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**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 05, 5781 / April 16-17, 2021** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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



**Friday Evening April 16, 2021**

**Evening: Counting of the Omer Day 20**

**Today is twenty days of the Omer which are two weeks and six days.**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

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

**Al S’firat HaO’omer.**

**Then read the following:**

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| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 20 | Darshan/Parnas 3 | Iyar 5 | 4:4-6 | Compassion united with Truth/Honesty |

**here is one[[1]](#footnote-1) body[[2]](#footnote-2) and one soul** (spirit),[[3]](#footnote-3) **even as you are called[[4]](#footnote-4) in one hope[[5]](#footnote-5) of your calling, one Master,[[6]](#footnote-6) one assurance,[[7]](#footnote-7) one** (initial)[[8]](#footnote-8) **immersion, one G-d[[9]](#footnote-9) and Father of all, who is above all and through[[10]](#footnote-10) all and in you all.**

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

**Amen!**

**Shabbat “VeKhi Tim’Keru” Shabbat “And if you sell”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| וכי-תמכרו |  | **Saturday Afternoon** |
| **“VeKhi Tim’Keru”** | Reader 1 – Vayiqra 25:14-16 | Reader 1 – Vayiqra 25:35-38 |
| **“And if you sell”** | Reader 2 – Vayiqra 25:17-19 | Reader 2 – Vayiqra 25:39-43 |
| **“Y cuando vendiereis”** | Reader 3 – Vayiqra 25:20-22 | Reader 3 – Vayiqra 25:44-46 |
| Vayiqra (Lev.) 25:14 – 25:34 | Reader 4 – Vayiqra 25:23-25 |  |
| Ashlamatah: Is. 24:2-8; 13-15 | Reader 5 – Vayiqra 25:26-28 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 25:29-30 | Reader 1 – Vayiqra 25:35-38 |
| Psalms 88:1-19 | Reader 7 – Vayiqra 25:31-34 | Reader 2 – Vayiqra 25:39-43 |
| N.C.: 2 Pet 1:5-7  Lk 14:25-33; Titus 1:-9 | Maftir – Vayiqra 25:31-34 | Reader 3 – Vayiqra 25:44-46 |

**Contents of the Torah Seder**

1. Selling to fellow Jew - Leviticus 25:14-17
2. Exhortation – Leviticus 25:18-23
3. Redemption of Land – Leviticus 25:24-28
4. Redemption of Houses – Leviticus 25:29-34

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 25:14-34**

|  |  |
| --- | --- |
| 14. And when you make a sale to your fellow Jew or make a purchase from the hand of your fellow Jew, you shall not wrong one another. | 14. **And when you sell** sales to your neighbors, or you buy disposable (or moveable) goods from the hand of your neighbors, it is not allowable for a man to defraud his neighbor. |
| 15. According to the number of years after the Jubilee, you shall purchase from your fellow Jew; according to the number of years of crops, he shall sell to you. | 15. Sons of Israel, My people, if you sell a field or a vineyard, according to the sum of the number of years after the Jubilee you will buy of your neighbor; according to the number of years for gathering the produce they will sell it to you; |
| 16. The more [the remaining] years, you shall increase its purchase [price], and the fewer the [remaining] years, you shall decrease its purchase [price], because he is selling you a number of crops. | 16. according to the greatness of the amount of the years will the price be enlarged; and according to the smallness of the amount of the years the price will be diminished, because he sells to you the amount of the fruitage to be ingathered. |
| 17. And you shall not wrong, one man his fellow Jew, and you shall fear your God, for I am the Lord, your God. | 17. And you will not overreach one man his neighbor by hard words, but fear your God: I am the LORD your God. |
| 18. **You shall perform My statutes, keep My ordinances and perform them then you will live on the land securely.** | 18. **And you will perform My statutes, and observe the order of My judgments and do them, that you may dwell upon the land securely.** |
| 19. And the land will then yield its fruit and you will eat to satiety, **and live upon it securely.** | 19. And the land will yield her produce, and you will eat and be satisfied, **and dwell upon the land in security.** |
| 20. And if you should say, "What will we eat in the seventh year? We will not sow, and we will not gather in our produce!" | 20. But if you say, What will we eat in the seventh year; behold, we sow not, nor ingather even the after crop of our provision? |
| 21. [Know then, that] I will command My blessing for you in the sixth year, and it will yield produce for three years. | 21. I will command My blessing upon you from My treasures of goodness, which are in the heaven of My Presence, in the sixth year, and it will create produce that will suffice for three years. |
| 22. And you will sow in the eighth year, while [still] eating from the old crops until the ninth year; until the arrival of its crop, you will eat the old [crop]. | 22. But you will sow in the eighth year, and eat of the old produce of the sixth year until the ninth year; until the time of the incoming of the new produce, will you eat of the old. |
| 23. The land shall not be sold permanently, for the land belongs to Me, for you are strangers and [temporary] residents with Me. | 23. And the land of Israel will not be sold absolutely, for the land is Mine; for you are sojourners and guests with Me. |
| 24. Therefore, throughout the land of your possession, **you shall give redemption for the land.** | 24. And in all the land of your possession **you will let the ground have redemption.** |
| 25. If your brother becomes destitute and sells some of his inherited property, his redeemer who is related to him shall come forth and redeem his brother's sale. | 25. And if your brother has become poor and has sold his possession, his redeemer who is near of kin to him may come and redeem the sale of his brother. |
| 26. And if a man does not have a redeemer, but he gains enough means to afford its redemption, | 26. But if a man have no one who is qualified to redeem that which he has sold, and it befall to his own hand to find the price of its redemption, |
| 27. he shall calculate the years for which the land has been sold, and return the remainder to the man to whom he sold it, and [then] he may return to his inheritance. | 27. then let him count the sum of the years of its sale and give the amount to the man who bought it, and return to his possession. |
| 28. But if he cannot afford enough to repay him, his sale shall remain in the possession of the one who has purchased it, until the Jubilee year. And then, in the Jubilee year, it shall go out and revert to his inheritance. | 28. But if his hand meet not with the price that he should give him, then the property sold will (remain) in the hand of him who bought it until the year of Jubilee, and will then go out without money, and he will return to his possession. |
| 29. And when a man sells a residential house in a walled city, its redemption may take place until the completion of the year of its sale. Its [period of] redemption shall be a full year. | 29. And if a man sell a dwelling-house, in a town surrounded by a wall, it may have redemption until the completing of the year from its sale: from time to time will be its redemption. |
| 30. But if it is not redeemed by the end of a complete year, then that house which is in the city that has a wall, shall remain permanently [the property] of the one who purchased it throughout his generations. It will not leave [his possession] in the Jubilee. | 30. But if it be not redeemed at the completing of the full year, the house that is in a walled town will be confirmed absolutely to him who bought it, unto his generations: it will not go out at the Jubilee. |
| 31. But houses in open cities, which do not have a wall surrounding them, are to be considered as the field of the land. It may have redemption and shall leave [the purchaser's possession] in the Jubilee. | 31. But houses in villages which have no walls round about them, are to be accounted as tents which are spread upon the fields of the earth; they may be redeemed, and they will go out at the Jubilee. |
| 32. And, [regarding] the cities of the Levites, the houses of their inherited cities shall forever have a [right of] redemption for the Levites. | 32. But the cities of the Levites, the houses of the cities of their possession may be always redeemable by the Levites. |
| 33. And if one purchases from the Levites, whether a house or an inherited city, will leave [the possession of the purchaser] in the Jubilee, because the houses of the cities of the Levites, are their inherited property amidst the children of Israel. | 33. And when one has purchased of the Levites the house that was sold in the cities of their possession, it will go out at the Jubilee; for the houses of the Levites are their inheritance among the children of Israel. |
| 34. And a field in the open areas of their cities cannot be sold, because it is their eternal inheritance. | 34. But a field in the suburbs of their cities will not be sold for it is an everlasting possession for them.  JERUSALEM: But a field in the suburbs of their cities will not be sold, because a possession … |

**Reading Assignment:**

**The Torah Anthology, Volume 12, The Divine Service, pp. 250-265**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1990

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **Vayiqra (Leviticus) 25:14 – 34**

**14** **And when you make a sale to your fellow-Jew or make a purchase from your fellow-Jew** Its simple meaning is obvious. The verse can also be expounded [to teach us the following lesson]: How do we know that when you wish to sell, you should sell to your fellow-Jew? For Scripture says, “ וְכִי תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ,” i.e., “And when you make a sale—sell to your fellow- Jew!” And how do we know that if you come to buy, you should buy from your fellow-Jew? For Scripture continues here: “ אוֹ קָנֹה מִיַּד עֲמִתֶיךָ,” i.e., “or when you buy—buy from your fellow- Jew!”-[*Torath Kohanim* 25:29] **you shall not wrong** This means wronging through money (see verse 17 below and Lev. 19:33). -[*Torath Kohanim* 25:31]

**15** **According to the number of years after the Jubilee, you shall purchase** The following is its simple meaning, to explain the verse according to its context: [The text] comes to warn against wronging [by overcharging, thereby linking verses 14–16 together (*Mizrachi*)], [namely, that] when you sell or purchase land, you should be aware of how many years remain until the [next] Jubilee, and according to [that number of] years and the crops that it is fit to yield, the seller should sell and the buyer should buy. For indeed, he will eventually return it to him in the Jubilee year. Thus, if there are [only] a few years [left until the next Jubilee year], and this one sells it for a high price, the purchaser has been wronged. And if there are many years [left until the next Jubilee year], and he will eat many crops from it [until Jubilee—if the purchaser had purchased the land for a low price], the seller has been wronged. Therefore, it must be purchased according to the time [left until the next Jubilee]. And this is [the meaning of] what it says, בְּמִסְפַּר שְׁנֵי תְבוּאֹת יִמְכָּר־לָךְ, “according to the number of years of crops, he shall sell to you.” "According to the number of years of crop yields that it will remain in the hands of the purchaser, you shall sell it to him." Now, [the word שְׁנֵי can mean “years of” or can mean “two.” Thus,] our Rabbis have expounded from here (see end of this *Rashi* for clarification), that one who sells his field is not permitted to redeem it in less than two years, that it must remain in the purchaser’s possession for exactly two years to the day, even if there are three crops during those two years, for example, if he sold it to him with crop standing in it [and then the ensuing years brought two more yields of produce. In that case, the seller cannot redeem after one year, claiming that two years’ crops have been issued,] for the word שְׁנֵי [which could mean two, i.e., two yields] does not leave its simple meaning [that it means years,] referring to [the number of years that elapse and] specifically, years that elapse with a yield of crop, but not years of blight. [Now, if the word שְׁנֵי means “years” and not two, then how do our Rabbis expound it to mean "two years"?] Because [the term שְׁנֵי is plural, and] the minimum quantity implied by שָׁנִים is two.-[*Arachin* 29b; *Mizrachi*]

**16** **you shall increase its purchase** You should sell it at a high price.

**you shall decrease its purchase** You should sell it for less money [than in the case in which many years are left until the Jubilee].-[*Mizrachi*].

**17** **And you shall not wrong, one man his fellow-Jew** Here, [as opposed to the same expression in verse 14 above (see Rashi there),] Scripture is warning against wronging verbally, namely, that one must not provoke his fellow [Jew], nor may one offer advice to him that is unsound for him but according to the mode of life or the benefit of the advisor. And if you say, "Who can tell whether I had evil intentions [when I talked to my fellow in an insulting manner? Perhaps I did so in order to make him feel remorseful and repent his ways]." (see *Be’er Basadeh*). Therefore, it says, "and you shall fear your God."—The One Who knows all thoughts—He knows. Concerning anything held in the heart and known only to the one who bears this thought in his mind, it says “and you shall fear your God!”-[*B.M.* 58b]

**18** **Then you will live on the land securely** because it is through the transgression of [the laws of] Shemittah that the Israelites are exiled [from their land], as the verse says, “Then, the land will appease its Sabbaths. [All the days of desolation while you are in the land of your enemies -] the land will rest and appease its Sabbaths” (Lev. 26:34). And the seventy years of the Babylonian exile [when the land remained forcibly at rest], corresponded to the seventy years of Shemittah not observed by Israel, [and thus came to rectify and “appease” them]. [see Rashi *Lev*. 26:25 where the calculation is explained; *Shab*. 33a; and see II Chron. 36:21]

**19** **And the land will then yield [its fruit...and you will...] live upon it securely** i.e., you will have no worry about a year of drought.

**and you will eat to satiety** There will be a blessing in it even inside your innards.

**20** **and will not gather in** to the house [for storage (*Sefer Hazikkaron*)].

**our produce** for example, wine and fruit of the trees and aftergrowth that grew spontaneously [and that, therefore, was not sown by you].-[*Pes.* 51b]

**21** **for three years** for part of the sixth year from Nissan [when the crop is reaped] until Rosh Hashanah, for the [entire] seventh [Shemittah] year, and for the eighth [year, namely,] for they will sow [a new crop] in Marcheshvan of the eighth year and reap [this new crop] in Nissan [while still eating of the sixth year’s crop].

**22** **until the ninth year** Until the Festival of Succoth in the ninth year, the time the crop of the eighth year is brought into the house, for throughout the summer season, it was kept in granaries in the field. In Tishrei—that is the time the crop is gathered into the house. Now, there were occasions when it would need to yield for four years, namely: in the sixth year preceding the seventh Shemittah, when they would refrain from doing work on the land for two consecutive years, the seventh year and the Jubilee year. Our verse, however, refers to all the other Shemittah years [i.e., the first through sixth cycles of Shemittah].-[see *Ned.*61a]

**23** **The land shall not be sold [permanently]** [Although this is already understood from the earlier verses in our passage (10 and 13), it is stated here] to impose a negative commandment regarding the reversion of fields to their [original] owners in Jubilee, that the purchaser must not seize [the land] forcibly [in an effort to keep it as a “permanent” sale].

**permanently** - לִצְמִתֻת, irreversibly. [Thus, the לֹא תִמָּכֵר לִצְמִתֻת, has the meaning of] a permanent, irreversible sale.

**for the land belongs to Me** [Says God:] Do not be selfish about the land [hesitating to return it to its rightful owner at Jubilee], because the land does not belong to you. -[*Torath Kohanim* 25:39]

**24** **throughout the land of your possession** [The seemingly superfluous word here, “throughout,”] comes to include [the right of relatives to redeem] houses [of walled cities (*Sifthei Chachamim*, *Rashi* on *Kid*. 21a)] and a Hebrew slave. This matter is explained in the first chapter of Tractate *Kid.* (21a). And according to its simple meaning, [this] is connected to the passage that follows, that one who sells his property is permitted to redeem it after two years—either he or his relative, and that the purchaser cannot impede [this redemption].

**25** **If your brother becomes destitute and sells** [This] teaches [us] that a person may not sell his field except when under the pressure of poverty. -[*Torath Kohanim* 25:41]

**some of his inherited property** But not all of it. [Scripture] teaches [us] proper conduct, namely, that he should leave one field for himself.-[*Torath Kohanim* 25:41]

**and redeem his brother’s sale** and the purchaser cannot impede [the redemption].

**26** **And if a man does not have a redeemer** But is there a man in Israel who has no [relative] to redeem [his sale]? However, [Scripture means] a redeemer who is [financially] able to redeem his sale.-[*Kid*. 21a]

**27** **he shall calculate the years of his sale** [The original owner asks the purchaser:] “How many years were left until the [next] Jubilee?” [He answers:] “Such-and-such [a number of years].” [The owner continues:] “And how much did I sell it to you for?” [He answers:] “For such-and-such [an amount of money].” [Continues the original owner:] “You would have eventually had to return the field to me at Jubilee.” Hence, [rather than buying actual land,] in effect, you bought [from me] a number of produce yields, according to the total for every year [remaining until Jubilee]. Now, you have eaten from it for three or four years [or whatever the amount may be]. Therefore, subtract their value from the total [i.e., from the original sale price], and take the remainder [until Jubilee]." And this is the meaning of “and return the remainder” of the purchase price over the crops he had eaten, and he shall give it to the purchaser.

**the man to whom he had sold [it]** [i. e., “the man to whom he—] this seller who is coming to redeem it—[had sold it.” If the first purchaser had sold it to another person for a higher price, the original owner makes the above calculation only with the first purchaser to whom he sold the field and not with the subsequent purchaser].-[*Arachin* 30a; *Mizrachi*]

**28** **enough to repay him** From here, [we learn] that he cannot redeem part [of a field but either all or nothing].-[*Torath Kohanim* 25:48, *Arachin* 30a, *Kid.* 20b; *Sifthei Chachamim*]

**until the Jubilee year** [i.e., until, but not including the Jubilee year (*Torath Kohanim* 25:50; *Mizrachi*), and hence the purchaser] must not at all enter the Jubilee year [while in possession of the field,] because the Jubilee year releases [the field from his possession] at its very onset.-[*Arachin* 28b and *Rashi* there]

**29** **a residential house in a walled city** A house (בֵּית) within a city (עִיר) surrounded by a wall (חוֹמָה) since the days of Joshua the son of Nun.-[*Sifthei Chachamim* ; *Torath Kohanim* 25:53, *Arachin* 32a, b]

**its redemption may take place [until the completion of the year of its sale]** Since regarding a field, Scripture states that one may redeem it whenever one wishes after two years have elapsed [since the date of sale] and onwards [until Jubilee] and that within the first two years [following the sale] one may not redeem it, [Scripture found] it necessary to specify that in this case, the opposite applies, namely, that if one wishes to redeem it within the first year [following the sale], one may redeem it, while after that, one may not redeem it.

**its [period of] redemption shall be** [I.e., the redemption] of the house, [not the redemption of the sale or the redemption of the seller.] -[*Mizrachi*, *Sefer Hazikkaron*]

**a full year** Heb. יָמִים, [lit., “days,”]. The days of a full year, are called יָָמִים. Likewise, “Let the maiden stay with us a year (יָמִים) ” (Gen. 24:55).

**30** **then that house...shall remain permanently** It shall leave the jurisdiction of the seller, and remain under the jurisdiction of the purchaser.

**that has a wall** Heb. אֲשֶׁר לֹא חֹמָה, [meaning “which has *no* wall”]. [However, Oral Tradition teaches us that] we read לוֹ, [meaning “to him” or “to it,” [hence, “a city that has a wall”]. Our Rabbis of blessed memory said: [The written version of this phrase namely, בָָּעִיר אֲשֶׁר לֹא חֹמָה teaches us that] even if [the city] does not (לֹא) have a wall now, since it had one before [from the days of Joshua, the laws of our passage still apply to it].-[*Arachin* 32a] [Since the word] עִיר is grammatically feminine, Scripture should have written [בָָּעִיר אֲשֶׁר] לָהּ [חֹמָה], [לָהּ being the feminine form of “to it”]. However, since לֹא had to be written inside [i.e., in the written text of the Torah, our Rabbis] set this word to be read according to the Oral Tradition as לוֹ, because they match [in pronunciation, unlike לָהּ].

**It shall not leave [his possession] in the Jubilee** [What does this phrase teach us? It has already stated that the house becomes the permanent property of the purchaser.] Said Rabbi Safra: [Even] if the Jubilee year occurs within the first year [of the sale,] it shall not leave [his possession without redemption].-[*Arachin*31b]

**31** **But houses in open cities** Heb. הַחֲצֵרִים, [to be understood] as it is rendered by the *Targum* [*Onkelos*, namely]: פַצִיחַיָא, meaning open towns, without a wall. There are many [instances of this term] in the Book of Joshua, [for example in the verse] (13:28),"the cities and their open towns (וְחַצְרֵיהֶם) "; [likewise in the verse], “in their open cities (בְּחַצְרֵיהֶם) and in their walled cities” (Gen. 25:16).

**[But houses in open cities...] are to be considered as the field of the land** They are like fields, which may be redeemed until the Jubilee and leave [the possession of the purchaser, reverting] to the [original] owners in the Jubilee if they had not been redeemed [until then].

**It may have redemption** immediately, if one wishes [to redeem it]. And by virtue of this element, they have a greater advantage [to the original owner] than do fields, since fields may not be redeemed until two years have elapsed [since the sale (see *Rashi* on verse 15 above)].-[*Arachin* 33a]

**and shall leave [the purchaser’s possession] inthe Jubilee** without payment [for regarding fields, which are required to remain with the purchaser for two years (see Rashi on verse 15 above), if the Jubilee occurs after only one year has elapsed from the sale, then the field reverts to the owner for the Jubilee year, but the purchaser takes it back for one more year afterwards (*Arachin* 29b). In the case of houses in open cities, however, even if the Jubilee occurs after only one year, the house reverts to the original owner, without any payment.] -[*Sifthei Chachamim*].

**32** **And [regarding] the cities of the Levites** [namely,] the forty-eight cities that were given to the Levites (see Num. 35:7).

**shall forever have a [right of] redemption** [If a Levite] sells a field of one of their fields that were given to them in the two-thousand cubits surrounding the cities (see Num. 35:45), he may redeem it immediately, even before two years have elapsed [since the sale]. And if he sells a house in a walled city, he may always redeem it, and the house is not transferred permanently [to the purchaser] at the end of the [first] year [after the sale, as opposed to the case of a non-Levite owner].-[*Arachin* 33b]

**33** **And if one purchases from the Levites** And if someone buys (יִגְאַל) a house or a city from them, it will leave in Jubilee, i.e., the sale of that house or city [will leave the possession of that purchaser], and will revert to the Levite who sold it. And it will not be transferred permanently [to the purchaser] like other houses in a walled city owned by an Israelite. Thus, this expression of גְּאֻלָּה [usually meaning “redemption”], here means “purchase.” Another explanation: [keeping the usual meaning of גְּאֻלָּה, namely, “redemption”]: Since it is said, “the Levites will forever have a [right of] redemption,” one might assume that Scripture is speaking only of a non-Levite who purchased a house in the Levitic cities [and that the Levite owner may always redeem this house], but if a Levite purchased from another Levite, it would be transferred permanently, Therefore, Scripture says here, "And if one redeems (יִגְאַל) from the Levites"—i.e., even when a Levite redeems from a Levite, [still the owner,] “will forever have a [right of] redemption.”-[*Torath Kohanim* 25:66]

**shall leave [the possession of the purchaser] in the Jubilee** [According to *Rashi* ’s first explanation of וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם, the verse continues to state that the house purchased by a non-Levite “will leave (the possession of the purchaser) in the Jubilee,” as above. However, according to the alternative explanation, where this first phrase וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם independently teaches us about a Levite purchaser, the second phrase here, namely, “will leave (the possession of the purchaser) in the Jubilee ”] this is a separate commandment, namely, that if the Levite owner] did not redeem the house, it leaves [the possession of the purchaser] in Jubilee and does not transfer permanently [to the purchaser] at the end of a year, like the house of an Israelite.

**because the houses of the cities of the Levites are their inherited property** They did not have an inheritance of fields and vineyards, but cities to live in and their open areas (see Num. 35:18). Therefore, these [cities and their open areas,] are to be considered for them [as their inheritance] in place of fields. Consequently, they have the same redemption [rights] as do fields [of non-Levites and also, this property reverts to them in Jubilee (*Sifthei Chachamim*). All this,] so that their inheritance never be removed from them.

**34** **And a field in the open areas of their cities cannot be sold** by the [Temple] treasurer. I.e., if a Levite consecrated his field and did not redeem it, and the treasurer sold it, in the Jubilee, the field does not leave [the possession of the purchaser] and ["revert"] to the *kohanim*, as it is said concerning [a field originally owned by] an Israelite, “and if he sold the field to another man—it may no longer be redeemed.” (Lev. 27:20). But a Levite may always redeem [his field]. - [*Torath Kohanim* 25:70]

**Ketubim: Tehillim (Psalms) 88:1-19**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song with musical accompaniment of the sons of Korah, for the conductor, about the sick and afflicted one, a maskil of Heman the Ezrahite. | 1. A song and a psalm composed by the sons of Korah, with a prayer; for praise; a good lesson composed by Heman the native. |
| 2. O Lord, the God of my salvation! I cried by day; at night I was opposite You. | 2. O LORD God my redemption, daily I have made complaint; in the night my prayer is before You. |
| 3. May my prayer come before You; extend Your ear to my supplication. | 3. May my prayer come before You; incline Your ear to my plea.  ANOTHER TARGUM: Let my prayer for Your people, the house of Israel, come before You; and incline Your ear to my psalm that I have sung for Your glory. |
| 4. For my soul is sated with troubles, and my life has reached the grave. | 4. For my soul has had its fill of evils; and my life has arrived at Sheol. |
| 5. I was counted with those who descend into the Pit; I was like a man without strength. | 5. I am reckoned with those who go down to the prison-house; I have become like a son of man who has no strength. |
| 6. I am considered among the dead who are free, as the slain who lie in the grave, whom You no longer remember and who were cut off by Your hand. | 6. Like the wicked who died and did not return, having been made free from strife; like those slain by the sword, lying in the grave, whom You no longer remember, since they have been separated from the face of Your presence. |
| 7. You have put me into the lowest pit, into dark places, into depths. | 7. You have placed me in exile, which is likened to the lower pit, among the oppressed in the depths. |
| 8. Your wrath lies hard upon me, and [with] all Your waves You have afflicted [me] constantly. | 8. Your fury rests on me, and all evil decrees have broken me; You have afflicted me forever. |
| 9. You have estranged my friends from me; You have made me an abomination to them; [I am] imprisoned and cannot go out. | 9. You have removed those who know me far from me; You have made me loathsome to them; enclosed in prison, and I may not go out. |
| 10. My eye has failed because of affliction; I have called You every day, I have spread out my palms to You. | 10. My eye has flowed with tears because of affliction; every day I have called to You, O LORD; I have spread my hands to You in prayer. |
| 11. Will You perform a wonder for the dead? Will the shades rise and thank You forever? | 11. Could it be that You would work miracles for the dead? Or will bodies that have decayed in dust arise and give thanks in Your presence forever? |
| 12. Will Your kindness be told in the grave, Your faith in destruction? | 12. Could it be that Your goodness will be talked of in the grave? Your truth in the place of perdition? |
| 13. Will Your wonder be known in the darkness, or Your righteousness in the land of oblivion? | 13. Could it be that Your wonders will be known in the darkness of Gehenna? And Your generosity in the land of thirst and desolation? |
| 14. As for me, O Lord, I have cried out to You, and in the morning my prayer comes before You. | 14. But I have prayed in Your presence, O LORD; and in the morning my prayer will come before You. |
| 15. Why, O Lord, do You abandon my soul, do You hide Your countenance from me? | 15. Why, O LORD, have You forsaken my soul, why will You hide your face from me, that I may not see illumination by Your light? |
| 16. I am poor, and close to sudden death; I have borne Your fear, it is well- founded. | 16. I am afflicted and frail from childhood; I have borne the fear of You, loaded upon me. |
| 17. Your fires of wrath have passed over me; Your terrors have cut me off. | 17. Your anger has passed over me; Your terrors have destroyed me. |
| 18. They surround me like water all the day; they encompass me together. | 18. They have surrounded me like water all day; they have encompassed me together. |
| 19. You have estranged from me lover and friend; my acquaintances are in a place of darkness. | 19. You have removed friend and fellow far from me; as for those who know me, I am lowly in their mouth. |
|  |  |

**Rashi’s Commentary for: Psalms 88:1-19**

**1** **about the sick and afflicted one** Heb. על־מחלתלענות, concerning the one sick with love and afflicted, for she is afflicted with the pains of the exile.

**of Heman the Ezrahite** One of the musicians who played a musical instrument, and the sons of Korah established this psalm that Heman should recite it on the “duchan” [the platform].

**of Heman the Ezrahite** He was one of the sons of Zerah the son of Judah, for his lineage is delineated in (I Chron. 2:6): “And the sons of Zerah were Zimri, Ethan, Heman, Chalcol, and Darda [sic].” All five were great sages, as is said in reference to Solomon (I Kings 5: 11): “And he was wiser than all men, than Ethan the Ezraite, and Heman, and Chalcol, and Darda, the sons of Mahol,” and they established the Psalms, which were set down in the Book of Psalms. Therefore, they are called the sons of Mahol. So have I found in exact commentaries.

**a maskil** Wherever it says “maskil,” it was said through an interpreter. The prophet would set up an interpreter before him, and when he perceived a prophecy coming upon him, he would recite the prophecy to the interpreter, who would make it heard.

**2** **I cried by day; at night** And also at night I am ready before You.

**4** **For my soul is sated with troubles** He says this concerning the people of Israel.

**5** **without strength** Heb. איל, as (above 22:20): “My strength (אילותי), hasten to my assistance.”

**6** **among the dead, who are free** I am among the dead, free from the world, and like the slain, who are free from the world.

**and who were cut off by Your hand** By Your blows, they were cut off from the world.

**7** **You have put me into the lowest pit** That is the exile.

**8** **lies hard** leans and hangs [sic] on me.

**and [with] all Your waves You have afflicted [me] constantly** Heb. משבריך, an expression of the waves of the sea. They are all the storms of Your wrath; with all of them have You constantly afflicted me.

**9** **You have made me an abomination to them** The nations, in whose eyes I was esteemed now I am repugnant to them.

**[I am] imprisoned** Confined in a prison, and I cannot go out.

**11** **Will You perform a wonder for the dead?** Do You perform a wonder and miracles for the wicked, who are called dead even in their lifetime?

**Will the shades rise and thank You** Heb. רפאים, lit. the weak. Will the nations that weakened their [Israel’s] hands from Your service rise and thank You? This is a wonder.

**12** **Will Your kindness be told in the grave** if we die in the hands of our enemies, will we be able to recite Your praise in the grave?

**16** **and close to sudden death** Heb. וגוע מנער, dying from the strangulation of sudden death, as (Exod. 14:27): “and the Lord strangled (וינער).” Menachem (p. 123) defines וינער as an expression of beating, as (Isa. 33:15): “who shakes (נוער) his hands from taking hold of bribe”; (Isa. 52: 2), “Shake yourself (התנערי) from the dust, arise”; (Isa. 1:31), “And the[ir] strength will become as tow (לנערת) ”; (Job 38:13), “so that the wicked will be shaken (וינערו) from it”; (Neh. 5:13), “even thus may he be shaken out (נעור) and emptied.”

**it is well-founded** Heb. אפונה. Your fear is settled and based in my heart. אפוּנה is an expression of (Prov. 25:11): “a word spoken with proper basis (אפניו) ”; on its basis.

**19** **From my acquaintances, I am withdrawn** Heb. מחשך. I am withdrawn and withheld from them.

**Meditation from the Psalms**

**Psalms ‎‎88:1-19**

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

Israel’s exile and dispersion were Divinely ordained as instruments to spur Israel’s spiritual development in the pursuit of excellence. In exile, the lonely, insecure Jew is compelled to turn to a Divine source of strength in order to find security and a purpose for his life. The one in exile is exceptionally close to HaShem, for no secular national loyalties interfere with his devotion to HaShem. Ideally, the holiness of Eretz Yisrael should have brought the people to heightened perceptions of G-d and to fulfillment of their spiritual potential. But instead of utilizing the land to enhance their development, they allowed themselves to become creatures of the earth. Therefore they were exiled so that they would realize that their ‘home’ is the Torah, not a parcel of real estate; and their success depends on mitzvot, not on a plow.

Despite the opportunity for spiritual development which the galut (exile) offers, depression, disgrace, and doom threaten the suffering wanderer. In the following verses, Korach’s sons[[11]](#footnote-11) vividly depict the agonies of galut (think of Mitzrayim and the wandering in the wilderness during the exodus) and express Israel’s yearning for Divine redemption.[[12]](#footnote-12)

Our Torah portion speaks of Sabbatical years and of the Yovel years.[[13]](#footnote-13) This parallels the counting of the Omer which was explicitly given in last week’s parsha. Last night we counted the 24th day of the omer, which are three weeks and three days of the Omer. This omer period was a period of intense troubles in which we came very close to death.

The Omer period, is a period of national semi-mourning (no weddings or even haircuts). It was during this period that Rabbi Akiva’s 24,000 students died for not showing proper respect towards each other. It is a time for reflection upon how we look upon and treat our fellow Jews and upon the tragedies that have befallen us because of unfounded (self-justified) hatred.

When all 24,000 of Rabbi Akiva’s students had died, the world was desolate. The Torah had been forgotten. There were no pupils to go out and teach and disseminate the light of Torah. Rabbi Akiva traveled to the Hakhamim of the South and taught them his Torah. On Lag B’Omer he laid his hands on the heads of these, his last pupils, giving them smicha (rabbinical ordination) [Note: His Majesty King Yeshua is bestowing smicha on His disciples on Lag B’Omer]. And from that day, the world began to brighten from the Torah’s light by virtue of these students. As the day of their ordination was the 33rd day of the Omer, we light bonfires in Eretz Israel to symbolize the great light that the Torah represents.

These fifty days also correspond to the seven weeks after the Exodus from Egypt when the Jewish people prepared themselves to receive the Torah at Mt. Sinai. When we left Egypt we were on the 49th level of Tumah, spiritual degradation. Each day we climbed one step higher in spirituality and holiness.

Iyar is unique amongst all the months of the year. For each and every single day in Iyar, brings with it the opportunity to perform a mitzva, the mitzva to *count the omer*.

Iyar ten is a day for trouble. On this day The Ark of the Covenant is taken captive by the Philistines.[[14]](#footnote-14) This is also the day when The Tabernacle at Shiloh was destroyed.[[15]](#footnote-15) Finally, this day also saw the death of Eli, the Kohen Gadol, and his sons.[[16]](#footnote-16)

The author of our Psalm, Heman the Ezrahite,[[17]](#footnote-17) was looking at the troubles that we experienced when we were in the wilderness, after the exodus from Mitzrayim.[[18]](#footnote-18) He was also looking at the other calamities that befell us on this date. This mournful psalm details the feelings that we underwent in those experiences. He also conflates these historical experiences and the Torah portion, as he reminisced, and mourns, during the period of the omer.

Our Ashlamata[[19]](#footnote-19) contains that most famous questions: Why do the wicked prosper? As I have explained before, when we are born, we are planted right in the middle between righteousness/generosity and wickedness. It is our life’s work to move ourselves to the side of righteousness/generosity. The troubles we experienced during the exodus and the omer period, are all about daily exercises to move to the right and prune off our branches that hang over into the side of wickedness.

This goal of righteousness/generosity is achieved through the mitzvot which sanctify us. However, after we die, there are no more mitzvot, as our psalmist declares:

***Tehillim (Psalms) 88:6*** *Free among the dead, like the slain that lie in the grave, whom You remember no more: and they are cut off from Your hand.*

The Gemara then explains this enigmatic phrase by showing us that during our lifetime we have the opportunity to draw near to HaShem through the performance of mitzvot, but after we die, there is no more movement, no more opportunity to draw nearer to HaShem.

***Shabbath 30a*** *Thy father David said, The dead praise not the Lord;[[20]](#footnote-20) whilst thou saidest, Wherefore I praised the dead which are already dead[[21]](#footnote-21) but yet again thou saidest, for a living dog is better than a dead lion.[[22]](#footnote-22) Yet there is no difficulty. As to what David said: ‘The dead praise not the Lord’, this is what he meant: Let a man always engage in Torah and good deeds before he dies, for as soon as he dies he is restrained from [the practice of] Torah and good deeds, and the Holy One, blessed be He, finds nought to praise in him. And thus R. Johanan said, What is meant by the verse, Among the dead [I am] free?[[23]](#footnote-23) Once a man dies, he becomes free of the Torah and good deeds. And as to what Solomon said, ‘Wherefore I praised the dead that are already dead’ for when Israel sinned in the wilderness, Moses stood before the Holy One, blessed be He, and uttered many prayers and supplications before Him, but he was not answered. Yet when he exclaimed, ‘Remember Abraham, Isaac, and Israel, thy servants!’[[24]](#footnote-24) he was immediately answered.*

Thus we understand that we need to make use of our lives to make progress in our relationship with HaShem. In this world we can praise HaShem for His faithfulness, but after death, we no longer have this opportunity, as we see in the Gemara:

***Eiruvin 19a*** *R. Joshua b. Levi stated: Gehenna has seven names, and they are: Nether-world,[[25]](#footnote-25) Destruction, Pit,[[26]](#footnote-26) Tumultuous Pit, Miry Clay, Shadow of Death and the Underworld. ‘Nether-world’, since it is written in Scripture: Out of the belly of the nether-world cried I, and Thou heardest my voice;[[27]](#footnote-27) ‘Destruction’, for it is written in Scripture: Shall Thy Mercy be declared in the grave? Or thy faithfulness in destruction;[[28]](#footnote-28) ‘Pit’,[[29]](#footnote-29) for it is written in Scripture: For Thou wilt not abandon thy soul to the nether-world; neither wilt Thou suffer Thy godly one to see the pit;[[30]](#footnote-30) ‘Tumultuous Pit’ and ‘Miry Clay’, for it is written in Scripture: He brought me up also out of the tumultuous pit, out of the miry clay;[[31]](#footnote-31) ‘Shadow of Death’, for it is written in Scripture: Such as sat in darkness and in the shadow of death;[[32]](#footnote-32) and the [name of] ‘Nether-world’ is a tradition.*

We are reading this Torah portion during the Nisan cycle of the septennial Torah cycle. In the Tishri cycle of our bi-modal Torah reading, We read this portion very close to Chanukah. This suggests an intimate connection between this Torah reading and this special rabbinic festival.

***Shabbat 21b*** *“What is Chanukah? Our Rabbis taught: On the twenty-fifth of Kislev begin the eight days of Chanukah; we may not eulogize on these days nor may we fast on them. When the Greeks entered the Temple, they defiled all the oil in the Temple. And when the royal house of the Hashmonian’s prevailed and were victorious over them, they searched and found only one vial of oil which still had the stamp of the Kohen Gadol (High Priest) intact, and it contained enough to light for only one day. A miracle occurred and they used this oil to light for eight days. The next year,* ***they fixed this date and made it a festival, celebrated with praise and thanks.****”*

The twelfth rule of Ishmael tells us that we can understand one passage by understanding the passages that come before it and after it. Thus we understand that Vayikra 24 is related, and explains Vayikra 23. Our Torah portion contains a hint to Chanukah. Vayikra (Leviticus) chapter 23 lists each of the festivals in order, finishing with the Feast of Tabernacles. The order in which they are mentioned is as follows: Shabbat, Pesach, Shavuot, Rosh Hashanah, Yom HaKippurim and Succoth. Immediately following this the Torah continues, "HaShem said to Moshe: 'Command the Children of Israel that they take to you pure olive oil, pressed for lighting, to kindle a continual lamp.'" This is a hint to Chanukah, which follows Succoth on the calendar, and in which using olive oil is the most preferable way to fulfill the mitzva.[[33]](#footnote-33) This mitzva, of pure olive oil, also hints to the pure oil that burned for eight days at Chanukah, during the days of the Maccabbees.

Chanukah is not specifically mentioned in the Torah, since the story happened after the Torah was written. Moses finished writing the Torah in the year 2488 after creation.[[34]](#footnote-34) The Chanukah miracles occurred over a thousand years later, in the years 3621–3622.[[35]](#footnote-35) Nevertheless, HaShem is above the limitations of time, and as such, He included in the Torah allusions to Chanukah.

Our psalmist is hinting that there is something special about this particular mitzva of kindling lamps on Chanukah. The darkness, in v.19, and the night time reference , in v.2, are particular terms used by our Sages to describe our current exile. In this current exile, the last time that HaShem presented us with a miracle, in the Temple, was the miraculous burning[[36]](#footnote-36) of the pure olive oil, for eight days. We understand, from this hint, that it is the kindling of the chanukiya that will sustain us through this dark exile. This mitzva will transcend the discouragement of seeing the “wicked prosper”. It will remind us that there will be a day when the light of creation,[[37]](#footnote-37) will once again be manifest on a large scale, which today is only manifested by the light of Chanukah.[[38]](#footnote-38)

Chanukah is an observance commemorating the rededication[[39]](#footnote-39) of the Second Temple of Jerusalem after its desecration three years earlier by order of Antiochus IV Epiphanes; the Syrian king was thus frustrated in his attempt to extirpate the Jewish faith. Though modern Israel tends to emphasize the military victory of Judas Maccabeus, the distinctive rite of lighting the menorah also recalls the Talmud story of how the small supply of non-desecrated oil, enough for one day, miraculously burned in the Temple for eight full days until new oil could be obtained. Beginning on Kislev 25 (Kislev 25 generally falls in December), Chanukah is celebrated for eight days. During this time, in addition to the lighting of the candles, gifts are exchanged and children play holiday games[[40]](#footnote-40)

Chanukah is the only feast, which runs for over a week; the only other feast, which comes close, is Succoth, the Feast of Tabernacles. In fact, the celebration of Chanukah was a belated celebration of Succoth, the Feast of Tabernacles, which the Maccabees had missed due to their fight with the Syrians. It is also the only feast to span two different months. It seems to need to draw influence from two zodiac signs to make itself happen. These anomalies serve to highlight a basic distinction between Chanukah and all other holidays. On Pesach, the Feast of Passover, we are not celebrating miracles, even as we relate them; the holiday commemorates freedom. Shavuot, the Feast of Weeks, commemorates the giving of the Torah, Yom Teruah, the Feast of Trumpets, is the Day of Judgment and HaShem‘s kingship, Yom Kippur, the Day of Atonement, and Succoth celebrates the presence of HaShem and His providence. The miracles associated with those events served as means to achieve a goal, but the holiday celebrates the goal itself, the spiritual state, which is a permanent and necessary component of the existence of HaShem’s people. The Torah defines for us the crucial stages of HaShem‘s people: you must experience freedom, you must experience Torah, you must experience majesty, judgment and repentance, and you must experience HaShem‘s presence.

Chanukah, as the Sages define it, celebrates the event of the miracle itself, the bare fact that a small cruse of oil kept burning. As various commentators have pointed out, the net result of this miracle was not particularly significant, the menorah could have been lit with impure oil if no pure oil were available, and, in any event, after eight days, the menorah would have been lit, one way or another. In other words, this holiday celebrates the process, the means, the fact that HaShem performs miracles and that that is the background to the existence of HaShem‘s people, rather than a particular state or result. The eighth day forces us to concentrate on that point, forces us to continue Chanukah beyond a natural cycle.

While eight lights are required on the chanukiyah, one lit each night of Chanukah, it is customary for the chanukiyah to have a place for nine flames. The ninth flame is called the shamash or servant flame. It’s sole purpose is to light the others, in Ashkenazim households, (Sefardim do not even use the shamash to light the other lights) in order to avoid the possibility that the others might be used...they are NOT to be used, even for light, this is the halakah!

This law reflects the unique nature of this mitzvah. Though every mitzva earns a reward, in certain cases the reward is spiritual, while in others it is also manifest in the material world. The visible light of the Chanukah candles indicates that the positive effects generated by this mitzva are apparent in our material world as well as in the spiritual realm. However, just as we do not make use of the light of the Chanukah lights for mundane purposes, our goal in performing this mitzva is not material reward. We fulfill it only because “You have sanctified us with Your commandments and commanded us,”[[41]](#footnote-41) without thought of reward or any other ulterior motive. This level of performance, avodah lishmah (“divine service for its own sake”), is the highest that can be attained through our own spiritual endeavors.[[42]](#footnote-42) Like many human behaviors, even our divine service may be motivated by a desire for spiritual, if not physical, rewards. The Chanukah lights teach us to transcend our tendencies toward self-interest and dedicate ourselves to serving HaShem for His sake alone. The Chanukah lights, which burn in the darkness of the night, demonstrate moreover that we can reach this advanced level of divine service, not only during daylight (which symbolizes manifest Godliness), but also in times when effort is necessary to transform the darkness around us.

Our psalm also contains an additional hint to Chanukah in the first pasuk, where it mentions one of the eight[[43]](#footnote-43) musical instruments, accompanying the psalms of the Levites during the service, i.e., seven instruments and the choir itself, for a total of eight.

1. Stringed instruments - ***Psalm 4:1***
2. Flutes - ***Psalm 5:1***
3. Gitit - ***Psalm 8:1***
4. Machalat Le’annoth[[44]](#footnote-44) - ***Psalm 88:1***
5. Yedutun - ***Psalm 39:1***
6. Harp - ***Psalm 33:2***
7. Lyre - ***Psalm 33:2***
8. Voices

**Ashlamatah: Yeshayahu (Is.) 24:2-8, 13-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Behold the Lord empties the land and lays it waste, and He shall turn over its face and scatter its inhabitants. | 1. ¶ Behold, the LORD is giving the earth for plunder and handing it over to the adversary, and shame will cover the face of its princes because they transgressed the Law, and He will scatter those who inhabit it. |
| 2. **And it shall be, as with the people, so with the priest, as with the slave, so with his master, as with the maidservant, so with her mistress, as with the buyer, so with the seller, as with the lender, so with the borrower, as with the creditor, so with the one who owes him.** | 2. **And the layman will be as the priest; the servant as his master; and maid as her mistress; the buyer as the seller; the borrower as the lender, the debtor as one who credits him.** |
| 3. The land shall be emptied and it shall be pillaged, for the Lord has spoken this thing. | 3. The earth will be utterly plundered and utterly trampled, for the LORD has spoken this word. |
| 4. The land has mourned, it has withered, the land has been humbled and withered, the highest of the people of the land have been humbled. | 4. The earth mourns, is desolate, the world is devastated, desolate; the strength of the people of the earth comes to an end. |
| 5. **And the land has deceived because of its inhabitants, for they transgressed instructions, infracted statutes, broke the everlasting covenant.** | 5. **And the earth has sinned under its inhabitants; for they have transgressed the Law, annulled the feasts, changed the covenant which was from eternity.** |
| 6. Therefore, an oath has consumed the land, and the inhabitants thereof were wasted; therefore, the inhabitants of the land were dried up, and few people remained. | 6. Therefore from oaths of deceit the earth is desolate and those who inhabit it are devastated, therefore the inhabitants of the earth come to an end, and few men are left. |
| 7. Wine mourns, the vine is humbled, all joyful hearted sigh. | 7. All who drink wine mourn, for the vines wither, all the merry-hearted sigh. |
| 8. The joy of the drums has stopped, the stirring of merrymakers has ceased, the joy of the harp has stopped. | 8. The mirth of timbrels is still, the tumult of the strong has ceased, the mirth of the lyre stops. |
| 9. In song they shall not drink wine; strong drink shall become bitter to those who drink it. | 9. They will no more drink wine to music; old wine will be bitter to those who drink it. |
| 10. The wasted city is broken; every house is closed from entering. | 10. Their city is broken down, devastated, all the houses are shut up so that none can enter. |
| 11. A cry for wine is in the streets; all joy is darkened; the joy of the land is exiled. | 11. They cry out for wine in the streets; all the joy has finished; gladness has gone into exile from the earth. |
| 12. In the city there remains ruin; through desolation the gate is battered. | 12. Desolation is left in the city, and tumult in the collapse of gates. |
| 13. For so shall it be in the midst of the land among the peoples, like the cutting of the olive tree, like the gleanings when the vintage is over. | 13. For thus will the righteous/generous be left alone in the midst of the world among the kingdoms, as the stripping of the olive tree, as gleanings after vintage. |
| 14. They shall raise their voice, they shall sing; of the pride of Lord they shall shout for joy more than [by the] sea. | 14. They will lift up their voice, they will sing in the name of the LORD; they will shout as they broke forth over the prodigies that were done for them at the sea. |
| 15. Therefore, for the lights honor the Lord; in the islands of the sea, the Name of the Lord God of Israel. **{S}** | 15. Therefore when the light comes to the righteous/ generous they will give glory before the LORD; in the coastlands of the sea they will praise and bless the name of the LORD, the God of Israel. **{S}** |

|  |  |
| --- | --- |
| 16. From the end of the earth we heard songs, "The righteous shall be upraised." And I said, "I have my secret; woe is to me! the treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously." | 16. From the sanctuary, whence joy is about to go forth to all the inhabitants of the earth, we hear a song for the righteous/generous. The prophet said, "The mystery of the reward for the righteous/generous is visible to me, the mystery of the retribution for the wicked is revealed to me! Woe to the robbers, who are robbed, and to the plunder of the plunderers, which now is plundered." |
| 17. Fright and a pit and a trap [shall come] upon you, inhabitant of the land. | 17. Fear, pit and snare are upon you, O inhabitant of the earth! |
| 18. And it shall come to pass, that he who flees from the sound of the fright shall fall into the pit, and he who ascends from within the pit shall be snared in the trap, for windows from above have been opened and the foundations of the earth have trembled. | 18. And it will come to pass that he who will flee before fear will fall into the midst of the pit; and he who will come up from the midst of the pit will be caught in the net. For prodigies are done in the heavens, and the foundations of the earth tremble. |
| 19. The earth has broken; the earth has crumbled; the earth totters. | 19. The earth indeed will tremble, the earth indeed will shake, the earth indeed will rock. |
| 20. The earth sways like a drunken man, and it sways like a lodge, and its transgression shall weigh down upon it, and it shall fall and not continue to rise. **{S}** | 20. The earth will indeed stagger like a drunken man, and it will come and go like a booth; its sins will be strong upon it, and it will fall and will not rise again. **{S}** |
| 21. And it shall come to pass on that day, **that the Lord shall visit punishment upon the host of heaven on high** and upon the kings of the earth on the earth. | 21. **And it will come to pass in that time that the LORD will visit the forces of the stronghold, those who dwell in strength**, and the kings of the sons of men who reside on the earth. |
| 22. And they shall be gathered a gathering [as] prisoners into a dungeon, and they shall be shut up in the prison, and [sins] of many days shall be visited [upon them]. | 22. And they will gather them together in a prison and shut them in the jail, and after many days they will be remembered. |
| 23. And the moon shall be ashamed and the sun shall be abashed, for the Lord of Hosts has reigned in Mount Zion and in Jerusalem, and before His elders will be glory. **{P}** | 23. Then those who serve the moon will be ashamed and those who worship the sun will be humiliated; for the kingdom of the LORD of hosts will be revealed on the Mount of Zion and in Jerusalem and before the elders of His people in glory. **{P}** |

**Rashi’s Commentary on Yeshayahu (Is.) 24:2-8, 13-15**

**1** **Behold the Lord empties the land and lays it waste** This prophecy represents retribution for Israel. Since he prophesied for them this consolation, and they are destined to see great distress before it, he, therefore, said to them, “Not to you do I say that you will inherit it, for, behold, the Holy One, blessed be He, empties you out and lays you waste, but those of you who survive until the day of redemption, they shall raise their voice and sing;” this is the end of the passage (v. 14), and for them have I prophesied the favorable prophecy.

**empties** (בּוֹקֵק) empties.

**and lays it waste** (וּבוֹלְקָה) and lays is waste.

**and He shall turn over its face** And He shall confuse its esteemed men. עִוָּה is an expression related to (supra 21:3): “I have become confused (נַעֲוֵיתִי) from hearing.”

**2** **(Addendum) And it shall be, as with the people, so with the priest** Not like other travelers, that the master is led by his slave, and the mistress is led by her maidservant; the master is esteemed and the slave is held in low esteem, the mistress is esteemed and the maidservant is held in low esteem, but when the captor leads the captives, all are equal before him. [Addendum to Rashi]

**as with the buyer, so with the seller** When the people lives in its land securely, the buyer is happy and the seller is unhappy, since he will not return to the land he sold, but when the captor leads them, the buyer will not rejoice and the seller will not mourn, and so, as with the lender, so with the borrower, both are equal, for the borrower has nothing to pay, and the lender, had he not lent to this one, the captor would have taken it. Likewise, as with the creditor, so with the one who owes him. The word לֹֹוֶה applies to money and נֹשֶה applies to other commodities, such as wine, oil, grain, and honey, as it is written (Deut. 24:10): “When you lend your brother anything as a loan.” [Addendum to Rashi]

**3** **shall be emptied** (וְהִבּוֹק תִּבּוֹק) shall be emptied.

**and it shall be pillaged** (וְהִבּוֹז תִּבּוֹז) an expression of pillage and spoils.

**4** **it has withered** (נָבְלָה) Comp. (Jeremiah 8:13) “And the leaf has withered (נָבֵל).” An expression of withering and languishing.

**has been humbled** (אֻמְלְלָה), an expression of humility. Comp. (Neh. 3:34) “humble Jews (אֻמְלָלִים).”

**The land** (תֵּבֵל) This is the land of Israel, which is spiced (מְתֻבֶּלֶת)with many commandments.

**the highest of the people of the land** the pride of the people of the land.

**5** **And the land has deceived** This is a sort of deceit; it produces grass but does not produce growing grain; it shows growing grain, but there are no wheat kernels in its stalks (lit., in its straws).

**because of its inhabitants** (תַּחַתיוֹשְׁבֶיהָ) lit., under its inhabitants; because of its inhabitants.

**the everlasting covenant** That is the Torah that they received with a covenant.

**6** **Therefore, an oath** For the sin of vain oaths. ([Manuscripts read:] Because of the sin of false oaths.)

**were dried up** (חָרוּ) an expression of dryness and thirst through the heat of dryness. Comp. (Jer. 6:29) “The bellows are dried (נִחַר).”

**8** **The joy of the drums** that you said (supra 22:13), “And behold, joy and happiness.”

**10** **The wasted city is broken** When it is broken, it will be called the wasted city.

**from entering** for anyone to enter.

**11** **is darkened** (עָרְבָה), is darkened.

**the joy of the land** That is Jerusalem.

**12** **Through desolation, the gate is battered** Through the desolation of loneliness, that the houses are desolate, without an occupant, the gates shall become battered by demons and destructive creatures.

**13** **For so** shall Israel remain in the midst of the peoples, one in a city and two in a family.

**like the cutting of the olive tree** that leaves over berries at the tip of the uppermost bough.

**14** **They shall raise their voice** For those few survivors shall come the good that I prophesied above.

**they shall shout for joy more than [by the] sea** (Lit., they shall shout for joy from the sea.) More than they shouted for joy by the sea during the redemption from Egypt.

**15** **Therefore, for the lights** (בָּאֻרִים). Jonathan paraphrases: When lights come to the righteous, concerning the two good tidings, both that of the redemption from Babylon and that of Edom. ([Most manuscripts read:] Jonathan paraphrases: When lights come to the righteous, concerning the two lights, etc.) And Menachem stated (Machbereth, p. 32) that אֻרִים is an expression of holes and crevices where they were fleeing, and so (Gen. 11:28): “ אוּר, the valley of the Chaldees,” and so (supra 11:8): “And on the hole (מְאוּרַת) of an adder,” the hole of its dwelling.

**16** **From the end of the earth** Jonathan paraphrases: From the Temple, which is at the edge of the land of Israel in the east, as we learned: (Maaser Sheni 5:2) [According to Lev. 19:23 25, the produce of the vineyards produced during the first three years of its growth may neither be eaten nor may any benefit be derived therefrom. The produce of the fourth year must be taken to Jerusalem and eaten there. If this is inconvenient, the owner may redeem the produce and take the redemption money to Jerusalem, where he must buy food to eat with the sanctity of כֶּרֶם רְבָעִי, the fourth year vineyard. The Rabbis decreed, however, that within a day’s journey from Jerusalem, all produce must be brought to Jerusalem, and the owner has no option to redeem it. The following Mishnah delineates the boundaries of this area.] Lod from the west, and the Jordan from the east. It is found that from Jerusalem to the Jordan is a day’s journey. But I say according to the simple meaning, that we heard from behind the heavenly Curtain that they are destined to raise their voices in song from the edge of the earth. Now what are the songs? “The righteous shall be upraised.” There shall be a position and an upraising for the righteous.

**And I said, I have my secret; I have my secret; woe is to me!** Woe is to me that these two secrets have been revealed to me, the secret of retribution and the secret of salvation, for the salvation will be far off until enemies come, plunderers after plunderers, and marauders after marauders (San. 94a). Five instances of treachery are stated here, corresponding to Babylon, Media, Persia, Greece, and Edom, who will enslave Israel before their redemption, and after these plunderings.

**17** **Fright and a pit and a trap [shall come] upon you** upon the peoples dwelling in the land.

**a pit** a hole in which to fall, as he goes on to state.

**18** **he who flees from the sound of the fright shall fall into the pit. etc.** Whoever escapes the sword of the Messiah the son of Joseph shall fall into the sword of the Messiah the son of David, and whoever escapes from there shall be snared in the trap of the wars of Gog.

**19** **The earth has broken** (רֹעָה הִתְרֹעֲעָה) an expression of breaking. Comp. (Ps. 2:9): “You shall break them (תְּרֹעֵם) with an iron rod.”

**has crumbled** (פּוֹר הִתְפּוֹרְרָה), an expression of crumbs.

**20** **like a lodge** a booth of the watchmen at the top of a tree.

**21** **the host of heaven** He shall cast down the heavenly princes of the nations first.

**22** **And they shall be gathered** a gathering that is to their detriment, i.e., to bring a prisoner into a dungeon prepared for him, those sentenced to Gehinnom to be brought into Gehinnom.

**and they shall be shut up in the prison** They are the seven compartments of Gehinnom.

**and [sins] of many days shall be visited [upon them]** Sins of many days shall be visited upon them. This is what the Kalir (R. Eleazar son of R. Kalir in his final liturgical poem for Parshath Zachor) established: “From many days to be counted, to reckon their reckonings.”

**23** **And the moon shall be ashamed, etc.** Jonathan paraphrases: And the worshippers of the moon shall be ashamed, and the worshippers of the sun shall be humbled.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:16**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Rabbi Yishmael said: Tread lightly with a leader, and be calm with youth. Receive every person with cheerfulness.**

This master teaches the public the important lesson that a person should know how to conduct himself with people according to their standing.

When you find yourself with an important person, such as the head of an academy (Rosh Yeshivah) you should not try to be presumptuous and reduce his honor. Rather, you should minimize your status in his presence, and be subservient to him. It is the rule that the small serve the great.

At other times you will find yourself with people who are still in their youth; (Tash’choreth). Youth is referred to as *tash'choreth* since it is a time when one's hair is still black (shachor). As such times, you should remain calm and aloof, not lowering yourself to their level. Otherwise, you will be disrespected, and the young will not pay any attention to you.

Nevertheless, you should still "greet every person with cheerfulness." Although there are times that you should not place yourself on an equal level with another, laughing and jesting with him, you should also not go to the opposite extreme, treating others with arrogance and scorn. Rather, you should greet everyone with cheer. You should get along well with people, and treat everyone with respect.

We find that although David was king of Israel, he spoke to the people with respect and addressed them as his brethren, as if they were his equals. Thus, when he addressed, the people, King David would say, "Hear me, my brethren and my people" (1 Chronicles 28:2).

Other commentaries interpret this Mishnah to mean, "Be alert in the beginning, and tranquil in old age."

At the time of your beginning (rosh), when you are young, you must be alert to serve your Creator and keep His commandments. And when you are in tash'choreth, when you are old and your face begins to darken (shachar) you must try to be settled and tranquil.

Others say that the saying should be interpreted, "Be alert with the Head (Rosh)." The word Head (Rosh) here denotes God, who is the Head of the World, and its Beginning. You must be very ready to serve Him and keep His commandments.

The word "with the Head," in this Mishnah is le-Rosh in Hebrew. This can be seen as an abbreviation of la'asoth retzon Avi-ka she-ba-shamayim - "to do the will of your Father who is in heaven." This means that you should be alert and eager to please your heavenly Father.

The master then continues, "and be pleasing to the sages." The word tash'choreth is seen as denoting the Torah sages and other great people whose faces are darkened (shachor) because of their great involvement in Torah study.

When you have contact with such people, try to grant them pleasure (nachath ru'ach).

**Sidrot of Vayikra (Lev.) 25:14 – 34[[45]](#footnote-45)**

**“VeKhi Tim’Keru” “And if you sell”**

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

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| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |

|  |  |
| --- | --- |
|  |  |
| ¶ **Now large congregations followed with him, and he turned around** and **said to them, “If anyone comes to me and does not hate[[46]](#footnote-46) his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, he cannot be my talmid. Whoever does not carry his own cross[[47]](#footnote-47) and follow me cannot be my talmid. For which of you, wanting to build a tower** (Heb. migdal)**, does not first sit down** and **calculate the cost** to see **if he has** enough (money) **to complete it? Otherwise** after **he has laid the foundation and is not able to finish** it**,** **all who see** it **will begin to ridicule him, saying, ‘This man began to build and was not able to finish!’ Or, what king, going out to engage another king in battle, does not sit down first** and **deliberate whether he is able with ten thousand to oppose the one coming against him with twenty thousand. But if not,** while the other **is still far away, he sends an ambassador** and **asks for terms of peace. In the** same **way, therefore, every** one **of you who does not renounce all his own** surplus **possessions cannot be my talmid.** | **¶ Now while you are applying all this diligence Hokhmah/wisdom, add to your faithful obedience Binah -understanding, and to your Binah/understanding add knowledge (Da'at); And to knowledge (Da'at) add love (Chessed) and to love (Chessed) add self-control (Geburah) and to self-control (Geburah) add reverence of God (Tiferet); And to reverence of God (Tiferet) add patience (Netzach), and to patience (Netzach) add excellence (Hod), and to excellence (Hod) add brotherly love (Yesod) [and to brotherly love, the governance of G-d (Malkhut)].** |
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|  | |
|  | |

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

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

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**Saturday Evening April 17, 2021**

**Evening: Counting of the Omer Day 21**

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Evening Counting of the Omer Day 21

Today is 21 days of the Omer which are 3 weeks

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 21 | Darshan/Moreh | Iyar 6 | 4:7-10 | Compassion united with Humility |

**But to every one of us is given loving-kindness** (chesed) **according to the measure of the gift of Messiah.[[48]](#footnote-48) Therefore, He** (God) **says, "When he ascended[[49]](#footnote-49) up on high, [[50]](#footnote-50) he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakhan there**." (Ps. 68:18).

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

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**Sunday Evening April 18, 2021**

**Evening: Counting of the Omer Day 22**

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Evening Counting of the Omer Day 22

Today is 22 days of the Omer which are 3 weeks and 1 day

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 22 | Parnas 1/Masoret | Iyar 7 | 4:11-14 | Confidence united with Loving-kindness |

**And truly** he (Messiah) **gave some to be[[51]](#footnote-51) Masoretim[[52]](#footnote-52)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshanim/Magidim),[[53]](#footnote-53) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[54]](#footnote-54) - (Moreh/Meturgeman)**,for the perfecting** (making stand)[[55]](#footnote-55) **of the saints/Tsadiqim[[56]](#footnote-56), for the work of the ministry, for the building up of the congregation of Messiah.And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[57]](#footnote-57) to a royal man/woman of complete maturity,[[58]](#footnote-58) to the measure of the stature of the fullness[[59]](#footnote-59) of Messiah** (of becoming in complete unity with Messiah)**;so that we no longer may be infants, tossed to and fro and carried about by every wind[[60]](#footnote-60)** (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.[[61]](#footnote-61)**

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

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**Monday Evening April 19, 2021**

**Evening: Counting of the Omer Day 23**

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Evening Counting of the Omer Day 23

Today is 23 days of the Omer which are 3 weeks and 2 days

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 23 | Parnas 1/Chazan | Iyar 8 | 4:15-16 | Confidence united with Reverential Awe |

**But that you, teaching the Torah with loving-compassion**, **may grow up** (mature) **in every way** being **in union with him who is the head** (chief)[[62]](#footnote-62), **even Messiah** and his Hakhamim; **from whom the whole congregation** (body)**, fitted together[[63]](#footnote-63) and being united by the support of every joint, each member working properly in their measure to produce the growth of the congregation** (body) **to the building** up **of itself in loving-compassion** (ahavah – charity).[[64]](#footnote-64)

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

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**Tuesday Evening April 20, 2021**

**Evening: Counting of the Omer Day 24**

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Evening Counting of the Omer Day 24

Today is 24 days of the Omer which are 3 weeks and 3 days

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 24 | Parnas 1/Darshan | Iyar 9 | 4:17-19 | Confidence united with Compassion |

**Now I say this, and testify in the Master, that from now on you cannot walk[[65]](#footnote-65) as** (some) **other Gentiles do** (walk**), devoid of truth** (Torah) **in their mind,[[66]](#footnote-66) having a** mental **disposition full of darkness,[[67]](#footnote-67) alienated[[68]](#footnote-68)** (cut off) **from the life of God,[[69]](#footnote-69) their ignorance is due to an unyielding obstinacy of mind.[[70]](#footnote-70) For they, being desensitized, have given themselves up to apostasy,[[71]](#footnote-71) (**and**) to every kind of impurity**.[[72]](#footnote-72)

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

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**Wednesday Evening April 21, 2120**

**Evening: Counting of the Omer Day 25**

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Evening Counting of the Omer Day 25

Today is 25 days of the Omer which are 3 weeks and 4 days

**Today is twenty-five days of the Omer which are three 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** |
| **25** | **Parnas 1** | **Iyar 10** | **4:20-24** | **Confidence****[[74]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn74" \o ")** |

Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,[[75]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn75" \o ") assuming you have paid attention to our teachings[[76]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn76" \o ") about him.[[77]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn77" \o ") Just as this instruction is the truth in (the Torah[[78]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn78" \o ") concerning) Yeshua.[[79]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn79" \o ") For you ought to put off[[80]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn80" \o ") the old man,[[81]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn81" \o ") (your previous way of living) which is destroyed by deceitful passions, and be renewed[[82]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn82" \o ") in the spirit of your mind.[[83]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn83" \o ") And you should put on the Nefesh Yehudi (new man),[[84]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn84" \o ") having been created after God’s likeness in righteousness/generosity and true holiness.

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

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**Thursday Evening April 22, 2120**

**Counting of the Omer Day 26**

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

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Evening Counting of the Omer Day 26

Today is 26 days of the Omer which are 3 weeks and 5 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** |
| 26 | Parnas71  1/Parnas 2 | Iyar 11 | 4:25-27 | Confidence united with sincerity |

Ephesians 4:25-27 Therefore putting away falsehood,[[85]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn85" \o ") let each man speak[[86]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn86" \o ") honestly (in sincerity) with his neighbor,[[87]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn87" \o ")  for we are one, and members of one congregation.[[88]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn88" \o ") Be angry,[[89]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn89" \o ") and do not sin. Do not let the sun go down upon your anger,[[90]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn90" \o ")  neither give place to the adversary (devil).[[91]](https://www.betemunah.org/sederim/iyar880.html" \l "_ftn91" \o ")

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

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

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

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Hakham Dr. Yosef ben Haggai

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1. An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3rd Pastor. The 3rd Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for “one.” These seven “ones” can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven “ones” call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham’s) view of the congregation looking down on it from above, or from the heavenlies (heavens). **ἐπουράνιος** compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of three are the judgments which are “binding on earth” because they have been made in the spiritual world. The view of the letter is from the heavens or “heavenlies.” [↑](#footnote-ref-1)
2. **σῶμα** – *soma* is the natural body of any human being. However, here we have an allegorical use of **σῶμα** – *soma* relating it to the “body of Messiah.” [↑](#footnote-ref-2)
3. Entries for **πνεῦμα** – *pneuma* in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing **πνεῦμα** – *pneuma* in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the “Spirit” refers to the “Holy Spirit.” The context is easily noticed when we are stripped of the traditional theological garb. The body’s counterpart of animation is the “spirit” breath of G-d. The use of **πνεῦμα** – *pneuma* is frequently a synonym for the מָהנְשָׁ soul of man. Therefore, we translate **πνεῦμα** – *pneuma* in the truest sense of the word as “spirit” with no reference to the “Holy Spirit” as a “member of the G-dhead.” We must further assert that Judaism never has and never will have an idea of a “trinity.” [↑](#footnote-ref-3)
4. **Καλέω** – *kaleo* the verb “called” and the noun **κλῆσις** – *klesis* in the present pericope must be understood from the Hebrew **קָרָא**, which have the idea of being summoned. However, the truest sense of the word **καλέω** – *kaleo* / **קָרָא** is the idea of being made aware of G-d’s presence. The word **קָרָא** also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be “called” is to be made aware of G-d’s presence and then to be summoned into His presence. This “call” can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications ltd. p. 10 [↑](#footnote-ref-4)
5. **ἐλπίς** – *elpis* is NOT “hope” in the western sense of the word. **ἐλπίς** – *elpis* (hope) finds its parallel in two Hebrew words. The first being **בָּטַח** which means “trust” with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. **תִּקְוָה** meaning eager expectation. **תִּקְוָה** is also associated with the “miqveh” making a play on words in Hebrew when we read in the next verse of being **βάπτισμα** – *baptisma,* which means, “immersed.” [↑](#footnote-ref-5)
6. We consistently translate **κύριος** – *kurios* contextually. In those contexts where the writer refers to Yeshua as **κύριος** – *kurios,* he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our “Master” just as Yeshua’s talmidim did. [↑](#footnote-ref-6)
7. **Πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major thoughts surrounding the word. The first is “fidelity” i.e. faithfulness or as we generally translate **πίστις –** *pistis***,** “faithful obedience.” The other major use of **πίστις** – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate **πίστις** – *pistis*, as “assurance.” However, assurance only comes on the heels of “faithful obedience.” [↑](#footnote-ref-7)
8. By “initial”, we mean that when the Gentile converts to Judaism he is “immersed” as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this **βάπτισμα** – *baptisma,* as an indication of the process of conversion. “It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to “Christianity!” [↑](#footnote-ref-8)
9. It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words. [↑](#footnote-ref-9)
10. The four-fold phrase Father, in, through and above reiterates G-d’s omnipresence. However, we see in this passage the understanding that G-d’s agenda is being worked in all of creation. [↑](#footnote-ref-10)
11. In Tehillim ( Psalms) 88:1, the real name behind the pseudonym is given: "A Song, a Psalm of the sons of Korah; for the Leader; upon Mahalath Leannoth. Maschil of Heman the Ezrahite". Who is Heman? In 1 Chronicles, we read: "And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on their office according to their order. And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, The son of Elkanah ... the son of Korah, The son of Izhar, the son of Kohath, the son of Levi, the son of Israel" (6:31-38 ). Described as the "king's seer in the words of G-d, to lift up the horn" (1 Chron. 25:5 ), Heman is the prophet who serves in King David's court and, using the pen name "the sons of Korah," he is the author of our psalm. [↑](#footnote-ref-11)
12. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-12)
13. Vayikra (Leviticus) 25:1-13 [↑](#footnote-ref-13)
14. 1 Samuel 4:17-18, Taanit 2 [↑](#footnote-ref-14)
15. 1 Samuel 4:17-18 [↑](#footnote-ref-15)
16. 1 Samuel 4:17-18 [↑](#footnote-ref-16)
17. Son of Joel and grandson of the prophet Samuel; surnamed "the Singer"; a Kohathite (I Chron. 6:19). He was one of the three chief Levites appointed by David to superintend the musical service in the Temple (*ib.* 6:18-30, 15:17, 25:1). He had fourteen sons, all of whom assisted in the choir under their father, and each of whom was the head of one of the twenty-four courses of the Levites established by David (*ib.* 25:4-31). Heman was also called "the king's seer in the matters of God" (*ib.* 25:5), the same term being applied to Asaph (II Chron. 29:30) and to Jeduthun (*ib.* 35:15). [↑](#footnote-ref-17)
18. Mitzrayim = Egypt. The Hebrew word for *Egypt* is *Mitzrayim* which means *a place of constriction*. In Hebrew, the word *metzar* means a *border*. The word *yam* means *sea*. The Egyptians were called *metzar-yam ---Mitzrayim* which literally means "*border to the sea*". Indeed, Egypt's philosophy revolved around the idea that there is no Divine border necessary to contain the sea since there is a natural one. HaShem is irrelevant, they claim. [↑](#footnote-ref-18)
19. Yiremyahu (Jeremiah) 12:1 [↑](#footnote-ref-19)
20. Tehillim (Psalms) 115:17. Chanukah is a most interesting festival because the primary mitzva is Hoda’ah – *thanksgiving*. [↑](#footnote-ref-20)
21. Kohelet (Ecclesastes) 4:2. [↑](#footnote-ref-21)
22. Ibid. 9:4. [↑](#footnote-ref-22)
23. Tehillim (Psalms) 88:6 (E.V. 5: (Cast off among the dead). [↑](#footnote-ref-23)
24. Shemot (Exodus) 32:13. [↑](#footnote-ref-24)
25. Or ‘Sheol’ [↑](#footnote-ref-25)
26. Or, ‘pit of destruction’. [↑](#footnote-ref-26)
27. Jonah II, 3. [↑](#footnote-ref-27)
28. Tehillim (Psalms) 88:12. [↑](#footnote-ref-28)
29. Or, ‘pit of destruction’. [↑](#footnote-ref-29)
30. Tehillim (Psalms) 16:10. [↑](#footnote-ref-30)
31. Tehillim (Psalms) 40:3. [↑](#footnote-ref-31)
32. Tehillim (Psalms) 107:10. [↑](#footnote-ref-32)
33. see Orach Chaim 673:1 [↑](#footnote-ref-33)
34. 1273 BCE [↑](#footnote-ref-34)
35. 140–139 BCE [↑](#footnote-ref-35)
36. There was only enough oil to burn for one day. [↑](#footnote-ref-36)
37. Beresheet (Genesis) 1:3. In the original Hebrew, the 25th word in the Torah is ohr, “light.” We begin lighting the Chanukah lights on the 25th day of the month of Kislev. The light created by HaShem on the first day of Creation was not the light of the sun, moon, or stars; those heavenly bodies were not created until the fourth day. The Talmud says: HaShem made this light - a certain type of light. It was too penetrating. So He only let it last for thirty-six hours. And after thirty-six hours He took it away and hid it for sometime in the future that has not yet come. And He replaced it with a weaker merely physical aspect of that light. But that as long as that light was there, for those thirty-six hours, Adam by means of that light was able to see from one end of the world to the other, and from the beginning of time to the end of time. So that light was the light of total understanding. Isn’t that what light signifies? The Talmud says anytime that the word “light” is used anyway in the Torah or Rabbinic text, that “light” always means knowledge and wisdom and understanding. [↑](#footnote-ref-37)
38. Remember that we do not “use” the Chanukah light. This is a reminder that this is not physical light. [↑](#footnote-ref-38)
39. 164 BC [↑](#footnote-ref-39)
40. Encyclopedia Brittanica [↑](#footnote-ref-40)
41. The wording of the blessing recited before the performance of a mitzva. [↑](#footnote-ref-41)
42. Rambam, Mishneh Torah, Hilchos Teshuvah 10:4-5. [↑](#footnote-ref-42)
43. The number eight figures prominently in the celebration of Chanukah. [↑](#footnote-ref-43)
44. Meiri identifies this as a special musical instrument that moves the listener to anguish and tears. It’s music serves to afflict (Le’annoth) and upset the listener so much that he is prepared to repent with utter sincerity. [↑](#footnote-ref-44)
45. Due to extenuating circumstances the commentary to these verses is contained in last week’s Seder. [↑](#footnote-ref-45)
46. The language is that of a hyperbole, exaggerated for the sake of making a point. [↑](#footnote-ref-46)
47. This is also analogous language for accepting the difficulties that seem insuperable. [↑](#footnote-ref-47)
48. cf. Rom 8:32 [↑](#footnote-ref-48)
49. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-49)
50. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-50)
51. What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-51)
52. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant”﻿ into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-52)
53. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-53)
54. cf. 1 Corinthians 12:10 [↑](#footnote-ref-54)
55. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-55)
56. cf. Abot 1:1 [↑](#footnote-ref-56)
57. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-57)
58. **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-58)
59. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-59)
60. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּח, πνεῦμα –** *pneuma* does not perfectly match **רוּח.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-60)
61. The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception. [↑](#footnote-ref-61)
62. Messiah as the “head” (chief) is both source and goal of any Congregation. As noted above… **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-62)
63. Hakham Shaul’s language vacillates between a physical body and its joints and an Edifice i.e. Temple of Living Stones. Here the idea of building and polishing built stones. It also has the connotation of making a mosaic. This establishes a Congregation’s relationship with each other and with Messiah.

    The context (vv. 7–10, 11–16) shows that the participles συναρμολογούμενον and συμβιβαζόμενον﻿﻿ are designed to emphasize strongly the interplay of the different ministries and tasks within the body: “from whom the whole body—as one which is fitted and held together by each link which serves to support it—corresponding to the activity appropriate to each part achieves growth of the body to the building up of itself in love.” *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. 7:856 [↑](#footnote-ref-63)
64. Here we connect the joint meaning of the Hebrew **אהבה** – *ahavah* and the Greek word **ἀγάπη** – *agape.* The resultant translation then becomes “loving-compassion” in a charitable environment.  [↑](#footnote-ref-64)
65. **περιπατέω** – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim. [↑](#footnote-ref-65)
66. **ματαιότης** – *mataiotes*  mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom. [↑](#footnote-ref-66)
67. Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim. [↑](#footnote-ref-67)
68. **ἀπαλλοτριόω** – *apallotriou* has the sense of being “hostile.” [↑](#footnote-ref-68)
69. Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** – *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. Here we can see the gravity of moral purposelessness. There are those people who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us a s standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omni Presence of G-d? Their new “awareness” was the sentience of the state of being **כָּרַת** – *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the earth that would now pursue them as a food source. The human mind/soul is preprogramed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible. [↑](#footnote-ref-69)
70. This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature.* [↑](#footnote-ref-70)
71. This is the result of being “cut off” from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *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. 1:490 [↑](#footnote-ref-71)
72. In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are “unclean,” G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” Hakham Shaul’s view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d. [↑](#footnote-ref-72)