according to the holy shekel** i.e., every valuation regarding which shekels are written, will be made according to the holy shekel.

**one shekel is the equivalent of twenty gerahs** Twenty *ma’ahs*. This was how it was originally. However, in later times, they “added a sixth” [i.e., instead of a *dinar* being worth five *ma’ahs* (or *gerahs*), it became worth six *ma’ahs* (or *gerahs*)]. And indeed, our Rabbis taught: "A *dinar* is comprised of six *ma’ahs* of silver, and [since a shekel is worth four *dinars*,] there are twenty-four *ma’ahs* to one *sela* (i.e., shekel)" [as opposed to twenty *ma’ahs* in the shekel of the Torah].-[*Bech.* 50a]

**26** **no man may consecrate it** for the purpose of any other sacrifice, because it does not belong to him [but from its birth, a firstborn animal is designated as holy, to be given to the *kohanim*].- [*Torath Kohanim* 27:107]

**27** **Now, if [someone consecrates] an unclean animal** [lit., “And if it is with an unclean animal....”] This verse does not refer back to firstborn animals [discussed in the preceding verse], for it cannot state of a firstborn unclean animal that “he may redeem [it] by [paying] the valuation” [for the only unclean animal to which the law of the firstborn applies is a donkey (see Exod. 13:12-13)]; and this [verse] cannot refer to a donkey, because the firstborn of a donkey can be redeemed only with a lamb (see Exod. 13:13), which becomes a gift to the *kohen* and is not given to the Sanctuary [as does the valuation money in our verse]. Rather, our verse here is referring back to consecration [of one’s possessions to the Temple], for Scripture above (verses 11-13) was speaking about the redemption of a clean animal that had been [consecrated and subsequently] blemished (see *Rashi* there), and here, our verse is speaking about one who consecrates an unclean animal for maintenance of the Temple.-[*Men.* 101a]

**he may redeem [it] by [paying] the valuation** According to how much the *kohen* will assess its value.

**and if it is not redeemed** By the owner,

**it shall be sold for the valuation [price]** to others.-[*Torath Kohanim* 27: 108]

**28** **However, anything that a man devotes...** Our Rabbis are in dispute regarding this matter [of devoted property]: Some say that unqualified vows of devoted property [i.e., he says, “This is hereby devoted (חֵרֶם),” and does not specify,] go [automatically] to Sanctuary moneys [designated for maintenance of the Temple. Now, according to this ruling,] what then is the meaning of, "Anything devoted in Israel shall belong to you"? (Num. 18:14). This refers to vows of devoted property specifically designated to the *kohanim*, whereby someone says explicitly: “This is ((חֵרֶם)devoted for the *kohen*.” But some [Rabbis] say that unqualified vows of devoted property go [automatically] to the *kohanim*.-[*Arachin* 28b]

**shall not be sold, nor shall it be redeemed** But, it must be given to the *kohen*. [For] according to those who rule that unqualified vows of devoted property go [automatically] to the *kohanim* (see preceding *Rashi*), they explain this verse as referring to unqualified vows of devoted property, while those who rule that unqualified vows of devoted property go [automatically] to [Sanctuary moneys designated for] maintenance of the Temple, explain this verse as referring to vows of devoted property specifically designated to the *kohanim*. For all agree that devoted property specifically designated to *kohanim* does not have any redemption, until it falls into the possession of the *kohen* [and the property then becomes completely non-consecrated and can even be sold by the *kohen* (*Sifthei Chachamim*)]. Devoted property to the One on High [i.e., specifically designated to the maintenance of the Holy Temple, on the other hand], may be redeemed [at its market value even before it reaches the Temple treasury, and its redemption moneys go for maintenance of the Holy Temple, and the property itself then becomes non-consecrated].-[*Sifthei Chachamim* ; *Arachin* 29a]

**all devoted things are holy of holies** Those who rule that unqualified vows of devoted property go for maintenance of the Holy Temple, bring this verse as proof [to their position]. However, those who rule that unqualified vows of devoted property go to the *kohanim*, explain the phrase here, “all devoted things are holy of holies (קֹדֶשׁ קָדָשִׁים),” to mean that the act of devoting items to the *kohanim* can take effect upon [animal sacrifices with the degree of] “holy of holies” [indicated by the use of the double expression here, קֹדֶשׁ קָדָשִׁים] and [moreover, even the single expression itself here, קֹדֶשׁ, indicates that this act can take effect upon sacrifices with a degree] of lesser holiness. Thus, [if someone undertakes to bring a sacrifice, allocates which animal he is to sacrifice and then subsequently devotes that animal to the *kohanim*,] he must give [the relevant money (see below)] to the *kohen* [and then sacrifices the animal for the offering he had undertaken], just as we have learnt in Tractate *Arachin* (28b): If [he made] a vow (נֶדֶר) [to bring a sacrifice, i.e., he said, “I take upon myself (to bring an animal as such-and-such a sacrifice)” (see *Rashi* on Lev. 22:18)—in this case, if an animal he had then allocated becomes lost or blemished, he must fulfill his vow with a replacement animal, for his vow was to bring a sacrifice and was not limited to that particular animal. Therefore, in the case of a devoted vow ((נֶדֶר),] he must give [to the *kohen*, money worth] the full value [of the animal, for it is still considered fully his when he devoted it to the *kohen*]. And if [he committed himself in the form of] a donation (נְדָבָה) [saying, “This particular animal is to be brought as such-and-such a sacrifice” (see *Rashi* on Lev. 22:18)—in this case, if the animal he had allocated becomes lost or blemished, he need not replace it, for his undertaking was limited only to that particular animal, and therefore the animal is no longer considered his. Therefore, in the case of a devoted donation (נְדָבָה),] he need give only [the monetary value of] the “benefit” for the [animal which means: Since in case the animal is lost or dies, he would not be required to bring another one in replacement, then once he has set the animal aside for the purpose of that particular sacrifice, he is considered to have already fulfilled his duty, and so, his actual sacrificing it becomes simply a gift to God, as it were. Enjoying this gesture of presenting a gift to God is the “benefit” he has from that animal and which is also the extent of his monetary ownership. This “benefit” is valued as follows: Someone else, who was not obligated to bring this sacrifice, is asked how much he would pay to have this animal sacrificed in his name as a gift to God. The amount that this person states is the amount that the one devoting must give to the *kohen* , and then he must bring the animal as a sacrifice, as per his undertaking to bring a donation].- [*Mishnah Arachin* 8:6-7 and see *Rashi* on *Talmud Arachin* 28b]

**[Anything that a man devotes... from any of his property -] whether it be a person** For example, if he devotes his non-Jewish male or female servants [for they are considered his property].-[*Arachin* 28a]

**29** **Any devoting... who has been devoted** [This verse refers to] someone who [has been sentenced to death, and, as he] is going out to be executed, another person declares, “I hereby make a personal commitment [to pay] his valuation!” his words have no validity.-[*Arachin* 6b]

**[And why not? Because] he is to be put to death** i.e., he is on his way to be executed, and therefore, he "cannot be redeemed"—he has no market value [as a slave] or any valuation.

**30** **Any tithe of the Land** Scripture is speaking about the Second Tithe.-[*Torath Kohanim* 27:112]

**the seed of the land** [Regarding the Second Tithe, Scripture says, “the tithes of your grain, of your wine and of your oil” (Deut. 14:23 and see *Rashi* there). Thus, here, “the seed of the land” refers to] grain [and]

**the fruit of the tree** [refers to] wine and oil.

**It is the Lord’s** [The Second Tithe does not belong to God in the sense that one is forbidden to have benefit from it, for indeed it is eaten in Jerusalem by the one who brings it (*Sifthei Chachamim*) Rather,] God has acquired this [Second Tithe], and it is from His very Table, as it were, that He invites you to come up and eat it in Jerusalem, as it is said, "And you shall eat before the Lord, your God, [in the place which He will choose to establish His Name therein;] the tithes of your grain, of your wine and of your oil..." (Deut. 14:23). -[*Kid.* 53a]

**31** **[redeem] some of his tithe [... he shall add its fifth]**] ["of his tithe,"] but not, of someone else’s tithe. Thus, one who redeems his friend’s tithe, does not add a fifth [to its value].-[*Kid.* 24a] And what is [the purpose of] its redemption? In order to permit its being eaten anywhere [outside Jerusalem]. And [instead] he must bring the money [of its redemption] up to Jerusalem and eat [food there, bought with that money], as it is stated, "[And if... the place is too distant from you...] Then you will turn it into money [... and... go to the place which... God will choose. And you will turn that money into whatever your soul desires... and you will eat there before... God]" (Deut. 14: 24-26).

**32** **of all that pass under the rod** When one comes to tithe them, he lets them out [of the pen] through the gate, one by one, and he strikes [every] tenth animal with a rod that has been painted with vermillion (red dye), so that it is identifiable as the tithe. So he must do with every year’s lambs and calves, [but with no other animals, as Scripture states, “Any tithe of cattle or flock”].- [*Bech.* 58b]

**[the tenth] shall be holy** that its blood and sacrificial portions be offered upon the altar, while its meat is eaten by the owner [with nothing given to the *kohanim*], because it is not enumerated with other [items categorized as] “gifts to the *kehunah*,” nor do we find that its meat must be given to *kohanim*.

**33 He shall not inspect [a tithed animal]...** Since [Scripture] says, “[there will you bring...] the choice of your vows [which you will vow to the Lord]” (Deut. 12:11), one might think that he should select and take out the best [animal for the tithe]. Scripture, therefore, says, "He shall not inspect [a tithed animal] for a good or a bad one"—i.e., whether [the tenth animal] is unblemished or blemished, [since it is the tenth,] holiness has come upon it [exclusively]. This does not mean that a blemished animal can be sacrificed, but that he should eat it according to the law of tithes and that it must not be shorn or used for labor.-[Bech. 14b, 31b]

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

|  |  |
| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |

**Ketubim: Tehillim (Psalms) 89:39-53**

| **Rashi** | **Targum** |
| --- | --- |
| 39. But You abandoned, and You rejected; You became wroth with Your anointed. | 39. But You have forsaken and rejected, grown angry with Your anointed. |
| 40. You abrogated the covenant of Your servant; You profaned his crown to the ground. | 40. You have changed the covenant with Your servant; You have profaned his crown to the earth. |
| 41. You breached all his fences; You made his fortifications a ruin. | 41. You have forced all his strongholds, You have made his open villages a ruin. |
| 42. All wayfarers have plundered him; he was a disgrace to his neighbors. | 42. All who pass on the road have trampled him; he has become a disgrace to his neighbors. |
| 43. You raised the right hand of his adversaries; You caused all his enemies to rejoice. | 43. You have raised the right hand of his oppressors; You have gladdened all his enemies. |
| 44. You even turned back the sharp edge of his sword, and You did not raise him up in battle. | 44. Also You will turn aside his sword and you have not supported him in battle. |
| 45. You have brought an end to his shining, and his throne You have cast down to earth. | 45. You have abolished the priests who sprinkle blood on the altar and cleanse His people, and You have cast to the ground His royal throne. |
| 46. You have shortened the days of his youth; You have enwrapped him with shame forever. | 46. You have cut short the days of his young men; You have covered him with shame and disgrace forever. |
| 47. How long, O Lord? Will You hide forever? Will Your anger burn like fire? | 47. How long, O LORD, will You remove Your presence forever? How long will Your rage burn like fire? |
| 48. I am mindful what my old age is; for what futility have You created all the sons of man? | 48. Remember that I was created from dust; why have You created all the sons of men for vanity? |
| 49. Who is a man who will live and not see death, who will rescue his soul from the grasp of the grave forever? | 49. Who is the man who will live and not see the angel of death, who will deliver his soul from his hand, and not go down to his grave forever? |
| 50. Where are Your former acts of kindness, O Lord, which You swore to David in your trust? | 50. Where are Your favors which were from the beginning, O LORD, which You swore to David in your faithfulness? |
| 51. Remember, O Lord, the disgrace of Your servants, which I bear in my bosom, [the disgrace] of all great nations. | 51. Remember, O LORD, the disgrace of Your servant; I have borne in my bosom all the insults of many peoples. |
| 52. **Which Your enemies disgraced, O Lord, which they disgraced the ends of Your anointed.** | 52. **For Your enemies have scorned, O LORD, for they have scorned the delay of the footsteps of Your Messiah, O LORD.** |
| 53. Blessed is the Lord forever. Amen and Amen. | 53. Blessed be the name of the LORD in this age, amen and amen. Blessed be the name of the LORD in the age to come, amen and amen. |

**Rashi’s Commentary for: Psalms 89:39-53**

**39** **But You abandoned** You dealt strictly with his children in counting their iniquity until You abandoned them and You rejected them in the days of Zedekiah.

**40** **You abrogated** You nullified.

**41** **all his fences** which he built in Jerusalem.

**his fortifications** The Temple Mount and the stronghold of Zion.

**44** **You even turned back the sharp edge of his sword** You turned back and reversed the sharp edge of his sword, as (Josh. 5:2): “sharp (צרים) knives,” and likewise (Isa. 54:17): “Any weapon whetted (יוצר) against you.”

**and You did not raise him up in battle** And You did not hold him upright so that he should not fall.

**45** **You have brought an end to his shining** Heb. מטהרו, his shining, as צהרים, noon, is translated טהרא, and like (Exod. 24:10): “and like the appearance of the heaven for splendor (לטהר).”

**You have cast down to the earth** Heb. מגרת. You have humbled and destroyed. Every expression of bending down is, in Targum Jonathan, מגר.

**48** **I am mindful what my old age is** Heb. חלד. What old age do I have? Are not my days few? It should suffice You to punish me with my premature death.

**for what futility** Heb. שוא. For nothing and for vanity have You created all the sons of man?

**51** **which I bear in my bosom, of all great nations** In exile I bear their burden and their load.

**52** **the ends of Your anointed** Heb. עקבות, the ends of the King Messiah. This is the language of the Mishnah (Sotah 49b): At the ends of the Messiah, audacity will increase; i.e., at the end of the exile, prior to the advent of the Messiah.

**53** **Blessed is the Lord forever** For all that He did for us.

**Meditation from the Psalms**

**Psalms ‎‎89:39-53**

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

I would like to repeat the opening from last week as we conclude this chapter of Psalms.

The superscription for this psalm indicates that it was written by Eitan the Ezrachite.[[10]](#footnote-10) *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.[[11]](#footnote-11)

The Targum,based on the Talmud,[[12]](#footnote-12) identifies Eitan as the Patriarch Abraham, for he was *eitan*[lit. strong]in his faith.[[13]](#footnote-13) 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,[[14]](#footnote-14) 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. [[15]](#footnote-15)

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) 89:50-52*** *Where are Thy former mercies, O Lord, which Thou didst swear unto David in Thy faithfulness?* *51 Remember, Lord, the taunt of Thy servants; how I do bear in my bosom [the taunt of] so many peoples; 52 Wherewith Thine enemies have taunted, HaShem, wherewith they have taunted the footsteps of Thine anointed.*

Let’s see what the Tanach has to say about the ‘former mercies’:

***Shmuel bet (2 Samuel) 7:8-14*** *Now therefore so shalt thou say unto my servant David, Thus saith HaShem of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them anymore, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel and have caused thee to rest from all thine enemies. Also, HaShem telleth thee that he will make thee a house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build a house for my name, and I will stablish the throne of his kingdom forever. 14 I will be his father, and he shall be my son.[[16]](#footnote-16) If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.*

Thus, David was clearly shown much mercy and did much to sanctify The Name of HaShem. The above pasuk goes on to allude to David’s ultimate descendant, Mashiach ben David.[[17]](#footnote-17) Chazal speak of two Meshichim, Messiahs: Mashiach ben Yosef[[18]](#footnote-18) and Mashiach ben David. Each of these great men were the heads of their respective tribes and had different roles. These roles reverberated down through time, in the Tanach, through various personalities and institutions. In this study I would like to take a deeper look at these two Meshichim and the hints to them in the Tanach.

First of all, it must be known that in each generation, there is a person who has the potential to be Mashiach Ben Yosef and Mashiach ben David. This creates free choice for every generation to bring Mashiach, and when the Almighty decides to, He actualizes this potential and unleashes the role of Mashiach (on one or both of them) in a particular generation.

Discussions about messianic matters, be it Mashiach ben Yosef, or Mashiach ben David are not matters of Jewish Law (Halakha) and do not fall into the category of belief in the coming of Mashiach which is one of the Thirteen Principles of the Jewish Faith as outlined by RaMBaM (Maimonides). Messianic discussions are never really clearly set out and explained. There is much confusion about how messianic events will actually unfold in detail.

We recognize the modern day Bne Yehuda and Bne Yosef and identify them by their characters and behaviors as opposed to their names and bloodlines. We identify them based on the traits of their respective ancestors because Mashiach (ben Yosef and ben David), according to the Torah, comes from the tribe of Yehuda. There are indications that these two are the same person.

Chazal fixed the order of the blessings in the Amidah prayer (from the ninth blessing onwards), according to the order that the redemption will happen in, they begin with a national revival (the flowering of the land of Israel and the ingathering of exiles), and only after this focus on the spiritual elements (the transition to a Jewish judicial system, (in the blessing ‘return our judges’ - the Sanhedrin, whose job is punish the wicked and to give a good reward to the righteous), the building of the temple and Mashiach ben David).[[19]](#footnote-19)

Jewish tradition speaks of two redeemers, each one called Mashiach. Both are involved in ushering in the Messianic era. They are Mashiach ben David and Mashiach ben Yosef.

Mashiach Ben Yosef is the one who starts the redemption. He is the central figure in the process preceding the final and complete redemption in which a king from David’s house is eventually anointed – and this is “Mashiach Ben David”. Mashiach Ben Yosef fights the wars of HaShem against the Gentile enemies of Israel, and since it is he who STARTS the redemption, he is also called “Mashiach HaAtchalta”, the Mashiach who begins the redemption. He is responsible for the physical, material redemption which precedes the spiritual one. The physical redemption is the ingathering of the exiles, the conquering of the Land of Israel and wars against the Gentiles (and for this reason he is also coined by many midrashim as the “Mashuach Milchamah”, the anointed for war). In contrast, Mashiach Ben David is responsible for the spiritual side of the redemption which comes afterwards.

The following points summarize this issue and are agreed to in all the Midrashim that deal with the Mashiach ben Yosef and the Mashiach ben David:

* They are two different people from two different tribal families.
* They live at the same time.
* Mashiach ben Yosef never takes the throne nor is he entitled to.
* Mashiach ben Yosef is a warrior (Mashiach ben David would also appear to be)[[20]](#footnote-20)
* Mashiach ben Yosef will be killed in BATTLE[[21]](#footnote-21) and will be the first to be raised from the dead by Mashiach ben David.

The period of time from when Mashiach ben Yosef first comes into prominence until he is resurrected after the Mashiach ben David comes to his throne is very short, the longest period is under two years.

The basic chronology of events is that there is a seven-year period. It starts with continual problems; it starts to improve and then in the sixth year it gets worse again. In the seventh year there are great wars in which the Mashiach ben Yosef is first successful and then he is killed in that later part of the year. Many Jewish people will become depressed and fall away. At the end of the seven years Mashiach ben David comes and finishes the job and there comes the resurrection of the dead.

**Yosef and Yehuda**

Genesis speaks of two great kings from the house of Yaaqov: Yosef and Yehuda.

***Bereshit (Genesis) 41:42-43*** *And Pharaoh took off his ring from his hand, and put it upon Yosef’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.*

***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.*

These two men hint to the two Meshichim who will appear to lead the world into the redemption. Yosef was the first world ruler and Yehudah was the ruler over the sons of Yaaqov.[[22]](#footnote-22)

These two great men exhibit the attributes that we will later see in Mashiach ben Yosef and Mashiach ben David. Therefore, it behooves us to examine these two men and compare their lives to the roles that Chazal have assigned to the two Meshichim.

In Genesis, Yosef and Yehuda meet for the first time as adults in Pharaoh’s court. Yosef is unrecognizable to Yehuda having been raised an Egyptian for so many years. While Yehuda has maintained his cultural identity, Yosef looks ever so different. More than this, rather than following in the “family business,” Yosef, is now a politician, a Prime Minister of Egypt, a man of the world, so very much unlike the House of Jacob, who are few, isolated and different. Yosef’s name is Egyptian, as are his appearance, wife and children ever so opposite from his brothers. All in all, there is nothing left “Israelitish” of Yosef except one major defining factor. This is his heart.

Yosef did not appear to be Torah observant. He appeared to be cruel, demanding, and unreasonable. He appeared to be an Egyptian, a Gentile. What was in his heart was not visible to his brothers. He was a Torah observant Jew who was completely misinterpreted by his brothers!

And Yehuda, son number four, takes charge; not by means of authority or Divine decree but rather because that was his personality. His personality made him rise up like a rocket and become a leader among his brothers. This is most unusual that the number four son should rise up and take a position of power and authority in the presence of his older brothers. Nonetheless, Reuven son number one, and Levi, son number three are not heard from. Apparently, they acquiesce to the leadership role of their younger brother Yehuda.

There is only one problem here; there already is a leader among the brothers, a mighty and powerful leader at that! This leader is Yosef! Although he is not a leader of his brothers by their choice, he is a leader by right and Divine design. Therefore, we have two leaders, Yosef and Yehuda.

The friction between their two personalities exists and existed even prior to Yosef’s identity being revealed. As it was then, so it is today, as we shall soon see.

Ezekiel prophesied[[23]](#footnote-23) that the jealously and conflict than lasted throughout the history of the kingdoms of Judah and Israel (Yosef) would eventually be resolved in messianic times, with Yosef taking his subordinate place under a Judean king of House David. This prophecy refers to far more than a mere political realignment. It addresses matters that go deep to the heart, to the fundamental psychologies that defined these two men and their perspective Kingdoms. While the Bible is full of information about Yosef himself, and the history of his many descendants, through the Tribes of Ephraim and Menashe, nevertheless, many fail to analyze, or to recognize Yosef personality types and their fundamental differences from Judah personality types.

While Yosef is in Egypt being tempted by and resisting the advances made by Potiphar’s wife, Judah is soliciting a prostitute who unbeknown to him is his daughter in law. So, while Yosef disciplines his sexual urges, Judah does not. For having such control, Yosef acquired the title, HaTzadiq (the one who does what’s right).

One of the things that is emphasized about Mashiach ben Yosef is something that is said about Yosef himself: “And Yosef recognized his brothers, but they did not recognize him”. While the potential Mashiach ben Yosef of every generation brings the people the truth and presents before them the conditions for the redemption, the people deny and disrespect him. But because of his “Ahavat Yisroel”, he is willing to suffer. It is the people’s refusal to recognize the truth which brings upon them the needless wars and tragedies. For if the Jewish People had only accepted and understood Mashiach ben Yosef’s message, he would bring the redemption swiftly, in the way of “Achishena”, with glory and without needless suffering.

**In Egypt**

Yosef finally discloses his identity upon witnessing Yehuda’s return to his previous kingship status. The Tribes are reunited, and Yosef will continue in his role merely as the dispenser of the grain and all the physical needs of his brethren. It is Yehuda, though, who will take over at the helm in Goshen, as it is specifically, he who is sent by Yaakov to establish a Bet Midrash, a house of learning, in the land that Yaakov agrees to inhabit.[[24]](#footnote-24) Why, we might ponder, would Yaakov send Yehuda and not Levi[[25]](#footnote-25) or Yissachar,[[26]](#footnote-26) those whose primary responsibility was the diligent learning and teaching so essential to Bne Israel’s existence?[[27]](#footnote-27)

HaShem led Yosef down a very different path from the rest of his family which we should rightly call Israel, and later (in history) Yehuda. Yosef, while assimilated externally, remained faithful to Israel internally. Yet, it is Yosef’s external and foreign posture / appearance that brings him into what our Sages taught was direct conflict with Yehuda. As is clear from the Genesis encounter, Yosef is testing his brothers to see if they are willing to stand together as brothers and defend Binyamin, whom he (Yosef) had set up and falsely accused of theft. Yehuda takes up the argument for Binyamin and his words are harsh and confrontational. Yosef recognizes the sincerity in Yehuda’s words and shortly discards all pretenses and reunites with his brothers.

**Two Become One**

***Yehezechel (Ezekiel) 37:16*** *Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Yosef, the stick of Ephraim, and for all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in thine hand.*

Two Mashiachs “close up together”, two pieces of wood become one, this refers to Mashiach ben Yosef and Mashiach ben David;[[28]](#footnote-28) also,

***Zohar Vayigash 206a*** *Yehuda was a king and Yosef was a king, and they approached one another, and they united together as one.*

Malbim teaches us that according to rabbinic tradition this prophecy of Yehezekel is actually referring to two Meshichim, not one. He explains that before Mashiach ben David will reign over Israel, there will first be Mashiach ben Yosef, a Mashiach from the house of Yosef. This Mashiach will gather up the ten lost tribes that were scattered throughout the world and reunite them with the Kingdom of Judah.

Mashiach ben Yosef’s Mission

It is well-known that Mashiach Ben Yosef is killed. But actually, this does not have to happen. For if the redemption comes the way of “Achishena” (swiftly and with glory), that is, the Jewish People do “teshuva”, then Mashiach Ben Yosef triumphs in battle. On the other hand, if the redemption comes “BiEta” (slowly, at it’s fixed time), then one of the results of such a scenario is that he falls in the midst of a difficult and bitter battle, where great suffering and needless tragedy take place.

Mashiach ben Yoseph’s mission involves the ingathering of the “body” of Israel.

Mashiach ben Yosef (Mashiach the descendant of Yosef) of the tribe of Ephraim (son of Yosef), is also referred to as Mashiach ben Ephraim, Mashiach the descendant of Ephraim. He will come first, before the final redeemer, and later will serve as his viceroy. [The harmony and cooperation between Mashiach ben David and Mashiach ben Yosef signifies the total unity of Israel, removing the historical rivalries between the tribes of Judah and Yosef.][[29]](#footnote-29)

The essential task of Mashiach ben Yosef is to act as precursor to Mashiach ben David: he will prepare the world for the coming of the final redeemer. Different sources attribute to him different functions, some even charging him with tasks traditionally associated with Mashiach ben David (such as the ingathering of the exiles, the rebuilding of the Bet HaMikdash, and so forth).

The principal and final function ascribed to Mashiach ben Yosef is of political and military nature. He shall wage war against the forces of evil that oppress Israel. More specifically, he will do battle against Edom, the descendants of Esau. Edom is the comprehensive designation of the enemies of Israel, and it will be crushed through the progeny of Yosef. Thus, it was prophesied of old, “The House of Jacob will be a fire and the House of Yosef a flame, and the House of Esau for stubble.”:[[30]](#footnote-30) “the progeny of Esau shall be delivered only into the hands of the progeny of Yosef”.[[31]](#footnote-31)

Mashiach ben Yosef’s jobs are many, and they include bringing the entire Jewish people back to Israel (kibbutz Galiot),[[32]](#footnote-32) infusing them with a newfound spirituality, and revealing the secrets of the Torah, among other things. Another important task that he is to accomplish is the complete destruction of Edom, as the pasuk says in Ovadiah: The house of Yaakov will be fire, and the house of Yosef a flame, and the house of Esav will be like straw, and he shall light them and consume them.

The job of Mashiach ben Yosef is gathering in the exiles and building the material aspects of eretz Israel.

This final purpose follows all the other ones and is the reason why he leads the Jewish people in the war of Gog and Magog. Although many people mistakenly think otherwise, this great war is actually after Mashiach ben Yosef has done most of his job, and actually provide a segue into the period of Mashiach ben David.

If we can imagine the scene for a moment, we have Mashiach ben Yosef who has led the entire Jewish people to a genuine spiritual renaissance, returning the entire nation back to their rightful homeland, to Israel. He represents the promise of a new age for humanity, one of peace, love, and harmony. And yet, he is challenged by a force known as Gog and Magog. This force is actually composed of a few different components, but is mainly led by Amalek, the archenemy of the Jewish people (which reared its ugly head in World War II in the form of the Nazis of Germany), as well as the Erev Rav - that section of the Jewish people who attempts to remove the Jewish people’s relationship with Hashem. They combine forces with many other nations of the world (see Yehezekel 38-39) to try to prevent the triumph of Mashiach ben Yosef and his mission to remove evil from the hearts of mankind. This true axis of evil, however, would rather die than allow mankind to be beholden to the Higher Power that created them.

Just as Mashiach ben Yosef is about to destroy the last vestiges of evil, the leader of the Erev Rav, named Armilus, is somehow able to kill him.

Military strength and conquest of the land of Israel, the conspicuous traits of the tribe of Ephraim appear here in Mashiach ben Yosef, whose job is to take vengeance on the other nations and conquer the land from them in return for all that they did to us.

“From the shadow of Yehoshua your servant...for he was the one who divided the land of Israel, and his descendant Mashiach ben Yosef will be the one who will lead the Jewish people to defeat Gog and his helpers at the end of days.”

Targum Yonatan[[33]](#footnote-33) referred to Mashiach ben Yosef as a character who mainly suffers, but the sources that we have brought[[34]](#footnote-34) prove the opposite, that the main portrayal of Mashiach ben Yosef is as the one who avenges the vengeance of what the Jews suffered from the other nations. Despite the fact that there is an opinion that Mashiach ben Yosef will be killed,[[35]](#footnote-35) all of the victories of Mashiach ben Yosef which are mentioned in the sources, prove that also according to that opinion, Mashiach ben Yosef will first of all win many battles.

According to our teacher the Vilna Gaon, all of the work of the ingathering of exiles, the building of Yerushalayim and the expansion of the settlement in the land of Israel to return the diving presence, in all of their details and minute details, are the job of the Mashiach of the beginning, the first Mashiach, Mashiach ben Yosef,

This ultimate confrontation between Yosef and Esau is alluded already in the very birth of Yosef when his mother Rachel exclaimed:

***Genesis 30:23*** *G-d has taken away my disgrace.*

With prophetic vision she foresaw that an “anointed savior” will descend from Yosef and that he will remove the disgrace of Israel. In this context she called his name “Yosef, saying ‘Yosef, may G-d add to me ben acher (lit., another son), i.e., ben acharono shel olam, one who will be at the end of the world’s time’,[[36]](#footnote-36) from which it follows that ‘meshuach milchamah, one anointed for battle’ will descend from Yosef.”[[37]](#footnote-37)

***Succah 52b*** *And HaShem showed me four craftsmen’ (Zechariah 2:3). Who are these four craftsmen? R’ Chunuh ben Bizna, citing R’ Shimon Chasida, replied: Mashiach the son of David,* ***Mashiach the son of Yosef****, Eliyahu, and the Righteous Priest.*

The immediate results of this war[[38]](#footnote-38) will be disastrous: Mashiach ben Yosef will be killed. This is described in the prophecy of Zechariah, who says of this tragedy that:

***Zechariah 12:10*** *they shall mourn him as one mourns for an only child.[[39]](#footnote-39)*

His death will be followed by a period of great calamities. These new tribulations shall be the final test for Israel, and shortly thereafter Mashiach ben David shall come, avenge his death, resurrect him, and inaugurate the Messianic era of everlasting peace and bliss.[[40]](#footnote-40)

Quite significantly, R. Saadia Gaon (one of the few to elaborate on the role of Mashiach ben Yosef) notes that this sequence is not definite but contingent! Mashiach ben Yosef will not have to appear before Mashiach ben David, nor will the activities attributed to him or his death have to occur. All depends on the spiritual condition of the Jewish people at the time the redemption is to take place:

The essential function of Mashiach ben Yosef is to prepare Israel for the final redemption, to put them into the proper condition in order to clear the way for Mashiach ben David to come. Of that ultimate redemption it is said, that if Israel repent, they shall be redeemed immediately (even before the predetermined date for Mashiach’s coming). If they will not repent and thus become dependent on the final date, “the Holy One, blessed be He, will set up a ruler over them, whose decrees shall be as cruel as Haman’s, thus causing Israel to repent, and thereby bringing them back to the right path”.[[41]](#footnote-41) In other words, if Israel shall return to G-d on their own and make themselves worthy of the redemption, there is no need for the trials and tribulations associated with the above account of events related to Mashiach ben Yosef. Mashiach ben David will come directly and redeem us.[[42]](#footnote-42)

Moreover, even if there be a need for the earlier appearance of Mashiach ben Yosef, the consequences need not be as severe as described. Our present prayers and meritorious actions can mitigate these. R. Isaac Luria (the Arizal) notes that the descendant of Yosef, by being the precursor of the ultimate Mashiach, is in effect kissey David, the “seat” or “throne” of David, i.e., of Mashiach. Thus, when praying in the daily Amidah, “speedily establish the throne of Your servant David”, one should consider that this refers to Mashiach ben Yosef and beseech G-d that he should not die in the Messianic struggle.[[43]](#footnote-43) As all prayers, this one, too, will have its effect.

It follows, then, that all the above is not an essential or unavoidable part of the Messianic redemption that we await. Indeed, it - (and the same may be said of the climactic war of Gog and Magog) - may occur (or may have occurred already!) in modified fashion.[[44]](#footnote-44) This may explain why Rambam does not mention anything about Mashiach ben Yosef. R. Saadia Gaon[[45]](#footnote-45) and R. Hai Gaon,[[46]](#footnote-46) as well as a good number of commentators, do refer to him briefly or at length. In view of the divergent Midrashim and interpretations on this subject it is practically impossible to present a more definitive synopsis that would go far beyond the above. Thus, it is wisest to cite and follow R. Chasdai Crescas who states that “no certain knowledge can be derived from the interpretations of the prophecies about Mashiach ben Yosef, nor from the statements about him by some of the Geonim;” there is no point, therefore, in elaborating on the subject.[[47]](#footnote-47)

***Ovadiah 1:17*** *But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Yosef a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for HaShem hath spoken. 19 And they of the South shall possess the mount of Esau, and they of the Lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead. 20 And the captivity of this host of the children of Israel, that are among the Canaanites, even unto Zarephath, and the captivity of Jerusalem, that is in Sepharad, shall possess the cities of the South. 21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be HaShem’s.*

He we see, from verse 18, that the House of Yosef (including its leader) has a military role in the end-times drama. Verse 21 indicates that this is a joint effort. From this we see that the time when the Mashiach ben Yosef comes ends with a period of peace. This would indicate the period we have seen above when there is world peace, a renewal of the Davidic kingdom, etc. Let me summarize the Rabbinic writings with regards to Mashiach ben Yosef:

There will be a period of about seven years of terrible famines and other troubles. The land of Israel will at that time be under Non-Jewish control, and a leader of the tribe of Ephraim, will arise to lead militarily against these nations who control Jerusalem. He will be successful, but after his initial victory he will die in battle. This will cause a great mourning, and many will lose faith. At that time (still within the seven years) the Mashiach ben David will be revealed, he shall finish the battle. After which, he will resurrect all the dead, starting with the Mashiach ben Yosef. Both of them will go up to Mount Zion to fulfill the prophecy in:

***Ovadiah 1:21*** *And the saviors* (plural - both Messiahs) *shall go up onto Mount Tzion and judge Mount Esav, and the kingdom will be for HaShem.*

There is the fulfillment of ALL the major prophesies like an end to war and a world at peace with the Jewish people in a restored Jerusalem with the third Temple.

One of the things that is emphasized about Mashiach Ben Yosef is something that is said about Yosef himself: “And Yosef recognized his brothers, but they did not recognize him”. While the potential Mashiach Ben Yosef of every generation brings the people the truth and presents before them the conditions for the redemption, the people deny and disrespect him. But because of his “Ahavat Israel”, he is willing to suffer. It is the people’s refusal to recognize the truth which brings upon them the needless wars and tragedies. For if the Jewish People had only accepted and understood Mashiach Ben Yosef’s message, he would bring the redemption swiftly, in the way of “Achishena”, with glory and without needless suffering.

But in the scenario of “BiEta”, only a handful understand, identify, and go with Mashiach Ben Yosef. And while the people continue to deny him, he continues his mission in any case, provoking the goyim and sanctifying the Name of G-d, and eventually falling, as stated above. It must be pointed out here that the major obstacle for Mashiach Ben Yosef is not the Gentiles, but rather the destroyers from within. They are called the “Erev Rav”.[[48]](#footnote-48) According to the Gaon from Vilna, the major battle of Mashiach Ben Yosef is against the “Erev Rav”, who prevents the Holy People from recognizing the truth which would bring the redemption swiftly.

Mashiach ben David’s Mission

Mashiach ben David’smission relates to the ultimate redemption of the *soul*. Ultimate spiritual liberation from the Angel of Death will only be brought about through Mashiach ben David*.*

The essential task of Mashiach ben David is to prepare the world for the coming of the final redeemer. Different sources attribute to him different functions, some even charging him with tasks traditionally associated with Mashiach ben David (such as the ingathering of the exiles, the rebuilding of the Bet HaMikdash, and so forth).

The term Mashiach unqualified always refers to Mashiach ben David (Mashiach the descendant of David) of the tribe of Judah. He is the actual (final) redeemer who shall rule in the Messianic age.

Every act of ransom and saving by Mashiach ben Yosef is aided by Mashiach ben David in line with the incident in which Judah saved Yosef. According to what is written: “What profit is it if we sell our brother and cover up his blood?” etc. By saving Yosef, Judah merited being the one from whom the kingdom of David descended.

**Meshichim**

|  |  |
| --- | --- |
| [**Mashiach**](file:///C:\Users\iyar5\Downloads\mashiach.html) **ben** [**Yosef**](file:///C:\Users\iyar5\Downloads\joseph.html) | [**Mashiach**](file:///C:\Users\iyar5\Downloads\mashiach.html) **ben David** |
| Tree of the [Knowledge](file:///C:\Users\iyar5\Downloads\knowledge.html) Of Good and Evil | [Tree of Life](file:///C:\Users\iyar5\Downloads\eternal.html) |
| Tikkun Olam | Tikkun [Adam](file:///C:\Users\iyar5\Downloads\adam.html) |
| [Yosef](file:///C:\Users\iyar5\Downloads\joseph.html) ben [Yaaqov](file:///C:\Users\iyar5\Downloads\israelja.html) | Yehudah ben [Yaaqov](file:///C:\Users\iyar5\Downloads\israelja.html) |
| Northern Kingdom (Israel / Ephraim) | Southern kingdom (Judah) |
| Revealed / or explicit document | Hidden / or sealed document |
| Material | [Spiritual](file:///C:\Users\iyar5\Downloads\physical.html) |
| [Body](file:///C:\Users\iyar5\Downloads\body.html) | Soul |
| Ashkenazim | Sephardim |
| Tzadik gamur[[49]](#footnote-49) | Baalei teshuva[[50]](#footnote-50) |
| Torah Shebiktav | Torah She’Baal Peh |
| Pshat | [Sod](file:///C:\Users\iyar5\Downloads\sod.html) |
| [Tishri](file:///C:\Users\iyar5\Downloads\feasts.html) | [Nisan](file:///C:\Users\iyar5\Downloads\feasts.html) |
| Ita’aruta de L’tata (arousal from below) | Ita’aruta de L’Eila (arousal from above) |
| Yetzer HaRa | Yetzer HaTov |
| West | [East](file:///C:\Users\iyar5\Downloads\east.html) |
| Mission: Restoration and Purification | Mission: Elevation and Transformation |
| [mashpia](file:///F:\Word\People\marriageact.html) ([giver](file:///F:\Word\People\giver.html)) | [mekabel](file:///F:\Word\People\marriageact.html) (receiver) |

\* \* \*

With the end of this chapter of Psalms, we also end the third book of Psalms and conclude the book of Vayikra (Leviticus).

**Ashlamatah: Shofetim (Judges) 11:30-40**

| **Rashi** | **Targum** |
| --- | --- |
| 30. And Jephthah **vowed a vow** to the Lord, and said, "If You will indeed deliver the children of Ammon into my hand, | 30. And Jephthah **vowed a vow** before the LORD, and said: “If indeed you give the sons of Ammon in my hand, |
| 31. And it will be, whatever comes forth, that shall come forth from the doors of my house towards me, when I return in peace from the children of Ammon, shall be to the Lord, and I will offer him up for a burnt-offering." | 31. whoever will come forth outside from the doors of my house to meet me when I return in peace from the sons of Ammon will be before the LORD, and I will offer him up as a holocaust.” |
| 32. And Jephthah passed over to the children of Ammon to fight against them; and the Lord delivered them into his hand. | 32. And Jephthah passed unto the sons of Ammon to wage battle against them, and the LORD gave them in his hand. |
| 33. And he struck them from Aroer until you come to Minnith, twenty cities, and up to Abel Cheramim, a very great slaughter. And the children of Ammon were subdued before the children of Israel. | 33. And he struck them down from Aroer and unto the entrance of Minnith - twenty cities, and unto the plain of vineyards a very great slaughter. And the sons of Ammon were shattered from before the sons of Israel. |
| 34. And Jephthah came to Mizpah, to his house, and behold, his daughter was coming out towards him with timbrels and with dances, and she was an only child, he had from her neither a son nor a daughter. | 34. And Jephthah came to Mizpah to his house. And behold his daughter came forth to meet him with timbrels and with dances. And she was his only child; besides her he had no son or daughter. |
| 35. And it was, when he saw her, that he rent his clothes, and said, "Alas, my daughter! You have made me fall and you have become one of those that trouble me; and I have opened my mouth to the Lord, and I cannot go back." | 35. **And when he saw her, he tore his garments and said: "Woe, my daughter, indeed you have saddened me, and you have become my grief, for I opened my mouth in a vow before the LORD, and I cannot take it back."** |
| 36. And she said to him, "My father, you have opened your mouth to the Lord, do to me according to that which has issued from your mouth, since the Lord has done for you vengeance from your enemies, from the children of Ammon." | 36. And she said to him: "Father, you have opened your mouth in a vow before the LORD. Do to me as it went forth from your mouth, after the LORD has worked for you retribution from your enemies, from the sons of Ammon." |
| 37. And she said to her father, "Let this thing be done for me, refrain from me two months, and I shall go, and wail upon the mountains, and I shall cry over my virginity, I and my companions." | 37. And she said to her father: "Let this thing be done to me. Leave me alone for two months, and I will go and withdraw upon the mountains and weep over my virginity, I and my companions." |
| 38. And he said, "go," and he sent her away two months; and she went with her companions, and she cried over her virginity upon the mountains. | 38. And he said: "Go." And he sent her away for two months, and she went, she and her companions, and she wept over her virginity upon the mountains. |
| 39. And it was at the end of two months, that she returned to her father, and he did to her his vow which he had vowed; and she had not known any man, **and it was a statute in Israel** | 39. And at the end of two months she returned unto her father, and he did to her his vow that he vowed. And she did not know man. **And it was made a rule in Israel in order that a man not offer up his son and his daughter for a holocaust as Jephthah the Gileadite did.** And he was not inquiring of Phinehas the priest; and if he inquired of Phinehas the priest, he would have redeemed her with blood (from an animal). |
| 40. From year to year the daughters of Israel went to lament the daughter of Jephthah the Gileadite, four days in a year. | 40. From time to time the daughters of Israel were going to lament the daughter of Jephthah the Gileadite four days in a year. |

**Special Ashlamatah: I Sam. 20:18, 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Abarbanel On**

**Pirqe Abot**

**Pereq 1, Mishnah 5**

**Yosi hen Yochanan of Jerusalem said: Let your house be open wide and let the poor be members of your household. Do not talk too much with the woman. This refers to a man's own wife, how much more so with somebody else's. On the basis of this [state­ment) the sages said: Any man who talks a great deal with women causes evil to himself and neglects the study of Torah. In the end he will inherit hell.**

In this rnishnah. Yosi hen Yochanan addresses himself to the third part of the trilogy propounded by Shimon ha-Zaddik - kindness. Abarbanel comments on the concept of an open house for the poor. An open house also implies loaning utensils and money without interest and any other gesture that brings comfort to one's fellow man. However, the main thrust of Yosi hen Yochanan's dictum is that the less fortunate person should not be made to come hat-in-hand, ashamed, humbled and de­pressed. He must be made to feel a member of the household who has every right to expect assistance. As Abarbanel points out, no man feels ashamed to eat at the table of his parents.

Abarbanel also quotes Rambam who explains Yosi's motto, "Let the poor be members of your household," to mean that if one has a choice of buying a pagan slave or engaging a poor Jewish servant, he should choose the latter because he **will** be bestowing upon the servant a certain measure of dignity since the servant will be giving something in return for the protection he receives.

What disturbs Abarbanel about this *mishnah* is the immediate prox­imity of the social relationship between a man and a woman to the affairs of charity. At first glance they seem to be totally unconnected. Therefore, he offers a lesson in the psychology of sex. If one must keep the doors of his heart open to everyone, there is a good chance that women, who are in dire straits, will also turn to him. In delving into a poor woman's condition in order to understand how he can help her; the benefactor may be prone to think in terms of taking advantage of the poor woman. This, in turn, may lead to liberties that he would otherwise not permit himself.

If this is so, why does the *mishnah* go so far as to warn us against excessive conversation even with one's own wife? If his conversation with her leads to other things, it is perfectly legitimate, since she is his own wife! Here the interpretation is that the *mishnah* merely wishes to say that idle and empty conversation and wasting time even with one's own wife is a crime against life and its time cycle. Surely, one can find much more important things to read, study or do than to permit time to go by without any constructive activity.

What is surprising is the effort that Abarbanel puts into that section of the mishnan which discourages a man from wasting his precious time in consorting with the opposite sex with no beneficial purpose at all. He is quite blunt in stressing a man's vulnerability in wasting time with his own wife where, basically, there is no transgression but only the temptation to think in terms of physical pleasure. All the more reason to avoid small talk with strange women that can lead to immo­rality and licentiousness.

However, Abarbanel does give us some clue for his concern regarding indiscriminate social contact between men and women. He begins his interpretation by referring us to the revelation at Mt. Sinai where God instructed Moshe that the Children of Israel were not to have any contact with their wives for the three days prior to the revelation. In order to attain the heights of sanctity they had to separate from their wives.

He really embellishes his line of reasoning when he addresses him­self to a passage in Proverbs (6:30-35) where the wisest of all men cries out, "A thief is not held in contempt for stealing to appease his hunger; yet if caught he must pay sevenfold; he must give up all he owns. He who commits adultery is devoid of sense; only one who would destroy himself does such a thing. His reproach will never be expunged. The fury of the husband will be passionate; he will show no pity on his day of vengeance ... "

Abarbanel is disturbed at the juxtaposition of two sins: adultery and theft. What was Solomon attempting to teach here? Abarbanel replies: Logically, the drive to commit adultery is less prudent than that of theft. When an impoverished person steals in order to satisfy his hunger, society will not criticize him too severely. After all. justified or unjustified, something drove him to steal. Furthermore, a thief harms the victim, but he at least benefits from the theft himself. Finally, society and justice have devised a method of atonement: he can repay what he stole, and the chances are that he willbe forgiven.

In contrast, the sexually promiscuous person is heartless and brings disgrace upon himself which cannot and will not be excused by society. Furthermore, he cannot find his penance in repaying the debt because the husband of the defiled woman willseek only death as his revenge.

As we noted, Abarbanel is insistent in his comments on that part of the mishnan which teaches the vulnerability and danger of casual relationship with women because he finds these exhortations incon­gruous to the first part of the mishnan which reflects on the values of charity.

Abarbanel continues with another interpretation: A woman by na­ture pursues her security with more ardor than a man. She is always fearful that she will be left alone, unprotected, and destitute. Thus, there is a certain measure of resentment in her when charitable organi­zations approach her husband for contributions. She is apprehensive that any monetary assistance by her husband will eventually affect her own security. Hence, according to this interpretation of Abarbanel, Yosi ben Yochanan is cautioning a man not to consult with his wife when it comes to giving charity. If he does, she will deter him from performing this *mitzvah.* Furthermore, if a man constantly consults his wife, she will come to rule him and he will find himself neglecting Torah and *mitzvot,* which in turn will lead to his being condemned to hell.

To bolster his thesis, he cites three incidents in the Torah. Adam was driven out of the Garden of Eden because he followed his wife's advice. Secondly, Moshe, at an early age in his life, separated from his wife so as to ensconce himself in a purely ascetical and contemplative life. Finally, he quotes the midrash in which King Solomon bewails the fact that Moshe was intuitive enough not to be deterred by women, while he, Solomon, spent all of his days in the presence of females and did not reach the great heights that Moshe achieved.

**Miscellaneous Interpretations**

**Rashbatz,** as an introductory gesture, examines the word YERUSHALEM ,,,. The word is written in the singular form, *Yerushalem,* but Jews pronounce it *Yerushalayim,* the plural form. This is based on the Talmud (Ta'anit 5a) which describes God as saying, "I will not present Myself to the *Yerushalayim* of Heaven until I present Myself to the *Yerushalayim* on earth." Hence, there are two Jerusalems and we refer to each one in the plural form, *Yerushalayim.*

He then takes up the statement in the *mishnah,* "Let your house be open wide" and makes the following comment: In the previous *mishnah* Yosi ben Yoezer stressed the values of circulating around men of scholarship and wisdom. Along comes Yosi ben Yohanan in this *mishnah* and reasons that in addition to Torah there must also be charity for the poor. To augment his position, Rashbatz cites the Talmud (Rosh ha-Shanah 18a) which relates that the *amora,* Rabbah, who was the outstanding scholar of his time, died at the age of 40; his contemporary, Abbaye, who was also a great Talmudic luminary, lived 60 years because in addition to his erudition he was active in philanthropic affairs.

Rabbenu Yonah: How wide must a house be open to be considered an ideal venue for the poor. He calls our attention to the fact that in rabbinic literature there is only one home that was lauded by the sages: the home of Abraham whose tent was open on all four directions so that wayfarers would have no difficulty in finding the entrance. According to Rabbenu Yonah, this is the kind of home that Yosi ben Yochanan was referring to.

On the sensitive subject of speaking with a woman, Rabbenu Yonah is logically persuasive when he argues that this is an area of social contacts where a man is not only vulnerable to his natural prurient propensities but spending unneces­sary time chatting with a woman is tantamount to looking for trouble. Perhaps, he does not realize it immediately, but the moment a man spends unnecessary time with any woman he is likely to fall into an inescapable trap. His mind becomes locked into his lust and that is the beginning of the end.

**Me'iri:** While Rashbatz and practically every other commentator subscribes to the dictum of Yosi ben Yochanan that one should avoid unnecessary talk with *any* woman, Me'iri is more pragmatic and explains that this required restraint does not apply to the necessary communication between husband and wife concerning the running of the household and other matters.

**Midrash Shemuel:** From a casual study of this *mishnah* one may assume that the variety of dicta proposed by Yosi ben Yochanan are totally unrelated and alien to each other. What do a wide-open home, supporting the poor and chatting with a woman have in common? To unravel this puzzle, he lays down several premises. "Let your home be wide open" is not an admonition but a promise of reward. That is, if you will attend to the needs of the poor, your home will be an open venue for happiness and joy. It does not suffice to casually feed the poor in your home; it must be done with enthusiasm and fervor. Furthermore, there is some­thing like a revolving destiny. You may be wealthy today and impoverished tomorrow; you may feed the poor and your grandchildren may have to be fed by others. Be kind to the poor today so that others may be kind to those who will follow you who will be in need.

Another premise: When you do open your door wide to those who wish to enter, do not be selective and discriminatory. Open your home to both rich and poor alike. Under those circumstances, the impoverished will not hesitate to enter your home and be cared for but will assume that since everyone in the community knows that this home is open for rich and poor, there is no disgrace or embarrassment involved in coming there.

This is in direct opposition to the view of Rabbi Mattityahu ha-Yitzhari who speculates that a person's charitable interests should be dominated by the needs of the poor and not the rich. By giving the rich and the poor equal accommoda­tions one is wasting money on the rich that could be used for the poor.

In his effort to establish an open home where he can take care of the hapless, a man may run into difficulties with the attitude of his wife. Midrash Shemuel agrees with Abarbanel and several other commentators that due to her anxieties over her own security, a woman is usually not apt to welcome strangers to her home and cause her family expenses that she fears she may need for herself. It is in this light, according to Abarbanel, that Yosi ben Yochanan counsels us not to talk too much to the mistress of the house, but rather to do what is right and proper.

Midrash Shemuel embellishes this line of reasoning when he cites Scrip­tures (Genesis 18:6) where we find Abraham instructing Sarah to hurry and prepare three measures of coarse flour and fine flour to feed the three strangers who suddenly appeared at their doorway. Midrash Shemuel alerts us to the fact that Abraham first used the term coarse flour, which Sarah could tolerate, and then, after appeasing her, he called for fine flour.

Midrash Shemuel also takes a psycho-religious approach to the subject of keeping an open house to strangers. According to him, there are seemingly justifiable grounds for one to refrain from putting a welcome mat out to all those who wish to enter. In the first place, a man needs his privacy. He wants to spend every available moment with his wife and children. Entertaining guests will deny him this basic privilege and pleasure. Secondly, he is not keen on strange men fantasizing over his wife. Midrash Shemuel is quite decisive in his opinion that although these attitudes are commendable, the virtue of having a welcome sign over the door of his home overrides any other consideration.

**Rashi:** There is a practical aspect to the axiom, "Do not engage in too much conversation with women - even your own wife." Rashi asks us to envision a situation where a man gets himself into an altercation with another. He comes home and tells his wife about the incident. She, in tum, anxious to defend her husband, gets herself into a similar altercation with the other man's wife. All this because he spoke too much.

**Correlations**

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

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

**Vayikra (Leviticus) 27:1-34**

**Tehillim (Psalms) 89:39-53**

**Shoftim (Judges) 11:30-40**

**2 Pet 1:16-18, Lk 16:1-8**

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

LORD - יהוה, Strong’s number 03068.

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

Persons / Soul - נפש, Strong’s number 05315.

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

LORD - יהוה, Strong’s number 03068.

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

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

Israel - ישראל, Strong’s number 03478.

Man - איש, Strong’s number 0376.

Vow - נדר, Strong’s number 05088.

**Vayikra (Leviticus) 27:1** And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**,

2 Speak unto the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, When a **man <0376>** shall make a singular **vow <05088>**, the **persons <05315>** shall be for the **LORD <03068>** by thy estimation.

**Tehillim (Psalms) 89:46** How long, **LORD <03068>**? wilt thou hide thyself for ever? shall thy wrath burn like fire?

**Tehillim (Psalms) 89:47** Remember how short my time is: wherefore hast thou made all **men <01121>** in vain?

**Shoftim (Judges) 11:30** And Jephthah vowed a **vow <05088>** unto the **LORD <03068>**, and **said <0559> (8799)**, If thou shalt without fail deliver the **children <01121>** of Ammon into mine hands,

**Shoftim (Judges) 11:33** And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the **children <01121>** of Ammon were subdued before the **children <01121>** of **Israel <03478>**.

**Shoftim (Judges) 11:39** And it came to pass at the end of two months, that she returned unto her father, who did with her according to his **vow <05088>** which he had vowed: and she knew no **man <0376>**. And it was a custom in Israel,

**Hebrew:**

|  | **English** | **Torah Reading**  **Lev. 27:1-34** | **Psalms**  **89:39-53** | **Ashlamatah**  **Judg 11:30-40** |
| --- | --- | --- | --- | --- |
| **~d'a'** | man | Lev. 27:28 Lev. 27:29 | Ps. 89:47 |  |
| **rx;a;** | ater | Lev. 27:18 |  | Jdg. 11:36 |
| **byEao** | enemies |  | Ps. 89:42 Ps. 89:51 | Jdg. 11:36 |
| **vyai** | man | Lev. 27:2 Lev. 27:14 Lev. 27:16 Lev. 27:20 Lev. 27:26 Lev. 27:28 Lev. 27:31 |  | Jdg. 11:39 |
| **rm;a'** | saying | Lev. 27:1 Lev. 27:2 |  | Jdg. 11:30 Jdg. 11:35 Jdg. 11:36 Jdg. 11:37 Jdg. 11:38 |
| **#r,a,** | land, earth, ground, country | Lev. 27:24 Lev. 27:30 | Ps. 89:39 Ps. 89:44 |  |
| **tyIB;** | house | Lev. 27:14 Lev. 27:15 |  | Jdg. 11:31 Jdg. 11:34 |
| **!Be** | children, son | Lev. 27:2 Lev. 27:3 Lev. 27:5 Lev. 27:6 Lev. 27:7 Lev. 27:34 | Ps. 89:47 | Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:33 Jdg. 11:34 Jdg. 11:36 |
| **rh;** | mount, mountain | Lev. 27:34 |  | Jdg. 11:37 Jdg. 11:38 |
| **vd,xo** | month | Lev. 27:6 |  | Jdg. 11:37 Jdg. 11:38 Jdg. 11:39 |
| **dy"** | abililty, hand | Lev. 27:8 | Ps. 89:48 | Jdg. 11:30 Jdg. 11:32 |
| **hw"hoy>** | LORD | Lev. 27:1 Lev. 27:2 Lev. 27:9 Lev. 27:11 Lev. 27:14 Lev. 27:16 Lev. 27:21 Lev. 27:22 Lev. 27:23 Lev. 27:26 Lev. 27:28 Lev. 27:30 Lev. 27:32 Lev. 27:34 | Ps. 89:46 Ps. 89:51 Ps. 89:52 | Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:35 Jdg. 11:36 |
| **~Ay** | day | Lev. 27:23 | Ps. 89:45 | Jdg. 11:40 |
| **ac'y"** | release, comes out, gone out | Lev. 27:21 |  | Jdg. 11:31 Jdg. 11:34 Jdg. 11:36 |
| **laer'f.yI** | Israel | Lev. 27:2 Lev. 27:34 |  | Jdg. 11:33 Jdg. 11:39 Jdg. 11:40 |
| **rd;n"** | vow | Lev. 27:8 |  | Jdg. 11:30 Jdg. 11:39 |
| **rd,n<** | vow | Lev. 27:2 |  | Jdg. 11:30 Jdg. 11:39 |
| **vp,n<** | person, his life | Lev. 27:2 | Ps. 89:48 |  |
| **!t;n"** | gives | Lev. 27:9 Lev. 27:23 |  | Jdg. 11:30 Jdg. 11:32 |
| **rb;['** | passes | Lev. 27:32 | Ps. 89:41 | Jdg. 11:32 |
| **~yrIf.[,** | twenty | Lev. 27:3 Lev. 27:5 Lev. 27:25 |  | Jdg. 11:33 |
| **hP,** | for him according, mouth | Lev. 27:8 Lev. 27:16 Lev. 27:18 |  | Jdg. 11:35 Jdg. 11:36 |
| **~ynIP'** | before, face | Lev. 27:8 Lev. 27:11 |  | Jdg. 11:33 |
| **~Wq** | stand, rise | Lev. 27:14 Lev. 27:17 Lev. 27:19 | Ps. 89:43 |  |
| **ha'r'** | saw, seen, see |  | Ps. 89:48 | Jdg. 11:35 |
| **bWv** | return, turn | Lev. 27:24 | Ps. 89:43 | Jdg. 11:31 Jdg. 11:35 Jdg. 11:39 |
| **hnEv'** | years | Lev. 27:3 Lev. 27:5 Lev. 27:6 Lev. 27:7 Lev. 27:17 Lev. 27:18 Lev. 27:23 Lev. 27:24 |  | Jdg. 11:40 |

**Greek**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 27:1-34** | **Psalms**  **89:39-53** | **Ashlamatah**  **Judg 11:30-40** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **2 Pet 1:16-18** | **Tosefta of**  **Luke**  **Lk 16:1-8** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy, holies | Lev 27:3 Lev 27:9  Lev 27:10  Lev 27:14  Lev 27:21  Lev 27:23  Lev 27:25  Lev 27:28  Lev 27:30  Lev 27:32  Lev 27:33 |  |  | 2Pe 1:18 |  |
| **αἰών** | eon, age |  | Psa 89:52 |  |  | Lk. 16:8 |
| **ἀκούω** | hear, heard |  |  |  | 2 Pet. 1:18 | Lk. 16:2 |
| **ἀνήρ** | man, men |  |  | Jdg 11:39 |  |  |
| **ἄνθρωπος** | man, men | Lev 27:2  Lev 27:14  Lev 27:16  Lev 27:20  Lev 27:24  Lev 27:28  Lev 27:29  Lev 27:31 | Ps. 89:47 Psa 89:48 |  |  | Lk. 16:1 |
| **ἀποδίδωμι** | give back, render | Lev 27:20 Lev 27:23  Lev 27:24  Lev 27:28 |  |  |  | Lk. 16:2 |
| **ἀποστέλλω** | send, sent |  |  |  |  |  |
| **γῆ** | land, earth, ground, country | Lev. 27:24 Lev. 27:30 | Ps. 89:39 Ps. 89:44 |  |  |  |
| **γινώσκω** | know, known |  |  | Jdg 11:39 |  | Lk. 16:4 |
| **δίδωμι** | give | Lev 27:9 |  |  |  |  |
| **δόξα** | glory |  |  |  | 2 Pet. 1:17 |  |
| **δύναμαι** | able |  |  | Jdg 11:35 |  | Lk. 16:2 |
| **εἴδω** | know, saw, beheld |  |  | Jdg 11:35 |  |  |
| **εἰρήνη** | peace |  |  | Jdg 11:31 |  |  |
| **ἐξέρχομαι** | coming forth, go forth | Lev 27:21 |  | Jdg 11:31  Jdg 11:36 |  |  |
| **ἔπω** | said |  |  | Jdg 11:30 Jdg 11:35 Jdg 11:36  Jdg 11:37 Jdg 11:38 |  | Lk. 16:2 Lk. 16:3 Lk. 16:6 Lk. 16:7 |
| **ἕτερος** | other, another | Lev 27:20 |  |  |  | Lk. 16:7 |
| **ἐχθρός** | enemies |  | Ps. 89:42 Ps. 89:51 | Jdg. 11:36 |  |  |
| **θάνατος** | death | Lev 27:29 | Psa 89:48 |  |  |  |
| **θεός** | God |  |  |  | 2 Pet. 1:17 |  |
| **ἵστημι** | stand, stood | Lev 27:8  Lev 27:11  Lev 27:12  Lev 27:14  Lev 27:17 |  |  |  |  |
| **ἰσχύω** | is able, cannot | Lev 27:8 |  |  |  | Lk. 16:3 |
| **κόρος** | cor, measures | Lev 27:16 |  |  |  | Lk. 16:7 |
| **κύριος** | LORD | Lev. 27:1 Lev. 27:2 Lev. 27:9 Lev. 27:11 Lev. 27:14 Lev. 27:16 Lev. 27:21 Lev. 27:22 Lev. 27:23 Lev. 27:26 Lev. 27:28 Lev. 27:30 Lev. 27:32 Lev. 27:34 | Ps. 89:46 Ps. 89:51 Ps. 89:52 | Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:35 Jdg. 11:36 | 2 Pet. 1:16 | Lk. 16:3 Lk. 16:5 Lk. 16:8 |
| **λαμβάνω** | took, taking |  |  |  | 2 Pet. 1:17 |  |
| **λέγω** | saying | Lev 27:1 |  |  |  | Lk. 16:1 Lk. 16:5 Lk. 16:7 |
| **οἶκος** | house |  |  | Jdg 11:31 Jdg 11:34 |  | Lk. 16:4 |
| **ὀργή** | anger |  | Psa 89:46 |  |  |  |
| **ὄρος** | mount, mountain | Lev. 27:34 |  | Jdg. 11:37 Jdg. 11:38 | 2 Pet. 1:18 |  |
| **πατήρ** | father |  |  | Jdg 11:37 Jdg 11:39 | 2 Pet. 1:17 |  |
| **πεντήκοντα** | fifty | Lev 27:3 Lev 27:16 |  |  |  | Lk. 16:6 |
| **ποιέω** | made, make, did, done, do |  |  | Jdg 11:36 Jdg 11:37 |  | Lk. 16:3 Lk. 16:4 Lk. 16:8 |
| **τιμή** | value, honor | Lev 27:2  Lev 27:3  Lev 27:5  Lev 27:6  Lev 27:7  Lev 27:8  Lev 27:13  Lev 27:15  Lev 27:16  Lev 27:17  Lev 27:19  Lev 27:23 Lev 27:25  Lev 27:27 |  |  | 2 Pet. 1:17 |  |
| **υἱός** | children, son | Lev. 27:2 Lev. 27:3 Lev. 27:5 Lev. 27:6 Lev. 27:7 Lev. 27:34 | Ps. 89:47 | Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:33 Jdg. 11:34 Jdg. 11:36 | 2 Pet. 1:17 | Lk. 16:8 |
| **χείρ** | abililty, hand | Lev. 27:8 | Ps. 89:48 | Jdg. 11:30 Jdg. 11:32 |  |  |
| **Χριστός** | anointed one,  Christ  Messiah |  | Psa 89:51 |  | 2 Pet. 1:16 |  |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 27:1-34**

**“Ish, Khi Yaf’li Neder” “When a man makes a difficult Vow”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet)**  Mishnah **א:א** |
| **And now he also said to the talmidim, “A certain man was a rich** (householder)**, who had a house manager. And charges were brought against him because this man** (house manager) **was squandering the householder’s possessions. And he summoned him** and **said to him, ‘What is this I hear about you? Give the account of your management, for you can no longer manage.’ And the** house **manager said in himself, ‘What should I do, because my master is taking away the management from me? I am not strong enough to dig; I am ashamed to beg. I know what I should do, so that when I am removed from the management they will welcome me into their homes!’ And he summoned each one of his own master’s debtors** and **said to the first, ‘How much do you owe my master?’ And he said, ‘A hundred measures of olive oil.’ So he said to him, ‘Take your promissory note and sit down quickly** and **write fifty.’ Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your promissory note and write eighty.’ And the master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder than the sons of light with regard to their own generation. But I also say to you, work as** hard as **your materialistic associates do, who by means of unrighteous treasures** (mamon)[[51]](#footnote-51)build temporal dwellings.[[52]](#footnote-52) **So that when they,** theunrighteous treasures **fail, you will be welcomed into your eternal dwellings** (Heb. mishkan)**.[[53]](#footnote-53)**  **“The one who** is **faithful in very little is also faithful in much, and the one who** is **dishonest in very little is also dishonest in much. If then you have not been faithful with earthly goods, who will entrust to you the true** (eternal)riches**? And if you have not been faithful with what belongs to another, who will give you your own? No household servant is able to serve two masters, for either he will hate the one and love the other, or he will be devoted to one and will despise the other. You are not able to serve God and material treasures** (mammon) simultaneously**.”** | **¶ For we did not follow self-taught** (self-invented) **wisdom and myths when we made known to you the virtuous power** of the ten lights **and arrival of our Master Yeshua the Messiah having been eye witness of this man’s** (royal Ish) **majesty. For, he** (i.e. Messiah) **received** (Heb. “Qibel”) **from God our Father approbation and honour[[54]](#footnote-54) carried by such a magnificent “daughter of the voice”** (Bat-Kol) **which honored him saying, “this is My beloved son in which I delight.”[[55]](#footnote-55) And, this “daughter of the voice”** (Bat-Kol) speaking **to him, we heard carried from the heavens** when we were **with him** on **the holy mountain. And we possess the secure[[56]](#footnote-56) prophetic word** in the Oral Torah **which we do well to give attention as a lamp shines in a dark place until the day dawns and the morning star[[57]](#footnote-57) may arise in your hearts** (minds). **Knowing** (from intimate connection) **this first, ALL Prophecy from Scripture is not for one’s own** private**interpretation. Prophecy did not come by the will of man but was Divinely breathed** (by the Ruach HaQodesh), **as Godly men** (Prophets) **breathed out the Word of G-d.** |

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

**Myth and Peshat: For we did not follow self-taught** (self-invented) **wisdom and myths**

A great deal of or understanding of the Nazarean Codicil depends on proper hermeneutic. Many bible teachers are missing this skill. Hermeneutics constrain the interpretation of the text into contextual boundaries. These constraints teach us the intended lesson of the pericope as it relates to the Torah Seder. Unfortunately, the hermeneutic process requires patience and tenacity. Each pericope is coded to the related Torah Seder. Therefore, the pericopes of the Nazarean Codicil must be decoded through the mechanics of the appropriate hermeneutic. The seven rules of Hillel play a major part in understanding the Nazarean Codicil. This week the rules that will play a dominant role in the Peshat hermeneutics of Hakham Tsefet’s Peshat are the following.

**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.

Note: **Gezerah shavah** must be used in conjunction with tradition. It cannot be used as personal interpretation today.

**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.

**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. Deduced from scripture that is close together (i.e., corral)

We will take a deeper look at myths and legends below. However, here we wish to note that Hakham Tsefet’s use of Peshat Hermeneutics shows us that “myth” (**self-taught** (self-invented) **wisdom**) is not only excluded from Peshat materials, but it is also not a Jewish method of transmission. The seventh of Hillel’s hermeneutics excludes myth showing that we must find the materials to be commented on within our “corral.” As such Hakham Tsefet connects with the Torah Seder immediately.

**Vayikra 19:26** neither will you practice divination or soothsaying.

Judaism makes a distinction between miracle and the actions of G-d. Furthermore, Judaism also makes a distinction between the truth of the Torah and the fabricated lies of pseudo-prophets. Hakham Tsefet will take up his war against all the false (pseudo) teachers and prophets in the coming pericopes. In the present pericope, he establishes a foundation that teaches us that everything must be weighed against Torah as the Hakhamim explicate it. Neither the Torah nor the teachings of the Nazarean Hakhamim find any basis in the “wisely crafted myths” of the philosophers subverting the truth of Torah wisdom.

**The Legend and the Myth:**

The Tanakh does not have the idea of a "myth" per se. The Tanakh and Rabbinic materials use Aggadic "legends," which are **not myths**. Legends are then that which is **to be read**. These readings are usually recited at religious ceremonies or festivals. Likewise, "legends” provide spiritual uplift and insight. Because something is defined as “legend,” does not make the narrative untrue.

**The Myth:**

The myth may have many of the same details and features as the legend. However, the myth is based on events and characters that **never lived or happened**. The characters are often semi-divine, superhuman heroes and the like. The myth does not have the spiritual inspiration and moral content as the legend does. The myth more often than not has a sense of vindication or aggression on the part of the hero. Legend has a sense of morality and relates to local geography. These characteristics are lacking in the mythical narratives.[[58]](#footnote-58)

As such, we can see the importance of understanding the difference between myth and legend. Furthermore, we MUST know that the teachings of the Nazarean Hakhamim are based on the truths of the Torah and the wisdom of the Hakhamim as the Mesorah has been transmitted them.

Hakham Tsefet is careful not to abrogate the Torah and its teachings in his writings. Note that he speaks of a “Bat-Kol” (daughter of the Voice).

**Bat Kol** - And a [daughter of a] voice (bat kol) The concept of a "voice from heaven" exists in Judaism in the Bat Kol (or "Bath Kol"), meaning "daughter of a voice" (i.e., Mark 1:9-11). Its feminine attribution is similar to that of the Shekinah ("Divine Presence") and Ruach HaKodesh ("Spirit of sanctity"). This is a voice of Prophecy lesser in force than Sinai. i.e., Daughter of the Voice (G-d's) at Sinai.

By stating that he heard the Bat Kol, he shows that the Nazarean Codicil is subjected to the Torah and the elucidations of the Hakhamim.

**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:**

**“B’Midbar Sinai” - “In (the) wilderness (of) Sinai”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּמִדְבַּר סִינַי** |  | **Saturday Afternoon** |
| **“****B’Midbar Sinai”** | Reader 1 – B’Midbar 1:1-19 | Reader 1 – B’Midbar 2:1-5 |
| **“****In (the) wilderness (of) Sinai”** | Reader 2 – B’Midbar 1:20-25 | Reader 2 – B’Midbar 2:6-10 |
| **“en (el) desierto (de) Sinaí”** | Reader 3 – B’Midbar 1:26-31 | Reader 3 – B’Midbar 2:11-16 |
| B’midbar (Numbers) 1:1-54 | Reader 4 – B’Midbar 1:32-37 |  |
| Ashlamatah: Hos 2:16-25 | Reader 5 – B’Midbar 1: 38-43 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 1:44-47 | Reader 1 – B’Midbar 2:1-5 |
| Psalms 90:1-17 | Reader 7 – B’Midbar 1:48-54 | Reader 2 – B’Midbar 2:6-10 |
| N.C.: 2 Pet 1:19-21;  Lk 16:9-11 | Maftir – B’Midbar 1:52-54 | Reader 3 – B’Midbar 2:11-16 |



**Coming Holiday:**

**Chag Shabuot – Festival of Weeks (Pentecost)**

**Sivan 06-07, 5781 – Sunday Evening 16th of May – Tuesday Evening 18th of May 2021**

**For further info see:** [**https://www.betemunah.org/shavuot.html**](https://www.betemunah.org/shavuot.html) **&** [**https://www.betemunah.org/freedom.html**](https://www.betemunah.org/freedom.html)



**Iyar 27, 5781 / Saturday Evening May 8, 2021**

**Counting of the Omer Day 42**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-two days of the Omer which are six 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** |
| **42** | **Parnas 3/Moreh** | **Iyar 27** | **6:5-8** | **Truth united with Humility** |

**Ephesians 6:5-8 Bondservants,[[59]](#footnote-59) follow the direction of your masters[[60]](#footnote-60) according to the flesh, with reverential awe** (fear and trembling), **in purity of motive** (singleness of your heart), **as if it** (your service) **were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding** (motive – neshamah), **with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda** (measure for measure)**, whether he is a bondservant or a freeman.**

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**Iyar 28, 5781 / Sunday Evening May 9, 2021**

**Counting of the Omer Day 43**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

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

**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** |
| **43** | **Moreh/Masoret** | **Iyar 28** | **6:9** | **Humility united with Chesed** |

**Ephesians 6:9 And masters, do the same things to them**[[[[61]](#footnote-61)]](https://www.betemunah.org/sederim/iyar2280.html#_ftn85) **the (bondservants),**[[](https://www.betemunah.org/sederim/iyar2280.html#_ftn86)**[[62]](#footnote-62)] setting aside any coercion (threats), knowing**[[[[63]](#footnote-63)]](https://www.betemunah.org/sederim/iyar2280.html#_ftn87) **that your Master also is in the heavens.**[[[[64]](#footnote-64)]](https://www.betemunah.org/sederim/iyar2280.html#_ftn88) **There is no partiality**[[[[65]](#footnote-65)]](https://www.betemunah.org/sederim/iyar2280.html#_ftn89) **with him.**

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**Iyar 29, 5781 / Monday Evening May 10, 2021**

**Counting of the Omer Day 44**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-four days of the Omer which are six weeks and two 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 |
| 44 | Moreh/Chazan | Iyar 29 | 6:10-12 | Humility united with Reverential Awe |

**Ephesians 6:10-12 Finally,****[[1]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn1" \o ") my brothers, be clothed****[[2]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn2" \o ") (strong)****[[3]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn3" \o ") in the Lord and in the strength****[[4]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn4" \o ") of His might.****[[5]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn5" \o ") Put on****[[6]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn6" \o ") the whole armor of G-d****[[7]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn7" \o ") so that you may be able to stand against the deceits****[[8]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn8" \o ") (methods) of the adversary.****[[9]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn9" \o ") For we do not wrestle****[[10]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn10" \o ") against flesh and blood,****[[11]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn11" \o ") but****[[12]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn12" \o ") against principalities,****[[13]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn13" \o ") against authorities,****[[14]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn14" \o ") against the rulers of the cosmos,****[[15]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn15" \o ") ruling the present age of darkness,****[[16]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn16" \o ") against spiritual wickedness among the heavenly spheres.****[[17]](https://www.betemunah.org/sederim/iyar2980.html" \l "_ftn17" \o ")**

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**Counting of the Omer Day 45**

**Rosh Chodesh Sivan**

**Sivan 1, 5781 / Tuesday Evening May 11, 2021**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-five days of the Omer which are six weeks and three 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 |
| 45 | Moreh/Darshan | Iyar 29 | 6:13-15 | Humility united with Compassion |

**Ephesians 6:13-15 Therefore,[[66]](#footnote-66) take upon yourselves[[67]](#footnote-67) the whole armor of G-d,[[68]](#footnote-68) that you may be able to withstand in the evil day,[[69]](#footnote-69) and having done all, to stand. Therefore stand, being equipped with the knowledge** (Da’at) **truth,[[70]](#footnote-70) being clothed about with a breastplate of righteousness/generosity[[71]](#footnote-71) and your walk[[72]](#footnote-72) ordered[[73]](#footnote-73) by the restorative[[74]](#footnote-74) Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience**, **with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).**



**Counting of the Omer Day 46**

**Sivan 2, 5781 / Wednesday Evening May 12, 2021**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-six days of the Omer which are six 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** |
| 46 | Moreh/Parnas 1 | Sivan 1 | 6:17-18 | Humility united with Confidence |

**Ephesians 6:17-18 And take the head-covering[[75]](#footnote-75) of atonement,[[76]](#footnote-76) and the circumcision knife[[77]](#footnote-77) of the Oral Torah,[[78]](#footnote-78) which is the Torah of G-d,[[79]](#footnote-79) praying always the prayer** (i.e. Amidah) **and supplication in accordance to the Siddur,[[80]](#footnote-80) and guarding this very thing with all reverence[[81]](#footnote-81) and supplication for all Tsadiqim.[[82]](#footnote-82)**



**Counting of the Omer Day 47**

**Sivan 3, 5781 / Thursday Evening May 13, 2021**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-seven days of the Omer which are six weeks and five 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** |
| 47 | Moreh/Parnas 2 | Sivan 2 | 6:19-20 | Humility united with Sincerity |

**Ephesians 6:19-20 And pray for me, that words may be given to me,[[83]](#footnote-83) that I may open my mouth[[84]](#footnote-84) and speak freely[[85]](#footnote-85) to make known the mystery[[86]](#footnote-86)** (So’od) **of the Mesorah,[[87]](#footnote-87) for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.[[88]](#footnote-88)**



**Counting of the Omer Day 48**

**Sivan 4, 5781 / Friday Evening May 14, 2021**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-eight days of the Omer which are six weeks and six 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** |
| 48 | Moreh/Parnas 3 | Sivan 3 | 6:21-22 | Humility united with Truth |

**Ephesians 6:21-22 But, so that you also may know[[89]](#footnote-89) my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,[[90]](#footnote-90) who I have sent[[91]](#footnote-91) to you for the same purpose, that you might know our affairs and that he might comfort your hearts.**



**Counting of the Omer Day 49**

**Sivan 5, 5781 / Saturday Evening May 15, 2021**

**Evening Counting of the Omer Day 49**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Today is forty-nine days of the Omer which are seven 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** |
| **49** | **Moreh/Moreh** | **Sivan 5** | **6:23-24** | **House of the Presence – Teacher**  **Virtue: Humility**  **Ministry: Meturgeman/ Moreh /Zaqen (Interpreter/Teacher/Elder)** |

**Ephesians 6:23-24 Shalom[[92]](#footnote-92) to the brothers, and love[[93]](#footnote-93) with faithful obedience,[[94]](#footnote-94) from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach[[95]](#footnote-95) in sincerity. Amen ve Amen.**

**Day 50 of the Omer granted to us free by the grace of G-d, most blessed be He!**

**Shabbuoth – Feast of Weeks/Pentecost**

**1st Day: Sunday Evening May 16, 2021 – Monday Evening May 17, 2021**

**2nd Day: Monday Evening May 17, 2021 – Tuesday Evening May 18, 2021**

**For further information see:** <http://www.betemunah.org/shavuot.html> **&** <http://www.betemunah.org/freedom.html>

**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] |  |

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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

Please e-mail any comments and suggestions to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. 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-1)
2. 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-2)
3. **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-3)
4. Cf. Shemot 20:12 [↑](#footnote-ref-4)
5. 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-5)
6. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-6)
7. 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-7)
8. 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-8)
9. Bring them up with the instruction of G-d. [↑](#footnote-ref-9)
10. 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-10)
11. 1 Kings 5:11 [↑](#footnote-ref-11)
12. Bava Batra 14b [↑](#footnote-ref-12)
13. Aggadah Bereshit55 [↑](#footnote-ref-13)
14. *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-14)
15. 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-15)
16. The king held a very special position of honor. He was referred to as God’s “son” in this capacity. [↑](#footnote-ref-16)
17. I will be using *Mashiach* (Messiah) as it is normally used by Jews. When Christians use the word *Mashiach* in an ambiguous way, it always pertains to *Mashiach ben Yosef*. When Jews use the word *Mashiach* in an ambiguous way, it always pertains to *Mashiach ben David*. - See Rambam’s Hilchot Melachim. [↑](#footnote-ref-17)
18. Our Sages have written that there are to be two different types of kings over the Bne Israel: The kings descended from Rachel and the kings descended from Yehuda. [↑](#footnote-ref-18)
19. Megillah 17b [↑](#footnote-ref-19)
20. Fighting the wars of G-d is one of the qualifications an individual must meet before being presumed to be Mashiach. There is no necessity, however, for the war to involve bloodshed or even to be on a physical level (as the fight for spirituality and observance of mitzvot may also properly be described as a “war of G-d”.) Hence the expression “a war of peace. [↑](#footnote-ref-20)
21. This is subject to how the end-times drama will enfold. [↑](#footnote-ref-21)
22. Bereshit (Genesis) 37:26, 49:8. [↑](#footnote-ref-22)
23. Ezekiel 37:16-19 [↑](#footnote-ref-23)
24. See Toros Vi’uvdos Mi’Beis Raboseinu (Weiss), p. 97, quoting Tiferes Yoel (vol. 3, p. 61). See also R’ Moshe Feinstein’s comments in Drash Moshe, Vi’idos Vi’asifos, drush 2, p. 404. [↑](#footnote-ref-24)
25. It is Levi, in fact, who, the Rambam (Hilchot Avodah Zara, 1:3) writes, was “separated by Yaakov and appointed the head while placed in the yeshiva to teach the way of G-d…” See also the Arizal’s Likutei Torah, parshat Vayeitzei (p. 90): “Levi sod talmud Torah, neged Yaakov ish tam…”- and see also p. 94 regarding Levi and Yehuda. (See also Afikei Mayim, Purim (inyan 3, pp. 136-137) discussing Likutei HaGra.) Based on the distinction between Yehuda and Levi drawn by the Netziv- see the introduction to his commentary on the She’iltos (Kidmas Ha’emek, 1:4 (5, 6))- however, we could perhaps understand Yaakov’s choice specifically of Yehuda. (For a brief synopsis of the Netziv’s remarks, see Nichocha shel Torah (R’ M. S. Shapira), p. 360.) See also the Izhbitzer’s Mei HaShiloach, vol. 1, likutei haShas (Yuma 26a), p. 248. See also Har Tzvi al HaTorah, parshat Vayechi, p. 25, discussing the same Gemara. In addition, see R’ Tzaddok HaKohen’s Machshavos Charutz (63a) and Ohr Zarua LaTzaddik (6a) where he discusses Yehuda as representing the Torah and talmidei chachamim. See also the Chida’s remarks in his Pesach Einayim on Sanhedrin 5a. The gematria remez (goshna=mashiach) cited in the Sefer Mat’amim (p. 13, and quoted in Otzar Ta’amei HaMinhagim, p. 337) perhaps sheds additional light on the choice specifically of Yehuda. For elaboration, see the B’nei Yissachar, ma’amarei chodshei Kislev-Tevet, ma’amar 2 (#25). Lastly, see also Derech Sicha, pp. 193-194. [↑](#footnote-ref-25)
26. See especially the Netziv’s comments in Ha’emek Davar on Vayechi (49:14), and V’zot HaBracha (33:18), and see Koveitz Iyun HaParsha, 5765, gilyon 15/16, pp. 51-52. Regarding the unique madreiga of “bi’nas Yissachar,” see R’ Avraham Azulai’s Chesed L’Avraham (Eiyn Yaakov, nahar 13). See also B’nei Yissaschar, Ma’amarei Chodshei Kisleiv-Tevet, ma’amar 5, #2, and see R’ C. Y. Goldvicht’s Asufas Ma’arachos, Chanukah, ma’amar “Yod’ei Binah.” [↑](#footnote-ref-26)
27. I subsequently saw the question posed, as well, in Koveitz Iyun HaParsha, 5768, gilyon 40, pp. 36-37. See also Ze’ev Yitraf on Bereshit, p. 446. (See also R’ A. Bazak’s Nekudas Pesicha, pp. 52-53.) [↑](#footnote-ref-27)
28. see Malbim on Ezekiel 37:19 [↑](#footnote-ref-28)
29. See Isaiah 11:13 and Rashi there. And Torah Shelemah on Genesis 29:16, note49 [↑](#footnote-ref-29)
30. Obadiah 1:18 [↑](#footnote-ref-30)
31. See Pirkei Heichalot Rabaty, ch. 39; Sefer Zerubavel; Midrash Agadath Mashiach (most of which is quoted in Lekach Tov, Balak, on Numbers 24:17ff.); and cf. Rashi on Succah 52b, s.v. charashim. See also Ramban, Commentary on Song 8:13. [↑](#footnote-ref-31)
32. “Misped b’Yerushalayim” in “Maamarei HaRaya”, by Rav Kook [↑](#footnote-ref-32)
33. Shemot (Exodus) 40,11. Aurbach, p.618-620 [↑](#footnote-ref-33)
34. see also Elya Raba 18 [↑](#footnote-ref-34)
35. Succah 52a [↑](#footnote-ref-35)
36. The Messianic aspect is derived by analogy with Genesis 4:25 which in Agadath Mashiach (cited in Lekach Tov on Numbers 24:17) is put into Messianic context. [↑](#footnote-ref-36)
37. Midrash Yelammedenu, cited in Kuntres Acharon of Yalkut Shimoni. (This Kuntres Acharon appears only in very few editions of Yalkut Shimoni, but was republished in Jellinek’s Bet Hamidrash, vol. VI. Our passage appears there on p. 81, par. 20; and is also cited in Torah Shelemah on Genesis 30:23-24, par. 84 and 89.)

    In context of his military function, Mashiach ben Yosef is referred to as meshuach milchamah (cf. Sotah 42a, and Rashi on Deuteronomy 20:2, for this term); see Bereshit Rabba 75:6 and 99:2; Shir Rabba 2:13 (a parallel passage of Succah 52b); and Agadath Bereshit, ch. (63) 64. [↑](#footnote-ref-37)
38. Targum Yehonatan on Exodus 40:11, and on Zechariah 12:10 (manuscript-version in ed. A. Sperber); Agadath Mashiach; Pirkei Heichalot Rabaty (in version cited by Ramban, Sefer Hage’ulah, sha’ar IV; ed. Chavel, p. 291); and Rashi on Succah 52a; identify the battle of Mashiach ben Yosef with the war of Gog and Magog. [↑](#footnote-ref-38)
39. Succah 52a, and parallel passages. [↑](#footnote-ref-39)
40. Pirkei Heichalot Rabaty, ch. 39 (cited in Sefer Hage’ulah, sha’ar IV); Sefer Zerubavel; Agadath Mashiach (cited in Lekach Tov, ibid.). See R. Saadia Gaon, Emunot Vede’ot VIII:ch. 5, adding Scriptural “prooftexts” or allusions for all details; and the lengthy responsum of R. Hai Gaon on the redemption, published in Otzar Hageonim on Succah 52a, and in Midreshei Ge’ulah, ed. Y. Ibn Shemuel, p. 135ff. Cf. Rashi and Ibn Ezra on Zechariah 12:10; Ibn Ezra and Redak on Zechariah 13:7. [↑](#footnote-ref-40)
41. Sanhedrin 97b [↑](#footnote-ref-41)
42. Emunot Vede’ot VIII:6; see there at length. Cf. Or Hachayim on Numbers 24:17. [↑](#footnote-ref-42)
43. Peri Eitz Chayim, Sha’ar Ha’amidah: ch. 19; and Siddur Ha-Ari; on this blessing. The Ari’s teaching is cited in Or Hachayim on Leviticus 14:9, see there (and also on Numbers 24:17, where he relates this prayer to the next blessing of the Amidah); and see also Even Shelemah, ch. 11, note 6. Cf. Zohar II:120a (and Or HaChama there), and ibid. III:153b. See next note. [↑](#footnote-ref-43)
44. The battle of Gog and Magog (see above, Appendix I, note 2) is another of the complex issues of the Messianic redemption. In fact, an authoritative tradition from the disciples of the Baal Shem Tov states that the extraordinary length of the present severe galut has already made up for the troubles of that battle and the trauma of the death of Mashiach ben Yosef, so that these will no longer occur; see R. Shemuel of Sochachev, Shem MiShemuel, Vayigash, s.v. Vayigash 5677 (s.v. venireh od, p. 298bf.). [↑](#footnote-ref-44)
45. Emunot Vede’ot VIII:ch. 5-6. See also the commentary on Shir HaShirim attributed to R. Saadia Gaon, published in Chamesh Megilot im Perushim Atikim (Miginzei Teyman), ed. Y. Kapach, on Song 7:12-14 (p. 115; and also, in Midreshei Ge’ulah, p. 131f.; as noted already by the editors, this passage is most probably based on Sefer Zerubavel). [↑](#footnote-ref-45)
46. See his extensive responsum, cited above note 13. [↑](#footnote-ref-46)
47. Or Hashem, Ma’amar III, klal 8: end of ch. 1. [↑](#footnote-ref-47)
48. Mixed multitude [↑](#footnote-ref-48)
49. Righteous one, who never sinned in the first place. [↑](#footnote-ref-49)
50. Those who return to HaShem, acknowledging their mistakes. [↑](#footnote-ref-50)
51. TDNT 4:388 1. The Gk. *mamonas* seems to come from an Aramaic noun which most probably derives from the root *’mn* (“that in which one trusts”) 2. The word does not occur in the OT but is used in Jewish writings in the senses a. “resources,” b. “gain” (especially dishonest), and c. “compensation” or “ransom,” but also “bribe.” In general, it has an ignoble sense, is often called unrighteous, and is a target of ethical censure and admonition. 3. In the NT the word occurs only on the lips of Jesus. It denotes “earthly goods,” but always with a stress on their materialistic character. [↑](#footnote-ref-51)
52. Thematic connection to Psa 84:11 [↑](#footnote-ref-52)
53. **Verbal connection to Psa 84:2** [↑](#footnote-ref-53)
54. Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 pg 119-120- “manifestation of light radiance, brightness, splendor,” an excellent reputation. Furthermore, the lexical information would suggest someone created (like Adam ha-rishon) in the image of G-d.

    **Philo** uses as follows…

    Spe 1.45 When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, **behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards**, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it." (Spe 1:45 PHE)  45 ταῦτα ἀκούσας ἐπὶ δευτέραν ἱκεσίαν ἦλθε καί φησι· "πέπεισμαι μὲν ταῖς σαῖς ὑφηγήσεσιν, ὅτι οὐκ ἂν ἴσχυσα δέξασθαι τὸ τῆς σῆς φαντασίας ἐναργὲς εἶδος. ἱκετεύω δὲ τὴν γοῦν περὶ σὲ **δόξαν** θεάσασθαι· δόξαν δὲ σὴν εἶναι νομίζω τὰς περὶ σὲ δορυφορούσας δυνάμεις, ὧν διαφεύγουσα ἡ κατάληψις ἄχρι τοῦ παρόντος οὐ μικρὸν ἐνεργάζεταί μοι πόθον τῆς διαγνώσεως". (Spe 1:45 PHI)

    It should be noted that **δόξαν** is rooted in the thought of an opinion or what one thinks of something. [↑](#footnote-ref-54)
55. A conflation of the following three texts:

    “Let me tell of the decree: the LORD said to me, "You are My son, I have begotten you this day” (Ps. 2:7),

    “And He said, "Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." (Gen 22:2),

    and “This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He will teach the true way to the Gentiles” (Isa 42:1) [↑](#footnote-ref-55)
56. Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah) [↑](#footnote-ref-56)
57. i.e. Venus, fig. used of the Messiah as the “Light bearing One” [↑](#footnote-ref-57)
58. Patai, Raphael, ed. Gates to the Old City: A Book of Jewish Legends. New York, N.Y: Avon, 1980. Intro p. xvii [↑](#footnote-ref-58)
59. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-59)
60. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-60)
61. “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant. [↑](#footnote-ref-61)
62. The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah. [↑](#footnote-ref-62)
63. To have intimate knowledge that the Master above is watching all his talmidim below. [↑](#footnote-ref-63)
64. **Midda kneged midda** (measure for measure)**,** also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master. [↑](#footnote-ref-64)
65. We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d. [↑](#footnote-ref-65)
66. The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d. [↑](#footnote-ref-66)
67. “Be clothed” with the virtues of G-d [↑](#footnote-ref-67)
68. Please refer to Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-68)
69. This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-69)
70. This translation is consistent with a true Remes translation. [↑](#footnote-ref-70)
71. Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah’s house [↑](#footnote-ref-71)
72. Allegorically “feet” here is a reference to hakahah. [↑](#footnote-ref-72)
73. **Eτοιμασία** – *hetoimasia,* prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. כּוּן – *kûn* A primitive root; properly to **be erect** (**that is, stand perpendicular – upright**);. hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed. [↑](#footnote-ref-73)
74. **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc. [↑](#footnote-ref-74)
75. **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8 [↑](#footnote-ref-75)
76. The head covered with a **קוֹבַע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קוֹבַע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However, the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e., the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4982 [↑](#footnote-ref-76)
77. **Romans 13:3-4 For the Rulers** of the Synagogue **are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan) **does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.** Here when everything is contextualized, we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-77)
78. Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah. [↑](#footnote-ref-78)
79. We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century. [↑](#footnote-ref-79)
80. While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective. [↑](#footnote-ref-80)
81. TDNT 3.619 [↑](#footnote-ref-81)
82. As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people. [↑](#footnote-ref-82)
83. Hakham Shaul now makes a personal request. [↑](#footnote-ref-83)
84. **פִי בְּפִתְחִי –** we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral “opening:” *Patach* is an opening to elevate one’s self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an “Opening” to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So’od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that “Patach Eliyahu” as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century. [↑](#footnote-ref-84)
85. Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned. [↑](#footnote-ref-85)
86. See Nisan 30 day 15 of the Omer [↑](#footnote-ref-86)
87. The allegorical “meaning of the secret of the Mesorah is “Messiah” (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the “Secret (So’od) of Messiah (the Mesorah) through his quasi-mystical letter of “Ephesians.” We can also say that the allegorical meaning of the “mystery of the Mesorah” refers to the Seven Men of the Congregation who are the congregation’s attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the “body” of Adam Kadmon” the archetypical man i.e. Messiah. [↑](#footnote-ref-87)
88. Speaking “freely as I ought to speak” carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah. [↑](#footnote-ref-88)
89. Hakham Shaul’s wants his readers to “know,” be intimately acquainted with his teachings on the Mesorah. “**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**” [↑](#footnote-ref-89)
90. We see from these words that “**Tychicus, a beloved brother and faithfully obedient servant**” is perfectly versed in the Mesorah and capable of expounding all levels to the “Ephesian” congregation. Or we might say that “**Tychicus, a beloved brother and faithfully obedient servant**” will systematically organize the Esnoga among the Ephesians. This is very much in line with the “ordered Mishnah.” [↑](#footnote-ref-90)
91. **שְׁלַחְתִּיהוּ** – sent – apostle, sent as an emissary on Hakham Shaul’s behalf. [↑](#footnote-ref-91)
92. Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office. [↑](#footnote-ref-92)
93. Unity and giving [↑](#footnote-ref-93)
94. At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight. [↑](#footnote-ref-94)
95. The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai. [↑](#footnote-ref-95)