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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://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 13, 5774 – November 15/16, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Nov 15 2013 – Candles at 5:17 PM  Sat. Nov 16 2013 – Habdalah 6:12 PM | **Brisbane, Australia**  Fri. Nov 15 2013 – Candles at 5:58 PM  Sat. Nov 16 2013 – Habdalah 6:54 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Nov 15 2013 – Candles at 5:18 PM  Sat. Nov 16 2013 – Habdalah 6:15 PM |
| **Jakarta, Indonesia**  Fri. Nov 15 2013 – Candles at 5:31 PM  Sat. Nov 16 2013 – Habdalah 6:22 PM | **Manila & Cebu, Philippines**  Fri. Nov 15 2013 – Candles at 5:06 PM  Sat. Nov 16 2013 – Habdalah 5:58 PM | **Miami, FL, U.S.**  Fri. Nov 15 2013 – Candles at 5:14 PM  Sat. Nov 16 2013 – Habdalah 6:08 PM |
| **Olympia, WA, U.S.**  Fri. Nov 15 2013 – Candles at 4:20 PM  Sat. Nov 16 2013 – Habdalah 5:25 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Nov 15 2013 – Candles at 4:27 PM  Sat. Nov 16 2013 – Habdalah 5:25 PM | **San Antonio, TX, U.S.**  Fri. Nov 15 2013 – Candles at 5:21 PM  Sat. Nov 16 2013 – Habdalah 6:16 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Nov 15 2013 – Candles at 4:08 PM  Sat. Nov 16 2013 – Habdalah 5:11 PM | **Singapore, Singapore**  Fri. Nov 15 2013 – Candles at 6:23 PM  Sat. Nov 16 2013 – Habdalah 7:23 PM | **St. Louis, MO, U.S.**  Fri. Nov 15 2013 – Candles at 4:30 PM  Sat. Nov 16 2013 – Habdalah 5:29 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah Commentary Comes to You Courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

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Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Nefesh Ki Techetá” – “When a person sins”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **נֶפֶשׁ כִּי-תֶחֱטָא** |  | **Saturday Afternoon** |
| **“Nefesh Ki Techetá”** | Reader 1 – Vayiqra 4:1-4 | Reader 1 – Vayiqra 5:1-3 |
| **“When a person sins”** | Reader 2 – Vayiqra 4:5-7 | Reader 2 – Vayiqra 5:4-6 |
| **“Cuando alguna persona pecare”** | Reader 3 – Vayiqra 4:8-12 | Reader 3 – Vayiqra 5:7-9 |
| Vayiqra (Lev.) 4:1-35 | Reader 4 – Vayiqra 4:13-21 |  |
| Ashlamatah: Ezekiel 18:4-13, 32 | Reader 5 – Vayiqra 4:22-26 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 4:27-31 | Reader 1 – Vayiqra 5:1-3 |
| Psalm 74:1-23 | Reader 7 – Vayiqra 4:32-35 | Reader 2 – Vayiqra 5:4-6 |
|  | Maftir – Vayiqra 4:32-35 | Reader 3 – Vayiqra 5:7-9 |
| N.C.: 1 Pet 1:13 - 2:3; Luke 10:1-12;  Acts 19:21-41 | Ezekiel 18:4-13, 32 |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, 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 doing 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: Honouring 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

**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

Published by: Moznaim Publishing Corp. (New York, 1989)

Vol. 11 – “The Divine Service,” pp. 82-100

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 4:1-35**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, 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 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 bring 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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**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) 4:1-35**

**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  from , [which he had intended to write, or]  from , [which he had intended to write, or] is from  from , [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. , lit. to the guilt of the people. Its Midrashic explanation is: The anointed *kohen* is liable [for a sin-offering] only when “the matter is hidden” [i.e., when the halachah eluded him, and he thereby issued an erroneous halachic decision] and a resultant unintentional [sinful] action [is committed], as it is said, “to the guilt of the people” [just as in the case of the community (court) pronouncing an erroneous law, resulting in an unintentional sinful action being committed, as the verse says (verse 13 below),] “because a matter was hidden from the eyes of the congregation; and they committed….” -[*Torath Kohanim* 4: 204, *Horioth* 7a] [In this context, however, there is a difference between the community (court) and the anointed *kohen*. If the community (court) pronounced an erroneous law and as a result, others sinned unintentionally, then the community (court) is liable. However, if the anointed *kohen* pronounced an erroneous law, he is liable only if he himself acts on this, whereas if others acted on his erroneous ruling, he is not liable, for in his case, our verse here says, “for *his* sin which *he* has committed.”] The plain meaning of this verse is, however, according to the Aggadic explanation: When the *Kohen* *Gadol* sins, this is the very guilt of the people, because they are dependent on him to effect their atonement and to pray for them, and now he has become spoiled.-[*Vayikra Rabbah* 5:6]

**bull** Heb.  One might think that this means an old one. Scripture, therefore, adds, [young animal]. But if it shall be young, one might think that it be a very young one. Scripture, therefore, says:  [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.  [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  here, literally “upon,”] are expressions of adding, like  “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. , to the place where they poured out  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 remintact. 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. , [Why does Scripture not use the word  like in the cases of verses 3 and 13 above? The answer is that  is] an expression reminiscent of [the dictum starting with the word] , “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.  [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] used as expressions of , “if,” and [there are many instances of]  used instead of . Similar [to this verse, then,] is (Exod. 21:36): [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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakhic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

**Ḳal wa-ḥomer:** Identical with the first rule of Hillel.

**Gezerah shawah:** Identical with the second rule of Hillel.

**Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**Kelal u-Peraṭ:** The general and the particular.

**u-Peraṭ u-kelal:** The particular and the general.

**Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.

**The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.

**The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

**Deduction from the context.**

**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of R. Hillel is omitted by R. Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 4:1-35**

**4:2. IF A SOUL WILL SIN IN ERROR.** Since the process of thinking is centered in the soul, and it is the soul which commits the error,[[1]](#footnote-1) Scripture mentions here ***nefesh***(soul). The reason for the offerings for the erring soul is that all sins [even if committed un­wittingly] produce a particular "stain" upon the soul and constitute a blemish thereon, and the soul is only worthy to be received by the countenance of its Creator when it is pure of all sin. Were it not so. then all the fools of the world would be deserving to come before Him. It is for this reason that the erring soul brings an offering, through which it becomes worthy of approaching unto G-d who gave it.[[2]](#footnote-2) It is on account of this that Scripture mentions here ***nefesh*** (soul). Our Rabbis have interpreted:[[3]](#footnote-3) ***'Nefesh'*** (A soul) - this [word is used to] include proselytes and slaves [thus teaching us that they too are under the obligation of bringing this offering, since the term ***nefesh*** is inclusive of them as well].

Now in the case of the sin-offering of the anointed priest [first discussed here in Verses 3-12], He does not say "and [the priest] will make atonement for him, and he will be forgiven," as He mentions in the case of other sinners - namely, the whole congregation,[[4]](#footnote-4) the prince,[[5]](#footnote-5) and the common man.[[6]](#footnote-6) Perhaps the reason for this is that due to his great importance he cannot obtain atonement nor be forgiven completely until he prays and beseeches his G-d, ***for he is the messenger of the Eternal of hosts***,[[7]](#footnote-7) and he must be of clean and pure hands [so that he can never be reproached with anything; hence in addition to the offering he must bring, he must also pray especially for forgiveness].

Scripture does not mention here, when speaking about the bulls which were to be entirely burnt,[[8]](#footnote-8) that the burning of those portions offered on the altar is ***"of a pleasing odor,"*** or that it is ***"a fire-offering unto the Eternal."*** The reason for this is that since part of them is burnt outside [the camp of Israel], it is therefore not for ***"the fire unto the Eternal."*** In the case of the goat of the prince [which he brings as his sin-offering].[[9]](#footnote-9) He mentioned ***"atonement"*** [***and the priest will make atonement for him***][[10]](#footnote-10) but did not state that it is ***"a fire-offering, of a pleasing odor unto the Eternal,"*** because the offering is a ***sa'ir*** (a goat).[[11]](#footnote-11) In the case of the sin-offering of the common person, He mentions that it is for ***a pleasing odor unto the Eternal,[[12]](#footnote-12)*** but does not mention ***"a fire-offering,"*** for it is self-understood that it is such, since the whole purpose of the fire-offering is to the Eternal. The student learned [in the mystic lore of the Cabala] will understand.

**WHEN THE SIN WHEREIN THEY HAVE SINNED IS KNOWN [THEN THE ASSEMBLY WILL OFFER A YOUNG LLOCK ... ].** It is self-understood that they cannot offer a sin-offering until they know that they have sinned. [So why does Scripture mention it?] But it is a linguistic expression of the [Hebrew] language to say "and when it becomes known to them that they have sinned, they should bring their offering." Therefore He did not mention it [in verse 3] in the case of the anointed priest, because there was no need for it. It is possible that [the reason why the verse says, ***when their sin wherein they have sinned is known***, is not merely as a linguistic expression but to indicate] that the assembly is not obliged to bring this offering unless they have definite knowledge of their sin but not if it is merely a doubt, as in the case of the suspensive guilt-offering.[[13]](#footnote-13) Our Rabbis have interpreted[[14]](#footnote-14) [that the verse says, ***the sin . . . is known***, to teach that] "if the court knew that they had given an [incorrect] decision [on one of two kinds of forbidden food, such as fat and blood, declaring that one of them may be eaten], but did not know which one it was that they permitted, [and the people had eaten both], I might think that the court is obligated to bring a sin-offering [as they usually are when they give an incorrect decision which the people followed]. Scripture therefore says, ***when 'the' sin wherein they have sinned is known*** - not “when only the sinners are known."[[15]](#footnote-15) This is not mentioned in the case [of the sin-offering] of the anointed priest, since He said there: ***If the anointed priest will sin so as to bring guilt on the people***,[[16]](#footnote-16) thus declaring [the law of the sin-offering of] the anointed priest to be like that of the public.

**22. 'ASHER' A PRINCE SINS.** "The word ***asher*** is [here] derived from the expression ***ashrei*** (happy). Happy is the generation whose prince brings an offering for atonement [even] for his error.[[17]](#footnote-17) [Torath Kohanim].[[18]](#footnote-18)

**23. 'O' HIS SIN BE KNOWN TO HIM** - 'if his sin be known to him. There are many verses where the word ***O*** (or) is used in the sense of ***im*** (if), and conversely where ***im*** is used in the sense of ***o***. Similarly, ***'O' it be known that the ox was wont to gore[[19]](#footnote-19)*** [means 'if it be known, and the word ***O*** which ordinarily means 'or' is here used in the sense of ***im***, meaning 'if]." Thus the language of Rashi.

Rabbi Abraham ibn Ezra commented: "The sense of ***asher nasi yechta*** is as if the expression were inverted, making it read: ***asher yechta nasi*** (if 'he who sins is the prince'), and it is connected with [the section] above, ***And if the whole congregation of Israel shall err***.[[20]](#footnote-20) It is thus as if He had stated here: 'and if he who sins is the prince [and he knows it of himself], or his sin be made known to him by others.' Scripture, however, adopts a short form of expression, [omitting to state 'that he knows the sin himself,' or that it was made known to him 'through others'], but the meaning is that either it becomes known to the prince by himself that he sinned, ***'O hoda eilav'*** (or it be made known to him) -- i.e., that another man who saw him doing it informed him of it. The grammatical form of ***hoda*** is then a past causative [like ***hodi'a*** -- a man 'informed' him], this being similar ***'v'heitzar lecha'[[21]](#footnote-21)*** [the meaning of which is as if it said ***‘v’heitzir lecha'*** in the causative, i.e., and he will besiege you]. The subject, however, is missing [for it should have said here, ***‘or another man' inform him’***, and there it should have stated, and 'the enemy will siege you], just as ***'asher' bore her to Levi***"[[22]](#footnote-22) [which should have read ***'asher ishto'*** (whose wife) bore her to Levi], [All these are the words of Ibn Ezra.].

But there is no need for all this, since the uses of the word ***asher*** are many. In some cases it indicates time, such as: ***'ka'asher'*** ***(when) Joseph came unto his brethren***;[[23]](#footnote-23) ***'ka'asher' (when) they had eaten up the corn***,[[24]](#footnote-24) and the like. Similarly, here too [***asher*** is like ***ka'asher*** and indicates time]: ***'when' a prince sins***, with the ***kaf*** of cognizance [which would make it ***ka'asher*** - "***when***"] missing. So also, ***The blessing, 'asher' you will hearken unto the commandments of the Eternal***,[[25]](#footnote-25) means ***'ka'asher' (when) you will hearken***. ***'Asher' you have seen the Egyptians today, you will see them again no more***,[[26]](#footnote-26) means ***‘ka'asher' (when) you have seen them*** [today you will see them no more]. ***Seven days you will eat unleavened bread 'asher' I commanded you***,[[27]](#footnote-27) means ***'ka'asher' (when) I commanded you***. At times this word [***asher***] is missing [not a ***kaf*** but] a ***beth***. Thus: ***And also Maacah his mother he*** [King Asa of Judah] ***removed from being queen***, ***'asher' she made an abominable image for an Asherah[[28]](#footnote-28)*** means ***'ba'asher' she made an abominable image for an Asherah***, which denotes "because," just like, ***'ba'asher' (because) you are his wife***.[[29]](#footnote-29) The expression ***O hoda eilav*** [is thus not a causative, as Ibn Ezra would have it, which would make it to mean "or that it was made known to him by another person." rather, it] refers to the guilt, stating that when a person will ***do anyone of all the things which the Eternal his G-d has commanded not to be done, and is guilty***,[[30]](#footnote-30) and deserving of punishment, or it be known to him and he will achieve atonement by means of an offering. The sense of the verse is thus: "he will either be guilty [and deserving of punishment], or bring an offering and he will be forgiven." The reason for the expression: ***the Eternal his G-d***, is to state that even though he is the king, and the lord upon whom there is no fear of any mortal man, he is yet to fear ***the Eternal his G-d***, for it is He who is the ***Lord of lords***.[[31]](#footnote-31) Similarly, that he (the king) ***may learn to fear the Eternal his G-d***,[[32]](#footnote-32) means that the king is to take to heart [the knowledge] that there is a Supreme One above him, Who is his G-d and in Whose power is his life and kingdom.

**25. AND THE REMAINING BLOOD THEREOF WILL HE POUR OUT AT THE BASE OF THE ALTAR OF BURNT-OFFERING**. This is the same altar already mentioned [in the first part of the verse: ***and he will put it upon the horns of the altar of burnt-offering***]. But such is the linguistic expression of the [Hebrew] language to mention the subject instead of [merely] the definite article [thus repeating "***of burnt-offering***" rather than just saying "***the altar***"]' Similarly, ***and he will lay his hand upon the head of the bullock, and he will slaughter the bullock***.[[33]](#footnote-33) Our Rabbis have Midrashic interpretations on these verses, for ***the law of the Eternal is perfect***,[[34]](#footnote-34) there being nothing in it which is omitted or redundant.

**Ketubim: Tehillim (Psalms) 74:1-23**

| **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. |
|  |  |

**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. , this upon which You dwelt. This is an improvement of the language, as (Isa. 42: 24): “against whom  we sinned.” It is like , 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 .”

**to...ruin** Heb. , an expression of destruction, as (Isa. 24:12): “through desolation  ”; (Isa. 6:

11), “and the ground lies waste  and desolate.”

**4 Your meeting place** That is the Temple about which it is said (Exod. 25:22): , “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 terafim.”

**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** Heb. , 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 .” Jonathan renders: .  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. , their rulers, and similarly (above 72:17): “his name will be magnified  ; (Prov. 29:21), “he will ultimately be a ruler .” 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.  is 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. . To the companies and hosts that You took out.  are companies, as (Num.24:24): “And companies from the Kittites,” which is translated as , 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 winterYou 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** Heb. , the soul of Your poor ones.

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

**with dwellings of violence** Heb. , 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.”

**Meditation from the Psalms**

**Psalms ‎‎74:1-23**

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

The superscription of psalms chapter 74 ascribes authorship to Assaf and calls this psalm a *maskil*.[[35]](#footnote-35)

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

Pesikta Rabbati 32:2 states that four prophets protested against the strictness of God’s judgment and questioned its equity. One of the protestors was Assaf,[[36]](#footnote-36) 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.[[37]](#footnote-37) The prophet refers to God, 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 opponents arising always.[[38]](#footnote-38)

Assaf speaks of signs (ot - את[[39]](#footnote-39)) in:

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

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 His Eminence Hakham Haggai and myself.)

**Tefillin are called the sign, or mark, of HaShem in:**

***Devarim (Deuteronomy) 6:8*** *And you will bind them for a* ***sign*** *upon your hand, and they will be as frontlets between your eyes.*

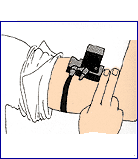
This verse is part of the Shema which we say twice a day. We are reminding ourselves of HaShem and His mitzvoth (commandments) which are our intimate connection with Him. Tefillin being a mark of HaShem is also mentioned in the Talmud:

|  |  |
| --- | --- |
| 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 |

***Shabbath 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 will 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 your hand and upon your head, as it says: And it will be for a sign upon your 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 your head so that you do 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 morning weekday Shacharit service. Since the commandment of tefillin has its source in the verse “***Bind them for a sign upon your hand and they will be as frontlets between your eyes***” (Devarim 6:8), 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 will keep the Shabbat, observing the Shabbat throughout the ages as a covenant for all time: it will be a sign for all time between Me and the people of Israel***” (Shemot 31:16-17), 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 will know HaShem.*

In Hosea 2:21-22 it is said: ***‘And I will betroth you unto Me for ever … and you will know the Lord …***’ The use of the word **‘know’** refers to knowledge 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 mitzvoth (commandments), only three are referred to as an ‘ot’, a sign representing the eternal bond between HaShem and His people. Those mitzvoth are:

1. Milah (circumcision),
2. Shabbat, 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 you will 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 will be for a sign upon your hand, and for frontlets between your 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***, is found in:

***Beresheet (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****, 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 144,000’s are sealed with “the seal of the living God”. In Revelation 14:1 we read that these 144,000’s 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 goes. These were redeemed from among men, being the first-fruits unto G-d and to the Lamb.*

In Hebrew “first-fruits” and “first-born” are spelled with the same characters but pronounced differently. Remember that Pesach is to be a sign upon ones hand and forehead[[40]](#footnote-40) and that at Pesach, 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 mitzvoth of Pesach, the tefillin, and the whole Torah. This seems in Revelation to be contrasted with the “mark of the Beast”.[[41]](#footnote-41)

Hag Shavuot (Pentecost) 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 Pesach. Pesach is connected to Hag Shavuot by the counting of the omer. Thus the goal of Pesach 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 Your 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: You have avouched the LORD this day . . . and the LORD has avouched you this day. The Holy One, blessed be He, said to Israel: You have made me a unique entity in the world, and I will 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 will make you a unique entity in the world’, as it is said: And who is like Your 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 you, O Israel, etc.; Or has G-d assayed, etc.; and To make you 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 you, O Israel, and Who is like Your people, in one case; Or has G-d assayed, in one case; and To make you 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 causes 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 will be the fourth kingdom upon earth, which will be diverse from all kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that will arise: and another will rise after them; and he will be diverse from the first, and he will subdue three kings. 25 And he will speak great words against the most High, and will wear out the saints of the most High, and think* ***to change times and laws****: and they will 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 opens the matrix, being males; but all the firstborn of my children I redeem. 16 And it will be for a* ***sign upon your hand****,* ***and for tefillin between your eyes****: for by strength of hand HaShem brought us forth out of Egypt.*

From the above passage we can see that Pesach will be **for a sign upon your hand, and for a tefillin between your eyes**....

***Devarim (Deuteronomy) 6:4-8*** *Hear, O Israel: HaShem our G-d, HaShem is one: 5 And you will love HaShem your G-d with all your heart, and with all your soul, and with all your might. 6 And these words, which I command you this day, will be in your heart: 7 And you will teach them diligently unto your children, and will talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when thou rise up. 8* ***And you will bind them for a sign upon your hand, and they will be as tefillin between your eyes.***

***Devarim (Deuteronomy) 11:18*** *¶Therefore will you 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 will you 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/generous 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 will drink of the wine of the wrath of G-d, which is poured out without mixture into the cup of his indignation; and he will 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 ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives 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 Yechezkel (Ezekiel) chapter eight we are told of various “abominations.” The first of these involves an “image of jealousy”:

***Yechezkel (Ezekiel) 8:5-6*** *Then said he unto me, Son of man, lift up your 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, do you see what they do? The great abominations that the house of Israel commit here, that I should go far off from my sanctuary? but turn yet again, you will see greater abominations.*

Scholars generally identify this as the idol of Astarte. Astarte is also known as Ishtar and Easter. The next “abomination” involves men worshiping in the dark (8:7-12). The next involved women “weeping for Tammuz”:

Yechezkel (Ezekiel) 8:13-14 He said also unto me, Turn yourself yet again, and you will 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

***Yechezkel (Ezekiel) 8:15-17*** *Then said he unto me, Have you seen this, O son of man? Turn yourself yet again, and you will 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, Have you 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. 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), 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 Pesach. 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 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 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 -- of each the sign of the cross, saying the words: “Remember man that you are dust and unto dust you will 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 Pesach 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

Pesach vs. Easter

HaShem’s Festivals vs. Man’s FestivalsHaShem’s Calendar vs. Man’s CalendarTorah and mitzvoth 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 Tanakh, 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/generous and those that receive the mark *in blood* will be condemned.

You will live vs. You will die

18 = ו 6 (right) ו 6 (top) ו 6 (left)

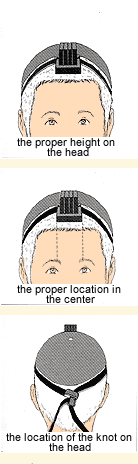
The Gematria construction of the tav is a ו Vav = 6 on the right plus a ו Vav = 6 on the top plus a ו Vav = 6 on the left. The constructed Gematria is 18. The Gematria of 18 equals life! - 18 = י 10, ח 8 = Life

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:

***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/generous is spelled out in:

***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:

***Shabbath 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 its returned he, yet you should rebuke them. For R. Aha b. R. Hanina said: Never did a favorable 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 You, 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 lies 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, spoke 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 [you will live], ת tav [stands for] tamuth [you will 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****Your adversaries have roared in the midst of Your 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 beget 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 beget 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 repent 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 say, '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**.

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

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

**2 What do you mean that you use this parable** , fruit before it has ripened. Verjus in French, verjuice.

**and the children’s teeth are set on edge** Heb. , 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. Mashal LiMeshol [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. , an expression of wronging  ; 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. . 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. , like , afetes in Old French; just, correct, right.

**30 repent and cause others to repent** **Heb. *Shuvu V’HaShivu* you repent and you cause others to repent (tourner, retourner in French), turn [others], return.**

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 4:1-35**

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

**Tehillim (Psalms) 74**

**1 Pet 1:13 – 2:3, Lk 10:1-12, Acts 19:21-41**

**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 n umber 05315.

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

Any - אחד, Strong’s number 0259.

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

LORD - יהוה, Strong’s number 03068.

Saying / Said - , Strong’s number 0559.

Soul - נפש, Strong’s n umber 05315.

**Vayikra (Leviticus) 4:1** And the LORD <03068> spoke unto Moses, saying <0559> (8800), 2 Speak unto the children <01121> of Israel <03478>, saying <0559> (8800), If a soul <05315> will sin <02398> (8799) through ignorance against any of the commandments of the LORD <03068> concerning things which ought not to be done <06213> (8735), and will do <06213> (8804) against any <0259> of them:

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

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

**Yehezechel (Ezekiel) 18:6** And has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Israel <03478>, neither has defiled his neighbor’s wife, neither has come near [for sexual gratification] to a menstruous woman,

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

**Tehillim (Psalms) 74:8** They said <0559> (8804) in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

**Tehillim (Psalms) 74:18** Remember this, that the enemy has reproached, O LORD <03068>, and that the foolish people have blasphemed Your name.

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 4:1-35** | **Psalms**  **Psa 74:1-23** | **Ashlamatah**  **Ezek 18:4-13, 32** |
| --- | --- | --- | --- | --- |
| **!Ayb.a,** | needy |  | Ps 74:21 | Ezek 18:12 |
| **dx'a,** | one, any | Lev 4:2 Lev 4:13 Lev 4:22 Lev 4:27 |  | Ezek 18:10 |
| **~yhil{a/** | GOD | Lev 4:22 | Ps 74:1 Ps 74:10 Ps 74:12 Ps 74:22 |  |
| **rm;a'** | saying | Lev 4:1 Lev 4:2 | Ps 74:8 |  |
| **#r,a,** | common, land, earth | Lev 4:27 | Ps 74:7 Ps 74:8 Ps 74:12 Ps 74:17 Ps 74:20 |  |
| **vae** | fire | Lev 4:12 | Ps 74:7 |  |
| **aAB** | bring, come, go | Lev 4:4 Lev 4:5 Lev 4:14 Lev 4:16 Lev 4:23 Lev 4:28 Lev 4:32 | Ps 74:5 |  |
| **!Be** | sons | Lev 4:2 Lev 4:3 |  | 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 |
| **rh;** | mount, mountain |  | Ps 74:2 | Ezek 18:6 Ezek 18:11 |
| **aj'x'** | 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 |
| **dy"** | hand | Lev 4:4 Lev 4:15 Lev 4:24 Lev 4:29 Lev 4:33 | Ps 74:11 | Ezek 18:8 |
| **[d'y"** | known | Lev 4:14 Lev 4:23 Lev 4:28 | Ps 74:5 Ps 74:9 |  |
| **hwhy** | 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 74:18 | Ezek 18:9 Ezek 18:32 |
| **hn"y"** | subdue |  | Ps 74:8 | Ezek 18:7 Ezek 18:12 |
| **laer'f.yI** | Israel | Lev 4:2 Lev 4:13 |  | Ezek 18:6 |
| **yKi** | if | Lev 4:2 | Ezek 18:5 |  |
| **lKo** | any, all | Lev 4:2 Lev 4:7 Lev 4:8 Lev 4:11 Lev 4:12 Lev 4:13 Lev 4:18 Lev 4:19 Lev 4:22 Lev 4:26 Lev 4:30 Lev 4:31 Lev 4:34 Lev 4:35 | Ps 74:3 Ps 74:8 Ps 74:17 Ps 74:22 | Ezek 18:4 Ezek 18:11 Ezek 18:13 |
| **hs'K'** | cover | Lev 4:8 |  | Ezek 18:7 |
| **aol** | nor, no |  | Ps 74:9 | Ezek 18:32 |
| **xq;l'** | take | Lev 4:5 Lev 4:25 Lev 4:30 Lev 4:34 |  | Ezek 18:8 Ezek 18:13 |
| **d[eAm** | meeting | Lev 4:4 Lev 4:5 Lev 4:7 Lev 4:14 Lev 4:16 Lev 4:18 | Ps 74:4 Ps 74:8 |  |
| **!mi** | some | Lev 4:5 Lev 4:6 Lev 4:7 Lev 4:12 Lev 4:16 Lev 4:18 Lev 4:21 Lev 4:25 Lev 4:30 Lev 4:34 |  | Ezek 18:10 |
| **vp,n<** | person, anyone, soul | Lev 4:2 Lev 4:27 | Ps 74:19 | Ezek 18:4 |
| **!t;n"** | put, give | Lev 4:7 Lev 4:18 Lev 4:25 Lev 4:30 Lev 4:34 | Ps 74:14 Ps 74:19 | Ezek 18:7 Ezek 18:8 Ezek 18:13 |
| **hd'[e** | congregation | Lev 4:13 Lev 4:15 | Ps 74:2 |  |
| **!yI[;** | notice, eyes | Lev 4:13 |  | Ezek 18:6 Ezek 18:12 |
| **ynI['** | afflicted, poor |  | Ps 74:19 Ps 74:21 | Ezek 18:12 |
| **#[e** | wood, tree | Lev 4:12 | Ps 74:5 |  |
| **~[;P;** | times, footsteps | Lev 4:6 Lev 4:17 | Ps 74:3 |  |
| **vd,qo** | sanctuary | Lev 4:6 | Ps 74:3 |  |
| **br'q'** | offer, approach | Lev 4:3 Lev 4:14 |  | Ezek 18:6 |
| **br,q,** | entrails, midst | Lev 4:8 Lev 4:11 | Ps 74:4 Ps 74:11 Ps 74:12 |  |
| **vaor** | head | Lev 4:4 Lev 4:11 Lev 4:15 Lev 4:24 Lev 4:29 Lev 4:33 | Ps 74:13 Ps 74:14 |  |
| **~Wr** | remove | Lev 4:8 Lev 4:10 Lev 4:19 | Ps 74:3 |  |
| **bWv** | withdraw |  | Ps 74:11 Ps 74:21 | Ezek 18:7 Ezek 18:8 Ezek 18:12 Ezek 18:32 |
| **%p;v'** | pour | Lev 4:7 Lev 4:18 Lev 4:25 Lev 4:30 Lev 4:34 |  | Ezek 18:10 |
| **@r'f'** | burn | Lev 4:12 Lev 4:21 | Ps 74:8 |  |
| **~[;** | people | Lev 4:3 Lev 4:27 | Ps 74:14 Ps 74:18 |  |
| **hf'['** | commits, does, executes | 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 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Lev 4:1-35** | **Psalms**  **Psa 74** | **Ashlamatah**  **Ezek**  **18:4-13, 32** | **Peshat**  **Mk/Jude/Pet**  **1 Pet 1:13 – 2:3** | **Remes 1**  **Luke**  **Lk 10:1-12** | **Remes 2**  **Acts/Romans**  **Acts 19:21-41** |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |
| **αἷμα** | 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 |  | Eze 3:18 | 1 Pet 1:19 |  |  |
| **αἰών** | eon |  | Ps 74:12 |  | 1 Pet 1:25 |  |  |
| **ἀλλήλων** | one another |  |  |  | 1 Pet 1:22 |  | Acts 19:38 |
| **ἀνήρ** | man, men |  |  | Eze 18:8 |  |  | Acts 19:25 Acts 19:35 Acts 19:37 |
| **ἄνθρωπος** | men,man |  |  | Eze 18:5  Eze 18:7 |  |  | Acts 19:35 |
| **ἀποδίδωμι** | back, account |  |  | Eze 18:7  Eze 18:12 |  |  | Acts 19:40 |
| **ἀποστέλλω** | send |  |  |  |  | Luke 10:1 Luke 10:3 | Acts 19:22 |
| **ἀργύριον** | silver, money |  |  | Eze 18:8 | 1 Pet 1:18 |  |  |
| **βούλομαι** | want |  |  | Eze 18:32 |  |  | Acts 19:30 |
| **γῆ** | earth, soil | Lev 4:27 | Ps 74:7 Ps 74:8 Ps 74:12 Ps 74:17 Ps 74:20 |  |  |  |  |
| **γινώσκω** | know, known | Lev 4:14 Lev 4:23 Lev 4:28 | Ps 74:5 Ps 74:9 |  |  | Luke 10:11 | Acts 19:35 |
| **δίδωμι** | give |  | Ps 74:14 | Eze 18:7  Eze 18:8  Eze 18:13 | 1 Pet 1:21 |  | Acts 19:31 |
| **δύο** | two | Lev 4:9 |  |  |  | Luke 10:1 | Acts 19:22 Acts 19:34 |
| **εἰσέρχομαι** | entered |  |  |  |  | Luke 10:5 Luke 10:8 Luke 10:10 | Acts 19:30 |
| **ἐργάτης** | workers |  |  |  |  | Luke 10:2 Luke 10:7 | Acts 19:25 |
| **ἔρχομαι** | come, came |  |  |  |  | Luke 10:1 | Acts 19:27 |
| **ἐσθίω** | ate, eat |  |  | Eze 18:6 Eze 18:11 |  | Luke 10:7 Luke 10:8 |  |
| **ζάω** | live |  |  | Eze 18:9  Eze 18:13  Eze 18:32 | 1 Pet 1:23 |  |  |
| **ἡμέρα** | day |  | Ps 74:16 Ps 74:22 |  |  | Luke 10:12 |  |
| **θυμός** | rage |  | Ps 74:1 |  |  |  | Acts 19:28 |
| **καρδία** | heart |  | Psa 74:8 |  | 1 Pet 1:22 |  |  |
| **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 74:18 | Ezek 18:9 Ezek 18:32 | 1 Pet 1:25 1 Pet 2:3 | Luke 10:1 Luke 10:2 |  |
| **λέγω** | saying | Lev 4:1 Lev 4:2 |  | Eze 18:9 Eze 18:32 |  | Luke 10:2 Luke 10:5 Luke 10:9 Luke 10:10 Luke 10:1 | Acts 19:21 Acts 19:25 Acts 19:26 Acts 19:28 |
| **λόγος** | account, word complaint |  |  |  | 1 Pet 1:23 |  | Acts 19:38 Acts 19:40 |
| **λυτρόω** | ransom, redeemed |  | Psa 74:2 |  | 1 Pet 1:18 |  |  |
| **μένω** | stay, enduring |  |  |  | 1 Pet 1:23 1 Pet 1:25 | Luke 10:7 |  |
| **μέσος** | midst |  | Ps 74:4  Ps 74:11 Ps 74:12 |  |  | Luke 10:3 |  |
| **ξηραίνω** | dried |  | Ps 74:15 |  | 1 Pet 1:24 |  |  |
| **ὁδός** | way |  |  | Eze 18:11 |  | Luke 10:4 | Acts 19:23 |
| **οἶκος** | house |  | Ps 74:20 | Eze 18:6 |  | Luke 10:5 |  |
| **ὀλίγος** | few |  |  |  |  | Luke 10:2 | Acts 19:23 Acts 19:24 |
| **ὅλος** | entire, complete | Lev 4:12  Lev 4:21 | Ps 74:22 |  |  |  | Acts 19:27 |
| **ὄνομα** | name |  | Ps 74:7  Ps 74:10  Ps 74:18  Ps 74:21 |  |  |  | Acts 19:24 |
| **ὄχλος** | multitudes |  |  |  |  |  | Acts 19:26 Acts 19:33 Acts 19:35 |
| **πᾶς** | all, whole,  entire | Lev 4:2 Lev 4:7 Lev 4:8 Lev 4:11 Lev 4:12 Lev 4:13 Lev 4:18 Lev 4:19 Lev 4:22 Lev 4:26 Lev 4:30 Lev 4:31 Lev 4:34 Lev 4:35 | Ps 74:3 Ps 74:8 Ps 74:17 Ps 74:22 | Ezek 18:4 Ezek 18:11 Ezek 18:13 | 1 Pet 1:15 1 Pet 1:24 1 Pet 2:1 | Luke 10:1 | Acts 19:26 Acts 19:34 |
| **πατήρ** | father |  |  | Eze 18:4 Eze 18:11 | 1 Pet 1:17 |  |  |
| **πληρόω** | filled, finished |  | Ps 74:20 |  |  |  | Acts 19:21 |
| **πόλις** | city |  |  |  |  | Luke 10:1 Luke 10:8 Luke 10:10 Luke 10:11 Luke 10:12 | Acts 19:29 Acts 19:35 |
| **πολύς / πολλός** | many, much, large |  |  |  |  | Luke 10:2 | Acts 19:32 |
| **πορεύομαι** | go, going |  |  | Ezek 18:32 |  |  | Acts 19:21 |
| **πρότερος** | formerly | Lev 4:21 |  |  | 1 Pet 1:14 |  |  |
| **ῥῆμα** | thing,word | Lev 4:13 |  |  | 1 Pet 1:25 |  |  |
| **σάρξ** | flesh | Lev 4:11 |  |  | 1 Pet 1:24 |  |  |
| **σωτηρία** | deliverance |  | Ps 74:12 |  | 1 Pet 2:2 |  |  |
| **τίθημι** | set, establish |  | Ps 74:4 | Eze 18:12 |  |  | Acts 19:21 |
| **τίς** | any one | Lev 4:2 |  |  |  |  | Acts 19:24 Acts 19:31 Acts 19:38 Acts 19:39 |
| **τόπος** | place | Lev 4:12  Lev 4:24  Lev 4:29  Lev 4:33 |  |  |  | Luke 10:1 |  |
| **υἱός** | sons | Lev 4:2 |  | Eze 18:4  Eze 18:10 |  | Luke 10:6 |  |
| **φέρω** | bring | Lev 4:28 |  |  | 1 Pet 1:13 |  |  |
| **φωνή** | voice |  | Ps 74:23 |  |  |  | Acts 19:34 |
| **χείρ** | hands | Lev 4:4 Lev 4:15 Lev 4:24 Lev 4:29 Lev 4:33 | Ps 74:11 | Ezek 18:8 |  |  | Acts 19:26 Acts 19:33 |
| **Χριστός** | anointed one | Lev 4:5  Lev 4:16 |  |  | 1 Pet 1:13 1 Pet 1:19 |  |  |
| **cro,noj** | while, during the time |  |  |  | 1 Pet 1:17 1 Pet 1:20 |  | Acts 19:22 |
| **ψυχή** | soul | Lev 4:2 Lev 4:27 | Ps 74:19 | Ezek 18:4 | 1 Pet 1:22 |  |  |
| **oida** | know |  |  |  | 1 Pet 1:18 |  | Acts 19:32 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 4:1 – 35**

**“Nefesh Ki Techeta” “When a person sins”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 10:1 – 12**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet.) 1:13 – 2:3**  Mishnah **א:א** |
| **¶ 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[[42]](#footnote-42) into every town and place where he was about to go. Then he said to them, “The harvest** is **plentiful, but the workers** are **few. Therefore ask the master of the harvest to send out workers into his harvest. Go! Behold, I am sending you out like lambs in the midst of wolves! Do not carry a money bag or a traveler’s bag or sandals, and do not be detoured along the road. And into whatever house you enter, first say, “Shalom** (peacebe) **to this household!” And if a child of shalom** (peace) **is there, your shalom will rest on him. But if not, it will return to you. And remain in the same house, eating and drinking whatever** (kosher food) **they provide,[[43]](#footnote-43) for the worker** is **worthy of his pay. Do not move from house to house.[[44]](#footnote-44) And into whatever city you enter and they welcome you, eat whatever** (kosher food) **is set before you, and heal the sick in it, and say to them, “The kingdom/governance (sovereignty) of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near to you.” But into whatever city you enter and they do not welcome you, go out into its streets** and **say, “Even the dust of your city that clings to our feet we wipe off against you![[45]](#footnote-45) Nevertheless, know this: that the kingdom/governance (sovereignty) of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near!” I tell you that it will be more bearable on that day for Sodom than for that city** that does not receive the Mesorah**!** | **¶ Therefore, girdle the loins of your mind** (set yourself in a position of mental readiness) **be soberminded,[[46]](#footnote-46) 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[[47]](#footnote-47)** (**קָרָא**) **you.** (Therefore) **you should also become holy[[48]](#footnote-48) in all your conduct because it is written:[[49]](#footnote-49) holy will you be because I Am holy. And if you call on the Father, who judges each one’s work impartially, live in reverential fear during the time of your exile.** (Live in fear until the time of your return from exile – foreign residence). **Understand this; you were not redeemed with perishable things such as silver or gold out of the vain conduct that you inherited.[[50]](#footnote-50) But, with the priceless life[[51]](#footnote-51) of Messiah as if he were a spotless lamb.****Who was made known before the foundation of this present world but is plainly seen in these last days** (times). **That through him you trust in G-d who raised him** (Yeshua) **from the dead and gave him honour so that your faithfulness and expectation is of G-d. Since by your obedience to the truth purifies your souls** **into brotherly love for one another in earnest. Not renewed out of perishable seed but through the living word[[52]](#footnote-52)** (Oral Torah/Mesorah) **of the G-d, which abides forever. Because all flesh is grass and all the glory of man is like the flower of the pasture. The grass grows and the flower falls off. But the spoken word of G-d** (Oral Torah – Mesorah) **remains ageless. And this is the spoken word** (Oral Torah -Mesorah) **handed down to you.**  ¶ **Therefore, lay aside all depravity and all deceit and feigned personalities and all ill will and envy and every corrupt speech** (*lashon hara*). **As just born children** (from above) **you should crave the milk of honesty that you may increase in deliverance.** As it is written, **“Oh, taste and see that the LORD *is* good; Blessed** is**the man** who**trusts in Him!”** (Ps. 34.8) |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 19:21 – 41**  **Mishnah א:א** | |
| **But when these** things **were resolved, Hakham Shaul intended[[53]](#footnote-53) to go to Yerushalayim, passing through Macedonia[[54]](#footnote-54) and Achaia, saying, “After I have been there, I need to see Rome also.” So** after **sending two of his Paqidim, Timothy and Erastus, to Macedonia, he himself stayed** a **time[[55]](#footnote-55) in Asia. But there happened at that time no little disturbance concerning the Way** (Derekh HaShem through the Mesorah)**. For a man named Demetrius, a silversmith who made silver replicas of the temple of Artemis, was bringing a good deal of business to the craftsmen. These he gathered together, and the workers occupied with such things,** and **said, “Men, you know that from this business we get our prosperity, and you see and hear that not only in Ephesus but in almost all of Asia this man Hakham Shaul has persuaded** and **turned away large groups** by **saying that the** gods **made by hands are not gods. So not only is there a danger to this line of business of ours** since it will **come into disrepute, but also the temple of the great goddess Artemis[[56]](#footnote-56)** will **be regarded as nothing—and** she **is about to be brought down even from her grandeur,** she **whom the whole** of **Asia and the** entire **world worship!” And** when they **heard** this **and became full of rage, they began to shout, saying, “Great** is **Artemis of the Ephesians!” And the city was filled with the tumult, and with one accord they rushed into the theater, seizing Gaius[[57]](#footnote-57) and Aristarchus,[[58]](#footnote-58) Macedonians** who were **traveling companions of Hakham Shaul. But** when **Hakham Shaul wanted to enter into the popular assembly, the talmidim would not let him. And even some of the Asiarchs who were his friends sent** word **to him** and **were urging** him **not to risk himself** by going **into the theater. So some were shouting** one thing and **some another, for the assembly was in confusion, and the majority did not know why they had assembled. And** some **of the crowd promoted Alexander,** whom **the Jews put forward. But Alexander, motioning** with his **hand, was wanting to defend himself to the popular assembly. But** when they **recognized that he was a Jew, they were shouting in unison for about two hours, “Great** is **Artemis of the Ephesians!” And** when **the city scribe had quieted the assembly, he said, “Ephesian men, for who is there among men who does not know the Ephesian city is honorary temple keeper of the great Artemis and of** sacred stone that **fell from the heavens? Therefore** because **these** things **are undeniable, it is necessary** that **you be quiet and do nothing rash! For you have brought these men** here who are **neither temple robbers nor blasphemers of our goddess. If then Demetrius and the craftsmen** who are **with him have a complaint against anyone, the court days are observed and there are proconsuls—let them bring charges against one another! But if you desire anything further, it will be settled in the lawful assembly. For indeed we are in danger of being accused of rioting concerning today,** since there **is no cause in relation to which we will be able to give an account concerning this disorderly gathering!” And** when he **had said these** things**, he dismissed the assembly.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 4:1-35 | Psa 74 | Ezek 18:4-13, 32 | 1 Pet 1:13 – 2:3 | Lk 10:1-12 | Acts 19:21-41 |

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

**Firstborn Priests of the Diaspora**

Hakham Tsefet begins his pericope 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.[[59]](#footnote-59) 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 coming in contact with wisdom. This encounter is the reception of the “Divine Nature,” i.e. Hokhmah.[[60]](#footnote-60) 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 operate in the diaspora.

**Holiness as a Hakham**

Ἱερός ἄνθρωπος – *ieros anthrapos,* man as a sanctuary[[61]](#footnote-61)

Philo of Alexandria, a Hellenised 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.[[62]](#footnote-62) The vocabulary Philo uses in his “Allegorical Interpretation” is very similar to 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[[63]](#footnote-63)** (spiritual house), **a holy** (separated) **priesthood,[[64]](#footnote-64)** of Hokhmah **to offer up sacrifices[[65]](#footnote-65) of the breathed[[66]](#footnote-66)** Torah **received from G-d through Yeshua HaMashiach.”[[67]](#footnote-67)** 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 endeavour 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…”**[[68]](#footnote-68)Likewise, Hakham Tsefet has stated, “**Not** (being) **renewed out of perishable seed but through the living word[[69]](#footnote-69)** (Oral Torah/Mesorah) **of G-d, which abides forever.**” In a similar manner Hillel is reported saying, “the more Torah the more life”[[70]](#footnote-70) lauding Talmud Torah. These “Priests” do not say, **where is the Lord?”**[[71]](#footnote-71) This is because the Sages have brought the Divine into their midst with collegiate study (*abodah*).[[72]](#footnote-72) 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.[[73]](#footnote-73) 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.[[74]](#footnote-74) These Hakhamim were more than just a living expression of the Torah, they became the new father to their talmidim.[[75]](#footnote-75) 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).[[76]](#footnote-76) “He was a convert from one way of living to another”[[77]](#footnote-77) 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.”** The 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,[[78]](#footnote-78) the Sage full of Torah enter the Olam HaBa with the gift of Torah and have no regrets. ("**Non, je ne regrette rien**"**!)**[[79]](#footnote-79) 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**”.[[80]](#footnote-80)

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**).[[81]](#footnote-81) The sanctuary (ἱερός – **מקדש**) of a Hakham is his study hall. Here the Sage and his talmidim enter into 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.[[82]](#footnote-82) 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.

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

Finding time and space constraints we will address the remarks of Hakham Shaul’s amanuensis Hillel/Luke in that portion of our Nazarean Talmud.

**For the worker** is **worthy of his pay**…

The anarchy of groups that claim to accept the Master in his Jewish environs is overwhelming. In the previous pericope, it was seen that the Karites/Sadducees would not accept Rabbinic authority. Interestingly they have their own “Mesorah.” And, many of these groups use a Siddur to Pray on Shabbat. It makes one wonder if they know where the Siddur came from? This also makes one wonder what they will say when Yeshua as a Hakham retorts, “**I will declare to them, ‘I never knew you; depart from me, you who practice lawlessness!**'” The translation does not do justice to the true meaning of this passage. This piece of Matityahu is a perfect picture of Drash, because it establishes Yeshua as the king/Hakham in judgment. However, we will draw Remes allegories from the text for the sake of clarity here. The “declaration” is the authority of the Hakhamim and their possession of the “judicial keys” to the **kingdom/governance (sovereignty) of G-d** through the Hakhamim and Bate Din as opposed to human kings. However, because it is a declaration **ὁμολογέω** – *homologeo* it deals with legal declarations, i.e. the mishpatim (judgments) of the Hakhamim/Sages, hence the Oral Torah. The Sages **M’Patuach** (permit) and declare **Asur** (forbidden), binding and loosing the heavens and the earth themselves with their judgments. His declaration “I never knew you” is better translated “I absolutely deny you.” Depart is better understood to say that there is a great chasm between us. “**You who practice lawlessness,**” is not referring to the criminals incarcerated for humanitarian crimes. The Greek word **ἀνομία** – *anomia* (usually translated as lawless) tells the full tale. The Greek prefix, “a” means “without or in opposition to.” The Greek word, **νόμος** – *nomos* means “Torah.” therefore Yeshua castigates and absolutely denies any relationship with these anarchists. Their lack of Oral Torah is not as offensive as the absolute denial of its authority. The real denial is found in the compound statement οἱ ἐργαζόμενο τὴν ἀνομίαν “those who have no works of the Oral Torah. ”Interestingly, we have heard so much trash about being free from the “works of the Law (Torah).” This nonsense is easily refuted in the cited text. It is obvious that the Master as a Hakham/Judge is looking to see if they had any “works of the Oral Torah.” Their absence of “works of the Oral Torah” brings not only his denial but also, his absolute opposition against their practices as if they were incarcerated criminals. Unfortunately, they are incarcerated criminals caged in a house of flesh with bones as bars. They long for some ethereal state of existence where they can float on clouds while the angels feed them grapes or whatever aberration they have concocted.

These delusionists believe they are free. Not only are they free they believe everything is free. The Master makes it very clear that the laborer is a valued commodity worthy of his wage!

**House to House**

Again, we look at these words from a Remes perspective and learn a valuable lesson. In the Peshat, commentary above we talked about the man who is a sanctuary i.e. the Hakham. What can we make of this Remes statement? How can it be interpreted? If the house is a Hakham, what message would you derive from the Master’s words?

The Master wants his talmidim to imitate him.

**Eph 5:1-2 Therefore,[[83]](#footnote-83) because you are** recipients of the Nefesh Yehudi, now **being the beloved children[[84]](#footnote-84) of God, you must imitate[[85]](#footnote-85)** Him**.[[86]](#footnote-86)****And walk[[87]](#footnote-87) in love, as Messiah** our model **has loved us, and has given himself as** if **he had been an offering and a sacrifice[[88]](#footnote-88) to God[[89]](#footnote-89) for a sweet smelling savor[[90]](#footnote-90)** for us.[[91]](#footnote-91)

The House and the Hakham is seen in his best light in the following pericope.

**2 Luqas (Acts) 2:1-4** **When the day of Shavuot had come, they** (Yeshua’s Talmidim) w**ere all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind** (the voices of the Hakhamim – elucidating Torah), **and it filled the whole house** (temple of living stones) **where they were sitting** (studying Torah). **And tongues as of fire appeared to them divided among them, distributing themselves** (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah), **and they rested on each one of them[[92]](#footnote-92). And they were all filled[[93]](#footnote-93) with the Ruach HaKodesh** (holy breath of the Mesorah as elucidated by the Hakhamim) **and began to speak in foreign languages** (of the Diaspora), **according to the Ruach** (Mesorah) **that was given** (transmitted) **to them.**

How can we justify this translation of 2 Luqas 2:1-4? Read on!

The “House” was NOT the UPPER ROOM! They were in the Bet HaMikdash (THE house)! Allegorically this house, the Bet HaMikdash is a Hakham!

**Heaven, Hakhamim and Hell Fire**

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

**D’barim (De.) 5:21** and ye said: 'Behold, the Lord our God has shown us His glory and His greatness, and **we have heard His voice out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

D’barim equates the Torah with fire. While it is not the scope of this commentary to comment on So’od or Midrash, we learn from the Midrash that the Torah is equated with fire.

**Midrash Rabbah - Deuteronomy III:12** ﻿Resh Lakish said: When Moses wrote the law (Torah) he acquired a lustrous appearance. How [did this come about]? Resh Lakish said: The scroll that was given to Moses was made of a parchment of white fire,[[94]](#footnote-94) and was written upon with black fire and sealed with fire and was swathed with bands of fire, and whilst he was writing it he dried his pen on his hair, and as a result, he acquired a lustrous appearance.

The Midrash Rabbah further equates “black” with the Torah scholar (Hakham).

R. Judah applied the verse[[95]](#footnote-95) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches**, **they [will] run to and fro like the lightnings** (Nah. II, 5).[[96]](#footnote-96)

The correlation between the Hakham and fire is further elucidated in the Gemara.

﻿**b. Chag. 27a** Abbahu said that R. Eleazar said: **The fire of Gehinnom has no power over the Hakhamim**. **It is an ad majus conclusion** [to be drawn] from the salamander.[[97]](#footnote-97) If now [in the case of] the salamander, which is [only] an offspring of fire, he who anoints himself with its blood is not affected by fire, **how much more so the Hakhamim, whose whole body is fire**, for it is written: **Is not My word like as fire?** saith the Lord.[[98]](#footnote-98) Resh Lakish said. **The fire of Gehinnom has no power over the transgressors of Israel.** It is an ad majus conclusion [to be drawn] from the altar of gold. If the altar of gold, on which there is only a denar thickness of gold,[[99]](#footnote-99) is not affected through so many years by the fire, **how much less** so the transgressors of Israel, who are full of good deeds[[100]](#footnote-100) as a pomegranate [is of seeds]; for it is written, Thy temples are like a pomegranate split open.[[101]](#footnote-101) Read not thy temples [*rakkathek*] but thy worthless ones [*rekanim shebak*].[[102]](#footnote-102)

﻿

Now we begin to see that fire does not mean “judgment” in the present text from a **Ḳal va-ḥomer** perspective**.[[103]](#footnote-103)** Furthermore, we begin to see that fire has a direct relation to Hakhamim. As the above Gemara has stated the Hakham “is fire.” Why is the Hakham “fire”? Because the “Davar Elohim,” breath of G-d in them is fire.

Hakham Shaul alludes to this truth when he tells his disciple Timothy that all “Scripture” (Torah-Oral Torah) is divinely “inspired” (breathed out).

**2Ti 3:16** **All Scripture is inspired by God** (God breathed) a**nd profitable for teaching, for reproof, for correction, for training in righteousness/generosity.**

The Greek word **θεόπνευστος –** *theopneustos* means, “G-d breathed.” However, the idea of “inspiration” means, “**to breathe into**” and “**set the mind aflame**.”[[104]](#footnote-104) Another term for this is “brain sweat!”

We must also reiterate that the phrase “**the Word of God**” in the Nazarean Codicil refers to the Torah Oral and Written.

**Shemot (Ex.) 19:16** **So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] **of God** [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (Tiferet - Darshan or Magid [Prophet]),[[105]](#footnote-105) **so that all the people who** were**in the camp** (world) **trembled**.

What is a talmid to do?

**Phil. 3:14** **I run toward the goal to be a watchman[[106]](#footnote-106) for the prize of the upward call[[107]](#footnote-107) of God in Yeshua HaMashiach**.

As we have stated above, 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**. This is the upward call and prize.

Hakham Shaul addressed the goddess Artemis in his 2 Luqan (Acts) Remes. He weighs the Kohen Gadol against the highest goddess in Ephesus. This week he posits a negative against a positive. He also shows the power that a Hakham has when dealing with idolatry.

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “V’Nefesh Ki Techetá” – “And if a soul sins”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְנֶפֶשׁ כִּי-תֶחֱטָא** |  | **Saturday Afternoon** |
| **“V’Nefesh Ki Techetá”** | Reader 1 – Vayiqra 5:1-4 | Reader 1 – Vayiqra 6:1-3 |
| **“And if a soul sins”** | Reader 2 – Vayiqra 5:5-7 | Reader 2 – Vayiqra 6:4-6 |
| **“Si alguien peca”** | Reader 3 – Vayiqra 5:8-10 | Reader 3 – Vayiqra 6:1-6 |
| Vayiqra (Lev.) 5:1-26 | Reader 4 – Vayiqra 5:11-13 |  |
| Ashlamatah: Zech. 5:3-11 + 6:14 | Reader 5 – Vayiqra 5:14-16 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 5:17-19 | Reader 1 – Vayiqra 6:1-3 |
| Psalm 75:1-11 | Reader 7 – Vayiqra 5:20-26 | Reader 2 – Vayiqra 6:4-6 |
|  | Maftir – Vayiqra 5:24-26 | Reader 3 – Vayiqra 6:1-6 |
| N.C.: 1 Pet 2:4-10; Luke 10:13-24;  Acts 20:1-16 | Zech. 5:3-11 + 6:14 |  |

**Coming Festival:**

**Chanukah**

**Evening Wednesday November 27 – Evening Thurday December 5, 2013**

**For further information see:**

[**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html) **,** [**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html) **,**

[**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html) **&** [**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Up to this chapter the subjects dealt with have been the burnt-offering, the meal-offering, and the peace-offerings - all of which are voluntary and are not brought for the commission of sin. Here the subject is the sin-offering which is brought as an atonement for a certain sin committed in error. [↑](#footnote-ref-1)
2. Ecclesiastes 1:1. [↑](#footnote-ref-2)
3. Torath Kohanim, ***Vaylkra Nedabah*** 1:1. [↑](#footnote-ref-3)
4. Verse 20. [↑](#footnote-ref-4)
5. Verse 26. [↑](#footnote-ref-5)
6. Verses 31 and 35. [↑](#footnote-ref-6)
7. Malachi 2:7. [↑](#footnote-ref-7)
8. These bulls were the sin-offering for the anointed priest (Verse 3), and that of the whole congregation of Israel (Verse 14). After their fats were burnt on the altar, these bulls were taken outside the camp and completely burnt (Verses 12 and 21). This was unlike the procedure done to the sin-offering of the prince and the common man, of which only the fats were burnt on the altar, whereas the meat was eaten by the priests (further, 6: 17-23). Hence the name given to the first two categories of sin-offerings ***["bulls to be entirely burnt"].*** [↑](#footnote-ref-8)
9. Verse 23. [↑](#footnote-ref-9)
10. Verse 26. [↑](#footnote-ref-10)
11. This is like the ***sa'ir*** brought in case of idol worship (Numbers 15: 24) (Ma’or V’shamesh).See also Ramban at the end of 3:1. [↑](#footnote-ref-11)
12. Verse 31. [↑](#footnote-ref-12)
13. The ***asham talui*** (suspensive guilt-offering) is brought in case of doubt about one of those major sins for which the penalty if committed willfully is excision, and a sin-offering if committed unintentionally. This offering is called a suspensive guilt-offering. An example of a case of a doubt which calls for such an offering is the following. Suppose a person has before him two pieces of fat, one of which is Scripturally-forbidden food, and the other is permitted to be eaten. and he eats one of the two [whilst the other is eaten by another person or lost ]. A doubt then arises in his mind as to whether the piece he has eaten was the permitted or the forbidden food. In such a case he must bring an offering so as to effect atonement, and this is called a suspensive guilt-offering. If it is later established that he ate the forbidden fat, he must then bring a sin-offering (See Maimonides, "The Commandments," Vol. I, pp. 79-80). The point Ramban makes thus is that the verse before us teaches that the sin-offering of the assembly can be brought only when it is definitely confirmed that it has sinned [unintentionally], unlike the suspensive guilt -offering of the individual which is brought in case of doubt. [↑](#footnote-ref-13)
14. Torath Kohanim, ***Vayikra Chobah*** 4: 12; Horayoth 5a. [↑](#footnote-ref-14)
15. In that case "the sinners" are known [i.e. it is known that the majority of the people relied on the mistaken decision and ate one of the forbidden foods, under which circumstances the court usually must bring a sin-offering for their mistaken ruling]. The particular "sin." however, is not known, since the court does not know which of the forbidden foods it was that they incorrectly ruled to be permitted, In such a case, this verse teaches us that they do not bring a sin-offering. Horayoth 7b. [↑](#footnote-ref-15)
16. Above, Verse 3. [↑](#footnote-ref-16)
17. Our Rashi adds: "How much the more certain is it that he will do penance for any sin he committed wilfully." [↑](#footnote-ref-17)
18. Torath Kohanim, ***Vayikra Chobah*** 5:1. [↑](#footnote-ref-18)
19. Exodus 21:36. [↑](#footnote-ref-19)
20. Verse 13. [↑](#footnote-ref-20)
21. Deuteronomy 28:25. [↑](#footnote-ref-21)
22. Numbers 26: 59. [↑](#footnote-ref-22)
23. Genesis 37:23. [↑](#footnote-ref-23)
24. Ibid., 43:2. [↑](#footnote-ref-24)
25. Deuteronomy 11:27. [↑](#footnote-ref-25)
26. Exodus 14:13. [↑](#footnote-ref-26)
27. Ibid., 34:18. [↑](#footnote-ref-27)
28. I Kings 15: 13. [↑](#footnote-ref-28)
29. Genesis 39:9. [↑](#footnote-ref-29)
30. Verse 22 here. [↑](#footnote-ref-30)
31. Deuteronomy 10:17. [↑](#footnote-ref-31)
32. Ibid., 17:19. [↑](#footnote-ref-32)
33. Above, Verse 4. [↑](#footnote-ref-33)
34. Psalms 19:8. [↑](#footnote-ref-34)
35. *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-35)
36. *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-36)
37. Hosea 8:2 [↑](#footnote-ref-37)
38. 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-38)
39. **Ot** is spelled defectively without a vav. [↑](#footnote-ref-39)
40. Shemot (Exodus) 13:9, 16 [↑](#footnote-ref-40)
41. Revelation 13:16-17; 14:9, 11; 20:4 [↑](#footnote-ref-41)
42. 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-42)
43. This is not an abrogation of the laws of Kashrut. The context is within the Jewish culture. [↑](#footnote-ref-43)
44. Do not move from house to house, is explained in Remes to mean not to go from house of study to another house of study. [↑](#footnote-ref-44)
45. No allowing the “dust of the earth” to cling to the feet from any town or city shows their rejection of the Mesorah. [↑](#footnote-ref-45)
46. 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-46)
47. Confirmation that we should be reading in Vayikra. [↑](#footnote-ref-47)
48. See ἅγιος (*hagios*) below [↑](#footnote-ref-48)
49. Vayikra 19.2 [↑](#footnote-ref-49)
50. Yirme'yahu (Jer.) 16:19-20 19 O L-RD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto You from the ends of the earth, and will say, **Surely our fathers have inherited lies, vanity, and things wherein there is no profit.** 20Will a man make gods unto himself, and they are no gods? [↑](#footnote-ref-50)
51. See the “Blood of Messiah” below [↑](#footnote-ref-51)
52. Obviously the “living word of G-d is referring to the Oral Torah that is alive in the minds of the Torah talmidim. [↑](#footnote-ref-52)
53. Cf. Moshe ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956.p. 253 The *Hayyah* move by the *Ruach,* the intended direction of G-d. Or we might read and translate they went in the direction He intended to manifest His Divine Presence. They went wherever the Divine Presence willed. The Rambam explanation is that they go in the direction that was predetermined long ago. p. 254 [↑](#footnote-ref-53)
54. Meaning extended land [↑](#footnote-ref-54)
55. **χρόνος** – *chronos* meaning that he stayed long enough to complete a triennial cycle. [↑](#footnote-ref-55)
56. Meaning “complete light: flow restrained.” “Mainsail.” A top-sail or foresail of a ship. [↑](#footnote-ref-56)
57. Meaning, “lord/master.” [↑](#footnote-ref-57)
58. Meaning “the best ruler”. [↑](#footnote-ref-58)
59. 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-59)
60. 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-60)
61. Trench, R. C. *Trench’s Synonyms of the New Testament*. Baker Books, 2000. p. 327 [↑](#footnote-ref-61)
62. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 40 [↑](#footnote-ref-62)
63. 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-63)
64. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-64)
65. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-65)
66. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. [↑](#footnote-ref-66)
67. 1st Tsefet (Pet.) 2:5 [↑](#footnote-ref-67)
68. Cf. Heb. 4:12. This pasuk can also be translated, “the Torah of G-d is living, making things happen.” [↑](#footnote-ref-68)
69. 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-69)
70. Cf. m. Aboth 2:7 [↑](#footnote-ref-70)
71. Cf. Yirme'yahu (Jer.) 2:8 [↑](#footnote-ref-71)
72. Cf. m. Aboth 3:2-7, see also Matt. 18:20 [↑](#footnote-ref-72)
73. Urbach, Ephraim Elimelekh. *The Sages: Their Concepts and Beliefs*. Jerusalem: Magnes Press, Hebrew University, 1979. p. 289-90 [↑](#footnote-ref-73)
74. 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-74)
75. Ibid [↑](#footnote-ref-75)
76. Cf. 2 Cor. 5:17 [↑](#footnote-ref-76)
77. Ibid [↑](#footnote-ref-77)
78. 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-78)
79. Google it ☺ [↑](#footnote-ref-79)
80. Cf. Ya’akob (Jam.) 1:25, 4:11 [↑](#footnote-ref-80)
81. 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-81)
82. b. Shab. 31a; Sanh. 96a [↑](#footnote-ref-82)
83. **οὖν** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself. [↑](#footnote-ref-83)
84. Acceptance of the Nefesh Yehudi brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children. [↑](#footnote-ref-84)
85. Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) 73 for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; 169 for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657 [↑](#footnote-ref-85)
86. This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi. [↑](#footnote-ref-86)
87. This is Hakham Shaul’s third use of **περιπατέω** – *peripateo,* meaning, “walk about.” Each instance **περιπατέω** – *peripateo,* “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo,* show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.” [↑](#footnote-ref-87)
88. The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a **קֻרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364 [↑](#footnote-ref-88)
89. The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichoach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹחַ** **רֵיחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365 [↑](#footnote-ref-89)
90. The sweet smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur. [↑](#footnote-ref-90)
91. Not found in all manuscripts. [↑](#footnote-ref-91)
92. Each person was touched by a “tongue” his language – Today’s English Version. The implication of this statement is that everyone present received (was touched) by the presentation of the Mesorah in his language. [↑](#footnote-ref-92)
93. Here “they” refers to the ones hearing the Nazarean Hakhamim as they elucidated the Torah. [↑](#footnote-ref-93)
94. ﻿J. Sot. VIII, 22; J. Shek. VI, 49d [↑](#footnote-ref-94)
95. Song of Solomon 5:11 [↑](#footnote-ref-95)
96. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-96)
97. A fabulous animal generated in fire which, according to the Midrash, must burn incessantly for seven days and nights; but Rashi here postulates seven years, and the Aruch (s.v.) seventy years. For a fun account of the legend, v. J. E. vol. X, pp. 646-7. [↑](#footnote-ref-97)
98. Jer. XXIII, 29. [↑](#footnote-ref-98)
99. Denarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. ihtau. [↑](#footnote-ref-99)
100. Lit., ‘precepts. [↑](#footnote-ref-100)
101. Cant. IV, 3. [↑](#footnote-ref-101)
102. Lit., ‘thy empty ones’. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sins, and yet does not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit. [↑](#footnote-ref-102)
103. Peshat hermeneutic rule **#1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. Remes hermeneutic Rule #1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel. [↑](#footnote-ref-103)
104. mid-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.);" also "to prompt or induce (someone to do something)," from O.Fr. *enspirer* (13c.), from L. *inspirare* "inflame; blow into" (see ***inspiration***), a loan-translation of Gk. *pnein* in the Bible. General sense of "influence or animate with an idea or purpose" is from late 14c. Also sometimes used in literal sense in M.E. Related: *Inspired*; *inspires*; *inspiring*. <http://www.etymonline.com> “inspire” [↑](#footnote-ref-104)
105. We suggest here that the Shofar is associated with Tiferet because the Shofar is associated with Beauty. Cf. Twot 2449a, b) Furthermore, Tiferet is the synthesis of G’dolah (Chesed) and Gevurah (Yir’ah – Fear of G-d). [↑](#footnote-ref-105)
106. Yermi'yahu 31:5 **For there is a day, the watchers (Hebrew: נֹצְרִים – NOTS’RIM - i.e. Nazareans) will call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God.** [↑](#footnote-ref-106)
107. Call to excel and elevate one’s self in ministry by becoming the mirror of the Master. [↑](#footnote-ref-107)