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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**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**  **© 2014**  [**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** |
| **Nisan 26, 5774 – April 25/26, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Apr 25 2014 – Candles at 8:10 PM  Sat. Apr 26 2014 – Habdalah 9:08 PM | **Austin & Conroe, TX, U.S.**  Fri. Apr 25 2014 – Candles at 7:46 PM  Sat. Apr 26 2014 – Habdalah 8:43 PM | **Brisbane, Australia**  Fri. Apr 25 2014 – Candles at 5:04 PM  Sat. Apr 26 2014 – Habdalah 5:57 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Apr 25 2014 – Candles at 8:03 PM  Sat. Apr 26 2014 – Habdalah 9:02 PM | **Everett, WA. U.S.**  Fri. Apr 25 2014 – Candles at 7:54 PM  Sat. Apr 26 2014 – Habdalah 9:05 PM | **Manila & Cebu, Philippines**  Fri. Apr 25 2014 – Candles at 5:53 PM  Sat. Apr 26 2014 – Habdalah 6:44 PM |
| **Miami, FL, U.S.**  Fri. Apr 25 2014 – Candles at 7:31 PM  Sat. Apr 26 2014 – Habdalah 8:25 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Apr 25 2014 – Candles at 7:20 PM  Sat. Apr 26 2014 – Habdalah 8:20 PM | **Olympia, WA, U.S.**  Fri. Apr 25 2014 – Candles at 7:55 PM  Sat. Apr 26 2014 – Habdalah 9:05 PM |
| **San Antonio, TX, U.S.**  Fri. Apr 25 2014 – Candles at 7:48 PM  Sat. Apr 26 2014 – Habdalah 8:44 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Apr 25 2014 – Candles at 7:28 PM  Sat. Apr 26 2014 – Habdalah 8:33 PM | **Singapore, Singapore**  Fri. Apr 25 2014 – Candles at 6:49 PM  Sat. Apr 26 2014 – Habdalah 7:39 PM |
| **St. Louis, MO, U.S.**  Fri. Apr 25 2014 – Candles at 7:28 PM  Sat. Apr 26 2014 – Habdalah 8:30 PM | **Tacoma, WA, U.S.**  Fri. Apr 25 2014 – Candles at 7:54 PM  Sat. Apr 26 2014 – Habdalah 9:03 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

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

His Excellency Adon Archie Hunnicutt and beloved wife HE Giberet Lisa Hunnicutt

His Excellency Adon HE Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Kyle Sullivan

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

**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!**



**Friday Evening April 25, 2014**

**Evening: Counting of the Omer Day 11**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attribute** |
| 11 | Chazan/Parnas #1 | Nisan 26 | 2:11-12 | Justice expressed with confidence |

**Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;[[1]](#footnote-1) and that at one time you were without Messiah, being aliens[[2]](#footnote-2) from the legal administration of Jewish life,[[3]](#footnote-3) and strangers[[4]](#footnote-4) from the covenants of the promise,[[5]](#footnote-5) having no hope, and without God** and **in union with the worldly system.**

**Shabbat: “VeLo Yechalelu” – “And not profane” &**

**Shabbat Mevarechim HaChodesh Iyar**

**Proclamation of the New Moon of Iyar**

(Tuesday Evening the 29th of April – Thursday Evening the 1st of May, 2014)

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְלֹא יְחַלְּלוּ** |  |  |
| **“VeLo Yechalelu”** | Reader 1 – Vayiqra 22:1-3 | Reader 1 – Vayiqra 23:1-3 |
| **“And not profane”** | Reader 2 – Vayiqra 22:4-8 | Reader 2 – Vayiqra 23:4-6 |
| **“Y que no profanen”** | Reader 3 – Vayiqra 22:9-11 | Reader 3 – Vayiqra 23:6-8 |
| Vayiqra (Lev.) 22:1-33  Bemidbar (Numbers) 28:9-15 | Reader 4 – Vayiqra 22:12-16 |  |
| Ashlamatah: Zech. 7:3-6 + 8:18-23 | Reader 5 – Vayiqra 22:17-19 |  |
| Special: Ezekiel 20:2-20  I Samuel 20:18,42 | Reader 6 – Vayiqra 22:20-25 | Reader 1 – Vayiqra 23:1-3 |
| Psalm 86:1- | Reader 7 – Vayiqra 22:26-33 | Reader 2 – Vayiqra 23:4-6 |
| Abot: Introduction | Maftir: Bemidbar 28:9-15 | Reader 3 – Vayiqra 23:6-8 |
| N.C.: II Pet 2:3b-9; Lk 16:19-31;  Acts 27:27-44 | - Yechezqel 20:2-20  - I Samuel 20:18,42 |  |

**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**

* + Regulations for Priests who Share in a Sacrificial Feast – Lev. 22:1-9
  + No Layman to Eat a Sanctified Thing & Exceptions to the Rule – Lev. 22:10-16
  + Quality of Offerings – Leviticus 22:17-25
  + Further Directions in Regard to Sacrificial Animals – Lev. 22:26-31
  + Chillul Ha-Shem & Kiddush Ha-Shem – Lev. 22:32-33

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 22:1-33**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord spoke to Moses, saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to Aaron and to his sons, that they shall separate themselves from the holy [sacrifices] of the children of Israel, which they sanctify to Me, so as **not to desecrate** My Holy Name. I am the Lord. | 2. Speak with Aharon and with his sons, that they keep apart from the consecrated things of the children of Israel, and **profane not** the Name of My Holiness (in whatever) they hallow before Me: I am the LORD. |
| 3. Say to them: Throughout your generations, any man among any of your offspring who, while his defilement is still upon him, comes near to the holy sacrifices that the children of Israel consecrate to the Lord that soul shall be cut off from before me. I am the Lord. | 3. Say to them, Take heed in your generations: whatever man of all your sons who will offer things hallowed, which the children of Israel have consecrated before the LORD, having his uncleanness upon him, that man will be destroyed with a stroke of death before Me: I am the LORD. |
| 4. Any man whatsoever among Aaron's offspring if he has tzara'ath or has had a discharge, he shall not eat of the holy sacrifices, until he cleanses himself. And one who touches anyone who has become unclean [by contact with a dead] person, or a man from whom semen issued, | 4. Any man, young or old of the offspring of Aharon, who is a leper, or has a running issue, will not eat of things consecrated till he be clean: and whoever touches any uncleanness of man, or one from whom uncleanness has proceeded, |
| 5. or a man who touches any creeping creature through which he becomes unclean or a person through whom he becomes unclean, whatever his uncleanness | 5. or who touches any reptile that makes unclean, or (the corpse of) a dead man which makes unclean, or any of the uncleanness of his life, |
| 6. the person who touches it shall remain unclean until evening, and he shall not eat from the holy things unless he has immersed his flesh in water. | 6. the man being a priest who touches such will be unclean until the evening, and may not eat of the holy things, except that he wash his flesh in forty seahs of water. |
| 7. When the sun sets, he becomes clean, and afterwards, he may eat of the holy things, for it is his food. | 7. And when the sun has set and he be fit, he may afterward eat of the holy things; for they are his food. |
| 8. He shall not eat a carcass or anything that was torn, thereby becoming unclean through it. I am the Lord. | 8. But of a dead carcass, or (that which has been) killed (by violence), he may not eat to defile himself therewith. I am the LORD. |
| 9. They shall keep My charge and not bear a sin by [eating] it [while unclean] and thereby die through it since they will have desecrated it. I am the Lord Who sanctifies them. | 9. But the sons of Israel will observe the keeping of My Word, that they may not bring sin upon themselves, nor die for it by the flaming fire; because they have profaned it: I am the LORD who sanctify them. |
| 10. No non kohen may eat holy things; a kohen's resident and his hireling may not eat holy things. | 10. No stranger or profane person will eat of a consecrated thing, (neither) a son of Israel who is an inmate of the priest, nor any hireling, may eat of the hallowed thing. |
| 11. And if a kohen acquires a person, an acquisition through his money, he may eat of it, and those born in his house they may eat of his food. | 11. But if the priest buy a man a stranger with the price of his money, he may eat of it, and such as have grown up in his house may eat of his bread. |
| 12. And if a kohen's daughter is married to a non kohen, she may [no longer] eat of the separated holy things. | 12. And the daughter of a priest, if she be married to a man a stranger, may not eat of things set apart by consecration. |
| 13. But if the kohen's daughter becomes widowed or divorced, and she has no offspring she may return to her father's household as in her youth [and] eat of her father's food, but no non kohen may eat of it. | 13. But if the daughter of a priest be a widow, or be divorced and having no child by him has returned to her father's house, and has not been wedded to a brother-in-law, (Deut. xxv. 5,) she, being as in the days of her youth, and not being with child, may eat of her father's meat; but no stranger will eat thereof. |
| 14. And if a man unintentionally eats what is holy, he shall add a fifth of it to it and give the kohen the holy thing. | 14. And if a man of Israel eat that which is consecrated unknowingly, let him add a fifth part of its value to it, and give the (price of the) holy thing unto the priest. |
| 15. And they shall not desecrate the holy things of the children of Israel, those that they have set aside for the Lord, | 15. Let them not profane the sacred things of the children of Israel which are set apart unto the Name of the LORD, |
| 16. thereby bringing upon themselves to bear iniquity and guilt, when they eat their holy things, for I am the Lord Who sanctifies them. | 16. nor let the sin of their trespass be found upon them, by eating in uncleanness their consecrated things; for I am the LORD who do sanctify them. |
| 17. And the Lord spoke to Moses, saying, | 17. And the LORD spoke with Mosheh, saying: |
| 18. Speak to Aaron and to his sons and to all the children of Israel and say to them: Any man whatsoever from the house of Israel or from the strangers among Israel who offers up his sacrifice for any of their vows or for any of their donations that they may offer up to the Lord as a burnt offering | 18. Speak with Aharon and with his sons and with all the children of Israel: -A man, whether young or old, of the house of the family of Israel, or of the strangers who are in Israel, who will offer his oblation of any of their vows, or their free will offerings which they present before the LORD for a burnt sacrifice, |
| 19. **to be favorable for you**, [it shall be] an unblemished, male, from cattle, from sheep, or from goats. | 19. **to be acceptable for you, it will be perfect**, a male of the bullocks, of the lamb, or of the young goats. |
| 20. Any [animal] that has a blemish, you shall not offer up, for it will not be favorable for you. | 20. But anything that has a blemish you will not offer; for that will not be acceptable from you. |
| 21. And if a man offers up a peace offering to the Lord for declaring a vow or as a donation from cattle or from the flock **to be accepted, it shall be unblemished. It shall not have any defect in it.** | 21. And if a man will offer a consecrated victim before the LORD to fulfil a vow, or as a free will offering, from the herd, or from the flock, **it must be perfect to be acceptable; no blemish will be in it.** |
| 22. [An animal that has] blindness, or [a] broken [bone], or [a] split [eyelid or lip], or [one that has] warts, or dry lesions or weeping sores you shall not offer up [any of] these to the Lord, nor shall you place [any] of these as a fire offering upon the altar to the Lord. | 22. Whatever is blind, or broken-boned, or stricken in the eyelids, or whose eyes are stricken with a mixture of white and dark, or one filled with scurvy or the blotches murrain, you will not offer before the LORD, nor present an oblation of them on the altar before the LORD. |
| 23. As for an ox or sheep that has mismatching limbs or uncloven hooves you may make it into a donation, but as a vow, it will not be accepted. | 23. A bullock or a ram that has superfluity or deficiency of the testicles, you may make a free will offering, but for a vow it will not be acceptable. |
| 24. [Any animal whose testicles were] squashed, crushed, pulled out, or severed, you shall not offer up to the Lord, and in your land, you shall not do [it]. | 24. That which is crushed, or ruptured, or diseased, or enervated, you will not offer to the Name of the LORD; and in your land you will not emasculate. |
| 25. **And from the hand of a gentile you shall not offer up as food for your God any of these [blemished animals], for their injury is upon them, there is a defect on them; they will not be accepted for you.** | 25. **And from the hand of a son of the Gentiles you will not offer the oblation of your God of any of these, because their corruption is in them; a blemish is in them, they are profane, they will not be acceptable for you.** |
| 26. And the Lord spoke to Moses, saying: | 26. And the LORD spoke with Mosheh, saying |
| 27. When an ox or a sheep or a goat is born, it shall remain under its mother for seven days, and from the eighth day onwards, it shall be accepted as a sacrifice for a fire offering to the Lord. | 27. (to the effect that): What time you call to our mind the order of our oblations, as they will be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then will a bullock be chosen before him, in memorial of the righteousness/generosity of the elder who came from the cast, the sincere one who brought the calf, fat and tender, to Your Name. A sheep is to be chosen, secondly, in memory of the righteousness/generosity of him who was bound as a lamb on the altar, and who stretched forth his neck for Your Name's sake, while the heavens stooped down and condescended, and Yitzchaq beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness/ generosity of that perfect one who made the savory meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explains, saying: Sons of Israel, My people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it will be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the LORD. |
| 28. An ox or sheep you shall not slaughter it and its offspring in one day. | 28. **Sons of Israel, My people, as our Father in heaven is merciful, so will you be merciful on earth:** neither cow, nor ewe, will you sacrifice along with her young on the same day. |
| 29. And when you slaughter a thanksgiving offering to the Lord, you shall slaughter it so that it should be acceptable for you. | 29. And when you offer a sacrifice of thanksgiving to the Name of the LORD, you will offer so as to be accepted. |
| 30. It shall be eaten on that day; do not leave it over until morning. I am the Lord. | 30. It will be eaten on that day, none will remain till the morning: I am the LORD. |
| 31. You shall keep My commandments and perform them. I am the Lord. | 31. And you will observe My commandments to do them I am the LORD who give a good reward, to them who keep My commandments and My laws. |
| 32. You shall not desecrate My Holy Name. I shall be sanctified amidst the children of Israel. I am the Lord Who sanctifies you, | 32. Nor will you profane My Holy Name, that I may be hallowed among the children of Israel. I am the LORD who sanctify you, |
| 33. Who took you out of the land of Egypt, to be a God to you. I am the Lord. | 33. having brought you forth redeemed from the land of Mizraim, that I may be to you Elohim: I am the LORD. |
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**Rashi & Targum Pseudo Jonathan**

**for: Bemidbar (Numbers) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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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) 22:1-33**

**2** **they shall separate themselves** The term נְזִירָה means only separation [from something]. Likewise, Scripture says, “and draws away (וְיִנָּזֵר) from following Me” (Ezek. 14:7), and, “they drew backwards (נָזֽרוּ) ” (Isa. 1:4). [Thus, here, the meaning is that] when *kohanim* are in a state of uncleanness, they shall separate themselves (וְיִנָּזְרוּ) from the holy things.-[*Torath Kohanim* 22:62] Another explanation: [The commentators are at a loss to explain this expression, because the following comment easily agrees with the preceding one. See below.] “shall separate themselves from the holy [sacrifices] of the children of Israel which they sanctify to Me, so as not to desecrate My Holy Name.” [Now, the verse, in the order it is written, reads: "Aaron and his sons...shall separate themselves from the holy (sacrifices) of the children of Israel, so as not to desecrate My Holy Name—which they sanctify to Me."] Transpose the verse and explain it [as follows]: shall separate themselves from the holy [sacrifices] of the children of Israel which they sanctify to Me, so as not to desecrate My Holy Name." [Another explanation] (see *Sifthei Chachamim*):

**which they sanctify to Me** [This comes] to include offerings that the *kohanim* themselves sanctified [to the Holy Temple, offerings from which *kohanim* in the state of uncleanness shall also separate themselves]. [According to this explanation, no transposition is necessary, and the verse is to be explained as follows: When the *kohanim* are unclean, they must separate themselves from the holy things of the children of Israel, i.e., those consecrated by the children of Israel, and also from those consecrated by the *kohanim* themselves. Accordingly, the words, “another explanation,” appear at this point, not as they appear in the *Mikraoth Gedoloth.* According to *Mizrachi* and others, and according to all manuscripts and incunabula editions, these words do not appear at all. -[*Torath Kohanim* 22:64]

**3** **Any man...who...comes near [to the holy sacrifices]** The phrase “comes near” really means “eating.” And so we find that a warning against eating holy sacrifices while in a state of uncleanness, is expressed as “touching,” [as is written], “she shall not touch anything holy” (Lev. 12:4) [which is] a warning against eating [anything holy, while in a state of uncleanness]. And our Rabbis have learnt [that these terms mean “eating” in this context] by way of a *hekesh* [a rule of Scriptural exposition, whereby, via Rabbinical transmission, laws from two passages are linked through their appearance in the same verse (*Mizrachi*).] Now, it is impossible to say that one is liable [to the penalty of excision] if he [merely] touches [holy sacrifices while he is in the state of uncleanness], for we find the penalty of excision for eating [holy sacrifices while one is unclean] stated in the passage “Command Aaron” (Lev. 7:20-21) [and moreover, there, we find] the penalty of excision for eating mentioned twice, one next to the other (see Lev. 7:20-21), and, if one would be liable just for touching, it would be unnecessary for Scripture to mention liability for eating. In a similar vein, [this explanation that our verse here refers to eating and not touching,] is expounded in *Torath Kohanim* (22:69), [as follows]: "...But is there [a case of] one who touches [holy sacrifices], that he should be liable [to the penalty of excision?!] If so, why does Scripture say, "comes near"? [Because it teaches us that for eating holy sacrifices, one incurs the penalty of excision] only when they become fit to be “brought near” as an offering—for one becomes liable only if one [eats holy sacrifices] while one is unclean, after the parts that makes the sacrifice permissible to be eaten has been offered up [i.e., only when the sacrificial fats have been offered up and the blood has been dashed, or the offering of the fistful of flour in a meal-offering, or the sanctification in a vessel of parts of other offerings (see *Hagahoth Uvei-urei HaGra* on *Torath Kohanim* ; *Mizrachi*), is the holy sacrifice allowed to be eaten by the *kohanim*, and not before]. Now, one may ask: [Since our verse, as well as the two verses in Lev. 7:20- 21, are all referring to eating holy sacrifices when one is unclean,] why is it necessary for Scripture to mention three times the penalty of excision for *kohanim* [eating holy sacrifices] when they are in an unclean state? These have already been expounded upon in Tractate *Shevuoth* (7a): "One of them is [needed] to state the general law; one of them is [needed] to state a particular case [namely, the peace-offering, in order to preclude the eating of certain clean foods that are not sacrificed on the altar which do not have the punishment of excision; and one of them is needed to teach us that...when the verse says, “he incurs guilt” (Lev. 5:2), and may bring a קָרְבָּן עוֹלֶה וְיוֹרֵד, a sliding-scale sacrifice, Scripture is referring to...a person...who, while in an unclean state, enters the Sanctuary or eats of its holy sacrifices].

**while his defilement is still upon him** [meaning:] While the person is in a state of uncleanness. But I might think that Scripture is referring to the flesh, while the flesh is unclean," and the verse is speaking of someone in a clean state who eats unclean flesh [of holy sacrifices]. However, one is forced to learn the meaning of the verse from the literal meaning [of this phrase “while its/his uncleanness is still upon it/him”]—i.e., the verse is speaking of something from which uncleanness can be removed, and this is a person, because a person can cleanse himself in a mikvah [while meat cannot be purified once it is defiled.-[*Torath Kohanim* 22:69; *Zev.* 43b]

**shall be cut off** One might suggest that [the offender is to be “cut off”] from one place to another, i.e., he shall be cut off from his place [of abode] and exiled (*Be’er Basadeh*) to settle in another place. Scripture, therefore, continues, "I am the Lord"—[as if to say:] “I am in every place” [and even if someone is sent into exile, I am also in that other place. Hence, the “cutting off” here refers to excision of the soul, that he will die before his time (*Be’er Basadeh*)].-[*Torath Kohanim* 22:69]

**4** The following two paragraphs appears only in the Guadalajara edition of *Rashi*.

**among Aaron’s offspring** I know only that Aaron’s offspring [are meant]. How do I know that he himself [and every *Kohen Gadol* (*Ramban* on verse 17, *Rash MiShantz* on *Torath Kohanim*) is also included]? Therefore, Scripture states [the apparently superfluous word “he” in the clause], “if he has *tzara’ath* ”; for one might think that since he is allowed to offer up holy sacrifices when he is an *onen* (*Rashi* Lev. 21:12 above), he would also be allowed to offer them up if he has *tzara’ath* or if he had a discharge. Scripture, therefore, says, “if he...” [to include Aaron and all other *Kohanim Gedolim*].-[*Torath Kohanim* 22:70]

**until he cleanses himself** [This means] sunset [after his immersion]. Or, perhaps, it means only immersion [in a mikvah, and that suffices]? It says here, וְטָהֵר, and it says below (verse 7), וְטָהֵר, “When the sun has set, he becomes clean (וְטָהֵר).” Just as there (in verse 7), [it means] sunset, here too, [it means] sunset [that he may not eat holy things until the sun sets after his immersion].-[*Torath Kohanim* 22:72]

**anyone who has become unclean [by contact with a dead] person** Heb. טְמֵא נֶפֶשׁ, one who has become unclean by [contact with] a dead person.

**5** **[A man who touches] any creeping creature through which he becomes unclean** [The seemingly superfluous phrase “through which he becomes unclean” means,] the [minimum] size [of a part of a creeping creature] through which [contact] one is rendered unclean (*Torath Kohanim* 22:76) -namely, through the volume of a lentil.- [*Chag.* 11a]

**or a person** a corpse. -[*Torath Kohanim* 22:76] [That is to say, cleansing after contact with a dead body takes place only after immersion and sunset on the seventh day.-[*Sifthei Chachamim*]

**through whom he becomes unclean** - The size through which [contact] one is rendered unclean—namely, the volume of an olive. [*Oholoth* 2:1]

**whatever his uncleanness** [This comes] to include one who comes into contact with a man or woman who has had a discharge, or with a menstruating woman or with a woman who has given birth, [or with one who has *tzara’ath*].-[*Torath Kohanim* 22:76]

**6** **The person who touches it** i.e., who touches any one of these unclean beings.

**7** **and afterwards, he may eat of the holy things** This is expounded on in [Tractate] *Yev.* (74b) as referring to *terumah*, that [the purified *kohen*] may eat it after sunset [of the day of his cleansing].

**he may eat of the holy things** [meaning, some of the holy things,] but not all holy things [thus, our verse refers specifically to *terumah,* but not sacrificial flesh, which the *kohen* who was stricken with *tzara’ath* or had a discharge may not eat until he brings his sacrifices on the morrow].-[see preceding *Rashi*]

**8** **He shall not eat a carcass or anything that was torn, thereby becoming unclean through it** [Scripture] warned here regarding the [implications of one’s] uncleanness, as follows: If one ate a carcass of a clean bird, which [as explained (*Rashi* above 17:15),] does not defile through contact or by lifting it but defiles only when it is swallowed into the esophagus—this person is prohibited to eat holy things. Now, [a bird that had been torn (טְרֵפָה) and mortally wounded by a wild animal, if slaughtered properly, does not convey uncleanness. So why is it mentioned here?] We must say that וּטְרֵפָה is [stated only to teach us that the carcass of a bird conveys uncleanness only] of the species that can be prohibited because of טְרֵפָה, thus excluding the carcass of an unclean bird, whose species can never fall under the category of טְרֵפָה [because it is prohibited even if it was perfectly healthy].-[*Torath Kohanim* 17:125126; see *Rashi Lev*. 17:15]

**9** **They shall keep My charge** [and refrain] from eating *teruman* while one’s body is unclean.-[*Sanh.* 83a]

**and thereby die through it** we learn that it is death by the hands of Heaven [which is meted out “through it,”] meaning that the sin of eating while unclean brings about the death penalty by itself without any other prerequisites, such as witnesses or warning. That could be only death by the hands of Heaven. -[*Gur Aryeh* ; *Sanh.* 83a; also see *Sifthei Chachamim*]

**10** **No [non-kohen may] eat holy things**- The text is referring to *terumah*, for the entire passage speaks of it (see *Rashi* verse 7).

**a kohen’s resident and his hireling** [could be erroneously read as “a *kohen* who is a resident or a hireling.” However, the correct meaning here is:] The resident *of* a *kohen* or one who is hired by a *kohen*. [I.e., the word תּוֹשַׁב means “the resident of.”] Therefore, תּוֹשַׁב is vocalized with a *patach* [under the “shin,”] because it is in the construct state. [Had it been in the absolute state, simply meaning “resident,” the “shin” would have been vocalized with a *kamatz*.] Now, who is considered a “resident” [in this context]? This is a Hebrew slave whose ear has been bored [i.e., one who elected to remain a slave after six years, and resides with his master (see Exod. 21: 16)], thereby becoming acquired [by his master] until the Jubilee year (see *Rashi* Exod. 21:6). And who is considered a hireling [in this context]? This is someone acquired for a [set] number of years [to be a Hebrew slave] and who is to be released after six years (see Exod. 21:2). The text comes to teach you here that he does not become his master’s physical property [and is, therefore, not permitted] to eat *terumah*.-[*Torath Kohanim* 22:86; *Yev.*. 70a]

**11** **And if a kohen acquires a person** [This refers to] a Canaanite slave, whose body is acquired [by his master and may therefore eat from his master’s *terumah*].

**and those born in his house** These are the children of the [non-Jewish] maidservants [who are the property of the master]. We learn also from this verse here that a *kohen*’s wife may eat *terumah*, since she too, is considered “an acquisition through his money” [for the Jewish marriage is technically attained through the acquisition of a woman by a man by giving her money or an object worth money, such as a ring] (see *Keth*. 57b). However, we learn other [cases, namely, about a *kohen*’s wife who had been acquired through other means, e.g., by contract or cohabitation,] from another verse in Scripture “Anyone who is clean in your household [may eat it]” (Num. 18:11) [the above being expounded] in [*Sifrei 18:29; see Levush Haorah also Gur Aryeh.]*

**12** **married to a non-kohen** - אִישׁ זָר [lit., “an alien man,” here, in the context of *kehunah*, this means] to a Levite or an Israelite.-[*Torath Kohanim* 22:92]

**13** **[But if the kohen’s daughter] becomes widowed or divorced** from her non- *kohen* husband. **and she has no offspring** from him. **she may return [to her father’s household...(and) eat of her father’s food]** But, if she does have offspring from her non- *kohen* husband, she is prohibited to eat *terumah* as long as the offspring is alive.-[*Yev.* 87a-b]

**But no non-kohen may eat of it** [This seemingly superfluous phrase] is stated only to exclude an *onen* [*kohen*, i.e., one whose relative has died on that day,] who is permitted [to eat] *terumah*. [see *Rashi* 21:12 above] [It is as if Scripture is saying here:] “I said that only a non- *kohen* (זָר) [is prohibited to eat terumah]—but not an onen.” [Yev. 68b]

**14** **And if [a man] eats that which is holy** [This refers to] *terumah*. **and give the kohen the holy thing** something that is fit to become holy. He shall not pay him money, but non-consecrated fruits, which in turn become [consecrated as] *terumah*.-[*Pes.* 32a]

**15** **And they shall not desecrate [the holy things of the children of Israel]** By allowing non- *kohanim* to eat of them. [see next *Rashi*]

**16** **thereby bringing upon themselves to bear-** [lit., “And they will cause them to bear (iniquity and guilt).”] They will cause themselves to bear iniquity when they [the non- *kohanim*] eat their holy things which were set aside for *terumah*, and were consecrated and consequently prohibited for them. *Onkelos*, however, who rendered: when they eat in uncleanness, unnecessarily rendered in this manner [because the verse deals with giving the *terumah* to non- *kohanim*, not with eating it in an unclean state].

**thereby bringing upon themselves to bear** Heb. אוֹתָם וְהִשִּׂיאוּ. This is one of the three instances in Scripture of אֶת [normally referring to a third party “him,” "them" etc.], which are expounded by Rabbi Ishmael to mean that the Torah is speaking of the persons themselves [i.e., the verb is reflexive]. Similarly, [the other two examples are]: בְּיוֹם מאת יְמֵי נִזְרוֹ יָבִיא אֽתוֹ [lit., “On the day when his abstinence is completed, he shall bring him”] (Num. 6:13)—[meaning] that he should bring himself. Likewise, וַיִּקְבּֽר אוֹתוֹ בַגַּי [lit., “And he buried him in the valley” (Deut. 34:6), meaning that] Moses buried himself (see *Rashi* there). Thus is it expounded in *Sifrei* (*Bamidbar* 6:124).

**18** **their vows** [when a person declares:] “It is incumbent upon me” [i.e., a personal commitment to bring a burnt offering," and therefore, if the animal he set aside is lost or blemished, he must fulfill his vow with a replacement animal, whereas];

**their donations** [when a person declares:] “Behold, [I hereby consecrate] this [animal for a burnt offering,” since the declaration falls on the animal rather than on the person, if the consecrated animal is lost or blemished, the person is not responsible].-[*Meg.* 8a] **19** **to be favorable for you** [God is saying here:] “Bring Me something that is worthy to appease (לִרְצוֹת) for you before Me, that will make you favorable (רָצוֹן) before Me.” [This word לִרְצֽנְכֶם has the meaning of] *apaisement* in French [like “appeasement” in English]. And what [animal] is worthy of attaining God’s appeasement?

**an unblemished, male, from cattle, from sheep, or from goats** But with burnt-offerings of birds, no unblemished or male [birds] are required, and it is not rendered invalid if it has a defect unless a limb is missing.-[*Torath Kohanim* 22:106]

**21** **for declaring a vow** For verbally designating [a particular animal. If he designated it merely in his mind, this does not obligate him as a vow].-[*Sifthei Chachamim*]

**22** **[An animal that has] blindness** - עַוֶּרֶת. [This is] a noun, the feminine equivalent of עִוָּרוֹן, that the animal shall not have the defect of blindness.

**or [a] broken [bone]** [lit., “or broken,” i.e., the animal] shall not be [broken]. **or [a] split [eyelid or lip]** - חָרוּץ [lit. cut], an eyelid that was split or notched, and similarly, its lip which was split or notched.-[*Torath Kohanim* 22:113]

**or [one that has] warts** *Verrue [wart] in French.*

**or dry lesions** Heb. גָרָב, a type of lichen, as יַלֶּפֶת (see *Rashi* on 21:20). The יַלֶּפֶת is similar to “And Samson grasped (וַיִּלְפּֽת)” (Jud. 16:29) for it bonds (מְלַפֶּפֶת) itself to him until the day of [his] death, for it has no cure.-[*Bech.* 41a]

**you shall not offer up [(any of) these]** [This prohibition is stated] three times [here and in verses 20 and 25], as an admonition against (a) consecrating them, (b) slaughtering them and (c) dashing their blood.-[*Temurah* 6b]

**nor shall you place [(any) of these] as a fire-offering** [This is] an admonition against the burning them [on the altar].-[*Temurah* 6b; *Torath Kohanim* 22:116]

**23** **mismatching limbs** i.e., one limb bigger than its [normal] counterpart.-[see Rashi on verse 21: 18 above and *Sifthei Chachamim* there; *Bech*. 40a]

**uncloven hooves** its hooves are uncloven [i.e., resembling those of a horse or donkey].-[*Bech.* 40a] **you**

**may make it into a donation** [i. e., it may be sold and its money donated] to the maintenance of the Holy Temple.

**but as a vow** for the altar.-[*Torath Kohanim* 22:118]

**it will not be accepted** What consecration comes to grant acceptance (לִרְצוֹת) ? I must say the consecration for the altar. - [*Torath Kohanim* 22:118][See *Sifthei Chachamim*, *Mizrachi*, and *Nachalath Yaakov*]

**24** **[Any animal] whose testicles were squashed, crushed, pulled out, or severed** [These terms refer to damage] to the testicles or the membrum.-[*Bech.* 39b]

**squashed** Heb. וּמָעוּךְ, its testicles were squashed by hand.

**crushed** - וְכָתוּת, more severely crushed than מָעוּךְ

**pulled out** Heb. נָתוּק, torn off by hand, until the threads upon which they are suspended snapped, but they are still contained within the scrotum, and the scrotum was not torn off.

**or severed** Heb., וְכָרוּת, severed with an instrument, but still contained within the scrotum. **squashed** Heb. וּמָעוּךְ [*Onkelos*] renders this as וְדִימְרִיס, which is its equivalent in Aramaic, an expression of crushing.

**crushed** - וְכָתוּת, [*Onkelos*] renders this as וְדִירְסִיס, like, “[and he will smite] the great house into splinters (רְסִיסִים) ” (Amos 6: 11), little pieces; likewise, קָנֶה הַמְרֻסָּס, meaning “a reed that is broken into pieces” (*Shab.* 80b).

**and in your land, you shall not do** this thing, to castrate any livestock or wild animal, even of an unclean species. This is why [our verse] says here “in your land”-to include any species found in your land.-[*Torath Kohanim* 22:121] for it is impossible to say that castration is prohibited only in Eretz Israel ["your land,"] because [the prohibition of] castration is an obligation [associated with] the body [of a person], and every commandment associated with the body [of a person] applies both in the Land [of Israel] and outside the Land [of Israel]. -[Kid. 36b]

**25** **from the hand of a gentile** [lit., “and from the hand of a foreigner,” i.e.,] if a non-Jew brought a sacrifice and handed it over to the *kohen* to offer it up to Heaven, you shall not offer up on his behalf any blemished animal. And even though blemished animals are not deemed invalid as sacrifices from the children of Noah [i.e., by all non-Jews] unless they have a limb missing—that [rule] applies [only] to private altars in the fields. However, on the altar in the *Mishkan*, you shall not offer them up (*Temurah* 7b). You shall, however, accept an unblemished animal from them. That is why Scripture states earlier in this passage (verse 18 above), אִישׁ אִישׁ, “Any man whatsoever,” [where this double expression comes] to include non-Jews, who make vows and donations like Israelites.-[*Temurah* 2b]

**their injury** Heb. מָשְׁחָתָם, [as *Onkelos* renders it:] חִבּוּלְהוֹן, “their injury.”

**they will not be accepted for you** to atone for you.

**27** **When [an ox or a sheep or a goat] is born** [The expression “is born” comes] to exclude [from sacrifice an animal] delivered by Caesarean section. -[*Chul.* 38b]

**28** **it and its offspring** [This prohibition] applies to the female [i.e., the mother] animal, namely, that it is prohibited to slaughter a mother animal and its male or female offspring [on the same day]. The prohibition does not apply, however, to males [i.e., to the father animals], and it is permissible to slaughter the father animal along with its male or female offspring [on the same day].-[*Chul.* 78b]

**[you shall not slaughter] it and its offspring** Also included [in this prohibition is slaughtering] its offspring and [then] it.-[*Chul.* 82a]

**29** **you shall slaughter it so that it should be acceptable for you** From the very beginning of your slaughtering, take care that it should be “acceptable for you.” And what makes it acceptable?"

**It shall be eaten on that day** [Now, although it has already been stated that thanksgiving-offerings must be eaten on the day of sacrificing (Lev. 7:15), the Torah repeats this here] exclusively to warn us that the slaughtering must be performed on this condition. Do not slaughter it with the intention of eating it on the next day, for if you have this invalidating intention in mind, the sacrifice will not be “acceptable for you” (*Torath Kohanim* 22:135) [Indeed, it will be rejected (פִּגּוּל ; see *Rashi* Lev. 7:18)]. Another explanation of לִרְצֽנְכֶםis: “knowingly.” From here, [we learn that] if someone slaughtered an animal in an incidental manner [i.e., according to *Rashi*, without intending to slaughter, just to pick up the knife or to throw it. According to *Tosafoth*, if he did not intend to slaughter, but only to sever the organs, or if he thought that it was an ordinary animal, and did not realize that it was to be slaughtered as a holy sacrifice], then [even though the animal is fit to be eaten as ordinary non-consecrated meat, nevertheless,] regarding being slaughtered as a holy sacrifice, it is deemed unfit.-[*Chul.* 13a] Now, although Scripture has already stated [that a sacrifice is “not acceptable” if, while slaughtering, one intended to eat it after its permissible time] in the case of sacrifices that may be eaten for two days (see Lev. 7:18), it specifies it again regarding those sacrifices that must be eaten on the same day (see *Rashi* Lev. 7:15), namely, that they [too] must be slaughtered with the intention of eating them within their permissible time.

**30** **It shall be eaten on that day** [As explained above (see preceding Rashi)], Scripture states this here only to warn us that the slaughtering must be performed with this intention. For if it meant to fix the time limit for eating it, this has already been stated, “And the flesh of his thanksgiving peace-offering [shall be eaten on the day that it is offered...]” (Lev. 7:15). -[*Torath Kohanim* 7:113]

**I am the Lord** Know Who decreed this matter, and do not perceive it as unimportant.

**31** **You shall keep [My commandments]** This refers to learning [God’s commandments and “keeping” them organized and memorized in one’s heart]

**and perform them** meaning [putting them into] action.- [*Mizrachi* ; *Torath Kohanim* 22:136]

**32** **You shall not desecrate [My Holy Name]** By transgressing My commandments intentionally. Now, is it not already implied by the verse “ You shall not desecrate [My Holy Name,” that if you do not transgress, God’s Name will be sanctified? So] what do we learn by Scripture adding “I shall be sanctified [amidst the children of Israel]?” [It teaches us:] Surrender your life [and do not transgress God’s commandments], and [thus] sanctify My Name. Now, one might think [that this commandment applies even] in private [i.e., if he is not in the presence of ten or more Jews]. Scripture, therefore, says here “[I shall be sanctified] amidst the children of Israel” [i.e., one is obliged to sacrifice one’s life to avoid transgressing God’s commandments only in the presence of ten or more Jews]. And when one sacrifices oneself, one shall do so with the willingness to die, anyone who [submits to] sacrifices himself while assuming [that God will surely perform] a miracle [for him and save his life], for this person, God does not perform a miracle, for so we find in [the case of] Hananiah, Mishael and Azariah, that [when the evil Nebuchadnezzar threatened to throw them into a fiery furnace], they did not submit themselves on the condition [that God would perform] a miracle, as Scripture says, "[Behold, there is our God Whom we worship; He can save us from the burning, fiery furnace and from your hands, O king!] But if not, let it be known to you, O king [that we will not worship your god, neither will we prostrate ourselves to the golden image that you have set up]!" (Dan. 3:1718). [We see here that whatever the outcome,] whether [God would] rescue [them] or not—[they declared, regardless] “Let it be known to you, O king [that we will not prostrate ourselves...]!”-[*Torath Kohanim* 22:137]

**33** **Who took you out [of the land of Egypt]** on this very condition [i.e., to be willing to sacrifice your lives in sanctification of My Holy Name.-[*Torath Kohanim* 22:138] [And do not think that since it is an obligation, you will not receive reward for sacrificing yourselves, for]

**I am the Lord** faithful to give reward [to those who fulfill My Torah.-[*Torath Kohanim* 22:138]

**Ketubim: Tehillim (Psalms) 86:1-17**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A prayer of David. O Lord, incline Your ear; answer me **for I am poor and needy.** | 1. A prayer that David prayed. Incline, O LORD, your ear; answer me, **for I am poor and needy.** |
| 2. Watch my soul for I am a pious man; save Your servant-You, my God-who trusts in You. | 2. Protect my soul, for I am pious; redeem Your servant, You, O my God, for I do put my trust in You. |
| 3. Be gracious to me, O Lord, for I call to You all the days. | 3. Have mercy on me, O LORD, for I will pray in Your presence all the day. |
| 4. Cause the soul of Your servant to rejoice, for to You, O Lord, I lift my soul. | 4. Gladden the soul of Your servant, for to You, O LORD, will I lift up my soul in prayer. |
| 5. For You, O Lord, are good and forgiving, with much kindness to all who call You. | 5. For You are the LORD, good to the righteous/ generous and forgiving to those who turn to His Torah, and multiplying favor to all who pray in Your presence. |
| 6. Lend Your ear, O Lord, to my prayer, and hearken to the voice of my supplications. | 6. Hear, O LORD, my prayer; and accept the voice of my supplications. |
| 7. On the day of my distress I shall call You, for You will answer me. | 7. On the day of my distress, I will call to You, for You answer me. |
| 8. There is none like You among the godly, O Lord, neither is there any like Your works. | 8. There is none besides You among the angels on high, O LORD, and there is nothing like Your deeds. |
| 9. All nations that You made will come and prostrate themselves before You, O Lord, and glorify Your name. | 9. All the Gentiles you have made will come and bow down before You, O LORD; and they will give glory to Your name. |
| 10. For You are great and perform wonders, You, O God, alone. | 10. For You are great, O God, and You do wonders You alone are God. |
| 11. **Teach me Your way, O Lord; I shall walk in Your truth. Unify my heart to fear Your name.** | 11. **Teach me, O LORD, Your ways; I will walk in Your truth; unify my heart to fear Your name.** |
| 12. I shall thank You, O Lord my God, with all my heart, and I shall glorify Your name forever. | 12. I will give thanks in Your presence, O LORD my God, with all my heart; and I will glorify Your name forever. |
| 13. For Your kindness is great toward me, and You have saved my soul from the lowest depths of the grave. | 13. For Your goodness towards me is great; and You have delivered my soul from lowest Sheol. |
| 14. O God, willful transgressors have risen against me, and a company of mighty ones have sought my life, and they did not place You before themselves. | 14. O God, arrogant men have risen against me, and mighty men have sought my soul; and they have not kept You in front of them. |
| 15. **But You, O Lord, are a compassionate and gracious God, slow to anger and with much kindness and truth.** | 15. **And You, O LORD, are a God compassionate and merciful, putting away anger, and showing much favor and truth.** |
| 16. Turn to me and be gracious to me; grant Your might to Your servant and save the son of Your maidservant. | 16. Turn unto me and pity me; give Your strength to Your servant, and redeem the son of Your handmaiden. |
| 17. Grant me a sign for good, and let my enemies see [it] and be ashamed, for You, O Lord, have helped me and comforted me. | 17. Perform for me a miracle for good; when my son Solomon will bring the ark into the sanctuary, let the gates be opened on my account and my enemies will see that You have forgiven me, and they will be ashamed and confess; for You are the LORD, You have helped me and comforted me. |
|  |  |

**Rashi’s Commentary for: Psalms 86:1-17**

**2** **for I am a pious man** that I hear my insults and my disgraces, and I am able to wreak vengeance; yet I remain silent. So it is in Aggadath Tehillim (Mid. Ps. 86:1). Another explanation: Our Sages explained in Berachoth (4a): [David said,] “Am I not a pious man, when all the kings of the Orient and the Occident sit in their glory, and I my hands are sullied with blood, with the sac, and with the afterbirth?”

**3** **all the days** **All the days of the exile, which is day for the wicked and night for the righteous**. It is explained in this manner in Aggadath Tehillim (Mid. Ps. 86:2).

**4** **I lift my soul** I direct my heart.

**8** **like Your works** Who places the heavenly beings before the earthlings.

**10** **and perform wonders, You, O God, alone** Before the angels were created, heaven and earth were created. Therefore, all the nations will glorify Your name.

**13** **from the lowest depths of the grave** It is customary for adulterers to be put into the depth of the grave, and from there You saved me, for Nathan the prophet said to me (II Sam. 12:13): “Also the Lord has removed your sin.”

**14** **willful transgressors have risen against me** Doeg and Ahithophel.

**and they did not place You before themselves** They did not remember what they saw, that Samuel anointed me on Your orders.

**16** **the son of Your maidservant** The son of the maidservant humbles himself before his master more than the slave purchased with money, because the son of the maidservant was born in the house and was raised in his master’s bosom.

**17** **Grant me a sign for good** so it may be apparent to others that You have forgiven me.

**and let my enemies see** the sign and be ashamed. But the Holy One, blessed be He, did not listen to him to grant the sign during his lifetime. Instead, [it came] in his son Solomon’s lifetime when the gates clung to each other and did not open until he said (II Chron. 6:42): “Do not turn back the face of Your anointed; remember the kind deeds of David Your servant.”

**Meditation from the Psalms**

**Psalms ‎‎86:1-17**

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

David composed this psalm when he was still in exile and fleeing from Saul. He prayed for divine deliverance from the power of those who sought his life.[[6]](#footnote-6)

This is no ordinary composition, for David himself describes it as a תפלה, prayer. Indeed, these verses describe the essential purpose of prayer, which should be not so much to obtain the desired assistance from God as to reassure the supplicant that G-d is near in all moments of distress and danger. The awareness of G-d’s intimate concern and close attention to a man’s troubles is itself the response to his supplications.[[7]](#footnote-7)

David composed this prayer as a supplication to G-d to save him from his many enemies.[[8]](#footnote-8) Specifically, it was the threat of King Saul which aroused David to express his feelings before G-d.[[9]](#footnote-9) **But David did not seek mere safety from his foes. Rather he yearned for the opportunity to enhance the glory of G-d in the eyes of the entire word, for David recognized that the ultimate purpose of his existence was the glorification of G-d’s Name.**

From this psalm we derive some of the most striking passages of our liturgy which proclaim this theme. One of them is: *There is none like You among the gods, my Lord, and there is nothing like Your works* (v. 8). This verse is recited as the Torah scroll is taken from the Holy Ark to be read in public, for the Divine teachings contained in the Torah are the most splendid and impressive of all G-d’s works.

*Ayalah Sheluchah* notes that it is significant that this psalm of David has been placed in the middle of a series of works composed by Korach’s sons (psalms 84, 85, 87, 88).[Indeed, this is the only work in the entire third *Book of Tehillim* that is ascribed specifically to David *(Torat Chesed).] Ayalah Shelu­chah* explains that in the previous psalm, Korach’s sons prescribe a formula for spiritual fulfillment: *kindness and truth met* (85:11).In this psalm, David corroborates this formula, for he feels confident that HaShem will come to his aid, *for a man who practices kindness am I.[[10]](#footnote-10)*

Since we have just studied about the celestial objects in our study of the Mishna Torah, I thought it appropriate to add a couple of comments drawn from our Psalm:

***Tehillim (Psalms) 86:8*** *There is none like You among the gods, my Lord…*

*The gods* refers to the celestial powers, such as the angels*,[[11]](#footnote-11)* or to the luminaries, i.e., the sun, moon, and stars. The idolaters who worship these forces imagine that they have independent strength. Indeed, the Almighty did invest these forces and bodies with the ability to influence events, but they are merely the agents of HaShem, and they have no power to act on their own*.[[12]](#footnote-12)*

*Meiri* points out a special feature that characterizes the one all-powerful, true HaShem. It is useless to pray to any other forces, for they cannot hear or respond; but when a man addresses himself to HaShem, He *does* hear and respond to his prayer, as Moses emphasized in the Torah

***Devarim (Deuteronomy) 4:7*** *What nation is there so great, that has God so near to it as is HaShem, our God, whenever we call upon Him?*

***Tehillim (Psalms) 86:8 …*** *And there is nothing like Your works.*

None of the celestial forces can match *Your works.* Since You created them, You certainly can do everything which they can do and You can also undo anything they do. The celestial forces can only do Your bidding.[[13]](#footnote-13)

Now lets examine a particularly enigmatic verse in our psalm.

David’s sin

***Tehillim (Psalms) 86:17*** *Give me a sign of Your kindness, that my enemies may see it and be ashamed.*

What was this sign that King David prayed for? What kind of sign would embarrass his enemies?

The Sages explained that David wanted a clear indication that HaShem had forgiven him for the sin of Bathsheba. This was a sign of divine kindness and forgiveness. Such a public sign would make all who had assailed and denounced David feel ashamed of their actions.

Before we examine this sign, we need to understand David’s sin. What was David’s sin? Did he murder Uriah? Did he commit adultery with Bathsheba?

To understand the answer to this profound question will require a bit of background. In II Samuel chapters 11 and 12, we find the story I wish to examine.

In this story, many folks see King David lusting after Bathsheba, the wife of Uriah the Hittite. Uriah is a soldier in King David’s army. He is fighting the King’s battle when King David takes his wife in an ’adulterous’ relationship. After she becomes pregnant, King David has Uriah recalled from the battle and orders him to sleep with his wife, in order to cover up his sin. Afterwards, when Uriah refuses to sleep with Bathsheba, King David Has Uriah killed in battle. After Uriah’s death, King David marries Bathsheba.

Most folks understand that King David committed adultery and murder. These are the sins that they see King David committing.

***Nothing could be farther from the truth.***

If we apply the principle of ***‘midda keneged midda’*** (measure for measure), we get an entirely different picture. Further, if we examine what the Sages have to say, we see that there is more to this story than first meets the eye.

Was King David committing adultery? The Tanach[[14]](#footnote-14) says: No!

Did King David commit murder? The Tanach says: No! How can this be?

The Sages record that King David ordered that all of his soldiers were required to give their wives a “get”, a bill of divorce, before they went off to battle. This was done so that if the soldier failed to return from the battle, and his body was not found, then the wife would not become an **“aguna,”**[[15]](#footnote-15) a woman who could not remarry. If she was legally divorced, then she could remarry if her husband did not return after a reasonable amount of time.

***Kethuboth 9b Everyone who goes out into the war of the House of David writes for his wife a deed of divorce****, for it is written, And to your brethren will you bring greetings, and take their pledge. What [is the meaning of], ‘and take their pledge’? R. Joseph learnt: Things which are pledged between him and her.*

Therefore, we know that Uriah had given his wife a “get” and was legally divorced. Therefore, we know that King David did not commit adultery. We can know that King David did not commit adultery because the Torah proscribes that the one who commits adultery is to be stoned to death:

***Vayikra (Leviticus) 20:10****And the man that commits adultery with [another] man’s wife,  [even he] that commits adultery with his neighbour’s wife,* ***the adulterer and the adulteress will surely be put to death.***

Since HaShem did not cause this to happen, we can know that King David did not commit adultery.

Did King David lust, sexually, after Bathsheba? No! King David did NOT lust after Bathsheba. He had entirely conquered that evil inclination. The story makes it sound like Bathsheba was taking a bath on her roof without any covering. **Nothing could be further from the truth**! Bathsheba was coming out from the ***mikveh***, the ritual bath that women must immerse in, every month. As she exited the ***mikveh*** house, her exalted spiritual state attracted King David. He prophetically saw that he was to father Solomon with this woman. That is why he took her.

***Soncino Zohar, Bereshit, Section 1, Page 73b****When David committed his great sin in taking Bath-Sheba, he thought that it would leave its mark forever, but the message came to him, “The Lord also has put away your sin, you will not die” (II Sam. XII, 13); i.e. the stain has been removed.’ R. Abba put this question to R. Simeon:* ***‘Since we have been taught that Bath-Sheba was destined for King David from the day of the creation, how comes it that the Holy One, blessed be He, first gave her to Uriah the Hittite?’*** *R. Simeon replied: ‘Such is the way of the Holy One, blessed be He; although a woman is destined for a certain man, He first allows her to be the wife of another man* ***until his time arrives.*** *As soon as that time arrives, he departs from the world to make way for the other, although the Holy One, blessed be He, is loath to remove him from the world to make way for the other man before his time arrives.* ***This is the inner reason why Bath-Sheba was given to Uriah first****. Now reflect and you will find the reason for the Holy Land having been given to Canaan before Israel came there. You will find that the inner reason underlying the two is the same. Observe, further, that David, although he confessed his sin and repented, could not obliterate from his heart and mind the memory of the sins that he had committed, especially of that concerning Bath-Sheba, and was always apprehensive lest one of them would prove a stumbling-block to him in the hour of danger. Hence he never removed them from his thoughts. According to another interpretation, the words “For I know my transgressions” indicate his knowledge of the diverse grades to which the various sins of men are to be referred, while the words “and my sin” (hatathi=my failing) refer to the defect of the moon, which did not emerge from her impurity until the time of Solomon, when her light once more became whole, so that the world became firmly established and Israel dwelt secure, as it is written: “And Judah and Israel dwelt safely, every man under his vine and under his fig tree” (I Kings V, 5). Nevertheless, as David said, “My deficiency is ever before me”, and that will not be obliterated from the world until the Messiah will come, as it is said: “And the unclean spirit I will cause to pass out from the earth” (Zech. XIII, 2).’*

In fact, the Sages teach that King David had asked HaShem for a test in this area because he had completely conquered this inclination.

***Soncino Zohar, Bereshit, Section 1, Page 82a****David further said to God: “Sovereign of the Universe, wherefore do not the Israelites conclude one of their blessings with my name as they do with the name of Abraham, [Tr. note: The first blessing of the Amida.] of whom it is written ‘I am Your shield’ (Gen. XV, 1)?” God replied: “Abraham I have already tried and tested and found to be wholly steadfast.” Said David: “If so, ‘examine me, O Lord, and prove me, try my reins and my heart’ (Ps. XXVI, 2).” When he sinned in the matter of Bathsheba, David remembered what he had said, and he exclaimed “ ‘You have proved mine heart, You have visited me in the night, You have tried me and You have not found, my thoughts should not have passed my mouth’ (Ps. XVII, 3). I said, Examine me, O Lord, and prove me, and You have proved my heart; I said, Try my reins, and You have tried me; but You have not found me as I should be; would that what was in my mind had not passed my lips.” (And with all this the Israelites do conclude a blessing with his name. [Tr. note: The third blessing after the Haftarah (Ashlamata).]) Therefore David said: “‘You, O LORD, are a shield about me, my glory and the lifter up of my head’: this grade assuredly is my glory with which I am crowned.” ‘*

Did David cause the murder of Uriah the Hittite? The Tanach says, No! How can this be? To understand this part, we must look carefully at the text to understand what is going on:

***2 Shmuel (Samuel) 11:8-9****And David said to Uriah, Go down to your house, and wash your feet. And Uriah departed out of the king’s house, and there followed him a mess [of meat] from the king. But Uriah slept at the door of the king’s house with all the servants of his lord,* ***and went not down to his house.***

Notice that Uriah disobeyed a **DIRECT ORDER** of the King. So, King David gives him a second chance:

***2 Shmuel (Samuel) 11:10-12****And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Did you not come from [a] journey? Why [then] did you not go down unto your house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; will I then go into mine house, to eat and to drink, and to lie with my wife? [As] you live, and [as] your soul lives,* ***I will not do this thing.*** *And David said to Uriah, Tarry here today also, and tomorrow I will let you depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord,* ***but went not down to his house.***

At this point King David has no choice. **Uriah has disobeyed twice a direct order of the king.** The penalty for this offense is death!

***2 Shmuel (Samuel) 11:14-17****And it came to pass in the morning, that David wrote a letter to Joab, and sent [it] by the hand of Uriah. And he wrote in the letter, saying, Set Uriah in the forefront of the hottest battle, and retire from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men [were]. And the men of the city went out, and fought with Joab: and there fell [some] of the people of the servants of David; and Uriah the Hittite died also.*

King David knows that Uriah has an evil heart, nevertheless, **one MUST obey the King no matter what.** Not wishing to publicly shame Uriah, King David has him killed in battle in an honorable manner. **Notice that Joab does not protest in the least. Joab knew that the order of the King, as the chief justice, must be obeyed.**

So now we know that King David **DID NOT** commit adultery with Bathsheba and that he **DID NOT** cause Uriah to be murdered. What we need to know is: What was King David’s sin?

HaShem’s punishments are always just. **To determine the sin, we should look at the punishment:**

***2 Shmuel (Samuel) 11:26****And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased HaShem. And HaShem sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich [man] had exceeding many flocks and herds: But the poor [man] had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man’s lamb, and dressed it for the man that was come to him. And David’s anger was greatly kindled against the man; and he said to Nathan, [As] HaShem lives, the man that has done this [thing] will surely die:* ***And he will restore the lamb fourfold, because he did this thing,*** *and because he had no pity.*

King David was also the chief Hakham, the chief Judge. Nathan the prophet naturally came to the King for a judgment. David, being a great Torah scholar and Sage, renders a judgment in keeping with Torah. HaShem agreed to this judgment, EXCEPT for the death penalty:

***2 Shmuel (Samuel) 12:13****And David said unto Nathan, I have sinned against HaShem. And Nathan said unto David,* ***HaShem also has put away your sin; you will not die.***

The bottom line is this: **HaShem has accused King David of stealing an ewe, a female sheep**. The penalty is, therefore, in keeping with the sin:

***Shemot (Exodus) 22:1****If a man will steal an ox, or a sheep, and kill it, or sell it;* ***he will restore five oxen for an ox, and four sheep for a sheep.***

Therefore, King David’s sin was: **Theft of a sheep.** There will be a penalty for this sin.

***II Shmuel (Samuel) 12:7-13*** *And Nathan said to David, You are the man. Thus says HaShem God of Israel, I anointed you king over Israel, and I delivered you out of the hand of Saul; 8 And I gave you your master’s house, and your master’s wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would moreover have given unto you such and such things. 9 Wherefore have you despised the commandment of HaShem, to do evil in His sight? You have killed Uriah the Hittite with the sword, and has taken his wife to be your wife, and has slain him with the sword of the children of Ammon. 10 Now therefore the sword will never depart from your house; because you have despised Me, and has taken the wife of Uriah the Hittite to be your wife. 11 Thus says HaShem, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give them unto your neighbor, and he will lie with your wives in the sight of this sun. 12 For you did it secretly: but I will do this thing before all Israel, and before the sun. 13 And David said unto Nathan, I have sinned against HaShem. And Nathan said unto David,* ***HaShem also has put away your sin; you will not die.***

And:

***1 Melachim (Kings) 15:4-5****Nevertheless for David’s sake did HaShem his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: Because David did [that which was] right in the eyes of HaShem, and turned not aside from any [thing] that He commanded him all the days of his life, save only in the matter of Uriah the Hittite.*

Nevertheless, King David did sin grievously for a man in his exalted position with his exalted spiritual status. Thus David repented of his sin of theft and is forgiven. There will still be consequences, but he is forgiven. It is at this point that he composes our psalm.

Now that we have seen the picture, we can begin to understand why HaShem said that David was a man after His own heart:

***II Luqas (Acts) 13:22****And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said,* ***I have found David the [son] of Jesse, a man after mine own heart, who will fulfil all My will.***

HaShem would never say this about an adulterous murderer! G-d forbid! Further, we must understand that Uriah was an evil man:

***Shabbath 56a****R. Samuel b. Nahmani said in R. Jonathan’s name: Whoever says that David sinned is merely erring, for it is said, And David behaved himself wisely in all his ways: and the Lord was with him. Is it possible that sin came to his hand, yet the Divine Presence was with him? Then how do I interpret, Wherefore have you despised the word of the LORD, to do that which is evil in His sight? He wished to do [evil], but did not. Rab observed: Rabbi, who is descended from David, seeks to defend him, and expounds [the verse] in David’s favor. [Thus:] The ‘evil’ [mentioned] here is unlike every other ‘evil’ [mentioned] elsewhere in the Torah. For of every other evil [mentioned] in the Torah it is written, ‘and he did,’ whereas here it is written, .’to do’: [this means] that he desired to do, but did not.* ***You have smitten Uriah the Hittite with the sword: you should have had him tried by the Sanhedrin, but did not.*** *And has taken his wife to be your wife: you have marriage rights in her. For R. Samuel b. Nahmani said in R. Jonathan’s name: Everyone who went out in the wars of the house of David wrote a bill of divorcement for his wife, for it is said, and bring these ten cheeses unto the captain of their thousand, and look how your brethren fare, and take their pledge [‘arubatham]. What is meant by ‘arubatham? R. Joseph learned: The things which pledge man and woman [to one another]. And you have slain him with the sword of the children of Ammon: just as you are not [to be] punished for the sword of the Ammonites, so are you not [to be] punished for [the death of] Uriah the Hittite. What is the reason?* ***He was rebellious against royal authority****, saying to him, and my lord Joab, and the servants of my lord, are encamped in the open field [etc.].*

***Yoma 22b****R. Huna said: How little does he whom the LORD supports need to grieve or trouble himself! Saul sinned once and it brought [calamity] upon him, David sinned twice and it did not bring evil upon him — What was the one sin of Saul? The affair with Agag. But there was also the matter with Nob, the city of the priests? — [Still] it was because of what happened with Agag that Scripture says: It repents Me that I have set up Saul to be king. What were the two sins of David? — The sin against Uriah and that [of counting the people to which] he was enticed. But there was also the matter of Bathsheba? —* ***For that he was punished, as it is written, And he will restore the lamb fourfold:******the child, Amnon, Tamar and Absalom.*** *But for the other sin he was also punished as it is written: So the LORD sent a pestilence upon Israel from the morning even to the time appointed? — There his own body was not punished — But in the former case, too, his own body was not punished either? Not indeed? He was punished on his own body, for Rab Judah said in the name of Rab: For six months David was smitten with leprosy, the Sanhedrin removed from him, and the Shechinah departed from him, as it is written: Let those that fear You return unto me, and they that know Your testimonies, and it is also written: Restore unto me the joy of Your salvation. But Rab said that David also listened to evil talk? — We hold like Samuel [who says] that David did not do so. And even according to Rab, who says that David listened to calumny, was he not punished for it? For Rab Judah said in the name of Rab. At the time when David said to Mephibosheth: I say: you and Ziba divide the land, a heavenly voice came forth to say to him: Rehoboam and Jeroboam will divide the Kingdom.*

We must be very careful not to read into the scriptures more than what should be there.

It is also instructive to note that the union of King David with Bathsheba produced Solomon, the wisest man who ever lived.

***2 Shmuel (Samuel) 12:24****And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son,* ***and he called his name Solomon: and HaShem loved him.***

It is apparent that King David was destined to marry Bathsheba. **It seems that his timing was off a bit.**

So let’s assume that you have read this far and still think that King David committed adultery and murder, consider the following: Why did the Prophet, Nathan, say that David *stole a sheep*? What was the point of the Prophet’s story?

Now, because of David’s greatness, his crime is dealt with in a VERY severe way. It is dealt with as though he committed a murder. In the same way, Moses lost entry to the promised land simply by hitting a rock. Also note that the PROPER punishment for murder, is death. David must die IF he had committed murder. The Torah is quite clear. Why didn’t David die? After all, the PROPER punishment for committing adultery is DEATH. Why wasn’t David stoned then?

**Watch the punishment to see the sin!**

A Sign[[16]](#footnote-16)

***Tehillim (Psalms) 86:17*** *Give me a sign of Your kindness, that my enemies may see it and be ashamed.*

What was this sign that King David prayed for? What kind of sign would embarrass his enemies?

The Sages explained that David wanted a clear indication that HaShem had forgiven him for the sin of Bathsheba. This was a sign of divine kindness and forgiveness. Such a public sign would make all who had assailed and denounced David feel ashamed of their actions.

The verse only registers David’s entreaty, but the Midrash supplies the rest of the story. HaShem informed David that he was indeed forgiven, but this forgiveness would not be made public during his lifetime. His exoneration would become known to all only in the time of his son Solomon.

When Solomon finished building the Temple, he was unable to place the holy Ark into the Holy of Holies. The Temple gates blocked the way! Nothing availed, until the king entreated HaShem for his father’s sake, “*Remember the righteousness of Your servant David*”.[[17]](#footnote-17) Only then did the gates relent, allowing the Ark in. At that time, “*the faces of David’s enemies darkened like the undersides of a kettle, and all of Israel knew that God had forgiven David for the sin of Bathsheba*”.[[18]](#footnote-18)

This Midrash needs clarification. If HaShem had already forgiven David, why withhold a public sign of this kindness until after his death?

To answer this question, we need to analyze the nature of forgiveness. Sin prevents an individual from progressing spiritually according to his natural aptitude towards holiness. Divine forgiveness restores the soul’s former abilities to receive the spiritual light from wisdom and righteousness.

However, this only repairs the negative impact of sin on the inner workings of the soul. Sin can have an additional effect. Righteous individuals influence the balance of good and justice in the world. The purer the righteousness of a great soul, the greater will be its impression on the external world. Sin, on the other hand, hinders the positive contribution of a righteous soul to the universe.

For King David, it was not enough to regain his own personal inner powers, prophecy, enlightenment, and joy in divine redemption. David also requested a public sign. He wanted to restore his former positive influence on the world. The very mention of this righteous tzaddik would fill people with sacred emotions.

While an individual is still alive, however, it is impossible to restore this public influence, for we cannot truly evaluate people while they are alive. Only after they have passed away is it possible to assess the influence they had on their surroundings and the entire world.

Teshuva[[19]](#footnote-19) stems from the intellect. It is effective in cleansing and repairing the inner purity of the soul. The external impression on the world, on the other hand, lies within the realm of the imagination. The imaginative powers cannot fully grasp the true value of teshuva. An individual’s penitence will not succeed in removing the flawed image that the sin created in the eyes of the people.

Sin’s negative impression on the people can only be healed after death. When the righteous are no longer with us, we are overwhelmed with a sense of loss. This outburst of yearning repairs the limitation of imagination, which cannot appreciate the exquisite redemptive power of teshuva.

Therefore HaShem informed King David that his “*sign of kindness*”,[[20]](#footnote-20) his public rehabilitation, would only occur in Solomon’s days. Then the longing and feelings of loss would neutralize the negative impression created by his sin.

Finally, we are reading this psalm on the first Shabbat after Pesach. If one were to think of all the signs and wonders that HaShem displayed in Egypt, during Pesach, they would quickly see what was on David’s mind as he composed this psalm.

**Ashlamatah:**  **Zech. 7:3-6 + 8:18-23**

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| **Rashi** | **Targum** |
| 1. And it came to pass in the fourth year of King Darius; The word of the Lord came to Zechariah on the fourth of the ninth month, in Kislev. | 1. And it came to pass in the fourth year of Darius the king (that) there was a word of prophecy from the LORD with Zechariah. on the fourth day of the ninth month in Kislev. |
| 2. And Sharezer and Regem Melech and his men sent to Bethel to pray before the Lord, | 2. And Sarezer, with Regem-melech and his men, sent to the house of God to pray before the LORD, |
| 3. to say to the Priests of the house of the Lord of Hosts and to the prophets, saying, "Shall I weep in the fifth month, abstaining as I have done these many years?" **{P}** | 3. to speak to the priests who were serving in the sanctuary of the LORD of hosts and to the scribes, saying: "Shall I mourn In the fifth month. Shall I abstain from pleasures as I have done for so many years?" **{P}** |
| 4. ¶ And the word of the Lord of Hosts came to me, saying: | 4. ¶ And there was a word of prophecy from the LORD of hosts with me, saying, |
| 5. Say to all the people of the land and to the priests saying: When you fasted and mourned in the fifth [month] and in the seventh [month] even these seventy years, did you fast for Me, even for Me? | 5. "Speak to all the people of the land and to the priests, saying, When you were fasting and mourning in the fifth month and in the seventh these seventy years, were you humbling yourselves in a fast of contrition before Me? |
| 6. And when you eat and when you drink-are you not the ones who eat and you the ones who drink? | 6. And when you ate and when you drank, was it not to benefit yourselves that you ate, and to benefit yourselves that you drank? |
| 7. Was it not the words that the Lord proclaimed through the former prophets, when Jerusalem was settled and tranquil, and its cities were around it, and the Negev and the lowland were settled? **{P}** | 7. Are these not the words which the LORD sent through the former prophets when Jerusalem was inhabited and at peace, with her cities round about her, and the south and the lowland were inhabited?” **{P}** |
|  |  |
| 7. ¶ So said the Lord of Hosts: Behold I will save My people from the land of the east and from the land of the west. | 7. ¶ Thus says the LORD of hosts, Behold, I will deliver my people from the east country and from the west country. |
| 8. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I shall be their God, in truth and in righteousness. **{S}** | 8. And I will bring them in and they shall dwell in the midst of Jerusalem and I will bring them in and they will dwell in the midst of Jerusalem and will be a people before Me and I will be a God to them, in truth and in righteousness/generosity. **{S}** |
| 9. **So said the Lord of Hosts: Let your hands be strong, you who hear in these days these words from the mouth of the prophets that were [prophesying] in the day that the foundation of the house of the Lord of Hosts was laid, even the Temple, that it might be built.** | 9. **Thus says the LORD of hosts, Let your hands be strong, you who in these days are hearing these words from the mouth of the prophets, on the day that the Sanctuary of the LORD of hosts has begun to be established, that the Temple might be built.** |
| 10. For before those days, there was no hire for man; neither was there any hire for beast. And for him that went out or came in, there was no peace because of the adversary, and I would incite all men, each one against his neighbor. | 10. For before those days came there was no wage for man and no wage for beast, nor was there safety from the oppressor for those going out or coming in, and I stirred up all the people, each against his fellow. |
| 11. But now I am not [the same] to the remnant of this people as in the early days, said the Lord of Hosts. | 11. But now I am not toward the remnant of this people as in the former days, says the LORD of hosts. |
| 12. For the sowing is for peace. The vine shall give forth its fruit, and the earth shall give forth its produce, and the heavens shall give forth their dew-and I will cause the remnant of this people to inherit all these. | 12. For at that time the seed will be prosperous, the vine will yield her fruit, and the earth will yield her increase, and the heavens will minister to them with their dew, and I will make the remnant of this people to inherit all these blessings. |
| 13. And it shall come to pass that [just] as you were a curse among the nations, O house of Judah and house of Israel, so will I save you-and you shall be a blessing. Fear not; may your hands be strengthened! **{S}** | 13. And it will be that as you have been a curse among the nations, O house of Judah and house of Israel, so will I deliver you snd you will be blessed. Fear not! Let your hands be strong! **{S}** |
| 14. For so said the Lord of Hosts: As I planned to do evil to you when your forefathers provoked Me-said the Lord of Hosts-and I did not repent, | 14. For thus says the LORD of hosts, As I purposed to do evil to you when your fathers provoked before Me, says the LORD of hosts, and My Memra did not repent, |
| 15. so have I turned about. I have planned in these days to do good to Jerusalem and to the house of Judah; do not fear. | 15. so I have purposed again in these days to do good to the inhabitants of Jerusalem and to the people of the house of Judah. Fear not! |
| 16. These are the things that you shall do: Speak the truth each one with his neighbor; truth, and judgment of peace you shall judge in your cities. | 16. These are the things which you will do: speak the truth each with his neighbor; give true and oeaceable judgment in your cities. |
| 17. And let no one think evil of his neighbors in your heart, nor shall you love a false oath-for all these are what I hate, says the Lord. **{S}** | 17. And let none of you devise evil in your heart against his neighbor, and do not love the false oath, for it is all these things that I have hated”, says the LORD. **{S}** |
| 18. And the word of the Lord of Hosts came to me, saying: | 18. And there was a word of prophecy from the LORD of hosts with me, saying, |
| 19. So said the Lord of Hosts: The fast of the fourth [month], the fast of the fifth [month], the fast of the seventh [month], and the fast of the tenth [month] shall be for the house of Judah for joy and happiness and for happy holidays-but love truth and peace. **{P}** | 19. “Thus says the LORD of hosts, the fourth fast and the fifth fast and the seventh fast and the tenth fast will be to the house of Judah for exultation and gladness and joyful assemblies; so love truth and peace. **{P}** |
| 20. ¶ So said the Lord of Hosts: [There will] yet [be a time] that peoples and the inhabitants of many cities shall come. | 20. ¶ Thus says the LORD of hosts, There will yet come peoples, even the inhabitants of many cities. |
| 21. And the inhabitants of one shall go to another, saying, "Let us go to pray before the Lord and to entreat the Lord of Hosts. I, too, will go." | 21. And the inhabitants of one will go with another, saying, ‘Let us by all means go to pray before the LORD, and to seek instruction from the LORD of hosts.’ One will say to the other, “I will indeed go.’ |
| 22. And many peoples and powerful nations shall come to entreat the Lord of Hosts in Jerusalem, and to pray before the Lord. **{S}** | 22. And many nations and powerful kingdoms will come to seek instruction from the LORD of hosts in Jerusalem, and to pray before the LORD. **{S}** |
| 23. **So said the Lord of Hosts: In those days, when ten men of all the languages of the nations shall take hold of the skirt of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."** **{S}** | 23. **Thus says the LORD of hosts, in those days when ten men from the Gentiles of every tongue will take hold, they will take hold of the skirt of a Jew, saying, ‘We will go with you, for we have heard that the Memra of the LORD is your support.’** **{S}** |
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**Rashi’s Commentary on Zech. 7:3-6 + 8:18-23**

**2** **And Sharezer and Regem Melech and his men sent to Bethel** They were righteous men, and they sent [word] to their kinsmen in Bethel to come to pray before the Lord in Jerusalem for them, and to ask the priests to let them know if they should [still] weep in the month of Av, since the Temple had been rebuilt.

**3** **abstaining** To abstain from pleasure, as I have done these seventy years. The word נְזִירָה always means separation.

**5** **and in the seventh [month]** That is the fast of Gedaliah.

**did you fast for Me, even for Me** The ‘he’ is vowelized with a ‘hataf pattah’ because it is used as the interrogative: Did you fast in My honor that you should be required to fast now, too?

**6** **And when you eat and when you drink** And, if you do not fast, that, too, means nothing to Me. Are not the food and the drink for your own pleasure?

**7** **Was it not the words** Who caused you the fast and the mourning? Was it not the words of reproof that the Lord proclaimed, etc.? They brought about your destruction, and therefore you fasted. And these are the words that He proclaimed: Execute true judgment.

**Chapter 8**

**9** **Let your hands be strong** **to build and to complete [the Temple]; and do not fear the people of the land, who are weakening your hands and frightening you from building it, as is related in the Book of Ezra (4:4).**

**you who hear in these days** In the fourth year of Darius

**these words** of consolations from the mouths of the prophets who prophesied for [the people] - on the day the foundation of the house of the Lord was laid, in the second year of Darius - to begin the work. Those prophets were proven with their words to be true prophets in your eyes; therefore, it is also worthy to rely on them for the words of consolation concerning the present time. And in what way were they proven?

**10** **For before those days, there was no hire for man, etc.** They prophesied for you that when you would begin the work, a blessing would come into the work of your hands; and their words were fulfilled, for now it is not like the early days.

**14** **and I did not repent** of what I had planned to bring upon you, [or] retract it; but I brought it. Neither will I repent of the good that I have planned for you.

**16** **and judgment of peace** I.e., compromise.

**17** **And let no one think evil of his neighbors** **He warned them concerning hatred without cause, which brought about the destruction of the Second Temple.**

**19** **the fast of the fourth [month]** The fast of Tammuz, which is the fourth of the months.

**the fast of the fifth [month]** of Av.

**the fast of the seventh [month]** The third of Tishri, when Gedaliah was assassinated.

**and the fast of the tenth [month]** Of Teveth.

**23** **ten men** **from the seventy nations. This equals seven hundred for each corner. For the four corners of the tallith there will be two thousand and eight hundred.**

**Special Ashlamatah: Ezekiel 20:2-20**

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| 2. Then came the word of the Lord to me, saying: | 2. And the word of prophecy from before the LORD was with me, saying: |
| 3. "Son of man, speak to the elders of Israel and say to them: So says the Lord God, Have you come to inquire of Me? As true as I live, I will not be inquired of by you! says the Lord God. | 3. "Son of Adam, prophesy to the elders of Israel and say to them, Thus says the LORD God, Is it to request instruction from before Me that you have come? As I live, I will not respond to you by My Memra, says the LORD God. |
| 4. Will you contend with them? Will you contend, O son of man? Let them know the abominations of their fathers. | 4. Would you admonish them, O Son of Adam, Would you admonish them? Then let them know the abominations of their fathers! |
| 5. And you shall say to them: So says the Lord God, On the day I chose Israel, then I lifted up My hand to the seed of the house of Jacob, and made Myself known to them in the land of Egypt, when I lifted up My hand to them, saying: I am the Lord your God. | 5. And say to them, Thus says the LORD God: On the day that I chose Israel, and I swore by My Memra to the seed of the House of Jacob, and I revealed Myself in order to redeem them in the land of Egypt; |
| 6. On that day I lifted up My hand to them to bring them out of the land of Egypt, **to a land that I had sought out for them, flowing with milk and honey; it is the glory of all the lands.** | 6. and I swore to them by My Memra, to bring them out of the land of Egypt **into the land which I have given them, producing milk and honey; she is the most glorious of all countries.** |
| 7. And I said to them: Every man cast away the despicable idols from before his eyes, and pollute not yourselves with the idols of Egypt; I am the Lord your God. | 7. And I said to them, Let everyone remove the detestable things from before his eyes, and do not defile yourselves with the idol worship of the Egyptians, I am the LORD your God. |
| 8. But they rebelled against Me and would not consent to hearken to Me; they did not cast away, every man, the despicable idols from before their eyes, neither did they forsake the idols of Egypt; and I said to pour out My wrath over them, to give My anger full rein over them, in the midst of the land of Egypt. | 8. But they rebelled against My Memra and did not want to listen to My prophets/ not one of them removed their detestable things, which were before their eyes and they did not forsake the idol worship of the Egyptians. So I thought I would pour out My wrath upon them, that My anger against them should be accomplished in the midst of the land of Egypt. |
| 9. But I wrought for the sake of My Name so that it should not be desecrated before the eyes of the nations in whose midst they were, before whose eyes I made Myself known to them, to bring them out of the land of Egypt. | 9. But I acted for the sake of My name, that it might not be profaned in the eyes of the Gentiles, among whom they were; for I revealed Myself by redeeming them before their very eyes, by bringing them out of the land of Egypt. |
| 10. And I brought them out of the land of Egypt, and I brought them into the wilderness. | 10. So I brought them out of the land of Egypt and led them into the wilderness. |
| 11. **And I gave them My statutes, and My ordinances I made known to them, which, if a man perform, he shall live through them.** | 11. **And I gave them My statutes, and I made known to them My laws, which if a man observed, he would live by them in eternal life.** |
| 12. Moreover, **I gave them My Sabbaths to be for a sign between Me and them, to know that I, the Lord, make them holy.** | 12. **Also, My Sabbaths, I gave them, that they should be a sign between My Memra and them, to know that I am the Lord who sanctifies them.** |
| 13. But the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they despised **My ordinances, which, if a man keep, he will live through them,** and My Sabbaths they desecrated exceedingly. Then I said to pour out My wrath upon them in the wilderness, to make an end to them. | 13. But the House of Israel rebelled against My Memra in the wilderness. They did not walk in My statutes, they spurned **My laws, which, if a man did observe, he would live by them in eternal life;** and My Sabbaths they profaned exceedingly. So I thought I would pour out My wrath upon them in the wilderness to make an end of them. |
| 14. And I wrought for the sake of My Name, so it should not be desecrated before the eyes of the nations before whose eyes I had brought them out. | 14. But I acted for the sake of My name, that it might not be profaned in the eyes of the Gentiles, before whose eyes I had brought them out. |
| 15. But I also lifted up My hand to them in the wilderness, that I would not bring them **into the land which I had given them, flowing with milk and honey; it is the glory of all lands.** | 15. And also I swore to them by My Memra in the wilderness that I would not bring them **into the land which I had given, producing milk and honey; she is the most glorious of all countries,** |
| 16. Because they despised My ordinances, and in My statutes they did not walk, and My Sabbaths they desecrated- for their heart went constantly after their idols. | 16. because they spurned My laws, and did not walk in My statutes, and profaned My Sabbaths, for their heart goes astray after their idol worship. |
| 17. Nevertheless, My eye looked pityingly upon them, not to destroy them, and I did not make an end to them in the wilderness. | 17. But My Memra had pity on them in not destroying them, and I did not make an end of them in the wilderness. |
| 18. But I said to their children in the wilderness: 'In the statutes of your fathers do not walk and do not observe their ordinances, and do not defile yourselves with their idols. | 18. I said to their children in the wilderness, Do not walk in the religious decrees of your fathers, and do not abide by their laws/ nor defile yourselves with their idol worship. |
| 19. **I am the Lord your God: walk in My statutes, and keep My ordinances and fulfill them.** | 19. **I am the LORD your God: walk in My statutes, abide by My laws and perform them,** |
| 20. **And keep My Sabbaths holy so that they be a sign between Me and you, that you may know that I am the Lord your God.'** | 20. **and sanctify My Sabbaths that they might be a sign between My Memra and you, to know that, I am the LORD your God.** |
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**Rashi’s Commentary on Ezekiel 20:2-20**

**3** **I will not be inquired of by you!** in your request. Yet at the end of this Book (36:37): He says: “I will...be inquired of by the house of Israel.” This is one of the places that teach us that the Holy One, blessed be He, recants on evil. And regarding matters similar to this, it is said (Num. 23:19): “He says but He does not do.” Midrash of Rabbi Tanchuma (Vayera 13).

**4** **Will you contend with them** Heb. הֲתִישְׁפּֽט, an expression of contending.

**5** **On the day I chose Israel** This hatred was pent up before the Omnipresent close to nine hundred yearsfrom [the days] that they were in Egypt until [those of] Ezekiel but His love had shielded them. Now that they had increased their transgressions, though, it was awakened, and concerning this it is stated (Prov. 10:12): “Hatred arouses quarrels [but love covers up all transgressions].”

**7** **And I said to them** Aaron proclaimed this prophecy to them before the Holy One, blessed be He, revealed Himself to Moses in the thorn bush. This is what was said to Eli (I Sam. 2:27): “Did I appear to the house of your father when they were in Egypt, etc.?”

**8** **But they rebelled against Me** They are the wicked, the majority of Israel, who died in the three days of darkness, as it is said (Exod. 13:18): “and the children of Israel went out of Egypt, (חֲמֻשִּׁים) ”**one out of fifty, and some say, one out of five hundred.**

**9** **that it should not be desecrated** That My Name should not be desecrated; since I became known to them and I promised to take them out, and the Egyptians recognized that they are My people, if I were to destroy them their enemies would say, “Because He has not the ability to take them out.”

**12** **to be for a sign** **It is a great sign for them, that I gave the day of My resting to them for a resting. Behold this is a phenomenal manifestation that I sanctified them to Myself.**

**13** **they walked not in My statutes** They tested Me with the calf, and in Rephidim [i.e., showing unwillingness] to receive the Torah, and they left over some of the manna.

**and My Sabbaths they desecrated** Some of the people went out to gather manna.

**Special Ashlamatah: ‎** **I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went; and Jonathan entered the city. |
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**PIRQE ABOT**

**(Chapters of the Fathers)**

**Introduction**

**By: Hakham Yitschaq ben Moshe Magriso**

**All Israel has a portion in the World to Come. It is thus written [that God told the prophet], "Your people are all righteous/generous; they will possess the land forever. They are a shoot (**Hebrew: Netser**) I have planted, the work of My hands, to dis­play My greatness" *(Isaiah 60:21).***

This Mishnah is not actually part of Pirqe Abot. Rather, it is the begin­ning of the tenth chapter of the tract of *Sanhedrin* (the tract dealing with the judiciary). Still, it is a custom to read this Mishnah before beginning each chapter of Pirqe Abot*.*

When a person undertakes a job, he cannot do it with enthusiasm unless he is aware of the benefits that it will bring. For example, if a person is building a house, he works with enthusiasm, since he knows that when he finishes, he will be able to live in it. Similarly, whenever a person does something, he must be aware of its purpose, so that he will be able to work with will and enthusiasm.

It is therefore customary to read this Mishnah before each chapter of Pirqe Abot*.* It declares that the goal of keeping the Torah and obeying the commandments is to bring a person to life in the World to Come!

We, are thus taught, "All Israel has a portion in the World to Come." A Jewish soul is never lost. Even if a Jew commits a sin punishable by death, if he is executed by the courts, he is granted a por­tion in the World to Come as if he were a righteous/generous man. If one is not punished for his sins in this world, then he is judged in the next world. But, after being punished for his sins, he has a portion in the World to Come. No soul is ever lost.2

It is thus written, "Your people are ***all***righteous/generous; they will possess the land forever." When a Jew sins, he is punished, whether in this world or in the next. But after receiving his punishment, he is considered righteous/ generous. He then can "possess the land forever" - that is, he has a portion in the World to Come.

This Mishnah also reminds one that he should not despair if he has committed many sins. He may fear that he has completely lost his portion in the World to Come due to his sins. The Mishnah therefore comforts the sinner and declares, "All Israel has a portion in the World to Come."

Every Israelite has in him a small portion that is holy and pure. This is his Divine soul, which is a "portion from God on high," originating from beneath the Throne of Glory. This miniscule portion in man must, in the long run, be worthy of the World to Come. One must either pay the penalty for his sins, or else repent them - even in his last moment on earth - and then, he is welcomed into the World to Come.

This is the significance of the ending of the above mentioned verse, where God calls Israel, "A ***shoot*** (Heb.: Netser) I have planted, the work of My hands to display My greatness." God is saying, "The soul in each person's body is the shoot (Heb.: Netser) that I have planted with My own hands, the spirit that I drew from under My Throne of Glory. That is why each soul must be cleansed of sin through receiving its punishment; it is then welcome in the World to Corne."

Although we have noted that a Jewish soul is never lost, and all have a place in the World to Come, there are some exceptions. These are the wicked ones who are punished for their sins eternally. Such people have no portion in the World to Come.

Among those who have no portion in the World to Come are the atheists, agnostics, those who do not believe in Divine revelation and prophecy, those who deny that God rewards good and punishes evil, those who deny the [Torah, which is the] revelation of Moses, and those who claim that God does not know or care about man's deeds."

Also included among the heretics are those who disrespect our Torah sages, as well as those who mock the teachings of the Talmud, the Midrash or the other ancient teachings. It goes without saying that this also includes those who disrespect the Torah itself. All these are considered heretics who are punished forever and have no portion in the World to Come.

Included among those who have no place in the Future World are nonbelievers (***kof’rim***). A nonbeliever is anyone who denies that the Torah was given by God. This is true whether he denies the entire Torah, or any part of it. Even if a person believes in the Divine origin of the entire Torah, but merely denies a single sentence or word, he is considered a nonbeliever.

Also included among the nonbelievers are those deny the Oral Torah (***Torah SheB'al Peh***). The category also includes those who claim that God exchanged the Torah for a new law, as well as those who say that He has abandoned certain commandments.

The category of nonbelievers also includes those who deny the Resurrection (***Techiyath HaMethim***). One who does not believe in the coming of the Messiah is also considered a nonbeliever. Such nonbelievers have no portion in the World to Come.

Also included among those who have no portion in the World to Come is the apostate (***meshumad***). An apostate is one who abandons the Torah and embraces the religion of the gentiles.

He may see the lowly state of the Jews because of the persecutions inflicted upon them by the gentiles, and say to himself, "Why should I endure the persecutions of the gentiles among the Jews? Better I join the gentiles and share the upper hand with .them." Such a person has no portion in the World to Come. [This is, true even when one becomes an apostate due to the suffering and persecution of the Jew.] If a person abandons Judaism without any persecution, he obviously forfeits his portion in the Future World to Come.

A person who abandons even a single commandment of the Torah out of spite is also considered an apostate. This is even true of a minor commandment. Thus, for example, a person may purposely violate the commandments against wearing ***shaatnez*** (a garment made of wool and linen), those forbidding the shaving of the sides of the head (***peyoth***) and beard, or the like. Although these are relatively minor commandments, one who purposefully and consistently violates them has no place in the World to Come.

One who causes many to sin (***machte et ha-rabim***) similarly has no portion in the World to Come. Obviously included among those who cause the multitude to sin are those who found heretic sects, such as Jereboam or Tzadok and Bethos. But it also includes those who cause many people to commit even a minor sin or neglect one of the positive commandments (***mitzvath asseh***) of the Torah. Such a person also has no portion in the Future World.

Also among those who have no part in the Future World are those who separate themselves from the community. These are individuals who do not wish to participate in religious functions as part of the com­munity, and do not wish to involve themselves with the community's problems. Although such a person may be an observant Jew, he goes his own way, just as if he were a gentile. He also has no part in the World to Come.

Also included among those who have no portion in the World to Come are those who brazenly affront the Torah *(****megaleh panim ba­Torah***). These are people who sin highhandedly, show­ing respect neither to God nor to man.

An example of this was Yehoyakim king of Judah. Barukh ben Neriah came to him with a copy of the Book of Lamentations, describ­ing the evil that was to come upon Jerusalem. Instead of taking its words to heart, Yehoyakim took the scroll, cut it to pieces, and threw the pieces into the fire in the presence of all the great people who were there at the time (Jeremiah 36). Whether a sin is large or small, if it is committed with such gross disrespect, the person doing it is considered to have brazenly affronted the Torah, and he can lose his portion in the World to Come.

Also included among those who have no portion in the World to Come is the person who gives his Jewish neighbor over to gentiles to be killed or beaten. This is true whenever a person places another in the hands of the wicked.

Those who instill fear in the community for their own pleasure, and not for the sake of heaven, also have no portion in the World to Come.

A murderer can lose his portion in the Future World.

One who despises the covenant of Abraham has no place in the World to Come. This includes the Jewish person who refuses to undergo cir­cumcision.

People who made a practice of destroying the reputations of others *(****baaley lashon ha-ra****),* spreading evil. reports, similarly have no portion in the Future World,

Also included in the category of those who have no portion in the Future World are those who used to make a practice of attempting to heal a wound by occult means, reciting a Biblical verse and then expec­torating.

Obviously, this does not mean that it is forbidden to read Biblical verses while a physician is effecting a normal cure. The primary prohibition is against spitting while reciting God's name. The reason that one loses his portion in the World to Come for this act is that God's name is made part of an occult ritual, and it is desecrated through the act of expectorating.

Some say that the reason for this strong prohibition is that one is making use of Torah verses just as one would a mundane drug or medicine. He is thus treating the Torah as nothing more than a cure for the body. It is true that one who keeps the Torah and its commandments has merit guarding against illness. But to make the/Torah into a superstitious mystical cure is clearly forbidden.

Others give an entirely different reason for this. In Egypt, a rabbi once met an Arab who had a great reputation as a faith healer. While the rabbi was with the healer, the Arabs brought a sick person to be healed. The healer made use of his occult rituals, and, as the rabbi saw, at frequent intervals during the ritual, the healer would spit. When the rabbi inquired as to the reason for the spitting, the healer replied that the sickness is caused by a spirit that entered the patient's body. "In order to heal the patient," he said, "I must get the spirit to leave the body. I speak to the spirit and tell it that since it is a spiritual entity, it should be ashamed to enter a gross, contaminated human body. It is not proper for a spirit to enter a filthy, disgusting human body, the product of a putrid drop of semen."

"But why do you spit?" asked the rabbi.

"Spitting is the only way through which we can communicate with such a spirit," replied the healer.

The rabbi said, "Now I know why it is taught that when one uses verses from our sacred Torah in healing rituals and then spits while praising God's name, he has no portion in the Future Word. The verses are recited and God's name is praised, since we pray that God heal the patient. On the other hand, the purpose of the spitting is to pray to the wicked spirit that it should leave the body. In doing so, then, one equates God and this wicked spirit. When one does this, it is as if he were praying to God and this wicked spirit. When one does this, it is as if he were praying to God and - the spirit equally, and whoever equates God with anything else is torn out of the Future World. Obviously, there is no greater Healer than God. Compared to Him, all mortal physicians are no more than chaff.

Among those who have no portion in the World to Come are those who pronounce God's name as it is written (Yod Hei Vav Hei). ,

There are also sins that are less severe, but nevertheless, our sages have taught that one who commits them habitually has no portion in the Future World. A person must therefore be very careful concerning such matters.

Included among such "minor" sins is calling someone by an embarrassing nickname, or publicly shaming a person. Also included is denigrating the festivals, even by doing forbidden work during the intermediate days (chol ha-moed). A similar sin is being dis-respectful to the sacred.

When our sages teach that certain persons have no portion in the World to Come, they are only speaking of the case when the person dies without repenting. No matter what sins a person may have committed, if he repented during his lifetime and did not repeat the sins, then he has a place in the Future World. There is no sin, no matter how great, that cannot be remedied by repentance.

God thus said, "Peace, peace to those far and near ... and I will heal him" (Isaiah 57:19). Just as God welcomes one who has always been close, He also welcomes one who has been far, but repents. Although a person may have done many sins, if he repents and brings himself close to God, he is welcomed by Him into the World to Come.

**Correlations**

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

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

**Vayikra (Leviticus) 22:1-33**

**Zecharia 7:3-6 + 8:18-23**

**Tehillim (Psalms) 86**

**2 Pet 2:3b-9, Lk 16:19-31, Acts 27:27-44**

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

LORD - יהוה, Stong’s number 03068.

Saying / Speak - אמר, Strong’s number 0559.

Separate - נזר, Strong’s number 05144.

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

LORD - יהוה, Stong’s number 03068.

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

Name - שם, Strong’s number 08034.

**Vayikra (Leviticus) 22:1** And the LORD <03068> spake unto Moses, saying <0559> (8800), 2 Speak unto Aaron and to his sons <01121>, that they separate <05144> (8735) themselves from the holy things of the children <01121> of Israel, and that they profane not my holy name <08034> in those things which they hallow unto me: I am the LORD <03068>.

**Zecharia 7:3** And to speak <0559> (8800) unto the priests which were in the house of the LORD <03068> of hosts, and to the prophets, saying <0559> (8800), Should I weep in the fifth month, separating <05144> (8736) myself, as I have done these so many years?

**Tehillim (Psalms) 86:1** « A Prayer of David. » Bow down thine ear, O LORD <03068>, hear me: for I am poor and needy.

**Tehillim (Psalms) 86:9** All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name <08034>.

**Tehillim (Psalms) 86:16** O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son <01121> of thine handmaid.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 22:1-33** | **Psalms**  **Psa 86:1-17** | **Ashlamatah**  **Zech 7:3-6 + 8:18-23** |
| --- | --- | --- | --- | --- |
| dx'a, | one | Lev 22:28 |  | Zech 8:21 |
| !yIa; | no, one | Lev 22:13 | Ps 86:8 |  |
| vyai | man, men | Lev 22:3 Lev 22:4 Lev 22:5 Lev 22:14 Lev 22:18 Lev 22:21 |  | Zech 8:23 |
| Zech 8:23 | eat, ate | Lev 22:4 Lev 22:6 Lev 22:7 Lev 22:8 Lev 22:10 Lev 22:11 Lev 22:12 Lev 22:13 Lev 22:14 Lev 22:16 Lev 22:30 |  | Zech 7:6 |
| ~yhil{a/ | GOD | Lev 22:25 Lev 22:33 | Ps 86:2 Ps 86:8 Ps 86:10 Ps 86:12 Ps 86:14 | Zech 8:23 |
| rm;a' | saying | Lev 22:1 Lev 22:3 Lev 22:17 Lev 22:18 Lev 22:26 |  | Zech 7:3 Zech 7:4 Zech 7:5 Zech 8:18 Zech 8:19 Zech 8:20 Zech 8:21 Zech 8:23 |
| tm,a/ | truth |  | Ps 86:11 Ps 86:15 | Zech 8:19 |
| #r,a, | land, earth | Lev 22:24 Lev 22:33 |  | Zech 7:5 |
| rv,a] | which, who, that | Lev 22:2 Lev 22:3 Lev 22:4 Lev 22:5 Lev 22:6 Lev 22:15 Lev 22:18 Lev 22:20 | Ps 86:9 | Zech 7:3 |
| aAB | sets, come | Lev 22:7 | Ps 86:9 | Zech 8:20 Zech 8:22 |
| vq;B' | sought, seek |  | Ps 86:14 | Zech 8:21 Zech 8:22 |
| yAG | nations |  | Ps 86:9 | Zech 8:22 Zech 8:23 |
| %l;h' | walk |  | Ps 86:11 | Zech 8:21 Zech 8:23 |
| yviymix] | fifth | Lev 22:14 |  | Zech 7:3 Zech 7:5 Zech 8:19 |
| hwhy | LORD | Lev 22:1 Lev 22:2 Lev 22:3 Lev 22:8 Lev 22:9 Lev 22:15 Lev 22:16 Lev 22:17 Lev 22:18 Lev 22:21 Lev 22:22 Lev 22:24 Lev 22:26 Lev 22:27 Lev 22:29 Lev 22:30 Lev 22:31 Lev 22:32 Lev 22:33 | Ps 86:1 Ps 86:6 Ps 86:11 Ps 86:17 | Zech 7:3 Zech 7:4 Zech 8:18 Zech 8:19 Zech 8:20 Zech 8:21 Zech 8:22 Zech 8:23 |
| ~Ay | days | Lev 22:27 Lev 22:28 Lev 22:30 | Ps 86:3 Ps 86:7 | Zech 8:23 |
| !heKo | priest | Lev 22:10 Lev 22:11 Lev 22:12 Lev 22:13 Lev 22:14 |  | Zech 7:3 Zech 7:5 |
| yKi | unless, because, if | Lev 22:6 Lev 22:9 Lev 22:11 Lev 22:12 Lev 22:13 Lev 22:14 Lev 22:21 Lev 22:27 Lev 22:29 | Ps 86:17 | Zech 7:5 Zech 7:6 |
| lKo | all, every, whole | Lev 22:3 Lev 22:4 Lev 22:5 Lev 22:13 Lev 22:18 Lev 22:20 Lev 22:21 Lev 22:25 | Ps 86:3 Ps 86:5 Ps 86:9 Ps 86:12 | Zech 7:5 Zech 8:23 |
| !t;n" | give, gave | Lev 22:14 Lev 22:22 | Ps 86:16 |  |
| l[; | because, toward, against | Lev 22:9 | Ps 86:13 Ps 86:14 |  |
| al'P' | fulfill | Lev 22:21 | Ps 86:10 |  |
| ~ynIP' | before, favor | Lev 22:3 | Ps 86:9 | Zech 8:21 Zech 8:22 |
| ~ve | name | Lev 22:2 Lev 22:32 | Ps 86:9 Ps 86:11 Ps 86:12 |  |
| rm;v' | keep, preserve | Lev 22:9 Lev 22:31 | Ps 86:2 |  |
| ~he | those | Lev 22:11 |  | Zech 8:23 |
| bAj | good |  | Ps 86:5 | Zech 8:19 |
| rz:n" | be careful, abstain | Lev 22:2 |  | Zech 7:3 |
| hf'[' | present, do, does, make | Lev 22:23 Lev 22:24 Lev 22:31 | Ps 86:9 Ps 86:10 Ps 86:17 | Zech 7:3 |
| br; | abundant, many, much |  | Ps 86:5 Ps 86:15 | Zech 8:20 Zech 8:22 |

**Greek**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Lev 22:1-33** | **Psalms**  **Psa 86:1-17** | **Ashlamatah**  **Zech 7:3-6 + 8:18-23** | **Peshat**  **Mk/Jude/Pet**  **2 Pet 2:3b-9** | **Remes 1**  **Luke**  **Lk 16:19-31** | **Remes 2**  **Acts/Romans**  **Acts 27:27-44** |
| **ἀγαθός** | good |  | Psa 86:17 |  |  | Luke 16:25 |  |
| **ᾅδης** | hades |  | Psa 86:13 |  |  | Luke 16:23 |  |
| **ἀκούω** | heard, hear |  |  | Zec 8:23 |  | Luke 16:29 Luke 16:31 |  |
| **ἄνθρωπος** | man | Lev 22:3  Lev 22:4  Lev 22:5  Lev 22:12  Lev 22:14  Lev 22:18  Lev 22:21 |  |  |  | Luke 16:19 |  |
| **ἀποθνήσκω** | die | Lev 22:9 |  |  |  | Luke 16:22 |  |
| **ἄρτος** | bread, loaf | Lev 22:7 Lev 22:11 Lev 22:13 |  |  |  |  | Acts 27:35 |
| **γῆ** | land, earth | Lev 22:24 Lev 22:33 |  | Zech 7:5 |  |  | Acts 27:39 Acts 27:43 Acts 27:44 |
| **γίνομαι** | became, become | Lev 22:12 Lev 22:13 |  | Zec 7:4 Zec 8:18 |  | Luke 16:22 | Acts 27:27 Acts 27:33 Acts 27:39 Acts 27:44 |
| **γλῶσσα** | languages, tongue |  |  | Zec 8:23 |  | Luke 16:24 |  |
| **δύναμαι** | able |  |  |  |  | Luke 16:26 | Acts 27:31 Acts 27:39 Acts 27:43 |
| **ἑβδομήκοντα** | seventy |  |  | Zec 7:5 |  |  | Acts 27:37 |
| **εἷς** | one | Lev 22:28 |  | Zech 8:21 |  |  |  |
| **ἐλεέω** | mercy |  | Psa 86:3 Psa 86:16 |  |  | Luke 16:24 |  |
| **ἐνώπιον** | presence, before |  | Psa 86:9 Psa 86:14 |  |  |  | Acts 27:35 |
| **ἐπάγω** | bringing | Lev 22:16 |  |  | 2 Pet 2:5 |  |  |
| **ἐπαίρω** | lifted up |  |  |  |  | Luke 16:23 | Acts 27:40 |
| **ἐσθίω** | eat, ate | Lev 22:4 Lev 22:6 Lev 22:7 Lev 22:8 Lev 22:10 Lev 22:11 Lev 22:12 Lev 22:13 Lev 22:14 Lev 22:16 Lev 22:30 |  | Zech 7:6 |  |  | Acts 27:35 |
| **εὐφραίνω** | gladden, glad |  | Psa 86:4 | Zec 8:19 |  | Luke 16:19 | |
| **ζητέω** | seek, sought |  | Psa 86:14 |  |  |  | Acts 27:30 |
| **ἡμέρα** | day | Lev 22:27 Lev 22:28 Lev 22:30 | Ps 86:3 Ps 86:7 | Zech 8:23 | 2 Pet 2:8 2 Pet 2:9 | Luke 16:19 | Acts 27:29 Acts 27:33 Acts 27:39 |
| **θεός** | GOD | Lev 22:25 Lev 22:33 | Ps 86:2 Ps 86:8 Ps 86:10 Ps 86:12 Ps 86:14 | Zech 8:23 | 2 Pet 2:4 |  | Acts 27:35 |
| **κόλπος** | bosom |  |  |  |  | Luke 16:22 Luke 16:23 | Acts 27:39 |
| **κύριος** | LORD | Lev 22:1 Lev 22:2 Lev 22:3 Lev 22:8 Lev 22:9 Lev 22:15 Lev 22:16 Lev 22:17 Lev 22:18 Lev 22:21 Lev 22:22 Lev 22:24 Lev 22:26 Lev 22:27 Lev 22:29 Lev 22:30 Lev 22:31 Lev 22:32 Lev 22:33 | Ps 86:1 Ps 86:6 Ps 86:11 Ps 86:17 | Zech 7:3 Zech 7:4 Zech 8:18 Zech 8:19 Zech 8:20 Zech 8:21 Zech 8:22 Zech 8:23 | 2 Pet 2:9 |  |  |
| **λαμβάνω** | took, take | Lev 22:9 |  |  |  |  | Acts 27:35 |
| **λέγω** | saying | Lev 22:1 Lev 22:3 Lev 22:17 Lev 22:18 Lev 22:26 |  | Zech 7:3 Zech 7:4 Zech 7:5 Zech 8:18 Zech 8:19 Zech 8:20 Zech 8:21 Zech 8:23 |  | Luke 16:24 Luke 16:25 Luke 16:27 Luke 16:29 Luke 16:30 Luke 16:31 | Acts 27:31 Acts 27:33 Acts 27:35 |
| **μέγας** | great |  | Psa 86:10 Psa 86:13 |  |  | Luke 16:26 |  |
| **μέσος** | midst | Lev 22:32 |  |  |  |  | Acts 27:27 |
| **ὄγδοος** | eighth, seven other | Lev 22:27 |  |  | 2 Pet 2:5 |  |  |
| **οἶκος** | house | Lev 22:13 |  | Zec 7:3 Zec 8:19 |  | Luke 16:27 |  |
| **ὄνομα** | name | Lev 22:2 Lev 22:32 | Ps 86:9 Ps 86:11 Ps 86:12 |  |  | Luke 16:20 |  |
| **ὁράω** | saw, seen |  |  |  |  | Luke 16:23 |  |
| **ὅς / ἥ / ὅ** | whom, which, who | Lev 22:5 Lev 22:14  Lev 22:15  Lev 22:18  Lev 22:21 |  |  |  |  | Acts 27:44 |
| **παρακαλέω** | comforted |  | Psa 86:17 |  |  | Luke 16:25 | Acts 27:33 Acts 27:34 |
| **πᾶς** | all, every, entire, whole | Lev 22:3 Lev 22:4 Lev 22:5 Lev 22:13 Lev 22:18 Lev 22:20 Lev 22:21 Lev 22:25 | Ps 86:3 Ps 86:5 Ps 86:9 Ps 86:12 | Zech 7:5 Zech 8:23 |  | Luke 16:26 | Acts 27:35 Acts 27:36 Acts 27:37 Acts 27:44 |
| **πατήρ** | father | Lev 22:13 |  |  |  | Luke 16:24 Luke 16:27 Luke 16:30 |  |
| **ποιέω** | made | Lev 22:23 Lev 22:24 Lev 22:31 | Ps 86:9 Ps 86:10 Ps 86:17 | Zech 7:3 |  |  |  |
| **πόλις** | city |  |  | Zec 8:20 Zec 8:21 | 2 Pet 2:6 |  |  |
| **πορεύομαι** | going, coming |  | Psa 86:11 | Zec 8:21  Zec 8:23 |  | Luke 16:30 |  |
| **προσάγω** | bring | Lev 22:20  Lev 22:22  Lev 22:24 |  |  |  |  | Acts 27:27 |
| **προφήτης** | prophets |  |  | Zec 7:3 |  | Luke 16:29 Luke 16:31 |  |
| **πτωχός** | poor |  | Psa 86:1 |  |  | Luke 16:20 Luke 16:22 |  |
| **ῥύομαι** | rescue |  | Psa 86:13 |  | 2 Pet 2:7 2 Pet 2:9 |  |  |
| **σώζω** | deliver |  | Psa 68:20 |  |  |  | Acts 27:31 |
| **τόπος** | place |  |  |  |  | Luke 16:28 | Acts 27:41 |
| **ὕδωρ / ὕδατος** | water | Lev 22:6 |  |  |  | Luke 16:24 |  |
| **υἱός** | son | Lev 22:2  Lev 22:3  Lev 22:15  Lev 22:18  Lev 22:25  Lev 22:32 | Psa 86:16 |  |  |  |  |
| **φοβέω** | fear |  | Psa 86:11 |  |  |  | Acts 27:29 |
| **φυλάσσω** | guard | Lev 22:9  Lev 22:31 | Psa 86:2 |  |  |  |  |
| **ψυχή** | soul, life | Lev 22:3  Lev 22:4  Lev 22:6  Lev 22:11 | Psa 86:2  Psa 86:4  Psa 86:13  Psa 86:14 |  | 2 Pet 2:8 |  | Acts 27:37 |
| **a;ggeloj** | angel |  |  |  | 2 Pet 2:4 | Luke 16:22 |  |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 22:1 – 33**

**“VeLo Yechalelu” “And not profane”**

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

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

|  |  |
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| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **“Now a certain man was rich, and dressed himself** in **purple cloth and fine linen** (as a symbol of his wealth and power)**,[[21]](#footnote-21) feasting in merriment[[22]](#footnote-22) every day[[23]](#footnote-23) in radiance.[[24]](#footnote-24) And a certain poor[[25]](#footnote-25) man named Eliezer** (Lazarus)**, covered with wounds, thrust out[[26]](#footnote-26) of his,** the rich man’s **doorway,[[27]](#footnote-27) and was longing to be filled with what fell from the table of the rich man. But even the dogs came** and **licked his wounds.[[28]](#footnote-28) And now it happened that the poor man died, and he was carried away by the angels to Abraham’s bosom. And the rich man also died and was buried. And from the** darkness of the pit of  **Sheol[[29]](#footnote-29) he lifted up his eyes** as he **was in torment** and **saw Abraham from a distance, and Lazarus at his side. And he called out** and **said, ‘Father Abraham, have mercy on me, and send Lazarus so that he could dip the tip of his finger in water and cool my tongue, because I am suffering pain in this flame!’ But Abraham said, ‘Child, remember that you received your good** things **during your life, and Eliezer** (Lazarus) **likewise bad** things**. But now he is comforted here, but you are suffering pain. And in** addition to **all these** things**, a great chasm has been established between us and you, so that those who want to pass over from here to you are not able** to do so**, nor can they pass over from there to us.’ So he said, ‘Then I ask you, father, that you send him to my father’s house, for I have five brothers, so that he could warn them, so that they also should not come to this place of torment!’ But Abraham said, ‘They have Moshe and the Nebi’im; they must hear them.’[[30]](#footnote-30) And he said, ‘No, father Abraham, but if someone from the dead goes to them, they will do teshubah** (repent)**!’ But he said to him, ‘If they do not hear Moshe and the Nebi’im, neither will they be convinced if someone rises from the dead.’ ”** | **Whose** (the pseudo prophets and teachers of v.1) **judgment** legal decision .i.e. sentence **of long ago did not stop and their destruction does not slumber.[[31]](#footnote-31) For if G-d was not lenient with the sinning messengers[[32]](#footnote-32)** (magidim)and **chained them in pits[[33]](#footnote-33) of darkness** (Gehinom) **giving them up to judgment where they are kept** (watched and guarded).**[[34]](#footnote-34) And** the **ancient primal world** [He, i.e. God] **did not spare, but Noach the eighth, of righteousness/generosity a herald** He, i.e. God **guarded** (watched over and protected) **when the ungodly world was flooded; And** the **cities of Sodom** (Heb. Sedom) **and Gomorrah** (Heb. Amorah) **having reduced to ashes catastrophically,** He, i.e. God **condemned** them, as an **example[[35]](#footnote-35)** (sign) to those **profane** (ungodly) **ones. And righteous/generous Lot,[[36]](#footnote-36)** from **oppression by the Lawless** (atheistic) **in licentious conduct** He, i.e. God **rescued** (set free from destruction). **But the act of seeing what he saw and hearing what he heard while residing among them day by day tormented his pious** (righteous/generous) **soul with their activities of Lawlessness. The LORD knows when** (and how) **to rescue the righteous/generous from trials and tests.** He also knows how to **and punish the wicked by keeping** (guarding)them for the **Day of Judgment.** |

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| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** |
| **And when the fourteenth night had come, as we were being driven in the Adriatic Sea about the middle of the night, the sailors suspected they were approaching some land. And taking soundings, they found twenty fathoms. So going on a little** further **and taking soundings again, they found fifteen fathoms. And** because they **were afraid lest somewhere we run aground against rough places, they threw down four anchors from the stern and prayed for day to come.[[37]](#footnote-37) And** when **the sailors were seeking to escape from the ship and were lowering the ship’s boat into the sea, pretending as if they were going to lay out anchors from the bow, Hakham Shaul said to the centurion and the soldiers, “Unless these men remain with the ship, you cannot be saved!” Then the soldiers cut away the ropes of the ship’s boat and let it fall away. And until the day was about to come, Hakham Shaul was urging** them **all to take** some **food,[[38]](#footnote-38) saying, “Today** is the **fourteenth day you have waited** anxiously, and **you have continued without eating, having taken nothing. Therefore I urge you to take** some **food, for this is necessary for your preservation. For not a hair from your head will be lost.” And** after he **said these** things **and took bread, he gave thanks[[39]](#footnote-39) to God in front of** them **all, and** after **breaking[[40]](#footnote-40)** it **he began to eat. So they all were encouraged and partook of food themselves. (Now we were** in **all two hundred seventy six persons on the ship.) And** when they **had eaten their fill of food, they lightened the ship** by **throwing the wheat into the sea.[[41]](#footnote-41) Now when day came, they did not recognize the land, but they noticed a certain bay having a beach, onto which they decided to run the ship ashore if they could. And slipping the anchors, they left** them **in the sea, at the same time loosening the ropes of the steering oars. And hoisting the foresail to the** wind **that was blowing, they held course for the beach. But falling into a place of crosscurrents, they ran the ship aground. And the bow stuck fast** and **stayed immovable, but the stern was being broken up by the violence. Now the plan of the soldiers was that they would kill the prisoners lest any escape** by **swimming away, but the centurion,** because he **wanted to save Hakham Shaul, prevented them from doing what they intended, and gave orders** that **those who were able to swim should jump in first to get to the land, and** then **the rest,** some **of whom** floated **on planks and** some **of whom on anything** that was **from the ship. And in this way all were brought safely to the land.** |

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

**Lev 22:1-33, Ps 86, Zech 7:3-6 + 8:18-23, 2 Tsefet 2:3b-9, 1 Luqas 16:19-31, 2 Luqas 27:27-44**

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

**Vayikra 22: 1-3 The LORD spoke to Moshe, saying: Instruct[[42]](#footnote-42) Aaron and his sons to be scrupulous about the sacred donations that the Israelite people consecrate to Me, lest they profane My holy name, Mine the LORD's. Say to them: Throughout the ages, if any man among your offspring, while in a state of uncleanness, partakes of any sacred donation that the Israelite people may consecrate to the LORD, that person will be cut off from before Me: I am the LORD.**

**Divine Providence:**

**For if G-d was not lenient with the sinning messengers** (magidim)and **chained them in pits of darkness** (Gehinom) **giving them up to judgment where they are kept** (watched and guarded).**[[43]](#footnote-43)**

Divine Providence includes G-d’s interaction with His creation. The Peshat view of the Nazarean mind as expressed in the writings of Hakham Tsefet makes it abundantly clear that not only is G-d involved in creation, He guides it through His constant preservation.[[44]](#footnote-44) The Rambam posits five different views of “Divine Providence.” The first four “theories” take into account the views of secular wisdom and philosophy. After refuting these “theories,” the Rambam postulates a fifth, which agrees with the Sages and their view of the Torah.

***Fifth Theory***: This is our theory, or that of our Law. The theory of man's perfectly free will is one of the fundamental principles of the Law of our Teacher Moses, and of those who follow the Law.

According to this principle, man does what is in his power to do, by his nature, his choice, and his will; and his action is not due to any faculty created for the purpose. All species of irrational animals likewise move by their own free will. This is the Will of God; that is to say, it is due to the eternal divine will that all living beings should move freely, and that man should have power to act according to his will or choice within the limits of his capacity. Against this principle we hear, thank God, no opposition on the part of our nation.

**Another fundamental principle taught by the Law of Moses is this:** Wrong cannot be ascribed to God in any way whatever; all evils and afflictions as well as all kinds of happiness of man, whether they concern one individual person or a community, are distributed according to justice; they are the result of strict judgment that admits no wrong whatever.

Even when a person suffers pain in consequence of a thorn having entered into his hand, although it is at once drawn out, it is a punishment that has been inflicted on him [for sin], and the least pleasure he enjoys is a reward [for some good action]; all this is meted out by strict justice; as is said in Scripture, "all his ways are judgment" (Deut. xxxii. 4); we are only ignorant of the working of that judgment.[[45]](#footnote-45)

The final view is based on the principal of “*mida kneged mida*” (measure for measure). Each pain is the result of some error on man’s part just as each pleasure is a blessing for the good deeds of the Tsadiq. This principle is attested to by Hakham Tsefet’s words…

**And** the **ancient primal world** [He, i.e. God] **did not spare, but Noach the eighth, of righteousness/generosity a herald** He, i.e. God **guarded** (watched over and protected) **when the ungodly world was flooded;**

Noach as the herald of righteous generosity merited the reward of Divine preservation. The world that rejected the behavior and teachings of Noach merited destruction, this world was flooded. The same is true of Sodom and Amorah (Gomorrah) and their lack of chesed.

**Nature - Creation of the non-human world:** The animal world

An interesting conclusion to the providence of G-d arises when we take the time to look at the way G-d governs creation. In a paraphrase, Josephus declared that the P’rushim (Pharisees) believed in “Divine Providence.”[[46]](#footnote-46) Urbach further notes…

The term *Hashgacha* 'Providence' was, as we know, invented by the Tibbonides;[[47]](#footnote-47) the Sages did not coin a similar word, but found the theme of Providence mentioned in the Torah and iterated in the Prophets and mentioned yet again in the Hagiographa, and they devoted much time to studying its ways, to discerning its quiddity and to probing its significance.

There are two aspects to Providence: one involves the government of the world, the control of nature, and the provision of the needs of all mankind.

The “government of the world” is an amazing aspect of G-d’s sovereignty.

﻿**B’resheet Rabbah 10:6** R. Simon said: There is not a single herb but has a constellation (Mazal) in heaven which strikes it and says, “Grow,”

Please take note that the “vegetable” – “animal” kingdom have a governing *mazal* (constellation-angel).[[48]](#footnote-48) Therefore, G-d does not extend the same protection to the beasts as He does to man. Entire species of animals have a purpose decreed by God, who guides their development, sustains their population, or decrees their extermination. In general, God has established nature, governed by the *mazal*, in such a manner that it sustains every species. G-d “Himself supervises the angelic Agents who are appointed to maintain the existence and function of all that exists, giving them power to do their tasks.”[[49]](#footnote-49) Again, this statement is reiterated by Hakham Tsefet in the present pericope in telling us the sinning “angels” were judged in antiquity.

**Humankind and Providence:**

As noted above humankind’s interaction with the Cosmos is met with “*mida kneged mida*” (measure for measure). Each action influences creation resulting in a cause and effect. With regard to humankind, in general the spheres (angelic intermediaries) also maintain the existence and function of their activities. This does not eliminate their free will. However, as the Mishnah posits, “All is foreseen, and freedom of choice is granted. The world is judged with goodness, but in accordance with the amount of man's positive deeds.”[[50]](#footnote-50)

For humankind and the Tsaddiq, a question often arises as to why the ungodly often lead very prosperous lives. The issue is posited in this week’s Tosefta of Luqas. As the Sages have concluded, the reward of the Tsaddiq is not in abundant earthly treasures. The Tsaddiq understands that this present life is the precursor to the “ever coming world.”

Both Hakham Tsefet and Hakham Shaul play off the idea of Pesach and Chag HaMatzoth. Likewise, they both show how G-d interacts with the Tsaddiq living among the ungodly.

**Providence and the Jewish people:**

Our father Abraham has taught his children how they must relate to the present world. The interjection of the narrative of Eliezer (Lazarus) is more in line with oppression, rather than some poor beggarly soul laying at a “rich man’s gate.” The narrative implies that Eliezer (Lazarus) is “thrust out” of the gate or doorway of the “rich man.” The common link between Lot and Eliezer (Lazarus) is their interaction with the ungodly. Yet in the case of both Lot and Eliezer (Lazarus) it would appear that, the reward for their righteous/generous lives is in the Olam HaBa (ever coming world). Lot wanted to emulate the lifestyle of Abraham. Nonetheless, his eyes constantly caused him problems. He looked at the plains of the Yarden (Jordan) and its rich green fields and made his choice based on greed.[[51]](#footnote-51)

However, his nephew Lot did not employ Abraham’s lesson. Abraham’s vision in B’resheet 15[[52]](#footnote-52) proved to Abraham that the Jewish people are not subject to the intermediaries. However, the text of Hakham Tsefet clarifies the issue for us. So long as the B’ne Yisrael makes their will after the will of the Divine,[[53]](#footnote-53) they are not subject to the powers of the intermediaries. Yet, we learn a powerful story from the events of these pericopes. The “hands of G-d” did not deliver Lot. He was delivered by the hands of His Agents the intermediaries. Why? Could it be because Lot chose a path other than G-d’s? In the Pesach Seder, we learn that G-d Himself redeemed the B’ne Yisrael. So, what is the difference?

**Faithful obedience!!!**

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

The question we must ask ourselves when addressing the Tosefta is how closely the narrative relates to Peshat or Remes. The answer to the question will give us the appropriate hermeneutic details and tools to interpret the narrative. The present Tosefta bears a stronger connection to Allegory than Peshat. The analogous story like the Remes below is a form of Hagadah.

The fine clothing of the “Rich man” is that of linen and purple. This is a picture of the Egyptian Paro (Pharaoh). Likewise, the Egyptian priests dressed in linen and elaborately decorated attire.

We have noted in our translation that the “Rich man” feasts daily in his wonderful robes and attire. Interestingly most translations read, “dressed in purple and fine linen, joyously living in splendor every day.” The difficulty with the word splendor may be explained in is wonderful garments. However, the word is an allegorical play on words. The Greek word λαμπρός - *lampros* means, bright, radiant, of the sun and stars, further attesting to the connection to Pesach and the Exodus. The Radiant “sun-god” of the Egyptians was “Ra.” Now the identity of the characters of our narrative begins to reveal the allegorical meaning of the text.

We must now add a “poor man”[[54]](#footnote-54) to the narrative for providential purposes. The man of poverty is not simply “laying at the gate,” is thrown out of the house, i.e. Paro’s (Pharaoh) house. Furthermore, the “sores” that the dogs come to “lick” are wounds that the impoverished man receives in the house of his “radiant” master. The door is closed and those who would enter to partake of the evening’s meal are all inside. This is the antithesis of a Pesach Seder where we invite all who are hungry to enter. The dogs who lick the wounds of the poor man are those Gentiles who departed Egypt with the B’ne Yisrael. These details are simple enough to see when we place them next to the Festival setting.

The heart of the “Rich Man” is hardened and he will not grant food to the “poor man.” In this manner, the “Rich man” is a mirror to Paro (Pharaoh).

We will not take the time to elaborate further for the sake of time and space.

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

**An Allegorical Hagadah:**

Hakham Shaul’s Remes narrative remains an adventure with all sorts of interesting details. However, the details are not an elaborate tail of peril. As we have seen in the past, the true story, couched in the subliminal details that might be easily over looked. One of the amazing fact that we see is a great deal of counting. Prophetically this relates to the season of Pesach. Key words like “fourteen,” “about midnight,” “fifteen,” “four,” “breaking bread,” and many others should be ample evidence to see that this is an allegorical Hagadah of sorts. We also have a search for leaven in an ambiguous manner of speaking. It is also very clear that the chametz is destroyed when it is cast into the sea. Allegorically speaking we can see that the casting of the wheat into the sea is tantamount to selling our leaven (chametz) to a Gentile.

The summary of all of the readings from the Nazarean Codicil builds on the proximity of Pesach, which we should expect. However, the message we should learn from all the combined readings is that the B’ne Yisrael are under the providential care of G-d. Even that which seems dark and bleak is the hand of G-d as He personally cares for His special treasure. He has not committed our governance to a *malak* (angel) or a *magid* (messenger).

It is He, G-d Himself who is our savior and redeemer. Amen ve amen!



**Saturday Evening April 26, 2014**

**Evening: Counting of the Omer Day 12**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 12 | Chazan/Parnas #2 | Nisan 27 | 2:13-16 | Justice balanced by sincerity |

**Ephesians 2:13-16 But you** (Gentiles) **who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition[[55]](#footnote-55) which stood between us. This was accomplished by abolishing the enactments contained** **in** (Shammaite) **ordinances** (dogma)**[[56]](#footnote-56), that he might establish one new body[[57]](#footnote-57) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**



**Sunday Evening April 27, 2014**

**Evening: Counting of the Omer Day 13**

**Holocaust Remembrance Day (Yom HaShoah) 2014**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 13 | Chazan/Parnas #3 | Nisan 28 | 2:17-18 | Justice expressed/balanced with honesty/truth |

**Ephesians 2:17-18 And he** (Messiah) **came and handed down** (the Mesorah) **wholeness** (path to spiritual maturity) **to you** (Gentiles) **who were far away, and to those** (Jews) **who were near. For through him** (by his handing down the Mesorah) **we both, by one spirit** (the Nefesh Yehudi) **have access to the presence of the Father.**



**Monday Evening April 28, 2014**

**Evening: Counting of the Omer Day 14**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 14 | Chazan/Moreh | Nisan 29 | 2:19-22 | Justice expressed with humility |

**Ephesians 2:19-22 Now therefore you** (Gentiles) **are no longer strangers and foreigners, but conjoined with the legal administration of Jewish life** (fellow citizens) **with the Tsadiqim,** (the Jewish Tsadiqim – righteous/generous) **and** (through your conversion to Judaism) **belong to the household of God,[[58]](#footnote-58) and are built upon the foundation of the emissaries** (apostles) **and prophets, Yeshua HaMashiach himself being the chief cornerstone, in whom the whole structure having being framed together, grows into a holy sanctuary** (of living stones) **in the LORD; in whom you also are built together as a dwelling place of God through the nefesh Yehudi.**



**Tuesday Evening April 29, 2014**

**Evening: Counting of the Omer Day 15**

**Rosh Chodesh Iyar – Day One**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 15 | Darshan/Masoret | Nisan 30 | 3:1-6 | Compassion united with Loving-kindness |

**Ephesians 3:1-6 For the sake[[59]](#footnote-59) of the Gentiles[[60]](#footnote-60) I Hakham Shaul, am the prisoner[[61]](#footnote-61)** (for the cause) **of Yeshua HaMashiach, I know you have heard[[62]](#footnote-62) of the administration[[63]](#footnote-63) of God’s loving-kindness[[64]](#footnote-64) which is given me for you: how the secret[[65]](#footnote-65)** (So’od mystery of Messiah) **was handed down to me by its** (systematic) **unveiling,[[66]](#footnote-66) as I have written briefly. Correspondingly, by reading this you can know[[67]](#footnote-67) my insight into the secret** (So’od mystery) **of Messiah,[[68]](#footnote-68) which was not made known to the sons of men[[69]](#footnote-69) in other generations[[70]](#footnote-70) as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret** (So’od mystery) **is that the Gentiles are to become[[71]](#footnote-71) fellow heirs, members of the same body,** (i.e. of Messiah) **and partakers of the promise in Yeshua HaMashiach through** their acceptance of **the Mesorah.**



**Wednesday Evening April 30, 2014**

**Evening: Counting of the Omer Day 16**

**Rosh Chodesh Iyar – Day Two**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 16 | Darshan/Chazan | Iyar 1 | 3:7-13 | Compassion united with Reverential Awe |

**Ephesians 3:7-13 Of this Mesorah I was made a servant[[72]](#footnote-72) in accordance with the gift of God's loving-kindness,[[73]](#footnote-73) which was given me[[74]](#footnote-74) by the operation[[75]](#footnote-75) of his virtuous power.[[76]](#footnote-76) Though I am less than the least of all the Tsadiqim,[[77]](#footnote-77) this loving-kindness was** (first) **given to me, to hand down[[78]](#footnote-78)** (proclaim) **to the Gentiles the unsearchable[[79]](#footnote-79) riches of Messiah. And to enlighten[[80]](#footnote-80) all of them in the administration of the secret** (So’od – mystery) **hidden** (in the minds of the Hakhamim) **in the past** (for ages) **by God who created all things, so that through the Congregation[[81]](#footnote-81) the wonderfully complex wisdom of God might now be made known by[[82]](#footnote-82) the Rulers[[83]](#footnote-83) and Authorities[[84]](#footnote-84)** (of the Esnoga – Synagogue) **in the heavenlies.** All of **this was according to the eternal[[85]](#footnote-85) purpose** (which runs throughout history) **that He has accomplished in Yeshua our Master is HaMashiach,[[86]](#footnote-86) by being in union with him, we[[87]](#footnote-87) have delight[[88]](#footnote-88) and access[[89]](#footnote-89)** (to the Father) **with confidence by his** (Messiah’s) **faithfulness** toGod**.[[90]](#footnote-90) Therefore, I require[[91]](#footnote-91) of you** (Gentiles) **not to lose be discouraged in what I am suffering for you, which is your glory**.[[92]](#footnote-92)



**Thursday Evening May 01, 2014**

**Evening: Counting of the Omer Day 17**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 17 | Darshan | Iyar 2 | 3:14-19 | Tiferet (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |

**Ephesians 3:14-19 For this reason, I bow my knees[[93]](#footnote-93) before the Father,[[94]](#footnote-94)** (of our Master Yeshua HaMashiach)**[[95]](#footnote-95) 15 from whom every family[[96]](#footnote-96) in the heavens and on earth receives its name** (exists)**,[[97]](#footnote-97) that He would grant you, according to the wealth of His glory,[[98]](#footnote-98) to be strengthened[[99]](#footnote-99) with virtuous power[[100]](#footnote-100) by His Ruach[[101]](#footnote-101)** (breathing of the Oral Torah/Mesorah) **in the inner man[[102]](#footnote-102)** (soul – Neshamah)**,** **so that Messiah may take up residence in your hearts through** (your) **faithful obedience;** andthat you**, being firmly rooted[[103]](#footnote-103) in loving compassion, may have the strength[[104]](#footnote-104) to comprehend,[[105]](#footnote-105) with all the Tsadiqim what is the breadth and length and height and depth,[[106]](#footnote-106) and to know the loving compassion of Messiah, which exceeds knowledge** (Da’at)**, that you may attain fullness of maturity** (perfection) **in God.[[107]](#footnote-107)**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement 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 “Moadei Adonai” – Sabbath: “The appointed seasons of the LORD”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| מוֹעֲדֵי יְיָ |  |  |
| **“Moadei Adonai”** | Reader 1 – Vayiqra 23:1-3 | Reader 1 – Vayiqra 24:1-4 |
| **“The appointed seasons of the LORD”** | Reader 2 – Vayiqra 23:4-8 | Reader 2 – Vayiqra 24:5-7 |
| **“Las fiestas señaladas del SEÑOR”** | Reader 3 – Vayiqra 23:9-14 | Reader 3 – Vayiqra 24:7-9 |
| Vayiqra (Lev.) 23:1-44 | Reader 4 – Vayiqra 23:15-22 |  |
| Ashlamatah: Ezek 45:17 + 46:1-9 | Reader 5 – Vayiqra 23:23-25 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – Vayiqra 23:26-32 | Reader 1 – Vayiqra 24:1-4 |
| Psalm 87:1-7 | Reader 7 – Vayiqra 23:33-44 | Reader 2 – Vayiqra 24:5-7 |
| Abot: 3:14 | Maftir: Vayiqra 23:42-44v | Reader 3 – Vayiqra 24:7-9 |
| N.C.: II Pet 2:10-22; Lk 17:3b-4;  Acts 28:1-6 | - Ezek 45:17 + 46:1-9 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa. [↑](#footnote-ref-1)
2. It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

   To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below [↑](#footnote-ref-2)
3. cf. Strong’s G4174 #1 (TDNT 6:516) [↑](#footnote-ref-3)
4. ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte. [↑](#footnote-ref-4)
5. Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἄθεοι” and subordinate to the worldly system. [↑](#footnote-ref-5)
6. *The Book of Tehillim*, *Me’am Lo’ez,* Psalms III, Chapters 62-89, by Rabbi Shmuel Yerushalmi,

   Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-6)
7. Rabbi Shimshon Hirsch [↑](#footnote-ref-7)
8. Malbim [↑](#footnote-ref-8)
9. Radak [↑](#footnote-ref-9)
10. 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-10)
11. Targum [↑](#footnote-ref-11)
12. Radak [↑](#footnote-ref-12)
13. Radak [↑](#footnote-ref-13)
14. Hebrew Scriptures. [↑](#footnote-ref-14)
15. Aguna = chained [↑](#footnote-ref-15)
16. Adapted from *Ein Eyah* III:82-3. [↑](#footnote-ref-16)
17. Divrei HaYamim (II Chronicles) 6:42. [↑](#footnote-ref-17)
18. Shabbat 30 [↑](#footnote-ref-18)
19. Repentance [↑](#footnote-ref-19)
20. Tehillim (Psalms) 86:17 [↑](#footnote-ref-20)
21. Note that the “Rich man” flaunts his wealth and power here in such proximity to Pesach. His inflated pride wearing “linen” shows his affinity towards the Egyptians. Here in the proximity to Pesach he represents the “wicked son” from the line of Qyain (Cain). [↑](#footnote-ref-21)
22. The implication of the text here is that the “Rich Man” lived in luxuries and elegancies in food, clothing and lifestyle habitually. [↑](#footnote-ref-22)
23. The “Rich Man” “feasting” on delicacies on a daily basis calls us to attention. Again, in the proximity to Pesach Hakham Shaul is telling us that he did not keep the feast of Chag HaMatzot. [↑](#footnote-ref-23)
24. λαμπρός - bright, radiant, of the sun and stars, further attesting to the connection to Pesach and the Exodus. The Radiant “sun-god” of the Egyptians was “Ra.” [↑](#footnote-ref-24)
25. Alluding to “*lechem oni*” the bread of poverty and slavery. [↑](#footnote-ref-25)
26. **1** to throw or let go of a thing without caring where it falls. 1a to scatter, to throw, cast into. The language of the text implies that Eliezer (Lazarus) is thrust, cast out. The language bespeaks the Exodus from Mitzrayim. Eliezer is “thrust out” of the “Rich Man’s” gate. He is clothed in fine “Linen,” the preferential clothing of the Egyptian Priests. The narrative of Lot in the Peshat text is a setting of Pesach. It is with great hast that Lot is “thrust out” of the “Gates” of Sodom and Amorah. [↑](#footnote-ref-26)
27. **1** a large gate: of a palace. **2** the front part of a house, into which one enters through the gate, porch. i.e. the doorway. [↑](#footnote-ref-27)
28. The imagery painted by Hakham Shaul is an allegory for the Egyptians and the B’ne Yisrael. The B’ne Yisrael were inflicted with wounds brought about by “dogs” i.e. Gentiles and their abusive treatment of the B’ne Yisrael. [↑](#footnote-ref-28)
29. Thematic connection to 2Tsefet (Pe) 2:4 [↑](#footnote-ref-29)
30. Five brothers without the sixth, refers to the Five books of Torah that must be balanced by “HEARING” the Oral Torah [↑](#footnote-ref-30)
31. νυστάζω 2 Sm 4,6; Is 5,27; 56,10; Jer 23,31; Na 3,18 to be half asleep, to doze, to slumber Is 5,27 \*Jer 23,31 νυστάζοντας νυσταγμὸν ἑαυτῶν slumbering their sleep, dozing on - נום for MT נאם they utter oracles?

    This is a play on words related to the prophetic state of those "*magidim*" that were "messengers" now chained in darkness. [↑](#footnote-ref-31)
32. Yehudah (Jude) 1:6 [↑](#footnote-ref-32)
33. Rev 20:1 [↑](#footnote-ref-33)
34. The vocabulary of this verse denotes the thought of casting down in judgment. [↑](#footnote-ref-34)
35. The example, set pattern for the judgment of the ungodly is set, established in what was seen in the ancient world. [↑](#footnote-ref-35)
36. We should bear in mind that the narrative of Lot occurs on Pesach. Lot is “thrust out” of the city with great hast. This is to insure his protection. [↑](#footnote-ref-36)
37. The incident to this point has taken place at night. The fear of the angel of destruction. [↑](#footnote-ref-37)
38. HaLachmah Anyah – the bread of slaves [↑](#footnote-ref-38)
39. The fallacy of the “Eucharist” [↑](#footnote-ref-39)
40. Yachatz [↑](#footnote-ref-40)
41. Bediqat Chamatz, and Biur Chametz, 1 Cor 5:7-8 [↑](#footnote-ref-41)
42. דָּבַר - *Dabar* is synonymous with צָוָה *tsavah,* to command. Here Rashi translates the opening phrase as “Speak to the children of Israel.” [↑](#footnote-ref-42)
43. The vocabulary of this verse denotes the thought of casting down in judgment. [↑](#footnote-ref-43)
44. Hilchot Yesodei HaTorah 2:9 - All existence, aside from the Creator - from the first form down to a small mosquito in the depths of the earth - came into being from the influence of His truth. Since He knows Himself and recognizes His greatness, beauty, and truth, He knows everything, and nothing is hidden from Him. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. p. 170 [↑](#footnote-ref-44)
45. Mose ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956. pp. 282-285 [↑](#footnote-ref-45)
46. Urbach, Ephraim Elimelekh. *The Sages: Their Concepts and Beliefs*. Jerusalem: Magnes Press, Hebrew University, 1979. p. 255. See also Josephus Antiquities xviii, 1, 3 [↑](#footnote-ref-46)
47. The work of the Tibbonides, the noted family of translators. See “**Communal**” [**THE AMERICAN JEWISH COMMUNITY RESPONDS TO ISSUES OF THE DAY: A COMPENDIUM**](http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=8&cad=rja&uact=8&ved=0CGUQFjAH&url=http%3A%2F%2Fwww.ajcarchives.org%2FAJC_DATA%2FFiles%2F1977_5_USCommunal.pdf&ei=Nu9RU9fnFcPnsATK3YLYCw&usg=AFQjCNGGG89hdRwS6jRl11jP5t3_w6lY6A&sig2=irnvIv_DxEeeS6IJZMw9bA)p. 211 [↑](#footnote-ref-47)
48. ﻿On mazzal cf. Sanh. (Sonc. ed.), p. 629, n. 10; it is here applied even to plant life. [↑](#footnote-ref-48)
49. Luzzatto, Moshe Hayyim. *Derekh Hashem “the Way of God;” Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. p. 91-93 [↑](#footnote-ref-49)
50. Aboth 3:15 [↑](#footnote-ref-50)
51. Cf.B’resheet 13:11, and the present pericope of Hakham Tsefet who shows that “**the act of seeing what he saw and hearing what he heard while residing among them day by day tormented his pious** (righteous/generous) **soul with their activities of Lawlessness.”**  [↑](#footnote-ref-51)
52. B’resheet 15:5ff [↑](#footnote-ref-52)
53. Cf. Aboth 2:4 - He would say, “Make His will into your own will, so that He will make your wishes into His wishes. [↑](#footnote-ref-53)
54. Notice the Passover Hagadah where the Matsa is called “Lehem Oni” (i.e. “Poor man’s bread”). [↑](#footnote-ref-54)
55. The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall) calls ‎forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you with break-forth ('upharatzta') to the west, and to the east;* *And the man broke forth* ***(‘vayiphrotz')*** *exceedingly*. [↑](#footnote-ref-55)
56. These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers. [↑](#footnote-ref-56)
57. The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach. [↑](#footnote-ref-57)
58. “Salvation” means joining the community. Therefore, “salvation” is communal rather than individual. While some find cultic insinuations here we find only the idea that the Gentiles have been inducted into the family (household) of G-d” as an allegory for becoming a part of the family per se. We also note that the Community of “Tsadiqim” is the household – habitation where G-d resides. The language of our pericope now turns towards the Temple of “living stones.” cf. 1 Peter 2:5 [↑](#footnote-ref-58)
59. For this sake, is rooted in the idea of G-d’s loving-kindness and “grace.” Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah’s cause. [↑](#footnote-ref-59)
60. Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 425 [↑](#footnote-ref-60)
61. Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament .* Grand Rapids: Zondervan. p. 82 [↑](#footnote-ref-61)
62. The Greek **ἀκούω** – *akouo* most certainly derived from the Hebraic **Shama** – to hear, obey or understand. [↑](#footnote-ref-62)
63. This compound Greek word **οἰκονομία** – *oikonomia* is derived from *oikos* (οἰκος), “a house” and *nomos* (νομος), “law” (Torah). Therefore, it is Hakham Shaul’s duty to dispense the Oral Torah to the Gentiles. [↑](#footnote-ref-63)
64. Herein the words of John 3:16 are brought to mind. “For G-d so loved the Gentiles (world) that he sent his only begotten son.” Here the interpretation is multifaceted. The “only begotten son of G-d” (Sh’mot Exo. 4:22) can refer to the B’ne Yisrael or to Messiah. [↑](#footnote-ref-64)
65. The “secret” – “Mystery” refers to the So’od understanding of Messiah. However, this “secret” – “Mystery” is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the “Kingdom/Governance” of G-d would play out in history. μυστήριον *–mustērion,* from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So’od. So’od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries.* New York: Schochen Books. [↑](#footnote-ref-65)
66. While the “revelation” being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So’od. The So’od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So’od of Messiah by systematically being taught the Torah from that perspective. This “revelation” also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by “revelation,” that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that “revelation” is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the “general mode of communication” rather than “the specific fact” of one revelatory moment in Paul’s life is meant. Barth further notes that this “revelation” refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul’s “revelation” is the gradual unveiling of Messiah through the Oral Torah. [↑](#footnote-ref-66)
67. “Know” have an intimate knowledge of my awareness of the “Secret of Messiah.” Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by “handing down” the Torah from their Jewish teachers/Hakhamim. [↑](#footnote-ref-67)
68. Messiah is the personification of the “Mystery/Secret” of G-d. [↑](#footnote-ref-68)
69. The phrase “sons of men” can be related to the idea that the “Son of Man” Heb. “Ben Adam,” refers to the prophets. However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the “sons of men” here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present. [↑](#footnote-ref-69)
70. Other generations did not have the privilege of seeing Messiah personally. [↑](#footnote-ref-70)
71. The implication here is that Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not “converted” they should seek that end. Without conversion, they are not joint/fellow-heirs. [↑](#footnote-ref-71)
72. **Διάκονος** *– diakonos* is used primarily used with regard to the Kingdom/Governance of G-d. **Διάκονος** *– diakonos* is always used of the activities of the King’s servant/agent. Contrasted with **δοῦλοσ** – *doulos,* which is the relationship between servant and “master.” However, it is noteworthy to see that Hakham Shaul is speaking of his subservience to the Mesorah. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 449 The similarity of content between v.7 and v2 shows tat we are dealing with the same officer, i.e. the Darshan, Magid – Prophet. See also Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 207 [↑](#footnote-ref-72)
73. This does not mean that G-d is strictly “loving-kindness.” G-d can demonstrate His judgment when there is blatant disregard for His mitzvoth. [↑](#footnote-ref-73)
74. Note the nature of Hakham Shaul, or we might say note the persona of Shaul as a Hakham. His early days as a Paqid show someone who is impetuous and prone to legalism. The present view of Hakham Shaul’s character is one of Chesed. [↑](#footnote-ref-74)
75. Greek **ἐνέργεια** – *energeia* working – operation of G-d’s power. This refers to the systematic structure of the Esnoga (Synagogue). **ἐνέργεια** – *energeia* is effective power, or power that causes and effect. [↑](#footnote-ref-75)
76. **Δύναμις** *– dunamis,* the “power” and “ability” when mentioned in accordance with lifestyle must always be virtuous power. **Δύναμις** *– dunamis,* can have the connotation of virtuous power. **Δύναμις** *– dunamis,* is also the potential of the effect. Or, we might say that **Δύναμις** *– dunamis,* is the potential result of the **ἐνέργεια** – *energeia.* The Mesorah is couched in dynamic and static power. Hakham Shaul shows that he was a vessel with potential power. His approach was the opposite of G-d’s trying to “legally” demand virtue. Virtue functions through the dynamic power of effect, or we might say that virtue is the effect of dynamic power. Hakham Shaul allows himself to be the model for the Gentiles who receive the administration of the secret (So’od) of Messiah’s Mesorah. [↑](#footnote-ref-76)
77. Hakham Shaul does not say that he is the least of the Sheliachim (Apostles). He says that he is the least of ALL Tsadiqim – the “saints.” [↑](#footnote-ref-77)
78. The word **εὐαγγελίζω** – *euaggelizo* is related to the “Mesorah.” Therefore, Hakham Shaul is been commissioned to “hand down” the Mesorah (the Oral (Traditions –Torah of the Jewish people) to the Gentiles. As such, we see the Darshan/Maggid handing the “story” down. Hoehner forwards that truth that the “good news” is not something invented by the “messenger.” “Rather the [messenger] reveals and instructs what has been faithfully handed down.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 453 [↑](#footnote-ref-78)
79. **ἀνεξιχνίαστος** – *anexichniastos* incomprehensible aspects of Messiah are the “lights of Messiah” which are the seven stars in the right hand, among the seven congregations (Rev 1:20). [↑](#footnote-ref-79)
80. “opened to see the truth,” or to minimize that idea we might say “I ask that you may come to understand.” Opened to the place of being able to understand the Mysteries on the level of ChaBaD. [↑](#footnote-ref-80)
81. (Heb. קָהָל Aram. כָּנִישְׁתָּא,) therefore we have translates **ἐκκλησία** as “Congregation,” the assembly of G-d’s people, which includes the native-born Jew and Gentile converts. It is in the congregational setting that the Mystery of G-d’s plan from antiquity will be made manifest. Furthermore, we can see that the “handing down” of the mystery/secret must come through community government. No individual can attain this mystery/secret by him or herself. [↑](#footnote-ref-81)
82. Here we have a case of Dative of Agent/Instrumental. Therefore, the “Mystery” is made known **BY** (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,). Moulton, J. H., & Turner, N. (1963). *A Grammar of the New Testament* (Vol. III Syntax). Peabody, MA: T&T. p. 240 [↑](#footnote-ref-82)
83. Hokhmah the Principle agent of the Bet Din [↑](#footnote-ref-83)
84. Binah the Second Agent of the Bet Din, Therefore we see a pars pro toto, referring to the Bet Din Hakham (Hokhmah), Binah and Da’at (ChaBaD). [↑](#footnote-ref-84)
85. **αἰών** – *aion* Philo on his discussion of the coming birth of Yitzchak notes the following… “ not a difference of time, such as is measured by lunar or solar periods, but that which is truly marvelous, and strange, and new, being an age which is very different from those which are visible to the eyes and perceptible to the outward senses.” Therefore, we note that the idea of **αἰών** – *aion* can have the connotation of an new era/age which was unlike the previous age. Consequently, the “eternal age (**αἰών** – *aion*) runs throughout history unseen and unperceived by many. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 364 [↑](#footnote-ref-85)
86. The purpose accomplished in Yeshua our Master the Messiah, is accomplished in his giving up his life. Here we mean that his love was a sacrifice. This does not exclude his death, but it focuses on his Life rather than his death. We are not trying to detract from his death burial and resurrection, but we need to focus on his life as an Orthodox Jewish Rabbi of the first century. [↑](#footnote-ref-86)
87. We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart… [↑](#footnote-ref-87)
88. From the Psalmist we see by cross-linguistic translation that **παρρησία** – *parrhesia* means, “delight.” Psa 37:4 ﻿Delight (**παρρησία** – *parrhesia*) yourself also in the Lord; And ﻿He will give you the desires of your heart.

    **παρρησία** – *parrhesia* can also mean “boldness.” Philo uses this word to speak of moral excellence. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 95

    See access below – This can also be a reference to the Amidah, “standing Prayer,” which could not be said by Gentiles. Their joining the Jewish people allows them to be a part of a “Congregation” (of ten men) where they can now boldly say the Amidah. [↑](#footnote-ref-88)
89. Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah. [↑](#footnote-ref-89)
90. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 219 [↑](#footnote-ref-90)
91. “To demand” and “to request.” [↑](#footnote-ref-91)
92. **Δόξα** – *doxa* is a direct reference to the office of the **Darshan.** We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. [↑](#footnote-ref-92)
93. This term denotes the submission to G-d as the only authority, which we are to Pray to. The posture is an expression of homage, humility and petition. This is also a reference to the Amidah. We note this because the Hebrew word Amidah means, “standing Prayer.” In order for one to “bend the knee”, one needs to be “standing.” [↑](#footnote-ref-93)
94. The use of **πατήρ** – *pater* shows the relationship between the Supreme Authority and the worshiper. This relationship is seen as a Father/Son relationship. Therefore, the son can have a relationship with the Father, which he sees as correctional and directorial with true compassion. It is also used of the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others. This suits the present context of the Bet Din and corresponding officers. We would expect to find word or titles of compassion in this particular reading associated with the Darshan. [↑](#footnote-ref-94)
95. This phrase is most likely a Scribal insertion and invention. Understanding that Hebrew as a rhythmic Cantorial meter causes us to see that relationship between the words **πατήρ** – *pater* & **πατριά** – *patria* of the next verse. [↑](#footnote-ref-95)
96. “Every family” – means every species, genre, tribe and clan. Every distinction is known by G-d the Father, because He is their progenitor. The use of **πατριά** – *patria* here only shows that G-d is the source and creator of all beings. He looks over them as a **πατήρ** – *pater* “Father.” This phrase is abstract and hard for some Scholars to grasp. Nonetheless, God is called the Father of the stars, the heavenly luminaries, because he is their creator, upholder, ruler. He is Father of all rational and intelligent beings, whether angels or men, because He is their creator, preserver, guardian and protector. G-d is Father of spiritual beings and of all men. The verb **ὀνομάζω** – *onomazo* is named that is, involves the name, of **πατριά** – *patria.* But Bullinger, Bucer, Estius, Rückert, Matthies, and Holzhausen take the verb in the sense of “exists.” [↑](#footnote-ref-96)
97. G-d calls every star, constellation and angel by name. This is a representation of His supreme authority and exalted position as Creator. Cf. Psa 147:4; Isa 40:26 [↑](#footnote-ref-97)
98. **Δόξα** – *doxa* is a direct reference to the office of the **Darshan.** We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. The mention of **κραταιόω** – *krataioo,* **δόξα** – *doxa,*  and **δύναμις** – *dunamis* show the dynamic flow of Divine Power through Messiah’s tree of Lights. This shows us that and **δύναμις** – *dunamis* that the First Parnas (Pastor) is dependent on the Darshan/**δόξα** – *doxa*. [↑](#footnote-ref-98)
99. The use of **κραταιόω** – *krataioo* show an association with Da’at (**κραταιός** – *krataios*) the third member of the heavenly Bet Din. [↑](#footnote-ref-99)
100. See “virtuous power” above in footnote for #16 Darshan/Chazan Iyar 1. But **δύναμις** – *dunamis* denotes or implies that **δύναμις** – *dunamis* comes from an external source, and enters into the inner man. The “coming from the external source” is the “Breathing out the words” of the Oral Torah/Mesorah by ones Mentor/Hakham. Our paraphrase of 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. 244 [↑](#footnote-ref-100)
101. Because the “strengthening” empowers the virtuous abilities of the petitioner we see that “Spirit” is the breathing of the Oral Torah, which produces (strengthens) holiness. [↑](#footnote-ref-101)
102. The infusion of moral excellence (**δύναμις** – *dunamis*) into the “inner man” – soul/Neshamah is the result of the Spirit/Breath being Orally breathed by ones mentor. The Darshan is the agent of the Spirit in the present pericope. His Prophetic Magid strengthens moral integrity. [↑](#footnote-ref-102)
103. **ῥιζόω** – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah. [↑](#footnote-ref-103)
104. **ἐξισχύω** – *exischuo* from **ἰσχύω** – *ischuo* which stems from the Officer, Chazan. Again this phraseology show the path of G-d energy as it flow through the Congregation. The Officer, Chazan fits the nomenclature of **ἰσχύω** – *ischuo* containing and exhibiting strength, might ability and force. cf. G2479 Thielman says that **ἐξισχύω** – *exischuo* has the connotation of growing in power/ability to the point of prevailing. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. pp. 233-34 [↑](#footnote-ref-104)
105. Hakham Shaul is aware that the So’od/Mystery of Messiah requires a great deal of learning. He shows the path of “comprehension” is through “growing in power/ability to the point of prevailing” mentally, to the place of comprehending the So’od explanations of Messiah. [↑](#footnote-ref-105)
106. The dimensional geometry causes Scholars to fumble over themselves not being able to do simple math. The dimensions form a simple cube with 12 lines. The center of the cube is the 13th dimension so to speak. Thirteen (13) is the numerical value of Unity and “Love” in Hebrew. Hakham Shaul’s mystery is showing us that Messiah came to bring unity between G-d and man through the Mesorah. Furthermore, he is showing us that the Gentiles can become one with the Jewish people through conversion. [↑](#footnote-ref-106)
107. See Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 373-4 [↑](#footnote-ref-107)