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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | Menorah 5 | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 12, 5781 – November 27/28, 2020** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

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!

**Shabbat: “Nefésh Ki-Techetá” – “When a soul sins”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **נֶפֶשׁ כִּי-תֶחֱטָא** |  | **Saturday Afternoon** |
| **“****Nefesh Ki-Techeta”** | Reader 1 – Vayiqra 4:1-10 | Reader 1 – Vayiqra 6:12-14 |
| **“****When a soul sins”** | Reader 2 – Vayiqra 4:11-20 | Reader 2 – Vayiqra 6:15-17 |
| **“Si alguien peca”** | Reader 3 – Vayiqra 4:21-30 | Reader 3 – Vayiqra 6:18-20 |
| Vayiqra (Lev.) Lev. 4:1- 6:11‎ | Reader 4 – Vayiqra 4:22-5:5 |  |
| Ashlamatah: Ezek 18:4-13, 32;  Zech 5:3-11; Ezek 14:12-2- + 16::62 | Reader 5 – Vayiqra 5:6-15 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 5:16-25 | Reader 1 – Vayiqra 6:12-14 |
| Psalms 73:16 – 75:11 | Reader 7 – Vayiqra 5:26-6:11 | Reader 2 – Vayiqra 6:15-17 |
|  | Maftir – Vayiqra 6:7-11 | Reader 3 – Vayiqra 6:18-20 |
| N.C.: 1 Pet 1:3-9; Lk 9:57-58; 1 Tim 1:12 – 2:15 | Ezek 18:4-13,32  Zech 5:3-11;  Ezek 14:12-2- + 16::62 |  |

**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!**

**Contents of the Torah Seder**

* The Sin Offering – Leviticus 4:1-2
* Of the High Priest – Leviticus 4:3-12
* Of the Community – Leviticus 4:13-21
* Of a Ruler – Leviticus 4:22-26
* Of a Commoner – Leviticus 4:27-35
* Others Who Bring a Sin Offering – Leviticus 5:1-13
* The Guilt-Offering – Leviticus 5:14-19
* Guilt-Offering for Breach of Trust – Leviticus 5:20-26

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 4:1- 6:11**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, saying: **If a person sins unintentionally [by committing one] of all the commandments of the Lord, which may not be committed, and he commits [part] of one of them** | 2. Speak with the sons of Israel, saying: **When a man has sinned inadvertently against any of the commandments of the LORD (in doing) what ought not to be done, and he has done it against any one of them:** |
| 3. If the anointed kohen sins, bringing guilt to the people, then he shall bring for his sin which he has committed, an unblemished young bull as a sin offering to the Lord. | 3. if the high priest who is consecrated with oil has sinned, -as when he has offered a sin offering for the people not according to the rite, he will bring for his sin a young bullock unblemished before the LORD for a sin offering. |
| 4. And he shall bring the bull to the entrance of the Tent of Meeting before the Lord, and he shall lean his hand [forcefully] upon the bull's head and slaughter the bull before the Lord. | 4. He will bring in the bullock to the gate of the tabernacle of ordinance, to the presence of the LORD, and lay his right hand upon the head of the bullock, and the slayer will kill the bullock before the LORD. |
| 5. And the anointed kohen shall take from the bull's blood and bring it into the Tent of Meeting. | 5. And the high priest who is anointed with oil will take of the blood of the bullock, and carry it into the tabernacle of ordinance; |
| 6. And the kohen shall dip his finger into the blood and sprinkle some of the blood seven times before the Lord, before the dividing curtain of the Sanctuary. | 6. and the priest will dip his fingers in the blood, and sprinkle the blood seven times in the presence of the LORD before the veil of the sanctuary.  JERUSALEM: And the priest will dip his fingers, and sprinkle some of the blood seven times. |
| 7. And the kohen shall place some of the blood on the horns of the incense altar which is in the Tent of Meeting, before the Lord, and he shall pour all the blood of the bull onto the base of the altar [used] for burnt offerings, which is at the entrance of the Tent of Meeting. | 7. And the priest will put some of the blood upon the horns of the altar of sweet incense that is before the LORD in the tabernacle of ordinance, and all the rest of the blood of the bullock he will pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance. |
| 8. And all the fat of the sin offering bull he shall separate from it: the fat covering the innards, and all the fat that is on the innards, | 8. And all the fat of the bullock of the sin offering he will separate from him, the covering of fat which covers the inwards, even all the fat which is upon the inwards. |
| 9. and the two kidneys [along] with the fat that is on them, which is on the flanks; and the diaphragm with the liver, along with the kidneys, he shall remove it, | 9. And the two kidneys, and the fat which is upon them, upon the folding, and the caul that is upon the liver, with the kidneys, he will remove. |
| 10. just as was separated from the bull [sacrificed as] a peace offering, the kohen shall then cause them to [go up in] smoke on the altar [used] for burnt offerings. | 10. As it was separated from the bullock of the consecrated sacrifice, so will (these things) be separated from the lambs and from the goats, and the priest will burn them upon the altar of burnt offering. |
| 11. [He shall then take] the bull's skin and all of its flesh, along with its head and along with its legs, its innards and its waste matter. | 11. And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung, |
| 12. He shall take out the entire bull to a clean place outside the camp, [namely,] to the ash depository, and he shall burn it in fire on wood. Thus, it shall be burnt in the ash depository. | 12. the whole of the bullock he will carry forth into a clean place without the camp, to a place where the cinders are poured out, and will burn him with wood in the fire, at the place where cinders are poured out will be burned. |
| 13. And if the entire community of Israel errs because a matter was hidden from the eyes of the congregation, and they commit one of all of all the commandments of the Lord, which may not be committed, incurring guilt; | 13. And if the whole congregation of Israel have erred, and the thing has been hidden from the sight of the congregation in doing inadvertently against one of the commandments of the LORD what was not right to be done, and (thus) have sinned; |
| 14. When the sin which they had committed becomes known, the congregation shall bring a young bull as a sin offering. They shall bring it before the Tent of Meeting. | 14. and the sin which they have sinned be made known to them; the congregation will offer a young bullock as a sin offering, and will bring him before the tabernacle of ordinance. |
| 15. The elders of the community shall lean their hands [forcefully] upon the bull's head, before the Lord, and one shall slaughter the bull before the Lord. | 15. And twelve of the elders of the congregation, the counselors (amarkelin) appointed over the twelve tribes, will lay their hands firmly upon the head of the bullock, and the slayer will kill the bullock before the LORD. |
| 16. The anointed kohen shall bring some of the bull's blood into the Tent of Meeting, | 16. And the high priest will carry some of the blood of the bullock into the tabernacle of ordinance. |
| 17. and the kohen shall dip his finger from the blood, and sprinkle [it] seven times before the Lord, before the dividing curtain. | 17. And the priest will dip his finger into the blood, and sprinkle some thereof seven times in the presence of the LORD before the veil; |
| 18. And he shall then place some of the blood on the horns of the altar that is before the Lord in the Tent of Meeting. And then he shall pour all the blood onto the base of the altar [used] for burnt offerings, which is at the entrance to the Tent of Meeting. | 18. and he will put some of the blood upon the horns of the altar that is before the LORD within the tabernacle of ordinance, and all the (residue of the) blood he will pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance. |
| 19. And he shall separate all its fat from it and cause it to [go up in] smoke on the altar. | 19. And all the fat he will separate from him, and burn at the altar. |
| 20. He shall do to the bull just as he did to the bull of the sin offering thus, he shall do to it. Thus, the kohen shall make atonement for them [the community], and they will be forgiven. | 20. And he will do with the bullock as he did with the bullock for the sin of the high priest, so will he do with him. And the priest will atone for them, and it will be forgiven them. |
| 21. And he shall take the bull outside the camp and burn it, just as he burned the first bull. It is a sin offering for the congregation. | 21. And the bullock will be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Israel may be forgiven. It is a sin offering for the congregation. |
| 22. If a leader [of Israel] sins and unintentionally commits one of all the commandments of the Lord, which may not be committed, incurring guilt; | 22. At what time the ruler of his people will have sinned, and done against any of the commandments of the LORD his God that which ought not to have been done, and he has sinned through ignorance; |
| 23. if his sin that he has committed is made known to him, then he shall bring his offering: an unblemished male goat. | 23. if his sin that he has sinned be made known to him, he will bring for his oblation a kid of the goats, a male, unblemished; |
| 24. And he shall lean his hand [forcefully] upon the goat's head and slaughter it in the place where he slaughters burnt offerings, before the Lord. It is a sin offering. | 24. and he will lay his right hand firmly upon the head of the goat, and the slayer will kill him at the place of the sacrifice of the burnt offering before the LORD. It is a sin offering. |
| 25. And the kohen shall take some of the blood of the sin offering with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour its blood onto the base of the altar [used] for burnt offerings. | 25. And the priest will take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, and will pour out the blood at the foundation of the altar of burnt sacrifice. |
| 26. And he shall cause all its fat to [go up in] smoke on the altar, just like the fat of the peace offering. Thus, the kohen shall make atonement for his sin, and he will be forgiven. | 26. And all the fat he will burn at the altar, as was the fat of the sanctified oblations; and the priest will atone for him on account of his sin, and it will be forgiven him. |
| 27. If one person of the people of the land commits a sin unintentionally, by his committing one of the commandments of the Lord which may not be committed, incurring guilt; | 27. And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of the LORD what was not right to do, and he has sinned; |
| 28. if his sin that he committed is made known to him, he shall bring his sacrifice: an unblemished female goat, for his sin that he committed. | 28. if his sin that he has sinned be made known to him, he will bring for his oblation an unblemished female of the goats for the sin that he has sinned; |
| 29. And he shall lean his hand [forcefully] on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering. | 29. and he will lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice; |
| 30. And the kohen shall take some of its blood with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its [remaining] blood at the base of the altar. | 30. and the priest will take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. |
| 31. And he shall remove all of its fat, just as the fat was removed from the peace offering. The kohen shall then cause it to [go up in] smoke on the altar, as a pleasing fragrance to the Lord. Thus, the kohen shall make atonement for him, and he will be forgiven. | 31. And he will remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest will burn it at the altar, to be received with acceptance before the LORD; and the priest will atone for him, and he will be forgiven. |
| 32. If he brings a sheep for his sin offering, he shall bring an unblemished female. | 32. But if he brings a lamb as his offering for sin, he will bring a female, unblemished; |
| 33. He shall lean his hand [forcefully] upon the head of the sin offering and slaughter it as a sin offering in the place where he slaughters the burnt offering. | 33. and lay his right hand on the head of the sin offering, and kill it as an oblation for sin, at the place of burnt sacrifice. |
| 34. And the kohen shall take some of the blood of the sin offering with his finger and place [it] on the  horns of the altar [used] for burnt offerings. And then he shall pour all of its blood onto the base of the altar. | 34. And the priest will take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. |
| 35. And he shall remove all its fat, just as the sheep's fat is removed from the peace offering. The kohen shall then cause them to [go up in] smoke on the altar, upon the fires for the Lord. Thus, the kohen shall make atonement for him, for his sin which he committed, and he will be forgiven. | 35. And all the fat he will remove, as the fat of the lamb of the sanctified victims was removed, and the priest will burn it at the altar with the oblations of the LORD, and the priest will make atonement for him on account of the sin that he has sinned, and it will be forgiven him. |
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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. **If a person sins,** whereby he accepts an oath, and he is a witness [to some matter] by seeing or knowing [it], yet he does not testify, he shall bear his transgression; | 1. **When a man will have sinned,** and heard the voice of the oath of execration, or have been himself a witness, or will have seen that cue of the world has transgressed against the words of an oath, or will have known that his companion has sworn or imprecated vainly, if he shows it not, he will bear his sin. |
| 2. Or if a person touches anything unclean, whether it is the carcass of an unclean wild animal, or the carcass of an unclean domestic animal, or the carcass of an unclean creeping animal, and it was hidden from him, he incurs guilt. | 2. Or, if a man touch anything unclean, whether the carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of an unclean reptile, and it be hidden from him, and he, being unclean, will touch any consecrated thing, he is guilty. |
| 3. Or if he touches the uncleanness of a human, with any uncleanness through which he may become defiled, and it is hidden from him and [later] he knows, he has incurred guilt; | 3. Or if he touches the uncleanness of a man, even whatever uncleanness that defiles him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knows that he is defiled and not clean, he will be guilty. |
| 4. Or if a person swears, expressing with [his] lips to do harm or to do good, whatever a man may express in an oath, and it is hidden from him and [later] he knows, he is guilty in any one of these cases. | 4. Or if a man will swear to make declaration with his lips to do evil or good upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he knows that he has falsified, and he repent not; though he has become guilty in any one of these, |
| 5. And it shall be, when someone incurs guilt in any one of these cases, that he shall confess the sin which he had committed, | 5. if he will have (thus) sinned in any one of these four things, but afterwards repent, he will make confession of the sin by which he has sinned. |
| 6. and he shall bring his guilt offering to the Lord for his sin which he had committed, a female [animal] from the flock either a sheep or a goat, for a sin offering. **And the kohen shall make atonement from his sin.** | 6. And he will bring the oblation of his trespass offering to the Presence of the LORD for the sin that he has sinned, a female lamb of the flock, or a kid of the goats, for a sin offering; **and the priest will atone for him (that he may be absolved) from his sin.** |
| 7. But if he cannot afford a sheep, he shall bring as his guilt offering for that [sin] that he had committed, two turtle doves or two young doves before the Lord, one for a sin offering, and one for a burnt offering. | 7. But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he has committed, two large turtle doves or two young pigeons before the LORD; one for a sin offering, and one for a burnt sacrifice. |
| 8. He shall bring them to the kohen, who shall first offer up that [bird] which is [designated] for the sin offering. He shall cut its head [by piercing with his nail] opposite the back of its head, but shall not separate [it]. | 8. And he will bring them to the priest, who will offer that which he may choose for the sin offering first: and he will wring its head near to the spine, but not separate its head from the neck; |
| 9. He shall sprinkle from the blood of the sin offering on the wall of the altar, and the remainder of the blood shall be pressed out onto the base of the altar. It is a sin offering. | 9. and he will sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering. |
| 10. And he shall offer up the second one as a burnt offering, according to the law. **Thus, the kohen shall make atonement for him, from his sin which he had committed, and he shall be forgiven.** | 10. And of the second bird he will make a burnt sacrifice, according to the rite with the bird which he had chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat. **And the priest will expiate him from the sin that he has sinned, and it will be forgiven him.** |
| 11. **But if he cannot afford two turtle doves or two young doves, then he shall bring as his sacrifice for his sin one tenth of an ephah of fine flour for a sin offering. He shall not put oil over it, nor shall he place frankincense upon it, for it is a sin offering.** | 11. **But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three sein of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering.** |
| 12. He shall bring it to the kohen, and the kohen shall scoop out a fistful as its reminder, and cause it to [go up in] smoke on the altar, upon the fires of the Lord. It is a sin offering. | 12. And he will bring it to the priest, and the priest will take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of the LORD: it is a sin offering. |
| 13. **Thus the kohen shall make atonement for his sin that he committed in any one of these [cases], and he shall be forgiven. And it shall belong to the kohen like the meal offering.** | 13. **And the priest will atone for his sin that he has sinned, and it will be forgiven him. And the remainder will be a mincha to the priest.** |
| 14. And the Lord spoke to Moses, saying, | 14. And the LORD spoke with Mosheh, saying: |
| 15. If a person commits a betrayal and trespasses unintentionally against [one] of the things sacred to the Lord, he shall bring as his guilt offering to the Lord an unblemished ram from the flock with a value of silver shekels, in accordance with the shekel of the Sanctuary for a guilt offering. | 15. When a man falsifies with falsity and sins, though with inadvertence, in making misuse of the holy things of the LORD, he will bring the oblation for his trespass to the presence of the LORD, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which has been misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering. |
| 16. And what he has trespassed against the holy thing he shall pay, and he shall add one fifth of its value to it, and he shall give it to the kohen. **The kohen shall then make atonement for him through the ram of the guilt offering, and he shall be forgiven.** | 16. And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he will make good, and will add the fifth of its value unto it, and bring it **to the priest who will atone for him with the ram of the trespass offering, and it will be forgiven him.** |
| 17. If a person sins and commits one of the commandments of the Lord which may not be committed, but he does not know, he is guilty, and he shall bear his transgression. | 17. If a man sin, and do against any one of all the commandments of the LORD that which is not right to do, though he knew it not, he has sinned, and will bear his guilt; |
| 18. He shall bring an unblemished ram from the flock, with the value for a guilt offering, to the kohen. **The kohen shall then make atonement for his unintentional sin which he committed and did not know, and he shall be forgiven.** | 18. but (when he has discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; **and the priest will atone for him for the ignorance with which he erred ignorantly and sinned, and it will be forgiven him.** |
| 19. It is a guilt offering he has incurred guilt before the Lord. | 19. It is an oblation for trespass. Whosoever has become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of the LORD, for the sin that he has sinned. |
| 20. And the Lord spoke to Moses, saying, | 20. And the LORD spoke with Mosheh, saying: |
| 21. If a person sins, betraying the Lord by falsely denying to his fellow concerning a deposit, or money given in hand, or an object taken by robbery, or he withheld funds from his fellow, | 21. When a man sins and falsifies with falsehoods unto the Name of the Word of the LORD, or denies to his neighbor the deposit which has been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbor; |
| 22. or he found a lost article and he denied it and swore falsely regarding any one of all these cases whereby a man may sin, | 22. or if he finds a thing that has been lost and denies it, and swears falsely about any one of all these by which a man in doing them will become guilty, |
| 23. and it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found; | 23. he who will thus transgress, and sin, and swear, will restore what he has robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found, |
| 24. or anything else, regarding which he had sworn falsely, he shall pay it with its principal, adding its fifths to it. He shall give it to its rightful owner on the day [he repents for] his guilt. | 24. or whatsoever about which he had sworn with falsehood, he will make good in the capital, and will add a fifth of its value thereto, and deliver it to its owner on the day that he makes penance for his sin. |
| 25. He shall then bring his guilt offering to the Lord: an unblemished ram from the flock with the [same] value, for a guilt offering, to the kohen. | 25. And he will bring an oblation for his trespass to the presence of the LORD; a male unblemished from the flock, according to its estimation for the trespass, (will he bring) unto the priest. |
| 26. **And the kohen shall make atonement for him before the Lord, and he shall be forgiven for any one of all [cases] whereby one may commit [a sin], incurring guilt through it.** | 26. **And the priest will atone for him before the LORD, and it will be forgiven him concerning any one of all these which he may have done and become guilty.** |
|  |  |
| 1. And the Lord spoke to Moses, saying, | 1. And the Lord spoke with Mosheh, saying |
| 2. **Command** Aaron and his sons, saying, this is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it. | 2. **Instruct** Aharon and his sons, saying, this is the law of the burnt offering which is brought to make atonement for the thoughts (errors) of the heart: it is a burnt offering, which is made in (the manner of) the burnt offering at Mount Sinai, and abides upon the place of burning on the altar all the night until the morning: for the fire of the altar will be burning in it. |
| 3. And the kohen shall don his linen tunic, and he shall don his linen trousers on his flesh. And he shall lift out the ashes into which the fire has consumed the burnt offering upon the altar, and put them down next to the altar. | 3. And the priest will dress himself in vestments of linen, and put drawers of linen upon his flesh; and will separate the ashes which the fire (makes) in consuming the burnt offering upon the altar, and will place them at the side of the altar. |
| 4. He shall then take off his garments and put-on other garments, and he shall take out the ashes to a clean place outside the camp. | 4. And he will take off his vestments and put-on other garments, and carry forth the ashes without the camp into a clean place. |
| 5. And the fire on the altar shall burn on it; it shall not go out. The kohen shall kindle wood upon it every morning, and upon it, he shall arrange the burnt offering and cause the fats of the peace offerings to [go up in] smoke upon it. | 5. But the fire upon the altar will burn upon it unextinguished, and the priest will lay wood upon it from morning to morning, at four hours of the day, and will set in order the burnt offering upon it, and burn upon it the fat of the sanctified oblations. |
| 6. A continuous fire shall burn upon the altar; it shall not go out. | 6. The fire shall be ever burning upon the altar; it shall never be extinguished. |
| 7. And this is the law of the meal offering: that Aaron's sons shall bring it before the Lord, to the front of the altar. | 7. And this is the law of the Mincha, which the priests, the sons of Aharon, will offer in the presence of the LORD before the altar. |
| 8. And he shall lift out of it in his fist, from the fine flour of the meal offering and from its oil and all the frankincense that is on the meal offering, and he shall cause its reminder to [go up in] smoke on the altar as a pleasing fragrance to the Lord. | 8. And he will separate his handful of the flour of the mincha, of the best thereof, with all the frankincense which is upon the mincha, and burn it at the altar to be received with favor, as a memorial of praise before the LORD. |
| 9. And Aaron and his sons shall eat whatever is left over from it. It shall be eaten as unleavened bread in a holy place; they shall eat it in the courtyard of the Tent of Meeting. | 9. And that which remains of it will Aharon and his sons eat; unleavened will they eat it in the holy place, in the court of the tabernacle of ordinance will they eat it. |
| 10. It shall not be baked leavened. [As] their portion, I have given it to them from My fire offerings. It is a holy of holies, like the sin offering and like the guilt offering. | 10. Their portion of the residue of the mincha of My oblations given to them will not be baked with leaven; it is most sacred, as the sin offering and as the trespass offering. |
| 11. Any male among Aaron's sons may eat it. [This is] an eternal statute for your generations from the fire offerings of the Lord. Anything that touches them shall become holy. | 11. Every man of the sons of Aharon may eat of it. This is an everlasting statute for your generations concerning the oblations of the LORD: everyone who touches them must be sanctified. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. XI: The Divine Service**

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 4:1- 6:11**

**2 of all the commandments of the Lord** Our Rabbis explained: A sin- offering is brought only for such a transgression whose prohibition is expressed [in the Torah] as a negative commandment, and whose willful violation incurs the penalty of excision (premature death by the hands of Heaven). The unintentional violation of such prohibitions incurs a sin-offering [upon the individual].-[*Torath Kohanim* 4:196; *Shab.* 69a)]

**of one of them** [The text should have read, “one of them.” Since it says, “of one of them,” it means to include the case of someone who has transgressed even] part of one of these prohibitions. For example, [if one writes a single letter on the Sabbath, he is not liable for transgressing a prohibition by law of Torah. If he writes two letters, he is liable. Therefore,] if one writes the letters שׁם from שִׁמְעוּן, [which he had intended to write, or] נח from נָחוֹר, [which he had intended to write, or] is from דן from דּנִָיּאֵל, [which he had intended to write, although he did not complete the names he intended to write, since the two-letter names are words in their own right, he is liable for writing on the Sabbath, even though he transgressed only part of the prohibition]. — [Torath Kohanim 4:197]

**3** **If the anointed *kohen* commits a sin, bringing guilt to the people**: Heb. אם הכהן המשיח יחטא לאשמת העםIts midrashic interpretation: He is not obliged [to bring a sin-offering] unless there is a hidden thing together with an unintentional act, as it is said, "to bring guilt on the people" "and something is hidden from the congregation and they do." And its plain meaning according to the aggadah: When the holy priest sins, it is the fault of the people, for they are dependent on him to atone for them and pray for them--- and [now] he has become impaired.

**bull**: Heb. פַּר One might think that this means an old one. Scripture, therefore, adds, בֶּן [young animal]. But if it shall be young, one might think that it be a very young one. Scripture, therefore, says: פַּר [a term which independently means a mature animal, thus teaching us that it shall not be a very young bull]. So how [do we reconcile both mature and yet young?] It refers to a bull in its third year. — [Torath Kohanim 4:208]

**5** **to the Tent of Meeting** I.e., to the *Mishkan,* and in the Temple, to the *Heichal*, [which housed the menorah, the table, and the incense altar, the equivalent of the Holy, in the *Mishkan* in the desert].

**6 before the dividing curtain of the Sanctuary** Heb. פָּרֹכֶת הַקֹּדֶשׁ [i.e., the blood was to be sprinkled towards the dividing curtain,] opposite the place of its holiness, namely, directed [to the site] between the poles [which were attached to the Holy Ark]. But the blood [although sprinkled in that direction,] was not to touch the dividing curtain. However, if it did touch, it touched [and it did not matter].-[*Yoma* 57a].

**7** **all the blood** I.e., the remaining blood.-[see *Zev.* 25a]

**8 And all the fat of the […] bull** It should have said, “its fat.” What does the [seemingly superfluous] word “bull” teach us? It comes to include [another bull, namely,] the bull of Yom Kippur (Lev. 16:3) in the [laws regarding the] kidneys, the fats and the diaphragm.

**the sin-offering** [Similarly, this seemingly superfluous word] comes to include [another sin-offering, namely,] goats [brought as a sin-offering to atone for unintentional] idolatry (Num. 15:24) in the [laws regarding the] kidneys, the fats and the diaphragm.

**he shall separate…from it** i.e., [he shall remove the fat] while it is still attached [to the animal]; he shall not cut [the animal] into [its prescribed] pieces before the removal of its fat.-[Torat Kohanim 4:230].

**10** **just as was separated** Like those parts specified in the case of the ox [offered as a] peace-offering. But what is specified in the case of the peace- offerings that is not specified here? [Nothing at all! So why mention the peace- offering altogether?] In order to compare it to the peace-offering, [as follows]: Just as the peace-offering had to be designated for the specific purpose of a peace-offering, so too, this sacrifice had to be designated for its specific purpose, and just as peace-offerings [bring] peace to the world, so too, this sacrifice [brings] peace to the world.-[*Torath Kohanim* 4:231] And in *Shechitath Kodashim* (*Zev.*), it is taught that this [seemingly superfluous phrase, “just as was separated…,”] is necessary here, in order to learn from it the rule, that we do not derive a law from another matter which is itself only derived [and not explicitly stated in Scripture], when it comes to holy sacrifices. [This is found] in chapter [five of *Zev.*,] *Eizehu Mekoman*.-[*Zev.* 49b] 9-11.

**with the liver, along with the diaphragm** [in verse 9, and in verse 11:]

**along with its head and along with its legs** All these [mentions of the word kg here, literally “upon,”] are expressions of adding, like (מִלְבַד) “apart from.” [Thus, in addition to the explanations given earlier (see *Rashi* verse 3:4), when verse 9 says, “And he shall remove the diaphragm with [part of] the liver, along with the kidneys,” the meaning is “he shall remove the diaphragm, besides (removing part of) the liver and the kidneys.”]

**12** **to a clean place** Since there was a place outside the city designated for uncleanness, [namely,] to cast plague-stricken stones [which had thereby become unclean] (Lev. 14:40), and for a cemetery, Scripture needed to qualify this instance of “outside the camp”—which [in the case of Jerusalem] was equivalent to outside the city—that the place had to be [ritually] clean.

**outside the camp** Outside the three camps [of the encampment of Israel, when they were set up in the desert, namely: The camp of the *Shechinah*, the Levite camp, and the general Israelite camp.]. Regarding the Holy Temple in Jerusalem, however, it means outside the city, as is explained by our Rabbis in Tractate *Yoma* (68a), and in *San*. (42b).

**to the ash depository** Heb. אֶל שֶׁפֶ הַדֶּשֶׁן, to the place where they poured out (שׁוֹפְכִין) the ashes which were removed from the altar, as it is said, “and he shall take out the ashes…outside the camp” (Lev. 6:4).

**Thus, it shall be burnt in the ash depository** [But the verse has just told us this!] Surely, it does not need to restate it! However, [this repetition comes] to teach [us] that [the bull shall be burnt in the ash depository,] even if there are no ashes there [at the time].-[*Torath Kohanim* 4:239]

**13 the…community of Israel** This refers to the [Great] Sanhedrin [the Supreme Court of Israel, seated at the Holy Temple].-[*Torath Kohanim* 4:241]

**because a matter was hidden** [This means that the Sanhedrin] issued an erroneous decision regarding any matter in the Torah that incurs the penalty of excision, by declaring that matter permissible.-[*Hor.* 7b]

**the congregation, and they and they commit** meaning that the community acted upon their instruction.-[Hor. 3a].

**17** **before the dividing curtain** But above, Scripture says (verse 6),“before the dividing curtain of the Sanctuary.” [Why before was there mention of holiness, whereas now, the verse omits it?] This may be compared to a king against whom a province revolted. If only a minority rebels, his cabinet remains intact. If the entire country rebels, however, his cabinet does not remains intact. Here, too. When the anointed *kohen* sinned (referred to in the verses leading up to verse 6), the name of holiness was still attached to the Sanctuary. When they all sin, (as verse 13 states, “If the entire community of Israel errs”), God forbid, the holiness retracts.-[*Zev.* 41b].

**18 the base of the altar [used] for burnt-offerings, which is at the entrance to the Tent of Meeting** This is the western base, which is [situated] opposite the entrance.-[*Torath Kohanim* 4:229].

**19 And he shall separate all its fat** Although Scripture here does not explicitly mention the diaphragm and the two kidneys, they are derived from (verse 20 below),“He shall do to the bull just as he did [to the bull (sacrificed) as a sin- offering].” Now why are these details not specified here? The School of Rabbi Ishmael taught: This can be compared to a king who was furious with his beloved friend, but shortened [the account of] his offense, because of the affection [he had for him].-[Zev. 41a].

**20 He shall do to the bull** i.e., with *this* bull,

**just as he did to the bull [sacrificed] as a sin-offering** i.e., just as is delineated in the case of the bull of the anointed *kohen*. [Thus,] included [in the procedures of sacrificing this bull, is the burning of] the diaphragm and the two kidneys, which are specified there and are not specified here (*Zev.* 41a). [Now, since Scripture relies on the anointed *kohen*’s sin-offering to teach us the service of sacrificing this bull, why does it specify the procedure involving the sprinkling of the blood, which amounts to a repetition?] The repetition of [details of] the service procedures [involving the sprinkling of blood] comes to teach us that if [even] one application of blood is missing [in the service, the offering is] invalid.-[*Torath Kohanim* 4:252] [But surely we would know this, without Scripture having to tell us. Why should we think that one missing application of blood would still result in a valid offering?] Since we find regarding the applications [of blood] upon the outer altar, that if the *kohen* made [only] one application, he nevertheless effected atonement, thus, Scripture needs to tell us here, that [in the case of this bull, where the blood was sprinkled inside the Sanctuary,] that [the omission of even] one application [of blood] affects [the validity of the offering].

**22** **If the leader [of Israel] sins** Heb. אִשֶׁר נָשִׂיא יֶחֱטָא, [Why does Scripture not use the word אִם like in the cases of verses 3 and 13 above? The answer is that אִשֶׁר an expression reminiscent of [the dictum starting with the word] אַשְׁרֵי, “fortunate is…,” namely: “Fortunate is the generation whose leader [does not hold himself too high, but rather,] gives attention to bringing an atonement offering for his unintentional sins-and how much more will he experience remorse for the sins he has committed

willfully!” -[*Torath Kohanim* 4:257].

**23 if…is made known** Heb. אוֹ הוֹדַע [This could be literally understood as, “Or …is made known to him.” However, here, the verse] has the meaning: “If [his sin…] is made known to him.” There are many instances of [the word] It used as expressions of אִם, “if,” and [there are many instances of] אִם used instead of אוֹ. Similar [to this verse, then,] is (Exod. 21:36): אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא [which means: “If it was known that the ox was used to goring.”

**[If his sin…] is made known to him** When he committed the sin, he thought that it was permissible, but afterwards, it became known to him that it was forbidden.

**24 in the place where he slaughters burnt-offerings** namely, in the northern area of the Holy Temple courtyard, as is expressly mentioned in the case of the burnt-offering.-[*Torath Kohanim* 4:270]

**It is a sin-offering** [If he slaughters it] for this purpose [i.e., for a sin-offering], it is valid, but if it is [slaughtered] not for this purpose, it is invalid.-[Torat Kohanim 271].

**25** **its blood** [I.e., its] remaining blood.

**26** **just like the fat of the peace-offering** i.e., just like the parts [of the animal burnt on the altar] specified for the goat mentioned under the category of peace-offerings.

**31 just as the fat was removed from the peace-offering** i.e., like the parts [burnt on the altar] of the goat mentioned under the category of peace-offerings.

**33 and he shall slaughter it as a sin-offering** i.e., its slaughtering shall be performed for the specific purpose of a sin-offering.-[Torath Kohanim 4:290].

**35 just as the sheep’s fat is removed** whose prescribed parts [offered up on the altar] are increased by the [addition of its] tail. And likewise, in the case of a female sheep brought as a sin-offering, it too requires the tail [to be added together] with the prescribed parts [offered up on the altar].-[*Torath Kohanim* 4: 291]

**upon the fires for the Lord** Upon the fires [prepared by man] for the Lord, *foayles* in old French, pyres.

**Rashi’s Commentary for: Vayiqra (Leviticus) 5:1- 6:11**

**1 he accepts an oath** regarding some matter he had witnessed. I.e., they adjured him by oath, to the effect that if he knew anything regarding the matter, that he would testify for him.

**2** **Or if a person touches [anything unclean]** And after [consequently acquiring] this uncleanness, he eats holy things [namely sacrifices], or he enters the Sanctuary, [each of which] constitutes a sin which, if committed willfully, incurs the penalty of excision. Thus it is explained in Tractate *Shevuoth* (7a).

**is hidden from him** i.e., the uncleanness was hidden from him [meaning that he knew that he was eating holy things or entering the Sanctuary; however, he did not know that he was in a state of uncleanness at the time].-[*Shev..* 14b; *Torath Kohanim* 5:303]

**he incurs guilt** By eating the sacred food or by entering the Sanctuary.

**3** **the uncleanness of a human** This refers to the uncleanness of a [human] corpse.-[*Torath Kohanim* 5:304]

**with any uncleanness** This [phrase] comes to include [in this law,] the case of uncleanness acquired by touching a זָב or a זָבָה [a man or woman who has experienced a discharge (see Lev. chapter 15)].-[*Torath Kohanim* 5:305]

**[through which] he may become defiled** [This phrase comes] to include someone who touches a man who has cohabited with a נִדָָּה [a woman who is unclean because of a menstrual flow.]. -[*Torath Kohanim* 5:305]

**through which** [This phrase comes] to include one who swallows the carrion of a kosher bird.-[*Torath Kohanim* 5:306]

**and it is hidden** i.e., [he knew] that he had forgotten the uncleanness.

**He has incurred guilt** By eating the sacred food or by entering the Sanctuary.

**4** **with [his] lips** But not in his heart [i.e., if he merely thought about it, he is not liable to bring a sacrifice].-[*Torath Kohanim* 5:311]

**to do harm** to himself, or

**or to do good** to himself. [That is to say, he swore:] “I will eat,” or “I will not eat,” or “I will sleep,” or “I will not sleep”.-[see *Shev.* 27a]

**whatever [a man] may express [in an oath]** This [phrase] comes to include [an oath] regarding the past [i.e., if he swore, “I ate,” “I did not eat,” etc.].-[*Shev.* 26a]

**and it is hidden from him** And [consequently,] he transgressed his oath (*Shev.* 26a). In all these cases [a person must bring an] עוֹלֶה יוֹרֵד offering—sliding-scale offering, as explained here [in this passage. The person brings a lamb or a goat, or two turtle- doves or young doves, or a meal-offering, depending on what he can afford]. However, [for lying in] an oath involving the denial of a monetary claim, he is not [liable to] this type of offering, but rather, a guilt-offering.-[see below, verses 24-25]

**8 who shall first offer…the sin-offering** A sin-offering must precede a burnt- offering.-[*Torath Kohanim* 5:329] To what may this be compared? To an intercessor, who enters [the palace] to appease [the king]. Once he has appeased [him], the gift enters after him [i.e., first the sin-offering comes to appease, then the burnt-offering comes as a gift].-[*Zev.* 7b]

**but shall not separate [it]** He cuts only one organ [either the esophagus or the trachea].-[*Chul.* 21a]

**the back of its head** Heb. עֹרֶף It is the high part of the head which slopes down towards the neck [i.e., the back surface of the head, at the level of the face.-(see *Siftei Chachamim* on Lev. 1:15)]. Thus, the expression, עֹרֶף, “[that which is situated] opposite the עֹרֶף, has the meaning: ”that which sees the עֹרֶף ” [Now since the עֹרֶף has been defined as the back surface of the head then “that which sees the עֹרֶף ” refers to] the entire length of the back of the neck [the area which “sees the עֹרֶף,” i.e., which is directly adjacent to it].-[Torath Kohanim 5:332].

**9** **He shall sprinkle from the blood of the sin-offering** In the case of a burnt- offering, Scripture requires only מִצּוּי, pressing out the blood (see Lev. 1:15), but for a sin-offering, both הַזָאָה, sprinkling of the blood, and מִצּוּי, pressing out the blood, are required. He grasps the עֹרֶף [or, as in some early editions and manuscripts: He grasps the bird. See *Yosef Hallel*] and sprinkles [the blood], and so, the blood spurts out onto the altar.-[*Zev.* 64b]

**This is a sin-offering** [If the bird was sacrificed] for the specific purpose [of a sin-offering], the offering is valid; however, if it was not [sacrificed] for the specific purpose [of a sin- offering], it is not valid.-[Torath Kohanim 5:335].

**10** **according to the law** i.e., according to the ritual prescribed at the beginning of this *parashah* (Lev. 1:14-17), regarding the burnt-offering of a bird which is brought voluntarily.

**11 for it is a sin-offering** **[and since a sinner is bringing it, albeit an unintentional sinner,] it is not proper that his offering should be embellished [by oil and frankincense].-[Men. 6a].**

**12** **It is a sin-offering** [This teaches us that] if the offering underwent קְמִיצָה, the scooping out procedure, and הַקְטָרָה the burning procedure, both for the specific purpose of a sin-offering, it is valid; if [these procedures were performed] not for the specific purpose of a sin-offering, however, the offering is invalid.-[*Torath Kohanim* 5:342]

**13 for his sin that he committed** Heb. עַל חַטָּאתוֹ. Here, Scripture changes the expression [previously used], for in the case of a rich man or a moderately poor man [who must bring a sin-offering] (see verses 6 and 10 above), it says, מֵחַטָּאתוֹ, “from his sin,” while here, in the case of a very poor man [who can afford only a meal-offering], it says, עַל חַטָּאתוֹ [literally, “upon his sin”]. Our Rabbis (*Ker.* 27b) derived from here that, if a person sinned while he was rich and set aside money for a sheep or goat [as his sin-offering], and subsequently, became poor [before he purchased his sacrifice], he is to bring from part of it, two turtle-doves [or young doves, for the verse alluded to this by “from his sin-offering,” from the money designated for it. Similarly,] if a person set aside money for two turtle- doves [or two young doves, as his sin-offering and before the purchase,] he became poorer, he is to bring from part of it a tenth of an *ephah* [of flour as his sin-offering]. [And in the same vein,] if a [very poor] person designated money for a tenth of an *ephah* [of flour as his sin-offering] and became rich [before purchasing the flour], he must add to it and bring the offering of a rich man. For this reason it says here, עַל חַטָּאתוֹ [as if to say, “in addition to his sin-offering”].

**in any one of these [cases]** [literally, “from one from these,” thus meaning:] From one of these three [forms of] atonement described in the passage, namely, that of the rich, that of the poor, or that of the very poor. Now what is Scripture teaching us? [Since the Torah gives the three options for offerings, animals, birds, and flour, without specifying who may bring which option,] one might think that severe transgressions [namely contaminating the sanctuary and its holy things, for which the punishment is excision,] must [be atoned for by bringing the “largest” category of sacrifices, namely] sheep or goats, moderate transgressions [namely the oath of the witnesses, not punishable by excision, but which the Torah likens unintentional sins to intentional sins] must be atoned by a “moderate” offering, namely] birds, and the lightest of transgressions [namely the oath of pronouncement, which has neither stringency, must be atoned for by the lightest offerings, namely,] one- tenth of an *ephah* [of flour]. Thus, Scripture comes to teach us [otherwise, by saying], מֵאַחַת מֵאֵלֶּה literally, “from one from these,” to liken light sins to grave sins regarding a sheep or a goat if he can afford it, and [likewise, to liken] grave sins to light sins regarding the one-tenth of an *ephah* [of flour], if [the sinner is] very poor.-[*Torath Kohanim* 5:343] [Although the Torah states in verse 7, “But if he cannot afford a sheep …,” and in verse 11, “But if he cannot afford two turtle-doves or two young doves …,” the text וְאִם לֹא תַגִּיעַ יָדוֹ דֵּי שֶׂה could be interpreted: “If his hand did not reach the treachery to necessitate the bringing of a sheep,” and תֹרִים וְאִם לֹא תַשִּׂיג יָדוֹ לִשְׁתֵּי “If his hand did not reach the treachery to necessitate the bringing of two turtle-doves or two young doves”(*Mizrachi*, *Siftei Chachamim*).]

**and it shall belong to the** *kohen* like the meal-offering Heb. וְהָיְתָה לַכֹּהֵן כַּמִּנְחָה. [This comes] to teach [us] that the remaining portion of the meal-offering of a sinner is to be eaten [by the *kohen*]: this is according to its plain meaning. Our Rabbis, (*Torath Kohanim* 5:344; *Men*. 73b), however, explained [the passage to mean]: “And if it is for a kohen, it shall be like the meal-offering.” [That is to say: If this sinner is an ordinary Israelite, the remaining portion of the meal- offering is eaten by the *kohen*, as explained. However,] if this sinner is a *kohen*, the offering must be for him like any other meal-offering brought voluntarily by a *kohen*, which is included in “[Every meal-offering of a kohen shall be] completely [burnt]: it shall not be eaten” (Lev. 6:16).

**15 If [a person] commits a betrayal** Heb. כִּי תִמְעַל מַעַל. [The term] מְעִילָהeverywhere [in Scripture], denotes nothing but a change [of status or position. Hence, here, the person changed the particular article’s status from sacred to mundane, through his misappropriation]. So it says: “And they betrayed (וַיִּמְעַלוּ)the God of their fathers, and they strayed after the gods of the peoples of the land” (I Chron. 5:25). Similarly, Scripture states regarding the סוֹטָה [a woman suspected of adultery] “and she commits a betrayal against him (וּמָעֲלָה בוֹ מָעַל).” (Num. 5:12). -[*Torath Kohanim*] [In both instances, betrayal represents a change of allegiance.]

**and trespasses unintentionally against [one] of the things sacred to the Lord** meaning that he used sacred articles for his own benefit. Now, where [in Scripture] was one warned [against misappropriating sacred articles]? The word חטא is stated here in our verse, and later on (Lev. 22:9), regarding *terumah* [the *kohen* 's due from produce], [the word] חטא is stated: “that they do not bear a sin (חֵטְא) because of it”; thus, just as there [in the case of *terumah*], Scripture warns, so too, here, Scripture warns. But [if we are using the word חטא to link these two passages, the following could be suggested]: Just as there [in the case of *terumah*], He warned only one who eats [it], so too, here, Scripture is warning only one who eats [sacred food, but not for merely having benefit from a sacred article]. Therefore, Scripture says: תִמְעֹל מַעַל, the additional [word coming to include the general case of one deriving benefit from sacred articles].-[See *Torath Kohanim* 11:347, *Me’ilah* 18b, *Rashi* on *San.* 84a, *Makkoth* 13a]

**of the things sacred to the Lord** Things specifically designated for the Name [of God]. Thus, קֳדָשִׁים קַלִּים [sacrifices with a lesser degree of holiness] are excluded. [Also, portions of sacrifices which may be eaten by the *kohen*, and are therefore not considered exclusively “designated to God,” are excluded].-[*Torath Kohanim* 5:349]

**ram** Heb. אַיִל, a term denoting strength, like “and the mighty (אֵילֵי) of the land, he took away” (Ezek. 17:13). Here, too, it means “strong,” [namely a ram] in its second year.-[*Torath Kohanim* 5:350]

**with a value of silver shekels** namely, it must be worth two selaim.-[see *Ker.* 10b] [*Sela* in the Mishnah is the shekel of the Torah, and the minimum of שְׁקָלִים is two.]

**16 And what he has trespassed against the holy thing he shall pay** the principal and an [additional] fifth to the Holy Temple [treasury].

**17 but he does not know, he is guilty and…He shall bring** This section deals with one who has a doubt regarding a prohibition punishable by excision, whereby he does not know whether he has transgressed it [the prohibition] or not. For instance, [a piece of] prohibited animal fat (חֵלֶב) and [a piece of] permissible animal fat (שׁוּמָן) are placed before someone, and, thinking that both were permissible [fats], he ate one. Then, people told him, “One of those pieces was חֵלֶב, prohibited fat!” Now, the person did not know whether he had eaten the one piece that was חֵלֶב In this case, he must bring a sacrifice called an אָשָׁם תָלוּי [literally, a “pending guilt-offering” (*Ker.* 17b), which protects him [against punishment] so long as he does not know that he had indeed sinned. However, if afterwards, he did find out [that he had indeed sinned], then he must bring a sin- offering.-[*Ker.* 26b, *Torath Kohanim* 5:367]

**but he does not know, he is guilty, and he shall bear his transgression** Rabbi Yose the Galilean says: “Here, Scripture punishes someone who did not [even] know [whether he had sinned or not]; how much more so will Scripture punish someone who does indeed know [that he has sinned]!” Rabbi Yose says: “If you wish to know the reward of the righteous, go forth and learn it from Adam, the first man. He was given only [one] negative commandment, and he transgressed it. Look how many deaths were decreed upon him and his descendants! [Before his sin, Adam was to have lived forever. Since he sinned, however, he and all mankind were punished with death.] Now, which measure is greater-the [bestowing of] goodness, or [the meting out of] punishment? One must say that the measure of goodness [is greater. See *Rashi* on *Makk*. 5b, *Rivan* on *Makk.* 23a]. So [if, through] the measure of punishment, which is less [than that of goodness] look how many deaths were decreed upon himself and his descendants, [through] the measure of goodness, which is greater, if someone [who does the opposite of Adam, i.e.,] refrains from eating [forbidden foods, like, for instance] פִּגּוּל [a sacrifice rendered invalid by improper intentions at the time of the performance of the ritual] or נוֹתָר [a portion of a sacrifice left over after its prescribed time], or if he fasts on Yom Kippur, then how much more so will he earn merit for himself, for his descendants, and for his descendants’ descendants, until the very end of all generations?!” Rabbi Akiva says: “Scripture states (Deut. 17:6 and 19:15), ‘By the mouth of two witnesses, or three witnesses…’ Now, if the testimony can be established through two witnesses, why does Scripture specify: ‘Or three witnesses’? But to include the third one, to be stringent with him, [as if he had accomplished something with his testimony] and to make his sentence just like these [two witnesses] with regard to punishment for plotting [if the witnesses are discovered to have plotted against the defendant] (Deut. 19:16-21). [This translation follows the Reggio edition of Rashi, which reads עֹנֶשׁ זְמָמָה All other editions read עֹנֶשׁ וַהֲזָמָה, *punishment and refutation*, which contemporary scholars have difficulty in clarifying. See Chavel, *Leket Bahir*, *Yosef Hallel*.] Now, if Scripture punishes someone who is an accessory to those who commit a sin, just like those who commit the sin, how much more so does Scripture bestow ample reward upon someone who is an accessory to those who fulfill a commandment, like those who fulfill a commandment!” Rabbi Eleazar Ben Azariah says: “‘When you reap your harvest in your field and forget a sheaf in the field…,” Scripture continues, ‘so that [the Lord your God] will bless you…’ (Deut. 24:19). Here, Scripture has affixed a blessing for someone to whom a meritorious deed came without his knowing it. We must conclude from this, that if one had a *sela* [a coin] bound in the borders of his garment, and it falls out, and a poor man finds this coin and buys provisions with it, the Holy One, Blessed is He, affixes a blessing to him.”-[Torath Kohanim 5:363].

**18 with the value for a guilt-offering** Heb. בְּעֶרְכְּךָ, i.e., with the value stated above (see *Rashi*, verse 15) [namely, two *selaim* of silver].-[*Torath Kohanim* 5: 364]

**for his unintentional sin which he committed and did not know** But if, afterwards, he did come to know [of his sin], he no longer has atonement with this guilt-offering, [and his sin remains unatoned] until he brings a sin- offering. To what can this be compared? To the עֶגְלָה עֲרוּפָה [a calf whose neck is broken as an atonement for a city, outside whose precincts a human corpse is found, and the murderer is unknown]; if the neck [of this עֶגְלָה עֲרוּפָה has already been broken, and subsequently, the murderer is found, the latter must be put to death [even though, like in the case of our verse, a sacrifice has already been offered].-[Torath Kohanim 5:367].

**19** **It is a guilt-offering he has incurred guilt** Heb. אָשָׁם הוּא אָשֹׁם אָשַׁם. [In this verse, the root אשׁם, “guilt,” appears three times.] The first is vocalized completely with *kematzim* [i.e., a *kamatz* under the first syllable and a *kamatz* under the second,] because it is a noun [meaning, “a guilt-offering”]. The last אָשַׁם is vocalized half with a *kamatz* and half with a *patach* [i.e., a *kamatz* under the first syllable and a *patach* under the second] because it is a verb form [meaning, “he has incurred guilt”]. If you ask that this whole verse is superfluous, [I will tell you that] it has already been expounded on in *Torath Kohanim* (5:368), [as follows]: The double expression אָשֹׁם אָשַׁם comes to include the case of שִׁפְחָה חֲרוּפָה אֲשַׁם [the guilt-offering to atone for one who violates a betrothed handmaid (see Lev. 19:20)], that it also consist of a ram (in the second year) [worth two *selaim* of silver] [This is the correct version because a ram is always a sheep in the second year (*Sefer HaZikaron*). One might think that I am to include [in this law of two *selaim*] the guilt-offering of a Nazarite and of a person stricken with *tzaraat*. Scripture, therefore, says הוּא [meaning: *It* is a guilt- offering worth two *selaim*, but not others which are not rams but lambs].-[*Torath Kohanim* 5:369]

**21 If a person sins, [betraying the Lord]** [In verse 15 above, the verse is referring to misappropriating sacred articles. Thus, the sin is against God. However, here in our verse, Scripture says “betraying the Lord,” and then continues to discuss an item left by one’s fellow as a deposit. So what is the relevance of the verse saying, “betraying the Lord”?] Rabbi Akiva said: What is Scripture teaching us, when it says, “betraying the Lord”? Since every lender and borrower, buyer and seller, perform their transactions with witnesses and by documentation, therefore, if one denies a monetary claim, he would find himself contradicting witnesses and a document. However, when someone deposits an article with his fellow, he does not want anyone to know about it, except the Third Party between them [namely, God]. Therefore, when he denies, he is denying against the Third Party between them.-[*Torath Kohanim* 5:372]

**money given in hand** that he placed money into his hand, to do business with it or [as] a loan.-[*Torath Kohanim* 5:373]

**or an article taken by robbery** that he robbed him of something.

**he withheld funds** [this refers to withholding the wages of] a hired worker. -[*Torath Kohanim* :373].

**22** **and he denied it** [meaning] that He denies [a claim] regarding any one of all these cases whereby a man may sin and swear falsely in denial of a monetary claim.

**23 when he has sinned and is guilty** When he himself recognizes that he must repent, knowing and acknowledging that he has sinned, and is guilty. [Some editions: and he intends to confess that he has sinned.]

**24 the principal** Heb. בְּרֹאשׁוֹ This is the principal, which is the “main” (רֹאשׁ) money [from which profit is generated].-[*B.K.* 110a]

**and its fifths** Heb. וַחֲמִשִׁתָיו, [in the plural form.] The Torah includes many fifths of one principal sum. [What case is referred to here?] If a person [had paid back a principal to its rightful owner, but] denies that he owes the extra fifth [claiming, for example, that he had already paid this fifth] and swears later confesses [that he still owes this extra fifth-part], then [in addition to having to pay this fifth of the original principal sum,] he must also pay a fifth of this fifth- [since the fifth of the original principal reverts to becoming a small “principal” in its own right]. And so he continues to add [if he continues to deny, swear falsely and then admit], until the most recent fifth-part is worth less than one *perutah*.-[*Torath Kohanim* 5:387]

**to its rightful owner** [lit., to whom it belongs, meaning:] The person to whom the money [rightfully] belongs.

**Rashi’s Commentary for: Vayiqra (Leviticus) 6:1- 6:11**

**2** **Command Aaron** Heb. צַו. **The expression צַו always denotes urging [to promptly and meticulously fulfill a particular commandment] for the present and also for future generations. Rabbi Simeon taught: Scripture especially needs to urge [people to fulfill commandments,] where monetary loss is involved.-[*Torath Kohanim* 6:1]**

**This is the law of the burnt-offering…** This passage comes to teach us that the burning of [sacrificial] fats and parts [of an animal] is valid throughout the entire night [following the day it is offered up].-[*Meg.* 21a] And [this passage also] teaches us regarding invalid sacrifices: which one, if it has already been brought up [on the altar], must be taken down, and which one, if it has been brought up [on the altar], need not be taken down. [And how do we know the latter case from Scripture?] Because every [instance of] תּוֹרַת [in the Torah] comes to include. [Thus here, it comes] to say that there is one law (תּוֹרָה for all sacrifices that go up [on the altar], even invalid ones, namely, that if they have already been brought up [on the altar], they need not be taken down. [However,]

**That is the burnt-offering** Heb. הִוא הַָעֹלָה [While the words תּוֹרַת הַָעֹלָה include invalid offerings, the words הִוא הַָעֹלָה come] to exclude the case of animals which have cohabited with a human, whether the animal was an active or a passive party to the transgression, and similar cases, in which their becoming invalid did not occur within the Holy [Temple precincts], but rather, they became invalid before they even arrived at the courtyard [of the Holy Temple]. -[*Torath Kohanim* 6:3]

**3 his linen tunic** Heb. מִדּוֹ, lit. his measure. This is כֻּתֹּנֶת, a long tunic (see Exod. 28:39:40). Now why does it say מִדּוֹ ? [To teach us] that it must be [made] according to his size [of the *kohen* wearing it].-[*Torath Kohanim* 6:7]

**on his flesh** i. e., nothing must interpose between [the trousers and his flesh].-[*Zev.* 19a]

**and he shall lift out the ashes** He would scoop out a full pan of ashes from the innermost [mass of ashes from] burnt out sacrificial parts [on the altar] and deposit them at the east side of the ramp [that led up to the altar (see Exod. 20: 23, *Rashi*)].-[*Torath Kohanim* 6:11; *Tamid* 28b]

**the ashes into which the fire has consumed the burnt-offering** and made it into ashes, and some of these ashes the *kohen* should lift out and put them down next to the altar.

**upon the altar** If he finds any [animal] parts which were not yet consumed, he must put them back onto the altar, after raking the burning embers in all directions and scooping out some of the innermost [ashes], because it is said, “the burnt-offering upon the altar,” [i.e., while it is still in the form of a burnt-offering, and not yet ashes, it must remain “upon the altar”].- [*Yoma* 45a].

**4 He shall then take off his garments** This is not an obligation, but proper practice, that, by taking out the ashes, he should not soil the garments in which he constantly officiates. [By analogy:] The clothes worn [by a servant] while cooking a pot [of food] for his master, he should not wear when he mixes a glass [of wine] for his master. Hence, [the verse continues,] “and put on other garments,” inferior to those [garments of the *kahuna* he had been wearing till now].-[*Yoma* 23b]

**and he shall take out the ashes** [By contrasting verse 3, “And he shall lift out (וְהֵריִם) the ashes,” with verse 4 here, “And he shall take out (וְהוֹצִיא) the ashes,” we see that there were two distinct obligations with regards to removing ashes from the altar: a) תּרוּמַת הַדֶּשֶׁן, “lifting out” some of the innermost ashes from the altar and placing them next to the altar, and b) הַדֶּשֶׁן הוֹצָאַת, “taking out” the heap of ashes from atop the altar when they became overflowing, to a place “outside the camp.” Thus, our verse here, “And he shall take out the ashes,” refers to those ashes] which were heaped up in the apple- shaped pile [of ashes on top of the altar]. When this pile became so large that there was no longer any room on the wood-pile, he [the *kohen*] would take it out of there. Now, this was not a daily obligation (*Tamid* 28b), but lifting out [some innermost ashes] was a daily obligation.-[*Tamid* 20a]

**5 And the fire on the altar shall burn on it** Heb. תּוּקַד. [In this passage,] we have many phrases employing the term יְקִידָה, “burning: ” עַל מוֹקְדָה, תּוּקַד בּוֹ וְאֵשׁ הַמִּזְבֵּחַ (verse 2), וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ (verse 5), and הַמִּזְבֵּחַ אֵשׁ תָּמִיד תּוּקַד עַל (verse 6). All these are expounded on in Tractate *Yoma* (45a), where [it is discussed how] our Rabbis differ regarding the number of wood-piles [that had to be arranged on that altar].

**and upon it, he shall arrange the burnt- offering** [This teaches us that] the עוֹלַת תָּמִיד, the [morning] daily burnt-offering, must come first [in the order of sacrifices offered up on the altar]. -[*Pes.* 58b]

**the fats of the peace-offerings** Heb. עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים, [i.e.] if they bring peace- offerings [they are to be offered up on that fire]. Our Rabbis derived from here, however, “with it (עָלֶיהָ), i.e., with the morning burnt-offering [i.e., after the morning burnt-offering, but not after the evening burnt-offering], complete (הַשְּׁלֵם) all the sacrifices [of the day].” Hence, there must be no sacrifice offered after the [evening] daily burnt-offering. -[*Pes.* 58b]

**6** **A continuous fire** Heb. אֵשׁ תָּמִיד, the fire regarding which it says, “[to kindle the lamps] continually (תָּמִיד)” (Exod. 27:20) this fire must also be kindled from [the fire] on the outer altar.-[*Yoma* 45b]

**it shall not go out** [Since “it shall not go out” is stated twice, once in verse 5 and a second time here,] anyone who extinguishes the fire on top of the altar, transgresses two negative commandments.

**7 And this is the law of the meal-offering** Heb. וְזֹאת תּוֹרַת הַמִּנְחָה. [Since the תּוֹרַת (law) is always inclusive, the Torah teaches us that there is] one law for all meal-offerings, to require that they have oil and frankincense, as explained in this section. For one might think that only meal-offerings of ordinary Israelites [i.e., non- *kohanim*] need oil and frankincense, because their meal-offerings require scooping out (קְמִיצָה). How do we know [that] meal-offerings of *kohanim*, which are burned in their entirety (see verse 16 below), [also require oil and frankincense]? Scripture, therefore, תּוֹרַת [an inclusive term, in this case coming to include all meal-offerings in the requirement of oil and frankincense].-[*Torath Kohanim* 6:24]

**shall bring it** This refers to bringing the offering near the south- west ern corner [of the altar]. [And how do we know that it must be brought near this specific corner? Because the verse says:]

**before the Lord** This refers to the west ern [side of the altar], which faced the Tent of Meeting, [and then it says:]

**to the front of the altar** This refers to the south [side of the altar], which is the front of the altar for the ramp—כֶּבֶשׂ, [leading up to it] was placed on that side [of the altar. Hence, the south-western corner of the altar].-[*Torath Kohanim* 6:26]

**8 And he shall lift out of it** i.e., out of what is attached, meaning that [the amount of the mixture from where he lifts out,] should be a complete tenth [of an *ephah*,] at one time, namely at the time of the scooping.-[*Torath Kohanim* 6:27]

**in his fist** [This teaches us that] he may not make a measure for a fistful [but rather, he must use his fingers directly]. -[Torath Kohanim 6:27]

**from the fine flour of the meal-offering and from its oil** [Now, we already know that the flour to be scooped up is mixed with oil, so why does the verse specifically mention oil here?] From here, we learn that the fistful [must be taken] from a place [in the meal-offering] where there is an abundance of its oil [i.e., where the oil is mixed thoroughly with the flour].-[*Sotah* 14b]

**the meal-offering** [I.e., from that particular meal-offering;] it must not be mingled with another [meal- offering].-[*Torath Kohanim* 6:27]

**and all the frankincense that is on the meal- offering, and he shall cause to [go up in] smoke** [meaning] that he must gather up [all] its frankincense after the scooping, and cause it to go up in smoke. And since Scripture specifically stated this law only in one case of the meal-offerings mentioned in וַיִּקְרָא (see Lev.2:2), Scripture found it necessary to repeat this section [including this law], to include all [kinds of] meal-offerings, in accordance with their law.

**9 in a holy place** And which place is this? In the courtyard of the Tent of Meeting.-[*Torath Kohanim* 6:32].

**10** **It shall not be baked leavened. [As] their portion** [literally, “It must not be baked leavened, their portion.” I.e., from the juxtaposition of these words, is derived the law that] even the leftover portions [of the meal-offering, which go to the *kohanim*,] are prohibited to be leavened.-[*Men*. 55a]

**like the sin-offering and like the guilt-offering** [This refers to two different cases:] “Like a sin- offering” refers to the meal-offering of a sinner. [How is this sacrifice like a sin- offering? Insofar as just as the sin-offering must be sacrificed for that specific purpose, so too, the מִנְחַת חוֹטֵא] if [the *kohen*] performed the scooping while having in mind that should not be for the purpose of this sacrifice, it is invalid. And “like a guilt-offering” refers to a meal- offering brought as a voluntary donation. Therefore, if [the *kohen*] performed the scooping while having in mind that it should not be for the purpose of this sacrifice, it is still valid.-[*Torath Kohanim* 6:35].

**11** **Any male** Even if he has a blemish [which disqualifies him from performing the sacrificial service]. And why is this stated? If [this refers] to eating [the meal- offering, this is already stated [in Lev. 21:22, where Scripture says, referring to a *kohen* who has a blemish], “The offerings to his God from the holiest of the holy things [and from the holy things he may eat].” Rather, [Scripture here comes] to include blemished *kohanim* in the equal division [of meal-offerings, among all the *kohanim* [of the watch (מִשְׁמָר), see *Rashi* Lev. 7:9)]

**Anything that touches [them, shall become holy]** Sacrifices that have a lesser degree of holiness or ordinary food that comes in contact with a meal-offering and absorbs from it,

**shall become holy** to be like it [i.e., like the meal-offering], that if it is invalid, they will becomes invalid; and if it is valid, they will have to be eaten under the same stringency as the meal-offering [namely, within holy ground and only during the day of offering and the night following, until midnight].-[*Torath Kohanim* 6:38; *Zev* . 97b]

**Ketubim: Tehillim (Psalms) 73:16-28**

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| Rashi | Targum |
| 16. And when I ponder to know this, it is iniquity in my eyes. | 16. And I thought to know this, but it is a weariness in my sight. |
| 17. Until I came to the sanctuaries of God, and I understood their end. | 17. Until the time of redemption, when I come to the sanctuaries of God, I will understand their fate. |
| 18. Only in slippery places do You set them; You cast them down to ruin. | 18. Truly You have placed them in dark places, You have thrown them into the wasteland. |
| 19. How they became desolate instantly! They were completely consumed by terrors. | 19. How they have become a desolation in a moment! They are finished, destroyed because of chaos. |
| 20. As a dream without awakening; O Lord, in the city You will despise their form. | 20. Like a dream of a man who awakes: the LORD in the great day of judgment, when they awake from their graves; in anger You will despise their likeness. |
| 21. For my heart was in ferment, and my mind was on edge. | 21. For my heart will feel pain, and my kidneys burn like fire. |
| 22. But I was brutish and I did not know; I was [as] a beast with You. | 22. And I am a fool, and I do not know; I was reckoned as a beast with You. |
| 23. Yet I was constantly with You; You grasped my right hand. | 23. But I am continually with You; You have grasped my right hand. |
| 24. With Your counsel You led me, and after[wards], You took me [for] glory. | 24. You will guide me by Your counsel; and after the glory that You commanded to come upon me is complete, You will take me. |
| 25. For whom do I have in heaven, and I desired no one with You on earth. | 25. Who, like You, is mine in heaven, but You? And besides You I desire no friend on earth. |
| 26. My flesh and my heart yearn; God is the rock of my heart and my portion forever. | 26. My body and my heart are destroyed; God is the Mighty One who tries my heart and my portion forever. |
| 27. For behold, those who have distanced themselves from You will perish; You have cut off anyone who strays from You. | 27. For behold, the wicked who are far from You will perish; You have destroyed all who stray from the fear of You. |
| 28. **But as for me-God's nearness is my good; I have placed my refuge in the Lord God, to tell all Your mission.** | 28. **But to be near to the LORD is good to me; I have placed my confidence in the LORD God, to tell to all the righteous/generous the commandments of Your charge.** |

**Ketubim: Tehillim (Psalms) 74:1-23 + 75:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Asaph. Why, O God, have You forsaken forever? [Why] is Your wrath kindled against the flock of Your pasture? | 1. A good lesson, composed by Asaph. Why, O God, have you moved far off forever? Why will Your anger be fierce against the flock of Your pasture? |
| 2. Remember Your congregation, which You acquired from time immemorial; You redeemed the tribe of Your heritage, Mount Zion on which You dwelt. | 2. Remember Your congregation that You acquired of old; You redeemed from Egypt the tribes of Your inheritance, this same Mount Zion on which You made your presence to abide. |
| 3. Raise Your blows to inflict eternal ruin, for all the evil that the enemy did in the Sanctuary. | 3. Lift up Your footsteps to dissolve the nations forever, for the enemy with all his strength has done harm in the holy place. |
| 4. Your adversaries roared in the midst of Your meeting place; they made their signs for signs. | 4. Your oppressors cry out in the midst of Your assemblies; they have set up their standards as signs. |
| 5. May he be known as though bringing [their blows] on high; the hatchets were in the thicket of the trees. | 5. He will strike with a hammer like a man who lifts up his hand against a wood thicket to cut it with axes. |
| 6. And now, its entrances together, with hatchets and hammers they strike. | 6. But now they pull down its carvings together; they pound with the hatchet and the two-edged chisel as if with mallets. |
| 7. They set Your Sanctuary afire; to the ground they profaned the dwelling place of Your name. | 7. They have burned the sanctuary to the ground with fire; they have defiled the tabernacle in which Your name is uttered. |
| 8. They said in their heart, their rulers together; they burned all the meeting places of God in the land. | 8. Their children spoke in their hearts together; their fathers burned all the assemblies of God in the land. |
| 9. We have not seen our signs; there is no longer a prophet, and no one with us knows how long. | 9. We have not seen our signs that the prophets gave us; there are no longer any prophets and we have none with us who knows how long. |
| 10. How long, O God, will the adversary blaspheme? Will the enemy disgrace Your name forever? | 10. How long, O God, will the oppressor show disdain? Will the enemy reject your name forever? |
| 11. Why do You withdraw Your hand, even Your right hand? Draw it out from within Your bosom. | 11. Why will You withdraw your hand, even Your right hand, from redeeming? Take it out of Your bosom and do away with oppression. |
| 12. But God is my King from time immemorial, Who works salvations in the midst of the earth. | 12. But God is the king, whose holy presence is from of old, one who carries out redemption in the midst of the land. |
| 13. You crumbled the sea with Your might; You shattered the heads of the sea monsters on the water. | 13. You cut off the waters of the sea by Your power; you broke the heads of the sea serpents, and drowned the Egyptians at the sea. |
| 14. You crushed the heads of Leviathan; You give it as food to the people in companies. | 14. You shattered the heads of Pharaoh's warriors; You handed them over for destruction to the people of the house of Israel, and their corpses to jackals. |
| 15. You split fountain and stream; You dried up mighty rivers. | 15. You split the spring from the rock and it became a stream; You dried up the ford of the streams of the Arnon and the ford of the Jabbok and the Jordan, which were so powerful. |
| 16. **Day is Yours, even night is Yours; You established the luminary and the sun.** | 16. **Yours is the day-time, Yours, too, is the night; You have made firm the moon and sun.** |
| 17. You set all the boundaries of the earth; summer and winter-You formed them. | 17. You set up all the boundaries of the earth; summer and winter, You created them. |
| 18. Remember how the enemy reviled the Lord and a villainous people blasphemed Your name. | 18. Remember this, the enemy, slanderer of the LORD, and the foolish people who have rejected Your name. |
| 19. **Do not deliver to the company the soul of Your turtledove; the soul of Your poor ones do not ever forget.** | 19. **Do not deliver the souls of those who [who do not] teach Your Torah to the Gentiles, who are likened to beasts of the field; do not forget the lives of Your poor forever.** |
| 20. Look to the covenant, for the dark places of the earth are filled with dwellings of violence. | 20. Look at the covenant that You made with our fathers, for their children are finished off; darkness is spread over the land, and fraud, and violence. |
| 21. Let not the poor turn back in disgrace; the poor and needy will praise Your name. | 21. The pauper will not return ashamed; the poor and lowly will praise Your name. |
| 22. Arise, O God, plead Your own cause; **remember Your disgrace from a villainous man all the days.** | 22. Arise, O God; argue Your case; **call to mind the disgrace of Your people because of foolish counsel all the day.** |
| 23. Do not forget the voice of Your adversaries, the tumult of those who rise up against You, which constantly ascends. | 23. Do not forget the voice of Your oppressors, the turmoil, always mounting, of those who stand against You. |
|  |  |
| 1. For the conductor, al tashcheth, a psalm of Asaph, a song. | 1. For praise; in the time that David said, "Do not harm your people." A psalm composed by Asaph, and a song. |
| 2. We have thanked You, O God, we have thanked, and Your name is near; they have told Your wonders. | 2. We have praised You, O LORD, we have praised You, and Your name is near, Your wonders have declared it. |
| 3. When I take a festive day, I shall judge with fairness. | 3. Because of the meeting of the festival, I will judge uprightly. |
| 4. When the earth and all its inhabitants were melting away, I established its pillars forever. | 4. The inhabitants of the earth melt away, and all who dwell in it; I have made its pillars firm forever. |
| 5. I said to the perverse, "Do not behave perversely," and to the wicked, "Do not raise the horn." | 5. I said to the mockers, "Do not mock," and to the wicked, "Do not exalt your honor." |
| 6. Do not raise your horn on high, [do not] speak with [your] fat neck. | 6. Do not exalt your honor to the height, you who speak in harshness and blasphemy. |
| 7. For it is not from the east or from the west, neither from the desert does elevation come. | 7. For there is none beside me from east to west, nor from the north, the area of deserts, to the south, the site of mountains. |
| 8. But God judges; He humbles this one and elevates that one. | 8. For God is a righteous/generous judge; this one he will humble, and this one he will exalt. |
| 9. **For a cup is in the hand of the Lord, and strong wine, a full mixture, and He pours out of this [cup], but all the wicked of the earth will drain and drink [it].** | 9. **For the cup of cursing is in the hand of the LORD, and a harsh wine, full of a bitter mixture, to confuse the wits of the wicked by what is poured out from it, and more severe than the judgment of the ancients; yet its dregs and its foam all the wicked of the earth will press out and drink.** |
| 10. And I shall recite forever; I shall sing [praises] to the God of Jacob. | 10. But I will tell forever the miracles; I will praise the God of Jacob. |
| 11. **And all the horns of the wicked I shall cut off; the horns of the righteous will be upraised.** | 11. **But all the mighty loftiness of the wicked I will humble; I will uproot them from their strongholds; the mighty loftiness of the righteous/generous will be magnified.** |

**Rashi’s Commentary for: Psalms 73:16-28**

**16 And when I ponder** in my heart.

**to know this** what the manner of the Holy One, blessed be He, is.

**So it is iniquity in my eyes**. This manner appeared to me as iniquity and not justice.

**17** **Until** I came to the sanctuaries of God, which are in Jerusalem, and saw what happened to Sennacherib. Then I understood the end of the wicked, that it is to destruction. Then I said, “All the good that comes to them is only slippery places; for the Holy One, blessed be He, makes their way slippery, that it should be easy and smooth, so that they should not put their heart to return to Him, and they should perish.”

**18 Only in slippery places do You set them** All the goodness that comes to them, for ultimately, You cast them down to ruin.

**19** **by terrors** By demons.

**20 As a dream without awakening** As a sleep without end (without awakening), which is an eternal sleep, so did they have (Isa. 37:36): “And an angel of the Lord went forth and slew...of the camp of Assyria.”

**O Lord, in the city You will despise their form** In Jerusalem, with which they dealt evilly, there the form of their image was despised, and they were all burnt.

**21 For my heart was in ferment** Before I saw this downfall with the holy spirit, my heart was in ferment because the way of the wicked prospered, and my mind was on edge (אשתונן), an expression of a sharpened sword (שנון). When it is reflexive, the “tav” is placed in the middle of the radical, as is the case of every word whose radical commences with “shin.”

**22** **But I** was brutish, and I did not know what this manner was, and I was as a beast with You.

**23 Yet I** Although I saw all this constantly, I was with You, and I did not move from fear of You.

**You grasped my right hand** to strengthen me in Your fear when my feet are about to turn from Your way, as it is stated above (verse 2): “my feet had almost turned away.”

**24** **You led me** Heb. תנחני, [like] נחיתני, You led me.

**and after[wards], You took me [for] glory** If the cantillation sign were on כָּבוֹד, its interpretation would be: After You bestowed upon Sennacherib all the glory You had allotted to him, You will take me to You. You have performed wondrous miracles for Israel and have destroyed Sennacherib. Now that the cantillation sign is on ואחר, this is its interpretation: (and afterwards,) You took me to glory; You drew me to You for glory and beauty.

**25** **For whom do I have in heaven** [Was there] any angel that I chose for me as a god? I chose only You.

**26 My flesh...yearn** My flesh and my heart yearn for You. **yearn** Heb. כלה, an expression of desire, as (119:81): “My soul yearned (כלתה) for Your salvation.”

**27** **who strays from You** Who separates himself from You.

**28** **Your mission** Your message; the holy spirit that comes into my heart to say it.

**Rashi’s Commentary for: Psalms 74:1-23**

**1 is Your wrath kindled** lit. do Your nostrils smoke. Whenever one is angry, the nostrils emit smoke.

**2 which You acquired from time immemorial** Before the creation of the world, as it is said (below 90:1,2): “You were a dwelling place for us, etc., before mountains were formed.”

**on which You dwelt** Heb. זה שכנתבו, this upon which You dwelt. This is an improvement of the language, as (Isa. 42: 24): “against whom (זו) we sinned.” It is like אשר שכנתבו, on which You dwelt.

**3 Raise Your blows to inflict eternal ruin** Raise Your blows and Your terrors that Your enemies will experience as eternal ruin for every evil thing that the enemy did in the Temple. In this manner, Menachem (p. 144) associates it with (Gen. 41:8): “that his spirit was troubled (ותפעם).”

**to...ruin** Heb. למשאות, an expression of destruction, as (Isa. 24:12): “through desolation (שאיה) ”; (Isa. 6:

11), “and the ground lies waste (למשאות) and desolate.”

**4 Your meeting place** That is the Temple about which it is said (Exod. 25:22): וְנוֹעַדְתִּי לְ שָׁם, “There I

will meet with you at appointed times.”

**they made their signs for signs** When they became powerful enough to destroy it, then they themselves accepted that the signs of their divination were true signs. Now what were their divinations? “He shook the arrows, he consulted the trafim.”

**5 May he be known as though bringing on high; the hatchets were in the thicket of the trees** The enemy knows that when he strikes the gates of the entrances of the Sanctuary, it was as though he was bringing his blows on high, even into the sky. Now how did he know it? For he would see that the trees would entangle, grasp, and swallow up the hatchets, as our Rabbis said (Sanh. 96b): One gate of Jerusalem swallowed them all up.

**the hatchets were in the thicket of the trees** An expression of (Gen. 22:13): “caught in the thicket.” The tree entangles them, and they become entangled in it.

**6 And now** although he saw that this troubled the Holy One, blessed be He, he did not refrain from striking all its entrances and all its gates together.

**with hatchets and hammers** They are tools of destruction used by carpenters (Jer. 46:22): “and will come against her with axes (ובקרדמות).” Jonathan renders: בּכשיליא. כֵּילַפּוֹת is Arabic. This is how Dunash (p. 34) explained it, and it is one of the carpenters’ tools.

**they strike** The enemies [strike].

**8** **They said in their heart, their rulers together** Heb. נינם, their rulers, and similarly (above 72:17): “his name will be magnified (ינון) ; (Prov. 29:21), “he will ultimately be a ruler (מנון).” All their rulers devise one plot, the first as the last: namely, to get at the protector of Israel first and afterwards they would get at them [Israel], You should know this by the fact that they burned all the meeting places of God in the land, all His meeting houses. The Philistines destroyed Shiloh; Nebuchadnezzar destroyed the First Temple; Titus destroyed the Second Temple.

**9 our signs** which You promised us through Your prophets we have not seen them in the many days that we have been in exile. Asaph prophesied concerning the days of the (last) exile.

**how long** How long we will be in this trouble.

**11 Draw it out from within Your bosom** Cast it and draw it out from within Your bosom and wage battle with Your enemies. An expression of driving out, as (Exod. 11:1): “he will drive you out completely.”

**12 But God is my King from time immemorial** Behold, You were our salvation from time immemorial.

**13 the beads of the sea monsters** They are the Egyptians, who are called sea monsters, as it is said (Ezek. 29:3): “the great sea monster, etc.”

**14 the heads of Leviathan** Pharaoh is called [by] this [name], as it is said (Isa. 27:1): “the Lord will visit with His hard...sword on leviathan, etc.”

**You give it as food to the people in companies** You gave his money to the people of Israel to consume.

**in companies** Heb. לציים. To the companies and hosts that You took out. ציים  are companies, as (Num.24:24): “And companies from the Kittites,” which is translated as וסיען and companies.

**15** **You split** for Israel fountains from the rock.

**You dried up** the Jordan, which is a mighty river.

**16 Day is Yours** The redemption of Israel.

**even night is Yours** And they were with You in the darkness of the night.

**You established the luminary and the sun** You established the light of the Torah for them.

**17 You set** for them all the boundaries of their land with all good.

**summer and winter You formed them** This is similar to (Jer. 5:24): “the weeks of the laws of harvest He keeps for us.” You did not alter for us the order of the years.

**18 Remember how the enemy, etc.** And since all our salvation is through You, remember how the enemy reviled You by destroying us.

**19** **Do not deliver to the company** To the companies of the nations, as (II Sam. 23:11): “Now the Philistines were gathered together into a troop.”

**the soul of Your turtledove** Heb. Your turtledove. And Jonathan rendered this as (sic) an expression of turtledoves and young pigeons. This turtledove as soon as the male recognizes its mate, it does not mate with another. So have Israel not exchanged You for another god, although You have distanced Yourself from them and they were like a widow.

**the soul of Your poor ones** the soul of Your poor ones.

**20** **Look to the covenant** which You formed with our forefathers.

**with dwellings of violence**, a dwelling of violence, an expression of a dwelling place.

**21 Let not the poor turn back in disgrace** Let the poor not turn back from before You disgraced in his prayer.

**22** **Your disgrace** Your blasphemies, as (verse 18): “Remember how the enemy reviled.”

**Rashi’s Commentary for: Psalms 75:1-11**

**1** **al Tashchet** [lit. do not destroy] Israel.

**2 We have thanked You, O God** for the good; we have thanked also for the evil.

**and...is near** Your name is always near in our mouth.

**they have told** Our generations [have] constantly [told] Your wonders.

**3 When I take a festive day** When we have a festival, we do not engage in obscenity and levity, as [do] all the nations.

**I shall judge with fairness** We take it to our heart to praise You and laud You according to the incident of that day.

**4 When the earth and all its inhabitants were melting away, etc.** On the day of the giving of the Torah, when the earth and all its inhabitants were melting away because of the condition You made with the Creation: that if Israel did not accept the Torah, you would return it [the earth] to void and chaos.

**I** Your people, Israel.

**established its pillars** when I said, “We will do and we will hear.”

**5** **to the perverse** To the wicked, who confuse Israel.

**7 For it is not from the east** of the sun or from its setting, and not from the deserts where you embark on a journey by caravan to increase [your] property; there is no power in any of these to raise [your] horn.

**8** **But God judges** [you] for all the evil that you have done.

**He humbles this one and elevated that one** The elevated one He lowers, and the lowly He elevates.

**9 For a cup** of weakness is in His hand.

**and strong wine** Heb. חמר, strong. Vinos, or vinose, in Old French.

**a full mixture** The cup is full of a mixture, to mix and give all the Gentiles to drink.

**and He pours out of this** Out of this cup, He will pour and cause to gush forth their drinks, an expression of (Micah 1: 4): “as water poured (מגרים) down a steep place.”

**10** **And I shall recite forever** From then on, [I will recite] His vengeance and His might.

**11 And all the horns of the wicked** of Esau.

**I shall cut off** As the matter that is stated (Ezek. 29:14): “And I shall lay My vengeance against Edom by the hand of My people, Israel.” They will cut off the horn of Esau (the enemy), and then the horns of the Righteous/Generous One of the world, Israel, who are the praise of the Holy One, blessed be He will be upraised.

**Meditation from the Psalms**

**Psalms ‎‎73:16-28**

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

I am going to repeat my opening from last week where we looked at the first part of Psalms chapter 73.

The third book of Tehillim[[1]](#footnote-1) begins with this psalm. Whereas the first two books of Psalms are dedicated primarily to specific, per­sonal events in the lives of individuals, the last two books concern general, universal themes which demonstrate G-d’s goodness. The introductory verse of this psalm is a resounding declaration of faith which eloquently sets the tone for the ensuing compositions: *Truly G-d is [naught but] good to Israel*!

The psalmist surveyed Jewish history, past, present, and future, and beheld only misery and travail for the Jews, while evil men flourished. Countless other observers have had their faith weakened by the same gnawing question: Why does the way of the wicked prosper.[[2]](#footnote-2)

The superscription of our psalm ascribes authorship to Assaf.[[3]](#footnote-3) Assaf addresses those plagued by indecision and doubt. ‘Do not be troubled by seeming inconsistencies’, he counsels, ‘for everything G-d does to Israel is good. He causes you to suffer now, so that the fruits of your good deeds may be preserved for the future world of reward’.[[4]](#footnote-4) Remember this and no complaints will ever escape your lips; instead, your heart will overflow with endless hymns of gratitude.[[5]](#footnote-5)

Last week we looked at why the wicked prosper. This week, I am interested in exploring a narrative which describes what we can know about the future that HaShem has planned for His world and for His people, and for the wicked. The premise for this perspective is based on a pasuk from Kohelet:

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

Based on the above pasuk, we can infer that the state of man in the day that he was created, is the state that HaShem had planned for man, for all time. Thus, we can understand that whatever we were in Gan Eden, the Garden of Eden, is what we will be in the Olam HaBa, the world to come.

I have heard wise men who describe the Olam HaBa and Gehenna. They say that in the Olam HaBa you *get* to sit and study Torah all day and you never *have to* stop to eat or sleep. They say that in Gehenna, that you *have to* sit and study Torah all day and that you never *get* to stop to eat or sleep. It is all a matter of perspective. If you have learned to love HaShem and to sit in His presence, then the Olam HaBa will be a paradise. If, on the other hand, you have spurned HaShem and His presence, then this same environment will become Gehenna, a place of great torment.

In keeping with the idea that the Olam HaBa is a garden, our Sages have indicated that there is an orchard in Gan Eden. This orchard is called by its Hebrew name: PaRDeS. PaRDeS, an orchard, is also an acronym for Peshat, Remez, Drash, and Sod. These are the four levels of Torah study. Peshat is the simple meaning. Remez is the level of hints and types. Drash is the level of parables, and the Sod is the secret level. In describing Gan Eden as a PaRDeS, our Sages have taught us that the Olam HaBa is a place of Torah study. It is a place where we will bask in the presence of HaShem.

We can begin to understand this concept of PaRDeS by reviewing what Adam was commanded Gan Eden:

***Bereshit (Genesis) 2:15*** *And HaShem G-d took the man, and put him into the garden of Eden to dress it and to keep it.*

The word *dress* comes from the same Hebrew root as *Avodah*, which we translate as service or worship. The word *keep* comes from a Hebrew root which means *to guard*. It is the same root which is applied to Shabbat.

***Debarim (Deuteronomy) 5:12*** *Keep the sabbath day to sanctify it, as HaShem thy G-d hath commanded thee.*

Thus, as we guarded Shabbat, we will also guard the garden.

**The Judgment**

After we die, there will be a judgment. In this court, there will be all the components we find in an earthly court. In fact, the earthly court is modeled after the heavenly court.[[6]](#footnote-6) In the heavenly court, you will be the defendant. As a defendant, you will stand at the end of your life with all of your sins and all of your mitzvot, your good deeds. Your sins will be weighed against your mitzvot to see if, in the end, you accomplished the mission that HaShem gave you. Additionally, HaShem will also take into account corrections, the troubles you experience in this world, that you have already experienced because of your transgressions. These corrections typically take the form of misfortunes and infirmities.

The defense attorney will be a malak, an angel, who looks and acts like you did when you defended others in this world. In effect, you will also be the defense attorney.

The prosecuting attorney will be a malak who looks and acts like you did when you prosecuted others in this world. In effect, you will also be the prosecuting attorney.

The judge will be a malak who looks and acts like you did when you judged others in this world. In effect, you will also be the judge.

In the heavenly court, you will be confronted with who you really are. There will be no doubt in your mind that the proceeding was entirely fair and just, because they will be conducted exactly as you would have conducted them. The only difference is that their effects will be on you instead of on someone else.

If you stand in the judgment of the heavenly court, you are already in an unfavorable position. In other words, if you could avoid being arrested and charged with a crime, then your chances of escaping an unfavorable judgment are much better than if you have already been arrested and taken to court.

Obviously if you have committed a sin, there is an expectation that you will be arrested and taken to the court for judgment. The question is: How does one avoid arrest and trial if he has in fact committed a transgression?

HaShem has a provision in his court system for a transgressor to avoid being arrested and standing in the judgment. That provision is called teshuva, repentance. Teshuva is the ability that HaShem has given a person to change who he really is. If one performs teshuva properly, then one has actually changed who he is. Thus, when the malak with the arrest warrant is sent to arrest you; he will be unable to find you because you no longer exist. The one who committed the sin has been transformed into one who would never have committed that sin. This is the power of Teshuva.

Bear in mind that Teshuva is a two-way street, as is everything in HaShem’s world. If one can repent for a misdeed, then one can also repent for a mitzva, a good deed. For example, if after performing some meritorious act like giving food to a hungry man, you find out that the food was exchanged for strong drink, and you regret giving the food, then you will also wipe out that mitzva by transforming yourself into one who would never have given the food. Thus, this mitzva would be removed from your slate in the judgment. One must be very careful to repent only for misdeeds, never for mitzvot, good deeds.

One should keep this courtroom scene in his mind as he goes about his life in this world. When he is called upon to defend others, he should put his heart and soul into the defense in exactly the same way as he would if he were the one accused of the crime. This means that we should do everything we can to expose the mitigating factors that lead others into sin. We do not want to defend sin, but rather we want to defend good people who occasionally sin. We must constantly be on the lookout for the good that comes from others.

We should also be careful how we judge others. No matter how bad the circumstances may appear, we need to construct, in our minds, a scenario that accounts for all the actions, in a favorable way. This is contrary to human nature. Usually, we seek to convict others rather than acquit them. If we keep in mind that we will one day be in the heavenly court, then we can begin to realize how important it is to judge others as favorably as we possibly can. Thus, when we stand in the heavenly court, we will be judged fairly.

Finally, we should keep the courtroom scene firmly in the forefront of our minds when we prosecute others in this world. Whenever we find ourselves accusing others of a sin, we should bear in mind that the enthusiasm with which we accuse others, will be used against us in the heavenly court. We should accuse only when there is no other way to correct an injustice. Our accusations should be factual and should seek to also mention any mitigating factors. Our accusation should lack enthusiasm, as we truly should not want others to be prosecuted for their sins. In short, we should accuse others in the same way that we would want ourselves to be accused.

**Judging the living and the dead.**

On Rosh HaShana, we read in the machzor, the prayer book for the festival, that HaShem will judge the living and the dead, on Rosh HaShana. HaShem will judge the living and the dead every year on Rosh HaShana.

***1 Tsefet (Peter) 4:5*** *Who shall give account to him that is ready to judge the quick and the dead.*

***Zohar Chadash, fol. 19, 1*** *"In the first day of the new year the holy blessed G-d sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened."*

***Revelation 20:12*** *And I saw the dead, small and great, stand before G-d; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

It is easy to understand how the living will be judged. Their deeds of the previous year will stand before them in the judgment. The judgment of the dead is a little more difficult to understand. How can the dead be judged every year? What is the point of rehashing the same things that were hashed out last year?

The judgment of the living and the dead follows the same pattern.

The living are judged not only for the deeds that they have performed in the last year, but they are also judged for the good deeds that others performed because of their actions. For example, a parent who teaches his children to love HaShem and to keep His commands, will receive reward every time that child performs the deeds that his parents taught him. In the same way, a man will receive reward for the deeds of his talmidim, his students, when they do the deeds that their teacher taught them. Those who wrote books that influenced others to perform mitzvot will also be judged every year on Rosh HaShana.

The wicked are judged in exactly the same way. The wickedness that they put into the world will be judged every year on Rosh HaShana. If they taught their children to perform deeds of wickedness, then they will receive a part of the punishment for the sins that were committed by those children, during the year. If those children taught their children the deeds they learned from their father, then those sins will also have a punishment that will be earned on Rosh HaShana.

If the living are judged every year on Rosh HaShana in this way, then we can begin to understand how the dead can be judged every year. Whatever good or evil they put into the world by their words or deeds, will be judged on Rosh HaShana. So, even though they themselves are no longer doing deeds in this world, their descendants, talmidim, friends, acquaintances, and every one they have touched, have been doing the deeds that we put into the world. These are the deeds that bring judgment to the dead, every year.

We must, therefore, be very careful about what we put into the world. Our mistakes and transgression can be amplified and reverberate down through time, and the corresponding punishments can be incurred year by year.

Correspondingly, we must do everything in our power to put righteousness into the world. Because these deeds will also reverberate through time and accumulate merit for us in the Olam HaBa.

We are here to accomplish deeds.

As we contemplate what deeds to put into the world; we are constantly confronted with deeds that involve both that which is commanded and that which is forbidden.

For example: We are commanded to put tzitzit, fringes, on all of our four cornered garments. Additionally, we are forbidden from mixing wool and linen in the same garment. Now suppose that we have an opportunity to put wool tzitzit on a linen garment. This involves doing the mitzva and also committing the transgression of mixing linen and wool. The question is: Do we transgress in order to do the mitzva?

Our Sages have answered with a resounding **YES**! Our Sages have taught that we were put into this world to accomplish the deeds that HaShem prepared for us:

***Ephesian 2:10*** *For we are his workmanship, created in Mashiach Yeshua unto good works, which G-d hath before ordained that we should walk in them.*

We are here to “do”. Therefore, our Sages have taught us that, with certain exceptions, we are to perform the mitzva of tzitzit even though it involves the sin of mixing linen and wool. We are here to accomplish a mission. There are occasions when there is collateral damage. This is to be expected and should not deter us from accomplishing our mission. It is our mission to accomplish the deeds that HaShem has prepared for us.

Now, let’s look at the future for Jews, the Ger Toshav (G-d fearers), and the Ger Tzadik (The righteous Gentile who has converted to Judaism). We will see which folks enjoy the Messianic Age and what folks enjoy the Olam HaBa, the World to come.

It is interesting to note that the Torah never talks about the reward of the righteous. Why is reward never even mentioned in the Torah? The answer is both intriguing and disconcerting at the same time. If the Torah had commanded us to serve HaShem for the sake of reward, it would be a mitzva to do so. We would literally be *earning* our reward. HaShem did not want us to have this focus. He wanted us to serve Him because of our love for Him and for no other reason. This would-be true love.

In the Shema, we echo this theme twice a day:

***Debarim (Deuteronomy) 6:4-5*** *Hear, O Israel: HaShem our G-d, HaShem is one. Love HaShem your G-d with all your heart and with all your soul and with all your strength.*

In the Tanach, the so-called Old Testament, we see reward only in the vaguest terms:

***Tehillim (Psalms) 19:9-11*** *The fear of HaShem is pure, enduring forever. The ordinances of HaShem are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward.*

In this same vague way, the Nazarean Codicil also views reward. We never see it as something we can work for:

***Matityahu (Matthew) 5:46 – 6:6*** *If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect. "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. "So, when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, So that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.*

So, reward is not the focus of the Torah and it should not be our focus. Because the Torah never tells us *what* our reward will be, we must look elsewhere if we are to understand what the future will hold for us.

Let’s start by defining some terms. What exactly is the Messianic Age?

The Messianic Age is the millennium during while Mashiach[[7]](#footnote-7) will resurrect the dead and rule. Some Jewish sources call this the Olam HaBa, the World to Come. For the sake of this paper, we will call it the Messianic Age. The Talmud explains the difference between this world and the Messianic age:

***Berachot 34b*** *R. Hiyya b. Abba also said in the name of R. Johanan: All the prophets prophesied only for the days of the Mashiach, but as for the world to come, ‘Eye hath not seen, oh G-d, beside Thee’. These Rabbis differ from Samuel; for Samuel said: There is no difference between this world and the days of the Mashiach except [that in the latter there will be no] bondage of foreign powers, as it says: For the poor shall never cease out of the land.[[8]](#footnote-8)*

The world after the Mashiach comes is often referred to in Jewish literature as Olam HaBa. This term can cause some confusion, because it is also used to refer to a spiritual afterlife. In English, we commonly use the term "Messianic age" to refer specifically to the time of the Mashiach. The Talmud sheds some light on this period:

***Pesachim 68a*** *R. Samuel b. Nahmani said in R. Jonathan's name: The righteous are destined to resurrect the dead, for it is said, there shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age;[[9]](#footnote-9) and it is written, and lay my staff upon the face of the child.[[10]](#footnote-10)*

*‘Ulla opposed [two verses]. It is written, He will swallow up death for ever;[[11]](#footnote-11) but it is written, For the youngest shall die a hundred years old?[[12]](#footnote-12) There is no difficulty: there the reference is to Israel; here, to heathens. But what business have the heathens there? — Because it is written, and strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers.[[13]](#footnote-13)*

*R. Hisda opposed [two verses]. It is written, Then the moon shall be confounded, and the sun ashamed;[[14]](#footnote-14) whereas it is written, Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days?[[15]](#footnote-15) There is no difficulty: the former refers to the world to come;[[16]](#footnote-16) the latter to the days of the Mashiach.[[17]](#footnote-17) But according to Samuel, who maintained, this world differs from the Messianic age only in respect of the servitude to governments,[[18]](#footnote-18) what can be said? — Both refer to the world to come, yet there is no difficulty: one refers to the camp of the righteous; the other, to the camp of the Shechinah.*

What is the Olam HaBa?

The Olam HaBa is the world without time which comes at the end of the Messianic age. Some Jewish sources call this Gan Eden, the Garden of Eden ("the World of Souls").[[19]](#footnote-19)

Olam HaBa will be characterized by the peaceful co-existence of all people:

***Yeshayahu (Isaiah) 2:2-4 And*** *it shall come to pass in the last days, [that] the mountain of HaShem’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of HaShem, to the house of the G-d of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of HaShem from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

***Shabbath 63a*** *R. ELIEZER SAID: THEY ARE ORNAMENTS FOR HIM. It was taught: Said they [the Sages] to R. Eliezer: Since they are ornaments for him, why should they cease in the days of the Mashiach? Because they will not be required, he answered, as it is said, nation shall not lift up sword against nation. Yet let them exist merely as ornaments? — Said Abaye. It may be compared to a candle at noon.[[20]](#footnote-20)*

*Now this disagrees with Samuel.[[21]](#footnote-21) For Samuel said, this world differs from the Messianic era only in respect to servitude of the exiled, for it is said, For the poor shall never cease out of the land.[[22]](#footnote-22) This supports R. Hiyya b. Abba,[[23]](#footnote-23) who said, All the prophets prophesied only for the Messianic age, but as for the world to come, the eye hath not seen, O Lord, beside thee [what he hath prepared for him that waiteth for him].[[24]](#footnote-24) Some there are who state: Said they [the Sages] to R. Eliezer:*

*Since they are Ornaments for him, why should they cease in the days of the Mashiach? In the days of the Mashiach too they shall not cease, he answered. This is Samuel's view, and it disagrees with R. Hiyya b. Abba's.*

Hatred, intolerance and war will cease to exist. Some authorities suggest that the laws of nature will change, so that predatory beasts will no longer seek prey and agriculture will bring forth supernatural abundance:

***Yeshayahu (Isaiah) 11:6-11:9*** *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of HaShem, as the waters cover the sea.*

Others, however, say that these statements are merely an allegory for peace and prosperity.

All of the Jewish people will return from their exile among the nations to their home in Israel:

***Yeshayahu (Isaiah) 11:11-12*** *And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

***Yirmiyahu (Jeremiah) 23:7-8*** *Therefore, behold, the days come, saith HaShem, that they shall no more say, HaShem liveth, which brought up the children of Israel out of the land of Egypt; But, HaShem liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

The Talmud also talks about this time:

***Berachot 12b*** *MISHNAH. THE EXODUS FROM EGYPT IS TO BE MENTIONED [IN THE SHEMA’] AT NIGHT-TIME. SAID R. ELEAZAR B. AZARIAH: BEHOLD I AM ABOUT SEVENTY YEARS OLD, AND I HAVE NEVER BEEN WORTHY TO [FIND A REASON] WHY THE EXODUS FROM EGYPT SHOULD BE MENTIONED AT NIGHTTIME UNTIL BEN ZOMA EXPOUNDED IT: FOR IT SAYS: THAT THOU MAYEST REMEMBER THE DAY WHEN THOU CAMEST FORTH OUT OF THE LAND OF EGYPT ALL THE DAYS OF THY LIFE.[[25]](#footnote-25) [HAD THE TEXT SAID,] ‘THE DAYS OF THY LIFE’ IT WOULD HAVE MEANT [ONLY] THE DAYS; BUT ‘ALL THE DAYS OF THY LIFE’ INCLUDES THE NIGHTS AS WELL. THE SAGES, HOWEVER, SAY: ‘THE DAYS OF THY LIFE REFERS TO THIS WORLD; ALL THE DAYS OF THY LIFE’ IS TO ADD THE DAYS OF THE MASHIACH.*

*GEMARA. It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Mashiach? Was it not long ago said: Therefore, behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?[[26]](#footnote-26) They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly, you read: Thy name shall not be called any more Jacob, but Israel shall be thy name.[[27]](#footnote-27)*

***Yirmiyahu (Jeremiah) 30:3*** *For, lo, the days come, saith HaShem, that I will bring again the captivity of my people Israel and Judah, saith HaShem: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.*

***Hosea 3:4-5*** *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and [without] teraphim: Afterward shall the children of Israel return, and seek HaShem their G-d, and David their king; and shall fear HaShem and his goodness in the latter days.*

The law of the Jubilee will be reinstated in the Olam HaBa. In the Olam HaBa, the whole world will recognize HaShem as the only true G-d, and the Jewish religion as the only true religion:

***Yeshayahu (Isaiah) 2:2-3*** *And it shall come to pass in the last days, [that] the mountain of HaShem’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of HaShem, to the house of the G-d of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of HaShem from Jerusalem.*

There will be no murder, robbery, competition or jealousy. There will be no sin:

***Zephaniah 3:13*** *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make [them] afraid.*

Sacrifices will continue to be brought in the Temple, but these will be limited to thanksgiving offerings, because there will be no further need for expiatory offerings.

The Torah contains several references to "the End of Days", which is the time of the Mashiach. The Mashiach is the one who will be anointed as king in the End of Days.

Eating and Drinking in the World to Come[[28]](#footnote-28)

Our Sages have taught[[29]](#footnote-29): "In the World to Come (Messianic Age) there will be neither eating nor drinking; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence."

In the Messianic Age (Olam HaTechiyah, "the World of Resurrection") there will be physical bodies complete with all their organs, as now.

Nevertheless, even though there will then be neither eating nor drinking, the physical body with all its organs will not have been created in vain, G-d forbid; rather, the body will be nourished by the radiance of the Divine Presence.

In this it will resemble Moshe Rabbenu during his forty days on Mount Sinai: his physical body remained intact, except that it was nourished by the spirituality of the Divine light.

How do we lose our share in the Olam HaBa?

"In his Mishneh Torah, Maimonides concludes that both the one who denies the concept of resurrection of the dead or the one who denies the coming of the Mashiach are among those who have forfeited their share in Olam Haba -- the Hereafter[[30]](#footnote-30)."

What the Torah tells us about cooking can also help us to understand the Messianic age and the Olam HaBa. First let’s see what the Torah teaches us about cooking on the Sabbath:

***Shemot (Exodus) 35:3*** *Ye shall kindle no fire throughout your habitations upon the sabbath day.*

So, the Torah indicates that cooking is NOT allowed on Shabbat. The Mishna gives us the thirty-nine labors forbidden on Shabbat:

***Shabbat 7:2.*** *THE PRIMARY LABOURS ARE FORTY LESS ONE, [VIZ.:] SOWING, PLOUGHING, REAPING, BINDING SHEAVES, THRESHING, WINNOWING, SELECTING, GRINDING, SIFTING, KNEADING,* ***BAKING****, SHEARING WOOL, BLEACHING, HACKLING, DYEING, SPINNING, STRETCHING THE THREADS, THE MAKING OF TWO MESHES, WEAVING TWO THREADS, DIVIDING TWO THREADS, TYING [KNOTTING] AND UNTYING, SEWING TWO STITCHES, TEARING IN ORDER TO SEW TWO STITCHES, CAPTURING A DEER, SLAUGHTERING, OR FLAYING, OR SALTING IT, CURING ITS HIDE, SCRAPING IT [OF ITS HAIR], CUTTING IT UP, WRITING TWO LETTERS, ERASING IN ORDER TO WRITE TWO LETTERS [OVER THE ERASURE], BUILDING, PULLING DOWN, EXTINGUISHING, KINDLING, STRIKING WITH A HAMMER, [AND] CARRYING OUT FROM ONE DOMAIN TO ANOTHER: THESE ARE THE FORTY PRIMARY LABOURS LESS ONE.*

So, the Mishna makes it quite clear that cooking (baking) is forbidden on Shabbat. Now let’s see what the Torah says about cooking on the festivals:

***Shemot (Exodus) 12:16*** *And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you.*

The Shulchan Aruch uses this pasuk to indicate that cooking is permitted on the festivals. So, we can cook on the festivals IF we started the fire before the festival started. Now, how does this apply to the Messianic Age and the Olam HaBa?

The Messianic Age is like the festivals. It is a time of rest, but we are allowed to cook. The Sages have understood this to mean that any character improvements or mitzvot we have started before the Messianic Age began (we started the fire before the festival began), we will be allowed to continue to completion (cook). But, if we did not start the improvement or Mitzva before the Messianic Age (we did not light the fire before the festival began), we will not be allowed to start them after the Messianic Age begins. In the Messianic Age, we will have resurrected bodies, physicality. With this physicality, we will be able to “do” in the world to a limited extent.

The Olam HaBa is like Shabbat. It is a time of rest, but we are not allowed to cook. The Sages have understood this to mean that we may no longer perform mitzvot or character improvements (there is no cooking). In fact, the Sages all agree that there is no physicality in the Olam HaBa, only reality. Without physicality, there is no “doing”. Our reality has been built. One way to understand this is to compare us to HaShem. Does HaShem have hands or arms?

***Debarim (Deuteronomy) 11:1-3*** *Therefore thou shalt love HaShem thy G-d, and keep his charge, and his statutes, and his judgments, and his commandments, always. And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of HaShem your G-d, his greatness, his mighty hand, and his stretched-out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;*

According to the above pasuk, HaShem does indeed have hands and arms. So, what is the difference between His hands and arms, and our hands and arms? Surely you would agree that His are much more powerful. So, what is the difference between His and ours?

His are REAL, ours are only physical. His are unlimited, ours are limited. In the Olam HaBa, we will have real arms and real hands. In the Olam HaBa we will experience reality. The Sages say that everything we have as a part of our body is given to help us understand what reality is like. Physicality, which is unreal, teaches us about the real.

**Meditation from the Psalms**

**Psalms ‎‎74:1-23 +75:1-11**

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

The superscription of psalms chapter 74 & 75 ascribes authorship to Assaf and calls psalm 74 a *maskil*.[[31]](#footnote-31)

The preceding psalm addressed the question of why the righteous suffer. Here, in Psalms chapter 74, the psalmist studies the most painful example of this apparent injustice, the pitiful plight of the Jew in exile.

***Pesiqta Rabbati*[[32]](#footnote-32) *32:2*** *states that four prophets protested against the strictness of God’s judgment and questioned its equity. One of the protestors was Assaf,*[[33]](#footnote-33) who demanded, *Why O God, have You abandoned us for eternity?*

*The Holy One, Blessed be He, was quick to respond, ‘O, Assaf, am I truly guilty of abandoning the Jews? Actually, it is they who have forsaken Me, as Scripture states,* Israel has abandoned that which is good*.*[[34]](#footnote-34) *The prophet refers to Cod, for there is no good greater than He!*

Israel counters that it is not only the Jews who are endangered by the exile, but even God’s own stature in the world is imperiled by the fact that He has not redeemed His Chosen People. Since the continuation of the exile encourages Israel’s enemies to blaspheme against God, He must combat this heresy vigorously. The psalm therefore concludes, Arise, O God, champion Your cause! Remember Your insults from the degenerate all day long. Forget not the voice of Your tormentors, the tumult of Your opponent's arising always.

Psalms chapter 74 concludes with the ominous words, *the tumult of Your opponent's rising always*. In Psalms chapter 75, this terrible din is amplified by the screams of Israel in exile, as they suffer at the hands of their tormentors, they shout a plea: *Al Tashchet, do not destroy*![[35]](#footnote-35)

Israel's anguish will intensify as the end of the exile draws near. At that time, calamities will befall Israel in rapid succession. The world will be engulfed in the colossal conflict of Gog and Magog, which will scar the face of the earth. Trampled and terrified, Israel will turn to God with the fervent prayer, *Al Tashchet, do not destroy*![[36]](#footnote-36)

HaShem will respond with the assurance that salvation is imminent. He is only waiting for the most propitious moment to bring complete ruin upon His foes. Then, *All the pride of the wicked I shall cut down; exalted shall be the pride of the righteous*.[[37]](#footnote-37)

Assaf speaks of signs (ot - את - sign[[38]](#footnote-38))

***Tehillim (Psalms) 74:4*** *Thine adversaries have roared in the midst of Thy meeting-place; they have set up their own signs* (*אוֹתֹתָם*) *for signs* (*אֹתוֹת*)*.*

This interesting terminology suggests that the adversary’s signs are important, to the wicked, as replacements for HaShem’s signs, and the adversaries roar within the appointed place, the Temple. The adversaries use of signs to replace HaShem’s signs is striking! Consider the following:

(The following was a collaborative effort between Hakham Haggai and myself.)

**Tefillin[[39]](#footnote-39) are called the sign, or mark, of HaShem in:**

***Debarim (Deuteronomy) 6:8*** *And thou shalt bind them for a sign* (לְאוֹת) *upon thine hand, and they shall be as frontlets between thine eyes.*

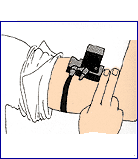
|  |  |
| --- | --- |
| Each box contains four passages of the Torah which mention the mitzvah of Tefillin (Deuteronomy 6:4-8, Deuteronomy 11:13-21, Exodus 13:1-10, Exodus 13:11-16). | han3_copy |

The above pasuk[[40]](#footnote-40) is part of the Shema[[41]](#footnote-41) which we say twice a day. We are reminding ourselves of HaShem and His mitzvot which are our intimate connection with Him. Tefillin being a mark of HaShem is also mentioned in the Talmud:

***Shabbat 12a*** *The School of R. Ishmael taught: A man may go out with his tefillin on the eve of Sabbath near nightfall. What’s the reason? Because Rabbah son of R. Huna said: One must feel his tefillin every now and then, [inferring] a minori from [the High Priest’s] headplate. If in the case of the headplate, which contained the Divine Name only once, yet the Torah said, and it shall always be on his forehead, [i.e.,] his mind must not be diverted from it; then with the tefillin, which contain the Divine Name many times, how much more so! therefore he is fully cognizant thereof.*

The Midrash also speaks of this sign:

***Midrash Rabbah - Exodus XIX:8*** *… Make thereof a sign upon thy hand and upon thy head, as it says: And it shall be for a sign upon thy hand, etc. (ib. 16). It can be compared to a king who made a great banquet for his daughter [on her release] after she had been imprisoned by enemies. Her father then said to her: ‘Make this day one of rejoicing, for I have provided a crown for thy head so that thou dost not forget it.’ G-d, likewise, performed miracles for Israel, slaying the firstborn of the Egyptians on their account: for this reason, did He exhort them concerning the sanctity of the firstborn, for He with His own hands had slain them, as it says: That the Lord slew all the firstborn (ib. 15), so that they might be a crown upon the heads of Israel, so that the miracle may never be forgotten by them.*



In our time, the practice is to wear tefillin during the entire weekday Shacharit[[42]](#footnote-42) service. Since the commandment of tefillin has its source in the verse “Bind them for a sign upon thine hand and they shall be as frontlets between thine eyes”,[[43]](#footnote-43) on Shabbats and festivals, tefillin are not put on. The reason for this is that the word “sign” (ot) is also mentioned in the commandment of the Shabbat, as it is written: “The Children of Israel shall keep the Shabbat, observing the Shabbat throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel”,[[44]](#footnote-44) and one sign (that of the tefillin) is not placed on another (that of the Shabbat); the festivals are comparable to the Shabbat. Tefillin are a time dependent command and are not incumbent on women.

Tefillin are a sign of the special bond of love between HaShem and man. We show how intimate this love is, when, as we bind them, we say:

*I will betroth You to me with right and justice, with love and mercy.*

*I will betroth You to me with faith … and you shall know HaShem.*

In Hoshea (Hosea) 2:21-22 it is said: ‘And I will betroth thee unto Me forever … and thou shalt know the Lord …’ The use of the word ‘know’ refers to knowledge[[45]](#footnote-45) in the deepest sense of the word. It is also used to describe sexual intercourse. Therefore, this verse further impresses upon the reader the bind between man and HaShem.

Faith and love are very tenuous things. We can speak of them and think about them. But unless we do something about them, we tend to forget; tefillin serve to help us remember. Of the six hundred-thirteen mitzvot, only three are referred to as an ‘ot’, a sign representing the eternal bond between HaShem and His people. Those mitzvot are:

1. Milah (circumcision),
2. Shabbat,[[46]](#footnote-46) and
3. Tefillin.

The Talmud brings some more light on the relationship between these three signs:

***Menachoth 36b*** *and could Rabbah b. R. Huna have said so? Did not Rabbah b. R. Huna say that if it was doubtful whether darkness had already fallen or not, one should not take them off nor put them on? Now it follows from this that if it were certain that darkness had fallen one would have to take them off! — This was stated with regard to the eve of Sabbath. But what can be his view? If he holds that the night is a time for tefillin, then the Sabbath is also a time for tefillin, and if, on the other hand, he holds that the night is not a time for tefillin, then the Sabbath, too, is not a time for tefillin, since the same passage which excludes the Sabbath [from the wearing of tefillin] also excludes the night. For it was taught: It is written, and thou shalt observe this ordinance in its season from day to day. ‘Day’, but not night; ‘from day’, but not all days; hence the Sabbaths and the Festivals are excluded. So, R. Jose the Galilean; but R. Akiba says, this ordinance refers only to the Passover-offering! — He derives it from the text from which R. Akiba derives it. For it was taught: One might have thought that a man should put on the tefillin on Sabbaths and on Festivals, Scripture therefore says, and it shall be for a sign upon thy hand, and for frontlets between thine eyes, that is, [only on those days] which stand in need of a sign [are tefillin to be worn], but Sabbaths and Festivals are excluded, since they themselves are a sign.*

The first use of the Hebrew word, ot - את - sign, is found in:

***Bereshit (Genesis) 1:14*** *And G-d said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs* (לְאֹתֹת)*, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.*

In the above passage, we can see that signs are related to time and for light. This is important information, as we shall see later!

The Nazarean Codicil also speaks of a mystical seal (mark):

***Revelation 9:4*** *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of G-d in their foreheads.*

This points us to Revelation. 7:4ff where the 144,000s are sealed with “the seal of the living God”. In Revelation 14:1 we read that these 144,000s have “his [the Lamb’s] Father’s name written on their foreheads.” They are also described as “being first fruits unto God and to the Lamb”:

***Revelation 14:4*** *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto G-d and to the Lamb.*

In Hebrew “first fruits” and “firstborn” are the spelled with the same characters but pronounced differently. Remember that Passover is to be a sign upon one’s hand and forehead[[47]](#footnote-47) and that at Passover, the blood of the Lamb redeems the firstborn and protects them from the plague of the firstborn. The seal of the living G-d in Revelation is clearly connected to the mitzvot of Passover, tefillin, and the whole Torah. This seems, in Revelation, to be contrasted with the “mark of the Beast”.[[48]](#footnote-48)

Hag Shavuot[[49]](#footnote-49) is also the day of our betrothal to HaShem. It is interesting that Hag Shavuot is also called Atzeret, completion. It is called Atzeret because it is the completion of Passover. Passover is connected to Hag Shavuot by the counting of the omer.[[50]](#footnote-50) Thus, the goal of Passover is the betrothal of HaShem to His people.

**Tefillin is a mitzva, which signifies betrothing the Word (Torah = Yeshua) unto one’s self!**

**This is how we connect and become a part of the body.**

The Talmud teaches us that HaShem also wears tefillin too:

***Berachoth 6a*** *R. Nahman b. Isaac said to R. Hiyya b. Abin: What is written in the tefillin of the Lord of the Universe? — He replied to him: And who is like Thy people Israel, a nation one in the earth. Does, then, the Holy One, blessed be He, sing the praises of Israel? — Yes, for it is written: Thou hast avouched the Lord this day . . . and the Lord hath avouched thee this day. The Holy One, blessed be He, said to Israel: You have made me a unique entity in the world, and I shall make you a unique entity in the world. ‘You have made me a unique entity in the world’, as it is said: Hear, O Israel, the Lord our G-d, the Lord is one. ‘And I shall make you a unique entity in the world’, as it is said: And who is like Thy people Israel, a nation one in the earth. R. Aha b. Raba said to R. Ashi: This accounts for one case, what about the other cases? — He replied to him: [They contain the following verses]: For what great nation is there, etc.; And what great nation is there, etc.; Happy art thou, O Israel, etc.; Or hath G-d assayed, etc.; and to make thee high above all nations. If so, there would be too many cases? — Hence [you must say]: For what great nation is there, and what great nation is there, which are similar, are in one case; Happy art thou, O Israel, and Who is like Thy people, in one case; Or hath G-d assayed, in one case; and to make thee high, in one case. And all these verses are written on [the tefillin of] His arm.*

And in the same manner in which our Tefillin must be perfectly black in color, so too HaShem’s Tefillin must be perfectly white.

***Succah 25a*** *Tefillin are called the glory of Israel.*

**The Mark of the Beast**

What do tefillin have to do with the mark of the beast? Perhaps nothing. However, it should be noted that the mark of the beast is a sign on the hand and forehead, and the Torah passages about the tefillin are the only other places in Scripture where anything else is ever spoken of as a sign or mark on both the hand and forehead. The only two things in the Torah that are described as a sign or mark on both the hand and forehead are the tefillin and the mark of the beast. At the very least, this should tell us that there is a very strong likelihood of some kind of connection between the tefillin and the mark of the beast. If we can understand the deeper meaning of the tefillin as the mark of HaShem, then we should be able to understand the mark of the beast as a counterfeit of whatever the tefillin represent. It is axiomatic that all truth can be falsified. The mark of HaShem is no exception. The antithesis of the mark of HaShem is the mark of the beast. Where do we find the term: “Mark of the beast”? (Keep in mind that the Book of Revelation is sod level literature where everything is a symbol and there is no literal meaning.)

***Revelation 16:1-2*** *And I heard a great voice out of the temple saying to the seven angels, go your ways, and pour out the vials of the wrath of G-d upon the earth. 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

And:

***Revelation 19:20*** *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

In the above passages the mark of the beast is viewed as something which was given earlier. This mark is first mentioned in:

***Revelation13:16*** *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

There is another connection that is worth noting:

***Daniel 7:23-25*** *Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

From this passage we learn that the beast desires to change the times of HaShem and His laws. This suggests that **the mark of the beast is intimately related to time and to the Torah**.

The mark of the beast is on their right hand or forehead. The placement of this mark suggests tefillin which are placed similarly (between the eyes and on the weaker hand):

***Shemot (Exodus) 13:15-16*** *And it came to pass, when Pharaoh would hardly let us go, that HaShem slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore, I sacrifice to HaShem all that openeth the matrix, being males; but all the firstborn of my children I redeem. 16 And it shall be for a sign upon thine hand, and for tefillin between thine eyes: for by strength of hand HaShem brought us forth out of Egypt.*

From the above passage we can see that Passover shall be for a sign upon thine hand, and for a tefillin between thine eyes....

***Debarim (Deuteronomy) 6:4-8*** *Hear, O Israel: HaShem our G-d, HaShem is one: 5 And thou shalt love HaShem thy G-d with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as tefillin between thine eyes.*

***Debarim (Deuteronomy) 11:18*** *¶Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as tefillin between your eyes.*

Therefore, shall ye lay up these my words in your heart and in your soul, and bind them [mitzvot] for a sign upon your hand, that they may be as tefillin between your eyes.

There are many varying opinions as to what constitutes the mark of the beast. Most limit the definition to the last days and promote it as being some sort of literal or visible mark, logo, stamp, implant, identity chip, or sign. Most also try to understand the meaning behind the number 666, which is mentioned in a single passage within the context of the discussion regarding the mark. Whatever this mark is, the righteous need to avoid it because of the terrible consequences allotted to those who have the mark:

***Revelation 14:9-11*** *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of G-d, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

***Revelation 16:2*** *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

***Revelation 19:20*** *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

To properly identify the mark of the beast we need to clearly understand the mark of HaShem.

**Another Connection**

Throughout Yehezchel (Ezekiel) chapter eight we are told of various “abominations.” The first of these involves an “image of jealousy”:

***Yehezchel (Ezekiel) 8:5-6*** *Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So, I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. 6 He said furthermore unto me, Son of man, seest thou what they do? The great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, thou shalt see greater abominations.*

Scholars generally identify this as the idol of Astarte.[[51]](#footnote-51) Astarte is also known as Ishtar and Easter. The next “abomination” involves men worshiping in the dark.[[52]](#footnote-52) The next involved women “weeping for Tammuz”:[[53]](#footnote-53)

***Yehezchel (Ezekiel) 8:13-14*** *He said also unto me, turn thee yet again, and thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of HaShem’s house which was toward the north; and, behold, there sat women weeping for Tammuz.*

Finally, we are shown men facing the east and worshiping the Sun in the east

***Yehezchel (Ezekiel) 8:15-17*** *Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. 16 And he brought me into the inner court of HaShem’s house, and, behold, at the door of the temple of HaShem, between the porch and the altar, were about five and twenty men, with their backs toward the temple of HaShem, and their faces toward the east; and they worshipped the sun toward the east. 17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.*

These images all point to the observance of the Babylonian festival of Easter.[[54]](#footnote-54) This day is similarly observed in Christendom today. Roman Catholics commonly worship with images of Mary whom they call “The Mother of G-d” (a title of the g-ddess Easter). There is a period of mourning for the dead deity (lent[[55]](#footnote-55)), A time in which the altar candles are removed and the altar is dark, followed by rejoicing at his resurrection with a sunrise service. So, the “abominations” that those marked on their foreheads are mourning, must be the observance of Easter.

It is interesting to note the authority of the Catholic church is so great that when the Pope changed the day for the Sabbath, all of the Protestant churches followed this authority, as we can see from this except of the Catholic catechism:

Question: Have you any other way of proving that the Church has power to institute festivals of precept? Answer: Had she not such power, she could not have done that in which all modern religionists agree with her--she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

Thus, we see that the church has changed the Sabbath and Passover. Additionally, the catholic Sabbath goes from midnight to midnight whereas HaShem’s Shabbat goes from sundown to sundown.

Easter, as the most important festival (no matter what they call it) to Catholics and Christians, suggests that Easter is a pars-pro-toto[[56]](#footnote-56) for all of the Christian festivals and indeed, even their whole calendar. All Biblical events are connected by the Biblical calendar. There is no such relationship with the Gregorian calendar. If this logic be correct, we could say that: The mark of the beast is the following of pagan festivals, a non-Torah calendar, and abandoning the Torah (laws) of HaShem. After all, these folks claim that they do not have to keep the law.

Finally, the physical mark that comes closest to tefillin in terms of a relationship to Easter is described by the Catholic Encyclopedia:

“The Wednesday after Quinquagesima[[57]](#footnote-57) Sunday, which is the first day of the Lenten fast. The name dies cinerum (day of ashes) which it bears in the Roman Missal is found in the earliest existing copies of the Gregorian Sacramentary and probably dates from at least the eighth century. On this day all the faithful according to ancient custom are exhorted to approach the altar before the beginning of Mass, and there the priest, dipping his thumb into ashes previously blessed, marks the forehead, or in case of clerics upon the place of the tonsure,[[58]](#footnote-58) of each the sign of the cross, saying the words: “Remember man that thou art dust and unto dust thou shalt return.” The ashes used in this ceremony are made by burning the remains of the palms blessed on the Palm Sunday of the previous year. In the blessing of the ashes four prayers are used, all of them ancient. The ashes are sprinkled with holy water and fumigated with incense. The celebrant himself, be he bishop or cardinal, receives, either standing or seated, the ashes from some other priest, usually the highest in dignity of those present.”

So those with the mark of HaShem are observing Passover and those with the mark of the beast are observing Easter. There is a clear relationship revealed in this section as follows:

Mark of HaShem vs. Mark of the Beast

Tefillin vs. Lenten ash cross

Passover vs. Easter

HaShem’s Festivals vs. Man’s Festivals

HaShem’s Calendar vs. Man’s Calendar

Torah and mitzvot vs. Anti-Torah

**Another Perspective**

According to our Sages, at the battle of Gog and Magog every human in and around the Holy City will be given the mark of the Hebrew letter, tav - ת, upon their forehead. According to the Tanach, in Ezekiel 9, and the Talmud, in Shabbath 55a, the Mark of HaShem’s sign – the tav ת - will be placed upon everyone in and around Jerusalem. Those that receive the mark *in ink* will be the righteous and those that receive the mark *in blood* will be condemned.

You shall live vs. You shall die

18 = ו 6 (right) ו 6 (top) ו 6 (left)

The Gematria[[59]](#footnote-59) construction of the tav is a ו Vav = 6 on the right plus a ו Vav = 6 on the top plus a ו Vav = 6 on the left. The constructed Gematria is 18. The Gematria of 18 equals life! - 18 = י 10, ח 8 = Life

When we examine the Hebrew text of Ezekiel 9:4 we find that the English word “mark” is used to translate the two Hebrew characters תו, which spell out tav, which is how we pronounce the letter ת. This is the passage describing the mark of the wicked:

***Yehezchel (Ezekiel) 9:4*** *And HaShem said unto him, go through the midst of the city, through the midst of Jerusalem, and set a* תו*, (a mark – of blood) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*

The mark for the righteous is spelled out in:

***Yehezchel (Ezekiel) 9:6*** *Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the תו, (a mark- in ink); and begin at my sanctuary. Then they began at the ancient men which were before the house.*

The Hebrew word is the same for the mark which is used for both the righteous and the wicked!

Then when we examine this subject in the Talmud we find clarification:

***Shabbat 55a*** *R. Zera said to R. Simeon, Let the Master rebuke the members of the Resh Galutha’s suite. They will not accept it from me, was his reply. Though they will not accept it returned he, yet you should rebuke them. For R. Aha b. R. Hanina said: Never did a favourable word go forth from the mouth of the Holy One, blessed be He, of which He retracted for evil, save the following, where it is written, And the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark [ת tav] upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof, etc. (Ezek. IX, 4) The Holy One, blessed be He, said to Gabriel,*

*Go and set a ת tav of ink upon the foreheads of the righteous, that the destroying angels may have no power over them; and a ת tav of blood upon the foreheads of the wicked, that the destroying angels may have power over them.*

*Said the Attribute of Justice before the Holy One, blessed be He, ‘Sovereign of the Universe! Wherein are these different from those?’ ‘Those are completely righteous men, while these are completely wicked,’ replied He. ‘Sovereign of the Universe!’ it continued, ‘they had the power to protest but did not.’ ‘It was fully known to them that had they protested they would not have heeded them.’ ‘Sovereign of the Universe!’ said he, ‘If it was revealed to Thee, was it revealed to them?’ Hence it is written, [Slay utterly] the old man, the young and the maiden, and little children and women; but come not near any man upon whom is the mark; and begin at my Sanctuary [mikdashi]. Then they began at the elders which were before the house. (Ezek. IX, 6) R. Joseph recited: Read not mikdashi but mekuddashay [my sanctified ones]: this refers to the people who fulfilled the Torah from alef to taw. And straightway, and behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer’s inkhorn by his side. And they went in, and stood beside the brazen altar. Was then the brazen altar [still] in existence? — The Holy One, blessed be He, spake thus to them; Commence [destruction] from the place where song is uttered before Me. And who were the six men? — Said R. Hisda: Indignation [Kezef], Anger [Af], Wrath [Hemah], Destroyer [Mashhith] Breaker [Meshabber] and Annihilator [Mekaleh]. And why a ת tav? — Said Rab: , Tav [stands for] tihyeh [thou shalt live], ת tav [stands for] tamuth [thou shalt die]. Samuel said: The ת tav denotes, the merit of the Patriarchs is exhausted [tamah]. R. Johanan said: The merit of the Patriarchs will confer grace [tahon]. While Resh Lakish said: ת Tav is the end of the seal of the Holy One, blessed be He. For R. Hanina said: The seal of the Holy One, blessed be He, is emeth [truth]. R. Samuel b. Nahmani said: It denotes the people who fulfilled the Torah from א alef to ת tav.*

Jerome and many others have thought that the letter ת tav was that which was ordered to be placed on the foreheads of those mourners; and Jerome says, that this Hebrew letter ת tav was formerly written like a † cross. So, then the people were to be signed with the sign of the cross! This ancient Hebrew character also had a meaning: Mark, Sign, Signal, or Monument.

By now I suspect that our enigmatic verse in our psalm has taken an entirely new meaning:

***Tehillim (Psalms) 74:4*** *Thine adversaries have roared in the midst of Thy meeting-place; they have set up their own signs for signs.*

**Ashlamatah: Ezekiel 18:4-13, 32**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And the word of the Lord came to me, saying: | 1. ¶ The word of prophecy from beforethe LORD was with me, saying: |
| 2. "What do you mean that you use this parable over the land of Israel, saying, 'The fathers have eaten sour grapes and the children's teeth are set on edge'? | 2. What is it with you that you quote this proverb concerning the land of Israel, saying, “The fathers have sinned and the children have been punished?” |
| 3. As truly as I live, says the Lord God, you shall no longer use this parable in Israel. | 3. As I live, says the LORD God, you will never again have this proverb quoted in Israel. |
| 4. Behold, all souls are Mine. Like the soul of the father, like the soul of the son they are Mine; **the soul that sins, it shall die.** | 4. Behold, all souls are Mine. Before Me, as the soul of the father so is the soul of his son: **the person who sins, he alone will die.** |
| 5. **So a man who is righteous and practices justice and righteousness,** | 5. **If a man is righteous/generous and does what is lawfully right and meritorious,** |
| 6. **And does not eat [offerings of meals] on the mountains, and does not lift up his eyes to the idols of the house of Israel; neither defiles his fellow man's wife nor approaches a woman in her period of separation,** | 6. **on the mountains he has not worshipped idols, and has not lifted up his eyes to the idol worship of the House of Israel; and he has not defiled his neighbor's wife, and has not approached a menstruous woman;** |
| 7. **And wrongs no man; what has been pledged for a debt he returns; [he] has committed no robbery, gives his bread to the hungry, and clothes the naked with garments,** | 7. **who did not oppress anyone; who has returned the pledge on a debt; and has not committed robbery; and who has given of his bread to the hungry, and clothed the naked with his own garment;** |
| 8. **Does not lend on interest, nor does he take any increase on a loan, keeps his hand back from wrong, executes true judgment between man and man,** | 8. **who has not given money on interest, nor taken usury; who has withheld his hand from falsehood; who has practiced true justice between man and man;** |
| 9. **Has walked in My statutes, and has kept My ordinances to deal truly-he is a righteous man; he shall surely live, says the Lord God.** | 9. **who has walked in My statutes and has observed My laws by acting truth-fully: he is righteous/generous; he will surely live, says the LORD God.\*** |
| 10. If he begets a profligate son, a shedder of blood, and he commits upon his brother any of these [crimes]. | 10. Now, he may have begotten a son who is wicked, who sheds blood, and does to his brother anyone of these things; |
| 11. And he does not do all these [good deeds], but has even eaten [offerings of a meal] to the mountains and defiled his fellow man's wife; | 11. even though he himself has done none of these things. Rather, the son worships idols on the mountains, and defiles his neighbor's wife; |
| 12. Wronged the poor and the needy, committed robberies, did not return pledges, lifted up his eyes to the idols, committed abomination; | 12. he has oppressed the poor and the needy; he has committed robbery; he has not returned the pledge; and he has lifted up his eyes to idolatry; he has committed an abomination. |
| 13. Gave out on interest, accepted increase on loans -shall he then live? He shall not live! He has done all these abominations; he shall surely die; his blood falls back on himself! | 13. He has given money on interest and has taken usury; will he survive? He will not survive. He has committed all these abominations; he will surely die; he alone is to blame for his violent death. |
| 14. And behold, if he begets a son, who sees all the sins of his father which he has done, and sees and does not do likewise; | 14. And behold, he has begotten a son who saw all the sins which his father had committed; who saw, but did not imitate them. |
| 15. He did not eat on the mountains and did not lift up his eyes to the idols of the house of Israel, did not defile his fellow man's wife, | 15. He has not worshipped idols on the mountains, and has not lifted up his eyes to the idolatrous worship of the House of Israel; who has not defiled his neighbor's wife; |
| 16. Wronged no man; did not retain any pledge, and committed no robbery; his bread he gave to the hungry and the naked he covered with clothes; | 16. who has not oppressed anyone; who has not taken a pledge; who has not committed robbery; who has given of his bread to the hungry; and who has covered the naked with his own clothes; |
| 17. From the poor he kept his hand back, interest and increase he did not take; My ordinances he kept, in My laws did he walk-he shall not die for the sins of his father, he shall surely live. | 17. who has not withheld his hand from the poor; who has taken no interest or usury; he has obeyed My law; he has walked in My statutes; he will not die for the sins of his father; he will surely live. |
| 18. [But] his father, because he illegally suppressed, committed robbery against his brother and did what is not good among his people, behold, he shall die for his iniquity. | 18. His father, because he practiced oppression, robbed one of his brothers; and who did not do what was proper in the midst of his people, behold, he has died for his sin. |
| 19. Yet you say, "Why does the son not bear with the sin of the father?" But the son has practiced justice and righteousness, he has kept all My laws and he carries them out; he shall surely live. | 19. And you say, 'Why is not the son punished for the sins of the father?' But the son has done what is truly just/generous and meritorious, he has kept all My statutes and performed them: he will surely live. |
| 20. The soul that sins, it shall die; a son shall not bear the iniquity of the father, and a father shall not bear the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. **{S}** | 20. The person who sins, he will die. The son will not be punished for the sins of the father, and the father will not be punished for the sins of the son; the merit of the righteous/generous will be fulfilled in him and the sin of the wicked will be upon him." **{S}** |
| 21. And if the wicked man repents of all his sins that he has committed and keeps all My laws and executes justice and righteousness, he shall surely live, he shall not die. | 21. But the wicked, if he repents of all the sins which he had committed, and keeps all My statutes and does what is truly just and righteous/generous, he will surely live, he will not die. |
| 22. All his transgressions that he has committed shall not be remembered regarding him: through his righteousness that he has done he shall live. | 22. None of the sins which he had committed will be remembered against him. For the righteousness/ generosity which he has done he will survive. |
| 23. Do I desire the death of the wicked? says the Lord God. Is it not rather in his repenting of his ways that he may live? **{S}** | 23. Do I desire at all the death of the wicked says the LORD God. Is it not rather that when he turns from his way, he will survive? **{S}** |
| 24. And when the righteous repents of his righteousness and does wrong and does like all the abominations that the wicked man did, shall he live? All his righteous deeds that he has done shall not be remembered; in his treachery that he has perpetrated and in his sin that he has sinned, in them shall he die. | 24. And when the righteous/generous turns away from his righteousness/generosity and deals falsely, committing all the abominable things which the wicked practices, will he survive? All the righteousness/ generosity which he had done will not be remembered; for the falsehood which he has practiced and for the sins which he committed; he will die. |
| 25. Yet you say, 'The way of the Lord is not right!' Hear now, O house of Israel: Is it My way that is not right? Is it not rather your ways that are not right? | 25. Yet you have said, 'The good ways of the LORD have not been declared to us. Now, listen, O House of Israel. Have not My good ways been declared to you? Is it not your ways, surely yours, which are not right? |
| 26. When a righteous man repents of his righteousness and does wrong and dies on that account; for the wrong that he has done he should die. **{S}** | 26. When the righteous/generous man turns away from his righteousness/generosity and deals falsely and dies because of them, he will die for the falsehood which he has committed. **{S}** |
| 27. And when a wicked man repents of his wickedness that he has done, and does justice and righteousness, he will keep his soul alive. | 27. And when the wicked man turns away from the sins which he has committed and does that which is truly just and righteous/generous, he will save his life. |
| 28. He will see and repent of all his transgressions that he has committed-he shall surely live; he shall not die. | 28. He has seen and repented for all the sins which he had committed, he will surely live, he will not die." |
| 29. And yet the house of Israel says, 'The way of the Lord is not right!' Is it My ways that are not right, O house of Israel? Is it not rather your ways that are not right? | 29. Yet the House of Israel have said, the good ways of the LORD have not been declared to us. Have not My good ways been declared to you, O House of Israel? Is it not rather that your ways, yours, are not right? |
| 30. Therefore, every man according to his ways I will judge you, O house of Israel, says the Lord God: repent and cause others to repent of all your transgressions, and it will not be a stumbling block of iniquity for you. | 30. Therefore, from each according to his ways will I exact punishment from you, O House of Israel, says the LORD God. Return to My worship, and remove idol worship from you, that it should not be a sinful stumbling block for you. |
| 31. **Cast away from yourselves all your transgressions whereby you have transgressed, and make yourselves a new heart and a new spirit, and why should you die, O house of Israel!** | 31. **Put far from you all your sins by which you have sinned and make for yourselves a faithful heart and a faithful spirit. Why should you die, O House of Israel?** |
| 32. **For I do not desire the death of him who dies, says the Lord God: so turn away and live!** **{P}** | 32. **For I have no desire in the death of anyone who deserves to die, says the LORD God. Return to My worship, and you will survive."** **{P}** |

**\* Note to verses 4-9** – Please observe that the sacrificial laws and Mitzvoth of the Torah (post the sin of the golden calf) are **NOT** considered by the prophet as being matters of life or death! Further, this confirms the text of last week’s Ashlamatah (Micah 6:8): “**He has told you, O man, what is good, and what the Lord demands of you; but to do justice/charity, to love loving-kindness, and to walk discreetly with your God”** (Rashi). And **“It has been told to you, o man, what is good. and what does the LORD seek from you, except to carry out true justice and to love acts of kindness. You will be modest by walking in the fear of your God”** (Targum Pseudo-Yonatan).Again, notice that **no animal sacrifices are mentioned or required implicitly or explicitly in this passage**.

**Ashlamatah: Zechariah 5:3-11 + 6:14**

| **Rashi** | **Targum** |
| --- | --- |
| 8. ¶ And the word of the Lord came to me, saying: | 8. ¶ And there was a word of prophecy from the LORD with me, saying, |
| 9. Zerubbabel's hands founded this house, and his hands shall complete [it], and you shall know that the Lord of Hosts sent me to you. | 9. “The hands of Zerubbabel have begun to build this house and his hands will complete it, and you will know that the LORD of hosts has sent me to prophesy concerning you. |
| 10. For, whoever despised the day of small things shall rejoice and see the plummet in Zerubbabel's hand; these, **sevenfold**; the eyes of the Lord are roving to and fro throughout all the earth. | 10. For who is this who has despised this day on account of the building, because it is small? Will he not rejoice again when he sees the plummet in the hand of Zerubbabel - **seven layers like these?** The works of people throughout the whole earth are revealed before the LORD.” |
| 11. And I raised my voice and said to him, "What are these two olive trees on the right of the candelabrum and on its left?" | 11. And I answered and said to him, “What are these two olive-trees on the right of the lampstand and on its left?” |
| 12. And I raised my voice a second time and said to him, "What are the two olive branches beside the two golden vats that empty out the gold [en oil] from themselves?" | 12. And I answered a second time and said to him, “What are the two olive branches which are beside the two golden bowls, which pour oil from them to the golden lamps?” |
| 13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord." | 13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord." |
| 14. And he said, "These are the two anointed ones who stand before the Lord of all the earth." | 14. And he said, "These are the two sons of the great ones, who stand before the lord of all the earth." |
|  |  |
| 1. And I returned, and I lifted my eyes and saw-and behold! -there was a flying scroll. | 1. And again I lifted up my eyes and saw, and behold, a flying scroll. |
| 2. And he said to me, "What do you see?" and I said, "I see a flying scroll, twenty cubits long and ten cubits wide." | 2. And he said to me, “What do you see?” And I said, “I see a flying scroll; its length is twenty cubits and its breadth ten cubits.” |
| 3. And he said to me; This is the curse that comes forth upon the face of the entire land; for, **whoever stole was cleared from such as this, and whoever swore was cleared from such as this.** | 3. And he said to me, "This is the curse which will go out upon the face of the whole land, **for everyone who steals and utters lies is punished by this, and everyone who swears falsely by My name is punished by this.** |
| 4. I have brought it forth, says the Lord of Hosts, **and it shall come into the house of the thief and into the house of him that swears in My Name falsely.** And it shall lodge in the midst of his house and destroy him, and his wood, and his stones. | 4. I have brought it forth,” says the LORD of hosts, **"and it will enter the house of the thief and the house of him who swears falsely by My name,** and it will remain in the midst of his house and will destroy it with its timber and its stones.” |
| 5. And the angel who was speaking to me came forth, and he said to me, "Now lift up your eyes and see what this is that is coming forth." | 5. And the angel who was speaking with me came out and said to me, “Lift up now your eyes, and see who these are that go into exile.” |
| 6. And I said, "What is it?" And he said, **"This is the ephah that is going forth." And he said, "This is [the punishment of those] whose eye [gazes] over the entire land."** | 6. And I said, “Who are they?” And he said, **“These are the people who were trading with false measure,** **and behold, they are going into exile before all the inhabitants of the earth.”** |
| 7. And behold! **A talent of lead was being lifted, and this one woman was sitting in the midst of the ephah.** | 7. And behold, swift-footed peoples took them into exile in haste, and other peoples came and settled in their place **because they were trading with false measure.** |
| 8. And he said, "This is Wickedness." **And he cast her into the midst of the ephah, and he cast the lead weight into her mouth.** **{S}** | 8. And he said, “Because of this they were found guilty, and went into exile **because they were trading with false measure,** and other peoples came and settled in their place.” **{S}** |
| 9. And I lifted my eyes, and I saw-and behold! -two women were coming forth with wind in their wings, and they had wings like the wings of the stork. **And they lifted up the ephah between the earth and the heaven.** | 9. And I lifted up my eyes and saw, and behold two states going into exile, and swift-footed people were taking them into exile in haste, just as a vulture flies, **and they took into exile the people who were trading with false measure,** among the kingdoms of the nations of the earth which were under all the heavens. |
| 10. And I said to the angel who spoke to me, "Where are they taking the ephah?" | 10. And I said to the angel who was speaking with me, **“Where are they taking into exile the people who were trading with false measure?”** |
| 11. And he said to me, "To build a house for it in the land of Shinar, and it will be prepared, and they shall place it there on its base." **{S}** | 11. And he said to me, “To prepare a place for them in the province of Babylon.” and they will be detained and kept there until their time arrives. **{S}** |
|  |  |
| 1. And I returned and lifted my eyes and saw-and behold! - four chariots were coming forth from between the two mountains, and the mountains were mountains of copper. | 1. And again I lifted up my eyes and saw, and behold, four chariots coming out from between two mountains; and the mountains were mountains of bronze. |
| 2. In the first chariot were red horses, and in the second chariot were black horses. | 2. With the first chariot were red horses, and with the second chariot black horses; |
| 3. And in the third chariot were white horses, and in the fourth chariot were spotted, ash-colored horses. | 3. and with the third chariot were white horses, and with the fourth chariot dappled, ash-colored horses. |
| 4. And I raised my voice and said to the angel who spoke to me, "What are these, my lord?" | 4. And I answered and said to the angel who was speaking with me, “What are these, my lord?” |
| 5. And the angel replied and said to me, "These are the four corners of the heavens coming forth from standing beside the Lord of the entire earth." | 5. And the angel answered and said to me, “These are the four kingdoms which are like the four winds of heaven, going forth after presenting themselves before the lord of all the earth. |
| 6. The one [chariot] the black horses were in was going forth to the northland, and the white ones went forth after them. And the spotted ones went forth to the southland. | 6. The one with the black horses goes out to the north country, and the white ones have gone out after them, and the dappled ones have gone out to the south country. |
| 7. And the ash-colored ones went forth and begged to go to walk to and fro on the earth. And He said, "Go, walk to and fro on the earth." And they walked to and fro on the earth. | 7. And the ash-colored went out and sought to go to patrol the earth, and he said, “Go, patrol the earth; so, they patrolled the earth.” |
| 8. And he cried out to me, saying, "Look, those going forth to the northland have eased My spirit in the northland." **{S}** | 8. And he called aloud to me and spoke with me, saying, "Look at those which go out to the north country; say to them ***'Do my pleasure in the north country.’*”** **{S}** |
| 9. And the word of the Lord came to me, saying: | 9. And there was a word of prophecy from the LORD with me, saying, |
| 10. Take from the exiles-from Heldai and from Tobijah and from Jedaiah-and you, yourself, shall come on that day, and you shall come to the house of Josiah the son of Zephaniah, who have come from Babylon. | 10. “Take from the children of the captivity, from Heldai and from Tobiah and from Jedaiah, who have come from Babylon, and you will come on that day, and will enter the house of Josiah son of Zephaniah. |
| 11. And you shall take silver and gold, and you shall make crowns, and place [them] upon the head of Joshua the son of Jehozadak, the High Priest. | 11. And you will take silver and gold and make a large crown and set it upon the head of Joshua, son of Jehozadak, the high priest. |
| 12. And you shall speak to him, saying, "So said the Lord of Hosts, saying: Behold a man whose name is the Shoot, who will spring up out of his place and build the Temple of the Lord. | 12. And you will speak to him, saying, ‘Thus speaks the LORD of hosts, saying, Behold, the man whose name is Anointed will be revealed, and he will be raised up, and will build the temple of the LORD. |
| 13. And he shall build the Temple of the Lord, and he shall bear glory. And he shall sit and rule on his throne, and the priest shall be on his throne. And a counsel of peace shall be between them [both]. | 13. He will build the temple of the LORD and he will assume majesty and will sit and rule upon his throne; and there will be a High Priest beside his throne, and there will be peaceful understanding between the two of them.' |
| 14. And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, as a memorial in the Temple of the Lord. | 14. And there will be praise' for Helem, and for Tobiah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the temple of the LORD. |
| 15. And distant ones shall come and build in the Temple of the Lord, and you shall know that the Lord of Hosts sent me to you. And it shall come to pass if you hearken to the voice of the Lord your God. **{S}** | 15. And they will come from a far country and will build in the temple of the LORD, and you will know that the LORD of hosts has sent me to prophesy to you. And it will come to pass, if you will certainly listen to the Memra of the LORD your God.” **{S}** |
|  |  |
| 1. And it came to pass in the fourth year of King Darius; The word of the Lord came to Zechariah on the fourth of the ninth month, in Kislev. | 1. And it came to pass in the fourth year of Darius the king (that) there was a word of 'prophecy from the LORD with Zechariah, on the fourth day of the ninth month, in Khislev. |
| 2. And Sharezer and Regem Melech and his men sent to Bethel to pray before the Lord, | 2. And Sarezer, with Regern-melech and his men, sent to the house of God to pray before the LORD, |
| 3. to say to the Priests of the house of the Lord of Hosts and to the prophets, saying, "Shall I weep in the fifth month, abstaining as I have done these many years?”  **{P}** | 3. to speak to the priests who were serving in the Sanctuary of the LORD of hosts, and to the scribes saying, “Will I mourn in the fifth month? Will I abstain from pleasures" as I have done for so many years?" **{P}** |

**Rashi’s Commentary to: Ezekiel 18:4-13, 32**

**1** **And the word of the Lord came to me, saying::**

**What do you mean that you use this parable**: Asanplanz in Old French, comparison, parable.

**The fathers have eaten sour grapes:** Heb. בוֹסֶר, fruit before it has ripened. Verjus inFrench, verjuice.

**and the children’s teeth are set on edge:** Heb. תִּקְהֶינָה, agazeront in Old French, will be set on edge. So is the way of the Holy One, blessed be He: the fathers sin and the children are punished, for the kings of Israel sinned for many years before they were exiled, and we too need not be concerned that we shall be punished for our iniquities..

**3** **shall no longer use this parable** Heb. Heb. מְשֹּׁל, like לִמְשֹּׁל [the infinitive].

**4** **Behold, all souls are Mine** So why should the son who did not sin against Me suffer? Is he not Mine?

**6** **And does not eat on the mountains** “On the mountains, he did not worship pagan deities” [Targum Jonathan] by eating “sacrifices of the dead.”

**to the idols** Referring to other idolatry, e.g., Baal in Samaria and the calves in Bethel and Dan.

**7 wrongs:**Heb. יוֹנֶה, an expression of wronging (אוֹנָאָה); i.e., he wronged no man.

**what has been pledged for a debt he returns** If he took his friend’s garment as a pledge for a loan, he would return it to him at sunset.

**10 and he commits upon his brother any of these** Heb. jt. Jonathan renders: and he does to his brother anyone of these.

**11** **And he does not do all these** All these good deeds that his father did.

**12** **committed abomination** Homosexual relations.

**14 and sees and does not do likewise** He sees with his heart that it is not good to do so, et il apercut in French, he realized.

**17** **From the poor he kept his hand back** from harming him.

**24 All his righteous deeds, etc., shall not be remembered** Our Sages qualified this as referring to one who regrets them.

**29** **is not right** Heb. יִתָּכֵן, like יִתָּקֵן, afetes in Old French; just, correct, right.

**30 repent and cause others to repent** Heb. שּׁוּבוּ וְהָשִּׁיבוּ, you repent and you cause others to repent (tourner, retourner in French), turn [others], return.

**Rashi’s Commentary to: Zechariah (Zechariah) 5:3-11 + 6:14**

**Chapter 4**

**9 Zerubbabel’s hands founded this house** from beginning to end, in the days of Cyrus I.

**and his hands shall complete** it now. The word תְּבַצַעְנָה is an expression of completion, as in (Isa. 10:12) “when the LORD completes all His work.”

**10 For, whoever despised the day** when the Temple was founded which was small in their eyes, as is stated in Ezra (3:12): “But many of priests, etc., who had seen, etc., upon its foundation, wept aloud when they beheld this temple;” and in Haggai (2:3): “Is it not as nothing in your eyes?” - will rejoice now when they see the plummet suspended from the plumb line in the hand of the architect, the head of the builders, with which he directs a line to the corner, and this will be in the hand of Zerubbabel.

**these, sevenfold** Seven times the first foundation in the days of Cyrus. So did *Jonathan* render: Seven rows of stones like these.

**the eyes of the Lord are roving to and fro** And it appeals to Him to do so; and He saw this Zerubbabel suited for the matter.

**11 What are these two olive trees?** What do they symbolize, and what do the two olive branches (*troches* in Old French) symbolize? [They are] a cluster of olives on a branch, as if a type of ear of grain.

**12 beside the two golden vats** i.e., beside the two golden vats, as in (II Sam. 14: 30): “See, Joab’s field is near mine.”

**that empty out the gold [en oil] from themselves** This oil that is clear and good to illuminate like gold, as in (Job 37: 22): “From the north comes gold.”

**14** **two anointed ones** The horns of the priesthood and the kingdom who are anointed with the anointing oil.

**who stand before the Lord of all the earth** to supplicate Him to return their greatness.

**the two anointed ones** The good inclination and the evil inclination, which is converted to good in the merit of the Torah.

**Chapter 5**

**1** **a flying scroll** Our Sages explained [it] as “double,” and they said that the Torah was written on it. They deduced from here that the world is 1/3,200 of the Torah, as stated in Eruvin (21a). And Jonathan rendered: a flying scroll; i.e., flying in the air. According to the simple meaning of the chapter, it was a scroll of retribution; that was what Ezekiel (2:10) envisioned: “And in it was written lamentations and mourning and woe.”

**3 This is the curse** This is [the scroll] in which is written the retribution, the revenge for a false oath. [The scroll] is now coming forth from the Holy of Holies, from before the Shechinah, to walk to and fro upon the face of the entire land; this is the meaning of “its length is twenty, and its width is ten” - as the measure of the entrance to the Temple court and the Temple, through which it shall emerge.

**for whoever stole** until now.

**was cleared from such as this** He was cleared from this retribution, as it delineated on it [i.e., the scroll]. The retribution of individuals who transgressed the Torah was not meted out, but He waited until the measure of all of them was filled, and they all suffered at once with the destruction and the exile. Similarly, everyone who heretofore swore falsely, was cleared of the retribution as delineated in this scroll and was not requited, but from now on ...

**4 I have brought it forth** to walk to and fro in the land and to wreak vengeance upon the thieves and the swearers of falsehoods from now on; and it will come into the house of the thief, etc.

**5 Now lift up your eyes and see** Yet another is coming forth, that will come out from the Holy of Holies.

**6 And I said, “What is it?”** that is coming forth, that you tell me to see?

**And he said, “This is the ephah”** For you will see a sort of ephah with which they measure coming forth.

**And he said, “This is [the punishment of those] whose eye [gazes] over the entire land”** And, after I saw it, he said, " This is the measure by which punishment was meted out to those whose eyes were over the entire land, to rob and to oppress, to make the ephah smaller and to make the shekel larger; and punishment was meted out to them, a measure for measure.”

**7 And behold! A talent of lead was being lifted** I saw that a weight [made] of a talent of lead was being lifted off the earth into the air, and I saw further that this one woman was sitting in the midst of the ephah.

**8 And he said, “This is Wickedness.”** This woman that you see in the midst of the ephah is the character of the way of wickedness, [the way] in which the wicked deport themselves. And behold, now they are placed in its midst to be punished in the midst of that very measure that they meted out, a measure for a measure.

**And he cast her** Heretofore she had been sitting, but he cast her and knocked her into its midst, symbolizing torments and punishments.

**and he cast the lead weight into her mouth** to weigh her down so that they achieve no more greatness and their voice is no longer heard robbing the poor and needy.

**9 two women were coming forth** from the house.

**the stork** the white dayyah (Hullin 63a), voltur in Old French.

**11** **and it will be prepared, and they shall place it there** And the house shall be prepared, and the ephah shall be placed there with the wicked that are within it.

**there** In that house.

**on its base** On its permanence and on its base. Here He hinted [to Zechariah] that, because of the iniquity of Israel, who measured out [so to speak] with the measure of sins and wickedness, they were punished with the same measure. And there came two nations that ruled together; they were Babylon and the Chaldeans - the army of Nebuchadnezzar - and exiled [Israel] to Babylon where [Israel] stayed fixed on a base, a base that was established for them. That is according to the completion of the seventy years until now, when they returned. This interpretation leans partially toward that of Jonathan. This [phrase] is interpreted in many [other] ways, but they are not satisfactory to me. Our Sages, however, explained and learned from here that the evil inclination was given into the hands of the men of the Great Assembly, and they cast it into a leaden cauldron and covered it with lead, because lead absorbs the sound, as is stated in tractate Sanhedrin (24a) and in tractate Yoma (69b). My interpretation of the kingdom of Nebuchadnezzar as doubled - composed of two nations - I saw in Midrash Psalms (6:2, 18:10), that the following four kingdoms that subjugated Israel were double: Babylon and the Chaldeans, Media and Persia, Greece and Macedon, Edom and Ishmael, and for this reason the Kalir composed (in Piyutim for Shemini Azereth), “It is the fourth; it is the eighth,” concerning Edom.

**Chapter 6**

**1** **and the mountains were mountains of copper** A sign of the strength of these kingdoms, which came to them from between the two mountains, which are hard and strong, as these four chariots are messengers of the Holy one, blessed be He, to give ruling power to the four kingdoms of Babylon, Media, Greece, and Edom.

**2 red horses** They were the ones that caused Babylon to mount, for [Babylon] is red, as it is written (Dan. 2:38): “You are the head of gold” [gold having a red tinge].

**black** [Horses,] to cause Media to mount, for they blackened the faces of Israel in the days of Haman.

**3 white** To cause Persia to mount, and Persia built the Temple.

**spotted** They are spotted. [Their function is] to cause Greece to mount, [as Greece] oppressed Israel with various kinds of decrees

**ash-colored** to cause Edom and Ishmael to mount, but I do not know the expression אֲמֻצִּים. Jonathan rendered: ash-colored.

**5** **These are the four corners of the heavens** The heavenly princes of the Gentiles that rule over the four corners of the heavens.

**coming forth from standing, etc.** They came before Him, and He gave them permission from His mouth to rule.

**6 The one [chariot] the black horses were in was going to the northland** to cause Media to ride. Concerning the red ones, he does not write that they were going forth because the kingdom of Babylon had already been destroyed.

**and the white ones went forth after them** to cause Persia to mount both of them, in the north, and they ruled over Babylon.

**and the spotted ones went forth to the southland** to cause Greece to mount so that Greece should take the kingdom from Persia. In Rav Saadiah’s interpretation of Daniel, the king of the south (11: 5) is identified with the king of Greece.

**7** **And the ash-colored ones went forth and begged** of Him that they have a very long rule, to go throughout all the earth.

**And He said, “Go, walk to and fro on the earth”** He gave them permission to rule a great ruling, and that is the kingdom of Edom.

**8 Look, those going forth to the northland** to cause Media and Persia to mount.

**eased My spirit** They caused My anger to subside in Babylon when they destroyed Belshazzar and Nebuchadnezzar’s descendants. This is what Isaiah (48:14) said: “The Lord loves him who will in Babylon, etc.”

**10 Take from the exiles - from Heldai, etc., who have come from Babylon** All these people.

**12 whose name is the Shoot** He is Zerubbabel, mentioned above (3:8): “Behold, I bring My servant, the Shoot,” since his greatness burgeoned little by little. Some interpret this as referring to the King Messiah, but the entire context deals with the [time of the] Second Temple.

**who will spring up out of his place** From royal descent.

**13 and he shall bear glory** The glory of the kingship.

**And he shall sit** The High Priest [shall sit] on the throne of the priesthood.

**And a council of peace, etc.** The king and the Priest will love one another.

**14 And the crowns shall be for Helem, etc.** This is a transposed verse. It should be understood as: And the crowns shall be in the Temple of the Lord as a good memorial for Helem and for Tobijah, who donated the silver and the gold. Those crowns were hanging in the windows in the height of the Temple, as we learned in tractate Middoth (36a, 3:8).

**for Helem** That is Heldai.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 4:1-35 – 6:11**

**Yehezechel (Ezekiel) 18:4-13, 32**

**Zechariah 5:3-11 + 6:14**

**Tehillim (Psalms) 73:16 – 75:11**

**1 Pet 1:3-9, Lk 9:57 – 10:1**

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

Bring / Went - בוא, Strong’s number 0935.

Hand - יד, Strong’s number 03027.

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

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

Israel - ישראל, Strong’s number 03478.

Soul - נפש, Strong’s number 05315.

Sin - חטא, Strong’s number 02398.

Done / Do - עשה, Strong’s number 06213.

Any - אחד, Strong’s number 0259.

**Vayikra (Leviticus) 4:1** And the LORD spake unto Moses, **saying <0559> (8800)**, 2 Speak unto the **children <01121>** of **Israel <03478>**, **saying <0559> (8800)**, If a **soul <05315>** shall **sin <02398> (8799)** through ignorance against any of the commandments of the LORD concerning things which ought not to be **done <06213> (8735)**, and shall **do <06213> (8804)** against **any <0259>** of them:

4 And he shall **bring <0935> (8689)** the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his **hand <03027>** upon the bullock’s head, and kill the bullock before the LORD.

**Tehillim (Psalms) 73:17** Until I **went <0935> (8799)** into the sanctuary of God; then understood I their end.

**Tehillim (Psalms) 73:23** Nevertheless I am continually with thee: thou hast holden me by my right **hand <03027>**.

**Yehezchel (Ezekiel) 18:4** Behold, all **souls <05315>** are mine; as the **soul <05315>** of the father, so also the **soul <05315>** of the **son <01121>** is mine: the **soul <05315>** that **sinneth <02398> (8802)**, it shall die.

**Yehezchel (Ezekiel) 18:5** But if a man be just, and **do <06213> (8804)** that which is lawful and right,

**Yehezchel (Ezekiel) 18:6** And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of **Israel <03478>**, neither hath defiled his neighbour’s wife, neither hath come near to a menstruous woman,

**Yehezchel (Ezekiel) 18:10** If he beget a **son <01121>** that is a robber, a shedder of blood, and that doeth the like to **any one <0259>** of these things,

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

Soul - נפש, Strong’s number 05315.

Voice - קול, Strong’s number 06963.

Seen / See - ראה, Strong’s number 07200.

Known / Famous - ידע, Strong’s number 03045.

Utter / Declare - נגד, Strong’s number 05046.

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

Swearing / Curse - אלה, Strong’s number 0423.

Seen / See - ראה, Strong’s number 07200.

Bear / Lift - נשא, Strong’s number 05375.

**Vayikra (Leviticus) 5:1** And if a **soul <05315>** sin, and hear the **voice <06963>** of **swearing <0423>**, and is a witness, whether he hath **seen <07200> (8804)** or **known <03045> (8804)** of it; if he do not **utter <05046> (8686)** it, then he shall **bear <05375> (8804)** his iniquity.

**Tehillim (Psalms) 74:5** A man was **famous <03045> (8735)** according as he had lifted up axes upon the thick trees.

**Tehillim (Psalms) 74:9** We **see <07200> (8804)** not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

**Tehillim (Psalms) 74:19** O deliver not the **soul <05315>** of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

**Tehillim (Psalms) 74:23** Forget not the **voice <06963>** of thine enemies: the tumult of those that rise up against thee increaseth continually.

**Tehillim (Psalms) 75:9** But I will **declare <05046> (8686)** for ever; I will sing praises to the God of Jacob.

**Zechariah 5:3** Then said he unto me, This is the **curse <0423>** that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

**Zechariah 5:5** Then the angel that talked with me went forth, and said unto me, **Lift up <05375> (8798)** now thine eyes, and **see <07200> (8798)** what is this that goeth forth.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 4:1-35** | **Psalms**  **73:16-28** | | **Ashlamatah**  **Ezek 18:4-13, 32** |
| --- | --- | --- | --- | --- | --- |
| **yn"doa]** | Lord |  | Ps. 73:20  Ps. 73:28 | | Ezek. 18:9  Ezek. 18:32 |
| **dx'a,** | any, one | Lev. 4:2  Lev. 4:13  Lev. 4:22  Lev. 4:27 | | | Ezek. 18:10 |
| **~yhil{a/** | God | Lev. 4:22 | Ps. 73:26  Ps. 73:28 | | |
| **#r,a,** | common, earth | Lev. 4:27 | Ps. 73:25 | |  |
| **aAB** | bring, went | Lev. 4:4  Lev. 4:5  Lev. 4:14  Lev. 4:16  Lev. 4:23  Lev. 4:28  Lev. 4:32 | Ps. 73:17 | |  |
| **!Be** | children, sons | Lev. 4:2  Lev. 4:3  Lev. 4:14 | | | Ezek. 18:4  Ezek. 18:10 |
| **~D'** | blood | Lev. 4:5  Lev. 4:6  Lev. 4:7  Lev. 4:16  Lev. 4:17  Lev. 4:18  Lev. 4:25  Lev. 4:30  Lev. 4:34 | | | Ezek. 18:10  Ezek. 18:13 |
| **ajx** | sins | Lev. 4:2  Lev. 4:3  Lev. 4:14  Lev. 4:22  Lev. 4:23  Lev. 4:27  Lev. 4:28  Lev. 4:35 | | | Ezek. 18:4 |
| **#pex'** | desire |  | Ps. 73:25 | | Ezek. 18:32 |
| **dy"** | hand | Lev. 4:4  Lev. 4:15  Lev. 4:24  Lev. 4:29  Lev. 4:33 | Ps. 73:23 | | Ezek. 18:8 |
| **[dy** | known, know | Lev. 4:14  Lev. 4:23  Lev. 4:28 | Ps. 73:16  Ps. 73:22 | | |
| **hwIhy/** | LORD |  | Ps. 73:28 | | Ezek. 18:9  Ezek. 18:32 |
| **laer'f.yI** | Israel | Lev. 4:2  Lev. 4:13 |  | | Ezek. 18:6 |
| **hy"l.Ki** | kidneys | Lev. 4:9 | Ps. 73:21 | |  |
| **hs'K'** | covers | Lev. 4:8 |  | | Ezek. 18:7 |
| **xq;l'** | take | Lev. 4:5  Lev. 4:25  Lev. 4:30  Lev. 4:34 | Ps. 73:24 | | Ezek. 18:8  Ezek. 18:13 |
| **vp,n<** | person, anyone | Lev. 4:2  Lev. 4:27 |  | | Ezek. 18:4 |
| **!t;n"** | put, give | Lev. 4:7  Lev. 4:18  Lev. 4:25  Lev. 4:30  Lev. 4:34 | |  | Ezek. 18:7  Ezek. 18:8  Ezek. 18:13 |
| **!yI[;** | eyes | Lev. 4:13 | Ps. 73:16 | | Ezek. 18:6  Ezek. 18:12 |
| **hf'['** | done, do, make, made | Lev. 4:2  Lev. 4:13  Lev. 4:20  Lev. 4:22  Lev. 4:27 | | | Ezek. 18:5  Ezek. 18:8  Ezek. 18:9  Ezek. 18:10  Ezek. 18:11  Ezek. 18:12  Ezek. 18:13 |
| **br;q'** | offer | Lev. 4:3  Lev. 4:14 |  | | Ezek. 18:6 |
| **%p;v'** | pour | Lev. 4:7  Lev. 4:18  Lev. 4:25  Lev. 4:30  Lev. 4:34 | | | Ezek. 18:10 |

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 5:1-6:11** | **Psalms**  **74:1-75:11** | **Ashlamatah**  **Zech 5:3-11 + 6:14** |
| --- | --- | --- | --- | --- |
| dx'a, | any, one | Lev. 5:4  Lev. 5:5  Lev. 5:7  Lev. 5:13  Lev. 5:17  Lev. 6:3  Lev. 6:7 | | Zech. 5:7 |
| hp'yae | ephah | Lev. 5:11 |  | Zech. 5:6  Zech. 5:7  Zech. 5:8  Zech. 5:9  Zech. 5:10 |
| hl'a' | oath | Lev. 5:1 |  | Zech. 5:3 |
| rm;a' | saying | Lev. 5:14  Lev. 6:1  Lev. 6:8  Lev. 6:9 | | Zech. 5:3  Zech. 5:5  Zech. 5:6  Zech. 5:8  Zech. 5:10  Zech. 5:11 |
| #r,a, | earth, land |  | Ps. 74:7  Ps. 74:8  Ps. 74:12  Ps. 74:17  Ps. 74:20  Ps. 75:3  Ps. 75:8 | Zech. 5:3  Zech. 5:6  Zech. 5:9  Zech. 5:11 |
| vae | fire | Lev. 6:9  Lev. 6:10 | Ps. 74:7 |  |
| aAB | bring, go, com, lift up | Lev. 5:6  Lev. 5:7  Lev. 5:8  Lev. 5:11  Lev. 5:12  Lev. 5:15  Lev. 5:18  Lev. 6:6 | Ps. 74:5 | Zech. 5:4 |
| !Be | young, sons | Lev. 5:7  Lev. 5:11  Lev. 6:9 | | Zech. 6:14 |
| rBeDI | spoke | Lev. 5:14  Lev. 6:1  Lev. 6:8 | Ps. 75:5 | Zech. 5:5  Zech. 5:10 |
| hN"he | in which, had | Lev. 6:3 |  | Zech. 5:9 |
| yx; | beast | Lev. 5:2 | Ps. 74:19 |  |
| dy" | hand, but if he, if he | Lev. 5:7  Lev. 5:11  Lev. 6:2 | Ps. 74:11  Ps. 75:8 | |
| hd'y" | confess, give thanks | Lev. 5:5 | Ps. 75:1 |  |
| [dy | know, known, knowing | Lev. 5:1  Lev. 5:3  Lev. 5:4  Lev. 5:17  Lev. 5:18 | Ps. 74:5  Ps. 74:9 | |
| hw"hoy> | LORD | Lev. 5:6  Lev. 5:7  Lev. 5:12  Lev. 5:14  Lev. 5:15  Lev. 5:17  Lev. 5:19  Lev. 6:1  Lev. 6:2  Lev. 6:6  Lev. 6:7  Lev. 6:8 | Ps. 74:18  Ps. 75:8 | Zech. 5:4  Zech. 6:14 |
| ~Ay | day | Lev. 6:5 | Ps. 74:16  Ps. 74:22 | |
| ac'y" | carry, goes out, send out | Lev. 6:11 |  | Zech. 5:3  Zech. 5:4  Zech. 5:5  Zech. 5:6  Zech. 5:9 |
| bv;y" | inhabitants, sitt |  | Ps. 75:3 | Zech. 5:7 |
| !WK | prepared, ready |  | Ps. 74:16 | Zech. 5:11 |
| hl'K' | destroy, consume | | Ps. 74:11 | Zech. 5:4 |
| lyIl; | night | Lev. 6:9 | Ps. 74:16 |  |
| hc'm' | drained out | Lev. 5:9 | Ps. 75:8 |  |
| dg;n" | tell | Lev. 5:1 | Ps. 75:9 |  |
| vp,n< | person, life | Lev. 5:1  Lev. 5:2  Lev. 5:4  Lev. 5:15  Lev. 5:17  Lev. 6:2 | Ps. 74:19 |  |
| af'n" | bears | Lev. 5:1  Lev. 5:17 | | Zech. 5:5  Zech. 5:7  Zech. 5:9 |
| !t;n" | put, give, given | Lev. 5:11  Lev. 5:16  Lev. 6:5 | Ps. 74:14  Ps. 74:19 | |
| #[e | trees |  | Ps. 74:5 | Zech. 5:4 |
| ~ynIP' | before, face | Lev. 6:7 |  | Zech. 5:3 |
| !aco | flock | Lev. 5:6  Lev. 5:15  Lev. 5:18  Lev. 6:6 | Ps. 74:1 |  |
| vd,qo | holy | Lev. 5:15  Lev. 5:16 | Ps. 74:3 |  |
| lAq | utterance, voice | Lev. 5:1 | Ps. 74:23 |  |
| ha'r' | seen, looked, see | Lev. 5:1 | Ps. 74:9 | Zech. 5:5  Zech. 5:9 |
| varo | head | Lev. 5:8  Lev. 6:5 | Ps. 74:13  Ps. 74:14 | |
| ~Wr | take up, rise, lift up | Lev. 6:10 | Ps. 74:3  Ps. 75:4  Ps. 75:5  Ps. 75:6  Ps. 75:7  Ps. 75:10 | |
| [[;r' | evil, damaged | Lev. 5:4 | Ps. 74:3 |  |
| [b;v' | swears | Lev. 5:4  Lev. 6:3  Lev. 6:5 | | Zech. 5:3  Zech. 5:4 |
| bWv | restores, withdraw, return | Lev. 6:4 | Ps. 74:11  Ps. 74:21 | |
| ~Wf | put, place | Lev. 5:11  Lev. 6:10 | Ps. 74:4 |  |
| ~ve | name |  | Ps. 74:7  Ps. 74:10  Ps. 74:18  Ps. 74:21  Ps. 75:1 | Zech. 5:4 |
| ~yIT;v. | two | Lev. 5:7  Lev. 5:11 | | Zech. 5:9 |
| rq,v, | falsely | Lev. 6:3  Lev. 6:5 | | Zech. 5:4 |
| rAT | turtledoves | Lev. 5:7  Lev. 5:11 | Ps. 74:19 |  |

**Greek**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 4:1-35** | **Psalms**  **73:16-28** | **Ashlamatah**  **Ezek 18:4-13, 32** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 1:3-9** | **Tosefta of**  **Luke**  **Lk 9:57-58** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἄνθρωπος** | man, men |  |  | Eze 18:5  Eze 18:7 | | Lk. 9:58 |
| **ἀπόλλυμι** | destroyed |  | Psa 73:19 |  | 1 Pet. 1:7 |  |
| **δεῖ** | not, fit | Lev 4:2 |  |  | 1 Pet. 1:6 |  |
| **δόξα** | glory |  | Psa 73:24 |  | 1 Pet. 1:7 |  |
| **εἴδω** | know, having seen | |  |  | 1 Pet. 1:8 |  |
| **ἐλπίς** | hope |  | Psa 73:28 |  | 1 Pet. 1:3 |  |
| **ἔσχατος** | latter end, last | | Psa 73:17 |  | 1 Pet. 1:5 |  |
| **ζάω** | lives, living |  |  | Eze 18:9  Eze 18:13  Eze 18:32 | 1 Pet. 1:3 |  |
| **θεός** | God | Lev. 4:22 | Ps. 73:26  Ps. 73:28 | | 1 Pet. 1:3  1 Pet. 1:5 |  |
| **κεφαλή** | head | Lev 4:4  Lev 4:11  Lev 4:15  Lev 4:24  Lev 4:29  Lev 4:33 | | | | Lk. 9:58 |
| **κύριος** | LORD | Lev 4:1  Lev 4:2  Lev 4:3  Lev 4:4  Lev 4:6  Lev 4:7  Lev 4:13  Lev 4:15  Lev 4:17  Lev 4:18  Lev 4:22  Lev 4:24  Lev 4:27  Lev 4:31  Lev 4:35 | Ps. 73:28 | Ezek. 18:9  Ezek. 18:32 | 1 Pet. 1:3 | Lk. 9:57 |
| **ὁδός** | way |  |  | Eze 18:11 |  | Lk. 9:57 |
| **οὐρανός** | heavens |  | Psa 73:25 |  | 1 Pet. 1:4 | Lk. 9:58 |
| **πατήρ** | father |  |  | Eze 18:4  Eze 18:11 | 1 Pet. 1:3 |  |
| **πόλις** | city |  | Psa 73:20 |  |  |  |
| **πορεύομαι** | went, go |  |  | Eze 18:9  Eze 18:11 | | Lk. 9:57 |
| **πῦρ** | fire | Lev 4:12 |  |  | 1 Pet. 1:7 |  |
| **τίς** | any one | Lev. 4:2  Lev. 4:13  Lev. 4:22  Lev. 4:27 | | Ezek. 18:10 |  | Lk. 9:57 |
| **υἱός** | children, sons | Lev. 4:2  Lev. 4:3  Lev. 4:14 | | Ezek. 18:4  Ezek. 18:10 | | Lk. 9:58 |
| **Χριστός** | anointed, Christ | Lev 4:5  Lev 4:16 | |  | 1 Pet. 1:3  1 Pet. 1:7 | |
| **ψυχή** | soul | Lev 4:2  Lev 4:27 | | Eze 18:4 | 1 Pet. 1:9 |  |

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 5:1-6:11** | **Psalms**  **74:1-**  **75:10** | **Ashlamatah**  **Zech 5:3-1 + 6:14** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 1:10-16** | **Tosefta of**  **Luke**  **Lk 9:59-10:1** |
| --- | --- | --- | --- | --- | --- | --- |
| ἄγγελος | angel |  |  | Zec 5:5  Zec 5:10 | 1Pe 1:12 |  |
| ἄγνοια | ignorance | Lev 5:18 |  |  | 1 Pet. 1:14 |  |
| ἀκούω | hear, heard | Lev 5:1 |  |  |  |  |
| ἀποστέλλω | send,sent |  |  |  | 1 Pet. 1:12 | Lk. 10:1 |
| ἀφίημι | shall be forgiven, let | Lev 5:6  Lev 5:10  Lev 5:13  Lev 5:16  Lev 5:18  Lev 6:6  Lev 16:10 | | | | Lk. 9:60 |
| δύο | two | Lev. 5:7  Lev. 5:11 | | Zech. 5:9 |  | Lk. 10:1 |
| ἔπω | said |  | Ps 75:4  Ps 74:10 | Zec 5:6  Zec 5:8  Zec 5:10  Zec 5:11 | | Lk. 9:59  Lk. 9:60  Lk. 9:61  Lk. 9:62 |
| θεός | God |  | Ps 74:1  Ps 74:8  Ps 74:10  Ps 74:12  Ps 74:22  Ps 75:1  Ps 75:5  Ps 75:7  Ps 75:9 | | | Lk. 9:60  Lk. 9:62 |
| καιρός | time |  | Ps 75:2 |  | 1 Pet. 1:11 |  |
| κύριος | LORD | Lev. 5:6  Lev. 5:7  Lev. 5:12  Lev. 5:14  Lev. 5:15  Lev. 5:17  Lev. 5:19  Lev. 6:1  Lev. 6:2  Lev. 6:6  Lev. 6:7  Lev. 6:8 | Ps. 74:18  Ps. 75:8 | Zech. 5:4  Zech. 6:14 | | Lk. 9:59  Lk. 9:61  Lk. 10:1 |
| μάρτυς | witness | Lev 5:1 |  |  |  |  |
| νεκρός | dead |  |  |  |  | Lk. 9:60 |
| νύξ | night | Lev. 6:9 | Ps 74:16 |  |  |  |
| οἶκος | house |  | Ps 74:20 | Zec 5:4 |  | Lk. 9:61 |
| οὐρανός | heaven |  |  | Zec 5:9 | 1 Pet. 1:12 |  |
| ὀφθαλμός | eyes |  |  | Zec 5:5  Zec 5:9 | |  |
| πατήρ | fathers |  |  |  |  | Lk. 9:59 |
| πνεῦμα | wind, spirit |  |  | Zec 5:9 | 1 Pet. 1:11  1 Pet. 1:12 | |
| πρόσωπον | face |  |  | Zec 5:3 |  | Lk. 10:1 |
| πρότερος | prior, former | Lev 5:8 |  |  | 1Pe 1:14 |  |
| προφήτης | prophet | Psa 74:9 |  |  | 1 Pet. 1:10 |  |
| πρῶτον | first |  |  |  |  | Lk. 9:59  Lk. 9:61 |
| σωτηρία | deliverance |  | Ps 74:12 |  | 1 Pet. 1:10 |  |
| τόπος | place | Lev 6:11 |  |  |  | Lk. 10:1 |
| φέρω | bring | Lev 5:6  Lev 5:7  Lev 5:8  Lev 5:11  Lev 5:12  Lev 5:15  Lev 5:18  Lev 6:5 | | | 1 Pet. 1:13 |  |
| φωνή | sound, voice, utterance | Lev. 5:1 | Ps. 74:23 | |  |  |
| χάριν | favor |  |  | Zec 6:14 | 1Pe 1:10  1Pe 1:13 | |
| χείρ | hand | Lev. 5:7  Lev. 5:11  Lev. 6:2 | Ps. 74:11  Ps. 75:8 | |  | Lk. 9:62 |

**NAZAREAN TALMUD**

**Sidra Of Vayiqra 4:1 – 6:11**

**“VeNefésh Ki-Techetá” “And if a Soul Sins”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School Of**  **Tosefta**  **Luqas 9:57 - 10:1**  **Mishnah** א | **Hakham Tsefet’s School of Peshat**  **1 Tsefet (Pe) 1:3-16**  **Mishnah** א |
| **And Yochanan answered** and **said, “Master, we saw someone expelling shedim on your authority, and we tried to prevent him,[[60]](#footnote-60) because he does not accompany us** as a Paqid or Hakham**.” But Yeshua said to him, “You as Paqidim do not have the authority to prohibit this Tsaddiq, Hakham** (from doing works of righteousness/generosity**).” [[61]](#footnote-61)**  **And after these** things**, the Master also appointed seventy-two others and sent them out in pairs** (Heb. Zugot) to prepare the way **before him[[62]](#footnote-62) into every town and place where he was about to go.** | **About which deliverance the prophets sought out and searched out, prophesying concerning the chesed (God’s Loving Kindness) for you; searching for what, or what manner of time, the Ruach of Mashiach made clear within them, testifying[[63]](#footnote-63) beforehand of the sufferings of Mashiach, and the glories that should follow. To them it was revealed that not to themselves, but to us, they ministered the things which are now reported to you by those who have heralded the Mesorah to you in the Ruach HaKodesh sent from Heaven; which things the messengers desire to consider.**  **Therefore, girdle the loins of your mind** (set yourself in a position of mental readiness) **be soberminded,[[64]](#footnote-64) set your trust fully in the loving-kindness** (chesed) **which is coming in the revelation** (*apokalupsis*) **of Yeshua HaMashiach. As obedient children** (talmidim**) not conformed according to the former passions in your ignorance: But according to the Holy One who called[[65]](#footnote-65)** (**קָרָא**) **you.** (Therefore) **you should also become holy[[66]](#footnote-66) in all your conduct because it is written:[[67]](#footnote-67) holy will you be because I Am holy.** |

**For the translation and commentary to Hakham Shaul’s First Igeret to Timothy look below the Commentary to Hakham Tsefet’s School of Peshat**

**Firstborn Priests of the Diaspora**

In the second pericope Hakham Tsefet begins his addressing the mental preparedness required of (Firstborn) Priests of the Diaspora. Interestingly, we will see that the mental preparedness Hakham Tsefet is speaking of is wisdom, and the doctrines (**δόγμα**) of wisdom.[[68]](#footnote-68) However, wisdom apart from piety is not wisdom. True wisdom is found only in Torah Observance. Likewise, the purification of “your souls” is the result of meeting wisdom. This encounter is the reception of the “Divine Nature,” i.e., Hokhmah.[[69]](#footnote-69) Hakham Tsefet opened the previous pericope with a discourse to the “exiles of the diaspora.” The present pericope associates itself with the present Torah Seder by addressing the Priestly actions of the Firstborn as they work out tikun (rectification) in the diaspora.

**Holiness as a Hakha**

Ἱερός ἄνθρωπος – *ieros anthrapos,* man as a sanctuary[[70]](#footnote-70)

Philo of Alexandria, a Hellenized Jew also called Judaeus Philo, is a figure whose life bridges the gap of two ἤθη *–ethe*, (religious customs) that of the Greek and the Hebrew Jews. His life beginning in 20 B.C.E. and ending in 40/50 C.E. he was a contemporary of Hakham Tsefet. As we haves discussed in the past, it is not impossible for Apollos to have known Philo. Philo was a master of allegory. Some scholars describe him as a Greek Philosopher; however, this is only true in part. Being an Alexandrian Jew, he was not given to Greek Philosophy as much as interpreting the Torah allegorically. Thus, Philo produced a synthesis of both allegory and the development of concepts for future Hellenistic interpretation of messianic Hebrew thought.

By reviewing Philo’s writings, we can determine two basic thoughts concerning First Century hermeneutics. Firstly, we gain an understanding of first century messianic thought through Hebrew/Greek interpretations of the Torah. Secondly, Philo’s vocabulary is an important tool for understanding how the translators of the LXX and Nazarean Hakhamim interpreted the Torah. As a result, we have two powerful tools for developing Hebraic thought from Greek texts.

Philo demonstrates for us that the Greek word **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **σοφία** – *sophia* (wisdom). The obvious Hebrew parallel is Hokhmah.[[71]](#footnote-71) The vocabulary Philo uses in his “Allegorical Interpretation” is very like that of 1st Tsefet (Pet). We are not interested in his allegorical interpretation so much when commenting on Peshat texts as his use of Greek vocabulary. Not only is the vocabulary similar, the thoughts on **ἅγιος** – *hagios* and **σοφία** – *sophia* seem to match the thoughts of the present pericope. Furthermore, Philo sees Aaron, the “Anointed High Priest” as a special analogy of the Hakham, by telling us that Aaron represents a “sacrificial intellect.” By this, Philo means that the Hakham/Aaron has made the Torah and wisdom the principal course of his intellect. These men become ἱερὸς ἄνθρωπος – *ieros anthrapos,* “man as a sanctuary” (**מקדש** Temple/Mishkan). The ἱερὸς ἄνθρωπος – *ieros anthrapos* uses his passions (Yetser HaRa) to fuel his love for the Torah. Just as the Mishkan housed the “neighboring presence” (Shekinah) of G-d, the Hakham houses the Divine Presence by being filled with the Torah, Oral and Written. The Ruach HaKodesh becomes the Divine Breath of the Oral Torah as it is breathed in and out of the Hakhamim. These thoughts are not stated to laud any Hakham in particular. Hakham Tsefet, his talmidim, Hillel (Luke) and Hakham Shaul, point towards men of spiritual maturity being Hakhamim. Therefore, every man is obligated to become a Hakham.

Ἱερὸς ἄνθρωπος – *ieros anthrapos,* “man as a sanctuary” (**מקדש**) now takes on a clearer Peshat meaning. In the next pericope Hakham Tsefet further develops this idea by saying, “**as living stones** (לֻחֹת – *luchot*) **built into a Mishkan[[72]](#footnote-72)** (spiritual house), **a holy** (separated) **priesthood,[[73]](#footnote-73)** of Hokhmah **to offer up sacrifices[[74]](#footnote-74) of the breathed[[75]](#footnote-75)** Torah **received from G-d through Yeshua HaMashiach.”[[76]](#footnote-76)** The Sages bring the Divine Presence into their personal sanctuary (ἱερὸς *–* **מקדש**) by breathing in and out the “unwritten Torah.”

Why do the Sages insist that the Mishkan and subsequent Temples are pictures of a man? Furthermore, what man are they referring to? “Thus ἱερεύς – *iereus* is a “*sacred*” person/Hakham, serving at God’s altar. The altar of the Diaspora is not a place where animals and burnt sacrifices are offered. The new altar is the desk/table of the Hakham as he offers up the sacrifice of intellectual endeavor for the reception (kibal) of the Oral Torah. Ἃγιον ἱεράτευμα – *agion irateuma* (holy Priesthood) contains the idea of being a Priesthood of holiness. By use of Philo’s vocabulary and typical Greek synonyms, we understand that the “holy Priesthood” is a Priesthood of Hakhamim. Again, Hakham Tsefet offers this as the definition of the **τελείως** – *teleios* “fully developed” man. The Priesthood of Hakhamim represents a Priesthood that has experienced an encounter with G-d and the Torah. In his letter to the Bereans, Hakham Shaul speaks of the Torah as a living entity. “**For the Torah of God** is**living and powerful…”**[[77]](#footnote-77)Likewise, Hakham Tsefet has stated, “**Not** (being) **renewed out of perishable seed but through the living word[[78]](#footnote-78)** (Oral Torah/Mesorah) **of G-d, which abides forever.**” In a similar manner Hillel is reported saying, “the more Torah the more life”[[79]](#footnote-79) lauding Talmud Torah. These “Priests” do not say, **where is the Lord?”**[[80]](#footnote-80) This is because the Sages have brought the Divine into their midst with collegiate study (*abodah*).[[81]](#footnote-81) Urbach points out that “Torah,” even for the Alexandrian Jews was not a “word” but rather an “institution,” and “an institution of customs and traditions.” The Torah is not the “Law of Nature” but the Law that master’s nature and its impulses.[[82]](#footnote-82) Nature is the result of the Laws found in the Orally Breathed Torah, the Breath of Holiness.

Hakham Tsefet uses these exact terms to describe the Priesthood of the Firstborn. The Priesthood of the Firstborn is a collegiate institution of Hakhamim who are ἱερός ἀνθρώπους – *ieros anthrapous,* men as a sanctuary (**מקדש**),” i.e., the Mishkan. These men are the personification of an “unwritten Law/Torah.” Being a talmid in the school of a Master/Hakham, was not just the “study” of the “unwritten Torah,” the talmid had to imitate the “living” Torah Scroll that his master represented. This living Torah was imitated in every gesture, which was believed to have been a part of the ancient tradition.[[83]](#footnote-83) These Hakhamim were more than just a living expression of the Torah, they became the new father to their talmidim.[[84]](#footnote-84) As fathers, they were responsible for the welfare of their sons (talmidim). In the school of his Hakham the talmid’s, character was fashioned and readied for the Y’mot HaMashiach (days of Messiah) and the Olam HaBa (the ever-coming world). In this way, the Hakhamim were the forge of the talmid’s soul. The acceptance of a talmid into the school of a Hakham meant the end of an “old life” (old man) and the beginning of a new being (creature).[[85]](#footnote-85) “He was a convert from one way of living to another”[[86]](#footnote-86) and said to have been “born again.” This is perfectly illustrated in the present Mishnaic portion of our Nazarean Talmud. Do “**not** be **conformed according to the former passions in your ignorance.”** In a previous pericope of 2 Luqas demonstrated this when the “talmidim” after hearing the Mesorah of the Master were “immersed into Messiah.” Becoming talmidim of the Master gave them the new life they were looking for.

Becoming a Sage is in and of its self a guarantee of admittance into the Olam HaBa (ever coming world). While the congregation that does not “know” and “keep” (guard) the Toroth is cursed,[[87]](#footnote-87) the Sage full of Torah enter the Olam HaBa with the gift of Torah and have no regrets. ("**Non, je ne regrette rien**"**!)**[[88]](#footnote-88) The talmid Hakham pursues the eternal reward of Torah, specifically the Torah that G-d used to create the world with, i.e., the Oral Torah. In a matter of speaking, Moshe Rabbenu forged a path to the top of Har Sinai. As his talmidim, we follow our master into the supernal realms of the Torah/in the Olam HaBa (ever coming world). Through the Torah’s special guidance, we are set on the “Way” to the Gan Eden. The very purpose of creation for the Sage and his talmidim is talmud Torah. However, this is not only for the sake of knowing. Talmud Torah is for the sake of doing as Hakham Tsefet says in the present pericope “**become holy in all conduct**”.[[89]](#footnote-89)

Yochanan ben Zakkai taught that focus on Torah study was of premier importance. The interpretation of the Mesorah and the application of the words of the Sages is the secret (So’od) of the inner Temple (ἱερός ἀνθρώπους – *ieros anthrapous,* men as a sanctuary – **מקדש** ).[[90]](#footnote-90) The sanctuary (ἱερός – **מקדש**) of a Hakham is his study hall. Here the Sage and his talmidim enter the presence of the Shekinah and feast on the words of the Divine Breath. Beneath the wings of his tallit, his talmidim are brought under the wings of the Shekinah.[[91]](#footnote-91) We have repeatedly posited the idea that we want to make talmidim stand. What does it mean to make talmidim to stand?

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

What does it really mean to **“make stand many disciples”**? In Hebrew, the word **“V’HaAmidú”** in the phrase: **וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה – V’HaAmidú Talmidím Harbé – make stand disciples many,** means: “to cause to stand,” or, “**to present, or, to nominate for office**” [past; masc-pl-imperative]. Therefore, to make a disciple is not just a matter of having a follower who accepts our beliefs and mimics our actions. – No, G-d forbid! To “make stand a disciple” means in a Hebraic/Biblical mindset “to support and instruct that disciple up to the point where he/she is ready “to be presented or nominated for office” in a Jewish community. This now is a matter of serious thought, long-term obligations, considerable amount of studies and dedicated mentorship.

**1 Timothy 1:12-20**

***Hakham Shaul’s School of Remes***

First Igeret to Timothy

TS\_NC-83 - Kislev 12, 5781 November 28, 2020

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

|  |
| --- |
| **G-d’s abundant Chesed**  12 ¶ **With gratitude I thank Yeshua haMashiach the master, who has granted me the strength I needed because He considered me faithful *and* trustworthy,** to **appoint me into** his **service**    **κύριος** (*kurios*)**:** 'master,this can be a title of address to a person of higher status, "lord, sir"; a master of property or slaves;  **considered me faithful:** [https://d.docs.live.net/d222720762074da0/Cabinets/002 -Remes/005\_1-2 Timothy/1\_Tim\_1.12-20\_Trans.docx - \_ftnref2](https://d.docs.live.net/d222720762074da0/Cabinets/002%20-Remes/005_1-2%20Timothy/1_Tim_1.12-20_Trans.docx#_ftnref2)being worthy of belief or trust, *trustworthy, faithful, dependable, inspiring trust/faith,*  to **appoint:** Here we see that one must be appointed to an office to serve in Messiah’s court. ***Place before someone, serve*** (X., Mem. 3, 14, 1; Joseph and Aseneth 15:14 τράπεζαν καὶ ἄρτον Justin., A I, 66, 4) οἶνον **J 2:10** (Bell and the Dragon 11 **Theod.** = Theodotion, revision of Greek OT, II a.d.—List 2, beg. οἶνον θές). |
| **13 even though I formerly slandered his name and was an insolent persecutor nevertheless I was shown mercy because I acted out of ignorance in unbelief.**    **slandered**: βλάσφημος (blasfēmos) 'blasphemous' (G0989) blasphemous, slanderous, abusive, evil, hurtful (speech); as a noun, a reviler, blasphemer, slanderer.  **was an insolent persecutor:** An insolent persecutor of others who mistreats them for the pleasure which the affliction of the wrong brings him. Cf. (Rom. 1:30; 1 Tim. 1:13) |
| 14 **But the chesed of the master was super abundant, exceeding my expectations with** his **faithfulness and love within Yeshua HaMashiach.**    **Exceeding:** His amazing, unmerited favor and blessing |
| 15 **This is a trustworthy teaching and worthy of full acceptance** that **Yeshua HaMashiach came to the Olam Hazeh to bring redemption to those erring from the Divine Law of whom I am the worst**.    **Olam Hazeh:** This present world/cosmos  **[redemption](https://d.docs.live.net/d222720762074da0/Cabinets/002%20-Remes/005_1-2%20Timothy/1_Tim_1.12-20_Trans.docx" \l "_ftnref2)**: **σώζω sṓzō** Hebrew equivalents H247 azar, H1272 *barach*, H2421 *chayah*, H2620 *chasah*, H3045 *yada*, H3467 *yasha*, H4422 *malat*, H5337 *natsal*, H6299 *padah*, H6403 *palat*, H7200 *raah*, H7682 *sagav*, H7725 *shuv*, H7804 *sheziv*, H7999 *shalam*, and H8300 *sarid.*  **Divine Law:** those erring from the Divine law, (i.e. The Torah and Mitzvoth) sinful, wicked, impious. |
| 16 **But here is why I was treated with** super abundant **Chesed: so that in me as the foremost** transgressor**Yeshua HaMashiach could demonstrate his perfect patience, as an example for those who are going to be faithful to him whom God will give the right to enter the olam HaBa**    super abundant **Chesed:** But therefore, was I shown super abundant chesed, that in me, the foremost, Yeshua HaMashiach should be displaying~ all his patience, for a pattern of those who are about to become faithful to him for life eonian.  **transgressor:** those erring from the Divine law, (i.e., The Torah and Mitzvoth) sinful, wicked, impious. |
| 17 **the now king the eternity imperishable the invisible only God honor and glory until the time of the Olam HaBa Amen VAmen** |
| 18 **This the instruction I entrust you Timothy my son / talmid on the basis of prophecies to that you**    **Instruction**, **Command:** Command from the Hakham to his Talmid |
| 19 **must be faithful to resist the Yetser HaRa in order to have a good conscience which some have cast off their faithfulness and now suffer shipwreck.**  **Faithfulness:** to the Divine Law, (i.e. The Torah and Mitzvoth) being or becoming sinful, wicked, impious. |
| **20who be Hymenaeus and Alexander who I delivered over to the adversary in order that they may be disciplined** teaching them **not** to **blaspheme**.  **Hymenaeus:** Albeit we can only surmise the reason Hakham Shaul reprimands publicly Hymenaeus we can only use some logical hermeneutic (Sevarah) to determine that he taught that there was no resurrection. This is refuted in this pericope by Hakham Shaul describing “salvation” or redemption as the right to enter the Olam HaBa which most Torah Scholars, Sages and Hakhamim place before the Olam HaBa. Secondly, Hymenaeus is mentioned directly for this heresy in 2 Tim. 2:17. See Marshall, I. Howard, and Philip H. Towner. *A Critical and Exegetical Commentary on the Pastoral Epistles*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 160 And, Johnson, Luke Timothy, ed. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*. 1st ed. The Anchor Bible, v. 35A. New York: Doubleday, 2001. pp. 184-187 1 Timothy 2.1-7 ***Hakham Shaul’s School of Remes***  First Igeret to Timothy  TS\_NC-84 - Kislev 12, 5781 November 28, 2020  ***Commentary to Hakham Shaul’s School of Remes***  **Pray for All Mankind**  **1 Tim. 2.1-7[[92]](#footnote-92)**  **2 First** (chief) **of all, then, I urge[[93]](#footnote-93) that supplications, prayers,[[94]](#footnote-94) intercessions, and thanksgivings be made for all mankind,** **2for kings[[95]](#footnote-95) and all who are in high positions,[[96]](#footnote-96) that we may lead a peaceful and quiet life,** **godly and those** who act **with** **dignity[[97]](#footnote-97) in every way. 3This is good,[[98]](#footnote-98) and it[[99]](#footnote-99) is pleasing in the sight of** **God our Savior**,[[100]](#footnote-100) **4who desires[[101]](#footnote-101) all**[[102]](#footnote-102) **people to be** with Him[[103]](#footnote-103) **in the Olam HaBa and to come to the knowledge[[104]](#footnote-104) of the truth.[[105]](#footnote-105) 5For there is one God,[[106]](#footnote-106) and there is one who unites us with God and men, the man[[107]](#footnote-107) Yeshua HaMashiach,** **6who gave himself as a liberator for** the return[[108]](#footnote-108)of **all**, **which is the witness given at the appropriate time. 7For this I was appointed a herald and a Sh’liach** (I am telling the truth, I am not lying), **a teacher for the Gentiles faithful** to God[[109]](#footnote-109) **and** His **consistent** (eternal) **trustworthiness[[110]](#footnote-110)** (truth). 1 Timothy 2.8-15 ***Hakham Shaul’s School of Remes***  First Igeret to Timothy  TS\_NC-85 - Kislev 12, 5781 November 28, 2020  ***Commentary to Hakham Shaul’s School of Remes***  **Roles of Men and women**  **1 Tim. 2.8-15[[111]](#footnote-111)**  **It is my desire to see men everywhere praying with raised sanctified hands.[[112]](#footnote-112)** **apart[[113]](#footnote-113) from mindset[[114]](#footnote-114) of anger and evil thoughts, purposes** in their mind. **Also, I would suggest that women dress themselves in virtuous dignity,[[115]](#footnote-115) not in elaborate clothing or hair ostentatiously[[116]](#footnote-116) decorated with gold or pearls[[117]](#footnote-117) but, that which is proper for women professing their fear of God with works of charity and lovingkindness. Let women learn in a place of tranquility[[118]](#footnote-118) submitting** to appropriate mitzvoth.[[119]](#footnote-119) **But do not let an** uneducated (unlearned) **woman** (person) **teach or exercise authority** to theeducated **men of** congregation. **Adam was formed first** by God from the earth, **then Eve;** from Adams side. **And Eve being first being deceived became the first lawbreaker**, fell into sin through deception **then Adam** **undeceived** did as she did. **But***women* **redeemed** (merit life in the Olam HaBa) **through the bearing of children if they continue in faithfulness and love and holiness with discretion**and **prudence.[[120]](#footnote-120)** |

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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 honour, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat: “Zeh Qorban Aharon” – “This (is the) offering (of) Aaron”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֶה קָרְבַּן אַהֲרֹן** |  | **Saturday Afternoon** |
| **“****Zeh Qorban Aharon”** | Reader 1 – Vayiqra 6:12-16 | Reader 1 – Vayiqra 8:1-3 |
| **“****This (is the) offering (of) Aaron”** | Reader 2 – Vayiqra 6:17-23 | Reader 2 – Vayiqra 8:4-6 |
| **“Esta (es la) ofrenda (de) Aarón”** | Reader 3 – Vayiqra 7:1-10 | Reader 3 – Vayiqra 8:7-9 |
| Vayiqra (Lev.) 6:12 – 7:38 | Reader 4 – Vayiqra 7:11-21 |  |
| Ashlamatah: Mal. 3:4-12 + 18 | Reader 5 – Vayiqra 7:22-27 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 7:28-31 | Reader 1 – Vayiqra 8:1-3 |
| Psalms 76:1-13 | Reader 7 – Vayiqra 7:32-38 | Reader 2 – Vayiqra 8:4-6 |
|  | Maftir – Vayiqra 7:35-38 | Reader 3 – Vayiqra 8:7-9 |
| N.C.: 1 Pet 1:17-21; Lk 10:2; | Mal. 3:4-12 + 18 |  |

**Coming Festival: Chanukah**

**Thursday Evening 10th of December – Friday Evening December the 18th**

**For further information please see:**

<https://www.betemunah.org/connection.html> ;

<https://www.betemunah.org/chanukah.html> ;

<https://www.betemunah.org/lights.html>



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1. Corresponding, in the Torah, to the book of Vayikra (Leviticus). [↑](#footnote-ref-1)
2. Yirmiyahu (Jeremiah) 12:1 [↑](#footnote-ref-2)
3. This is the second psalm attributed to Assaf, one of the ten composers who contributed to the Book of Tehillim (Bava Basra 14b). In addition to this work, Assaf wrote eleven more psalms (73-83) making him the most prolific psalmist after David himself. Assaf was the leading Levite musician of his times [I Chronicles 16:5,7; 25:1,2,6] and his name is often equated with that of David, [Nehemiah 12:46]. Assaf was more than a composer, he was also endowed with the spirit of prophecy [I Chronicles 25:2]. Many centuries later we find that when King Chizkiyahu rededicated the Temple he commanded the Levites to praise HaShem with the words of David and Assaf the Seer [II Chronicles 29:30, see Tanna d’Bei Eliyahu Chap. 30]. The Sages differ as to the precise identity of Assaf. Rabbi Yochanan says that Assaf is one of the three sons of Korach who jointly composed many of the psalms. However, since he was a devoted Torah scholar, he merited the privilege of composing songs himself as well as in collaboration with his brothers. Based on a series of verses (I Chronicles 6:22-28 citing the lineages of Assaf and Aviassaf) Rav maintains that Assaf could not have been one of Korach’s sons (Shir HaShirim Rabbah 4:4). [↑](#footnote-ref-3)
4. Radak; Rashi [↑](#footnote-ref-4)
5. 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-5)
6. This section is based on Pirke Avot 4:11 [↑](#footnote-ref-6)
7. Mashiach (Messiah) [↑](#footnote-ref-7)
8. Debarim (Deuteronomy) 15:11. ‘Never’ i.e., not even in the Messianic era. [↑](#footnote-ref-8)
9. Zechariah 8:4. [↑](#footnote-ref-9)
10. Melachim Bet (II Kings) 4:29. The staff was employed to revive the child (ibid. seq.), and the same purpose is assumed for it in the first verse. [↑](#footnote-ref-10)
11. Yeshayahu (Isaiah) 25:8. [↑](#footnote-ref-11)
12. Ibid. 65:20. [↑](#footnote-ref-12)
13. Ibid. 61:5. [↑](#footnote-ref-13)
14. Ibid. 24:23. [↑](#footnote-ref-14)
15. Ibid. 30:26. [↑](#footnote-ref-15)
16. Then the sun and the moon shall be ashamed — i.e., fade into insignificance because of the light radiating from the righteous (Rashi in Sanhedrin 91b). [↑](#footnote-ref-16)
17. V. Sanhedrin, Sonc. ed., p. 601, n. 3. [↑](#footnote-ref-17)
18. I.e., delivery from oppression. [↑](#footnote-ref-18)
19. "Gan Eden ('the World of Souls') and Olam HaTechiyah ('the World of Resurrection') are both known as Olam HaBa ('the World to Come') - and this has resulted in many errors." [↑](#footnote-ref-19)
20. Being unnecessary then, it is not beautiful either. Thus, when war will be abolished, the instruments of war will not be adornments. Now, however, that they may be needed, they are also ornamental. [↑](#footnote-ref-20)
21. Sc. the view that they will cease to be in the days of the Messiah. [↑](#footnote-ref-21)
22. Debarim (Deuteronomy) 15:11. This implies that poverty will continue in the Messianic era. Hence the prophets’ tidings of a new state of affairs cannot refer to the Messianic era, which will be the same as the present, save in this matter. [↑](#footnote-ref-22)
23. Sc. the Baraita which states that weapons of war will cease to exist in the Messianic age. [↑](#footnote-ref-23)
24. Yeshayahu (Isaiah) 64:3. — The conception of the future world is rather vague in the Talmud. In general, it is the opposite of *this world*. In Ber, I, 5, ‘this world’ is opposed to the days of the Messiah, and this in turn is differentiated here from the future world. The following quotation from G. Moore, ‘Judaism’ (Vol. 2, p. 389) is apposite: ‘Any attempt to systematize the Jewish notions of the hereafter imposes upon them an order and consistency which does not exist in them’. [↑](#footnote-ref-24)
25. Debarim (Deuteronomy) 16:3. [↑](#footnote-ref-25)
26. Yirmeyahu (Jeremiah) 23:7. 8. [↑](#footnote-ref-26)
27. Bereshit (Genesis) 35:10. [↑](#footnote-ref-27)
28. Likutei Torah, Shabbat Shuvah, p. 65d [↑](#footnote-ref-28)
29. Berachot 17a. [↑](#footnote-ref-29)
30. Mishneh Torah Hilchot Teshuva 3:6 [↑](#footnote-ref-30)
31. *Maskil* is derived from *wisdom, enlightenment.* As­saf was a brilliant thinker who utilized his wisdom to instruct people. *Rashi* quotes Pesachim 117a: Any psalm introduced with the word Mas­kil was said through a Turgeman, an orator who translated and in­terpreted the psalm for the benefit of the assemblage. *Meiri,* in accord with his interpreta­tion on other superscriptions, holds that a *maskil* is a musical instrument. It derives its name from its capacity to enlighten the human intellect. The chords of the *maskil* focused the mind upon what was being said. Furthermore, it inspired the heart to repentance. Thus, the medium truly complemented the message. [↑](#footnote-ref-31)
32. Pesiqta Rabbati or Pesiqta Rabbati (Hebrew: פסיקתא רבתי) is a collection of Aggadic Midrash (homilies) on the Pentateuchal and prophetic lessons, the special Sabbaths, etc. It was composed around 845 CE and probably called "Rabbati" (the larger) to distinguish it from the earlier Pesiqta. [↑](#footnote-ref-32)
33. *Rabbi Moshe Isserles (Rama)* in *Torat HaOlah (1,11)* writes that the great Greek scholar and philosopher Socrates acquired the basic principles of his wisdom from the teachings of Assaf and Achitophel. As a result, Socrates recognized the falsehood of the Greek myths and idols, and vigorously challenged them. [↑](#footnote-ref-33)
34. Hoshea (Hosea) 8:2 [↑](#footnote-ref-34)
35. Chozeh David [↑](#footnote-ref-35)
36. Meiri; Ibn Yachya [↑](#footnote-ref-36)
37. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-37)
38. Ot is spelled defectively without a vav. [↑](#footnote-ref-38)
39. Tefillin, also called phylacteries (from Ancient Greek φυλακτήριον phylacterion, form of phylássein, φυλάσσειν meaning "to guard, protect"), are a set of small black leather boxes containing scrolls of parchment inscribed with verses from the Torah. They are worn by male observant Jews during weekday morning prayers. [↑](#footnote-ref-39)
40. Pasuk = a verse, usually from the Torah. [↑](#footnote-ref-40)
41. The term "Shema" is used by extension to refer to the whole part of the daily prayers that commences with Shema Yisrael and comprises Deuteronomy 6:4–9, 11:13-21, and Numbers 15:37–41. [↑](#footnote-ref-41)
42. Shacharit = morning [↑](#footnote-ref-42)
43. Debarim (Deuteronomy) 6:8 [↑](#footnote-ref-43)
44. Shemot (Exodus) 31:16-17 [↑](#footnote-ref-44)
45. Carnal knowledge is an archaic or legal euphemism for sexual intercourse. The term derives from the Biblical usage of the verb know/knew, as in the King James Bible and other versions, a euphemism for sexual conduct. An example of this usage is in the first part of the Torah, the Book of Genesis, which describes how Adam and Eve created their first child: "And Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have gotten a man with [the help of] HaShem." – Genesis 4:1. [↑](#footnote-ref-45)
46. Shabbat = Sabbath [↑](#footnote-ref-46)
47. Shemot (Exodus) 13:9, 16 [↑](#footnote-ref-47)
48. Revelation 13:16-17; 14:9, 11; 20:4 [↑](#footnote-ref-48)
49. The Feast of Weeks, AKA Pentecost. [↑](#footnote-ref-49)
50. Counting of the Omer (Hebrew: ספירת העומר‎‎, Sefirat HaOmer, sometimes abbreviated as Sefira or the Omer) is an important verbal counting of each of the forty-nine days between the Jewish holidays of Passover and Shavuot as stated in the Hebrew Bible: Leviticus 23:15–16. [↑](#footnote-ref-50)
51. Astarte or Ashtoreth (Greek: Ἀστάρτη, Astártē) is the Hellenized form of the Middle Eastern goddess Ishtar, worshipped from the Bronze Age through classical antiquity. The name is particularly associated with her worship in the ancient Levant among the Canaanites and Phoenicians. She was also celebrated in Egypt following the importation of Levantine cults there. The name Astarte is sometimes also applied to her cults in Mesopotamian cultures like Assyria and Babylonia. [↑](#footnote-ref-51)
52. Yehezekel (Ezekiel)8:7-12 [↑](#footnote-ref-52)
53. Tammuz (Hebrew: תַּמּוּז‎, Transliterated Hebrew: Tammuz, "faithful or true son") is a Sumerian god of food and vegetation. [↑](#footnote-ref-53)
54. Easter is used only once in the KJV version of the Nazarean Codicil, in II Luqas (Acts) 12:4. It translates the Greek πάσχα pascha, meaning Passover. [↑](#footnote-ref-54)
55. Lent (Latin: Quadragesima: Fortieth) is a solemn religious observance in the Christian liturgical calendar that begins on Ash Wednesday and ends approximately six weeks later, before Easter Sunday. The purpose of Lent is the preparation of the believer through prayer, doing penance, mortifying the flesh, repentance of sins, almsgiving, and self-denial. [↑](#footnote-ref-55)
56. Pars pro toto, Latin for "a part (taken) for the whole", is a figure of speech where the name of a portion of an object, place, or concept represents its entirety. [↑](#footnote-ref-56)
57. Quinquagesima is one of the names used in the Western Church for the Sunday before Ash Wednesday. It is also called Quinquagesima Sunday, Quinquagesimae, Estomihi, Shrove Sunday, or the Sunday next before Lent. [↑](#footnote-ref-57)
58. Tonsure is the practice of cutting or shaving some or all of the hair on the scalp, as a sign of religious devotion or humility. [↑](#footnote-ref-58)
59. Gematria is a Kabbalistic method of interpreting the Hebrew scriptures by computing the numerical value of words, based on those of their constituent letters. [↑](#footnote-ref-59)
60. Note here that the talmidim tried but they could not prevent this Tsaddiq/Hakham. [↑](#footnote-ref-60)
61. Bratcher, Robert G. *A Handbook on the Gospel of Mark*. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also not that this bears similarity to the Saying mimics Hillel’s sayings… “If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?” Aboth 1:14 [↑](#footnote-ref-61)
62. Note the similarity between Mordechai (Mk) 1:1 and the present reading. **“Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**  [↑](#footnote-ref-62)
63. Prophecying [↑](#footnote-ref-63)
64. Being sober-minded has nothing to do with drinking alcohol. Hakham Tsefet is referring here to being in a state of mental alertness. His use of this analogy is for the sake of understanding what it means to have mental clarity. It would also be noteworthy to say that if one has not experienced intoxication, he will not understand Hakham Tsefet’s analogy. [↑](#footnote-ref-64)
65. Confirmation that we should be reading in Vayikra. [↑](#footnote-ref-65)
66. See ἅγιος (*hagios*) below [↑](#footnote-ref-66)
67. Vayikra 19.2 [↑](#footnote-ref-67)
68. Σοφία καὶ τὰ σοφίας δόγματα, Philo Spec. Leg., I, 269: From the basic meaning there also derives the sense of “what is resolved,” the “resolution” of an individual (Hakham) or an assembly (of the Bench of there Hakhamim). 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. (2:230-231) [↑](#footnote-ref-68)
69. Cf. 2 Tsefet (Pet) 1:4. Reception of the “Divine Nature” is expressed in the Congregation through the 10 men, the three Hakhamim of the Bench and the seven Paqidim. [↑](#footnote-ref-69)
70. Trench, R. C. *Trench’s Synonyms of the New Testament*. Baker Books, 2000. p. 327 [↑](#footnote-ref-70)
71. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 40 [↑](#footnote-ref-71)
72. Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind. [↑](#footnote-ref-72)
73. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-73)
74. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-74)
75. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. [↑](#footnote-ref-75)
76. 1st Tsefet (Pet.) 2:5 [↑](#footnote-ref-76)
77. Cf. Heb. 4:12. This pasuk can also be translated, “the Torah of G-d is living, making things happen.” [↑](#footnote-ref-77)
78. Obviously the “living word of G-d is referring to the Oral Torah that is alive in the minded of the Torah talmidim. [↑](#footnote-ref-78)
79. Cf. m. Aboth 2:7 [↑](#footnote-ref-79)
80. Cf. Yirme'yahu (Jer.) 2:8 [↑](#footnote-ref-80)
81. Cf. m. Aboth 3:2-7, see also Matt. 18:20 [↑](#footnote-ref-81)
82. Urbach, Ephraim Elimelekh. *The Sages: Their Concepts and Beliefs*. Jerusalem: Magnes Press, Hebrew University, 1979. p. 289-90 [↑](#footnote-ref-82)
83. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p.95 [↑](#footnote-ref-83)
84. Ibid [↑](#footnote-ref-84)
85. Cf. 2 Cor. 5:17 [↑](#footnote-ref-85)
86. Ibid [↑](#footnote-ref-86)
87. Cf. Yochanan 7:49. “Lawless” hands crucified the Master (2 Luqas 2:23). Here the Greek word **ἄνομος** – *anomos* means those who are 1st without the Torah. 2nd it refers to the Tz’dukim and their refusal to accept the Oral Torah. Similarly, Yeshua will speak to those who are **ἄνομος** – *anomos* and tell them to depart because he never knew them. Cf. Mt 7:23 [↑](#footnote-ref-87)
88. Google it J [↑](#footnote-ref-88)
89. Cf. Ya’akob (Jam.) 1:25, 4:11 [↑](#footnote-ref-89)
90. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 98 [↑](#footnote-ref-90)
91. b. Shab. 31a; Sanh. 96a [↑](#footnote-ref-91)
92. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-92)
93. παρακαλέω *parakaléō*; rooted in the idea of being a *paraklete*, “comforter” [↑](#footnote-ref-93)
94. Septuagint for הִתְפַּלֵּל; to offer prayers, to pray everywhere of prayers to G-d. [↑](#footnote-ref-94)
95. Toledano, Rabbi Eliezer. Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation. Orot, n.d. Cf. pp. 436—438 where we pray for the Government and Esnoga (Synagogue). This prayer, though praying for Governmental leaders acknowledges that all kingdoms are subordinate to G-d. It seems evident that the idea of praying for the Governmental leaders was held in antiquity and possibly during the First Century as here hakham Shaul incorporates it in his admonition to his Talmid Timothy.

    The concept of praying for the wellbeing of the government was started in 586 B.C.E. by the prophet Yirmeyahu (Jeremiah) after the first expulsion from Jerusalem. Seeing as the Jewish people could not govern themselves, they implored God to guide their foreign rulers. [↑](#footnote-ref-95)
96. Possibly the Leaders of the Esnoga (Synagogue) i.e. Hokhmah, Binah and Da’at. and all men of authority. Those who we have as a point of connection with G-d.

    This blessing asks G-d to guard the proceedings of the government and the nation’s leaders. See Eisenberg, Ronald L. The “JPS Guide to Jewish Traditions.” PA: Jewish Publication Society, 2004; "Praying the Welfare of the State of Israel."

    “Rabbi Chanina, deputy Cohen Gadol, said, ‘Pray for the welfare of the governing power; if people did not fear it they would swallow each other alive.’ ” (Mishna, Avot 3:2) [↑](#footnote-ref-96)
97. Chapter 3.4 [↑](#footnote-ref-97)
98. Those who expresses beauty as a harmonious completeness, balance, proportion. [↑](#footnote-ref-98)
99. Chapter 5.4 [↑](#footnote-ref-99)
100. There is no reference to Yeshua – Messiah here. The Reference states clearly that G-d is the “Savior”. However, this does not negate the possible use of an agent in the process of “salvation” (salvation being/meaning a guarantee of our place in the Olam HaBa).

     **σωτήρ,** (σῴζω) preservation i.e. eternity relating to the Olam HaBa. This is seen as a term for G-d. The LXX has σωτήρ as a term for God.

     Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 985). Chicago: University of Chicago Press. p.985 [↑](#footnote-ref-100)
101. G-d looks upon the faithful with desire. The depth of allegory here means that G-d desires, as one would look at his marital partner with sexual desire. [↑](#footnote-ref-101)
102. ch. 4:10; Ezek. 18:23, 32 [↑](#footnote-ref-102)
103. This insinuated showing that it is G-d’s desire (**רָצוֹן**) [↑](#footnote-ref-103)
104. 2 Tim. 2:25; Titus 1:1; Heb. 10:26 [↑](#footnote-ref-104)
105. See אמת below [↑](#footnote-ref-105)
106. Here Hakham Shaul (Paul) shows that the Shema is the primary and fundamental truth for all humanity. There is only ONE G-d. This is a vitally important message when speaking to gentiles. See Gal. 3:20 [↑](#footnote-ref-106)
107. Not a deity but a human agent. [↑](#footnote-ref-107)
108. Implied, see λύτρον ἀντὶ πάντων “ransom for the return of/for all”

     Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 89). Chicago: University of Chicago Press. p. 89 [↑](#footnote-ref-108)
109. Implied, [↑](#footnote-ref-109)
110. אמת Cf. B'resheet (Gen 24:27)

     **TWOT**

     **116a אֹמֶן** (*ʾōmen*) ***faithfulness***.

     **116b** אָמֵן (*ʾāmēn*) ***verily, truly, amen***.

     **116c** אָמָּן (*ʾommān*) ***steady-handed one, artist***.

     **116d** אֵמֻן (*ʾēmūn*) ***faithful, trusting***.

     **116e** אֱמוּנָה (*ʾĕmûnâ*) ***firmness, fidelity, steadiness***.

     **116f** אָמְנָה (*ʾomnâ*) **I, *bringing up, nourishment***.

     **116g** אָמְנָה (*ʾomnâ*) **II, *verily, truly***.

     **116h** אֲמָנָה (*ʾămānâ*) ***faith, support, sure, certain***.

     **116i** אֻמְנָם (*ʾūmnām*) ***verily, indeed***.

     **116j** אָמְנָם (*ʾomnām*) ***verily, truly***.

     **116k** אֱמֶת (*ʾĕmet*) ***firmness, truth***.

     **116l** אָמוֹן (*ʾāmôn*) **II, *Master* *artificer* (craftsman)*, architect***. Also, an epithet for wisdom

     The faithfulness of G-d endures for ever

     Cf. Jer. 10:10 [↑](#footnote-ref-110)
111. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-111)
112. **Sanctified Hands:** Here we see a connection to hand washing. See the “Laws for washing Hands in the Morning. Amar, Rabbi Reuven. *Sephardic Kitzur Shulchan Aruch ~ English*. Translated by E. Perkal. Yerushalayim: n/a, 2007. pp 23-30. Ganzfried, Solomon. *Code of Jewish Law (Kitzur Schulchan Aruch): A Compilation of Jewish Laws and Customs*. Translated by Hyman E. Goldin. Revised edition. Hebrew Publishing Co., 1961. p. 3-5

     While there is a great deal to be discussed on this matter, we must first take note that every Jewish soul rises in the morning and washed (sanctifies - elevates) his hands committing himself to Priestly duties as G-d’s servant. That being said he should remember through the day that he is in duty of G-d’s service. Thus, he cannot give way to negativity such as wrath and doubting. This elevation (sanctification) of hands is not a reference to “Charismatic praise” as some might think. [↑](#footnote-ref-112)
113. **Apart:** Again, **ἐπαίρω *epaírō*** denotes the idea of being separated for G-d’s service. Thus, [↑](#footnote-ref-113)
114. **Mindset:** see also *thumós* (2372), indignation, wrath as the outburst of a vengeful mind. [↑](#footnote-ref-114)
115. **καταστολή *katastolḗ, aidōs:*** Not to dress like those who are participating in cult worship. Dress the right way. Spicq, C., & Ernest, J. D. (1994). *Theological lexicon of the New Testament* (Vol. 1, p. 41). Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-115)
116. **ostentatiously:** The fundamental idea behind Hakham Shaul’s thoughts is for those women who are converting to Judaism or following Yeshua a Jewish Rabbi to not appear as they would like the Roman Temple’s prostitutes. [↑](#footnote-ref-116)
117. **clothing or hair ostentatiously:** The true meaning of this verse in relation to woman’s dress is that they should not appear like the Temple (Roman pantheon) prostitutes. And that they should dress as fitting Ambassadors of G-d’s and true servants of G-d. [↑](#footnote-ref-117)
118. **ἡσυχία *hēsuchía*:** Quietness, tranquility, stillness, referring to a quiet life**.** Zodhiates, S. (2000). The complete word study dictionary: New Testament. Chattanooga, TN: AMG Publishers. #G2271 [↑](#footnote-ref-118)
119. **submitting** to appropriate mitzvoth: (2 Cor. 9:13; Gal. 2:5, “by subjection,” so as to submit to them; 1 Tim. 2:11; 3:4). i.e. To the Mitzvoth for women. Expressing the relations of subordination in the cosmic and religious order. The Nazarean Community evidently followed Jewish practices in religious education. In Israel, mothers taught their daughters, and it was the father’s responsibility to teach his sons in all areas, including religious education. Therefore, Hakham Shaul’s prohibitions here are consistent with the practices of his day. However, this has nothing to do with gender. The subject materials relate to a woman who was an uneducated Gentile entering the Synagogue. She may have had some place or position in the Gentile world that gave her some place of prominence. Thus, she might expect to teach Jewish men, those educated in Torah and mitzvoth to subordinate themselves to her. Consequently, Hakham Shaul establishes a ruling on the matter. [↑](#footnote-ref-119)
120. **through the bearing of children:** through the faithful performance of her duties as a mother in bringing up her household for G-d. [↑](#footnote-ref-120)