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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**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** |
| **Tebet 11, 5774 – Dec 13/Dec 14, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Dec 13 2013 – Candles at 5:14 PM  Sat. Dec 14 2013 – Habdalah 6:11 PM | **Brisbane, Australia**  Fri. Dec 13 2013 – Candles at 6:19 PM  Sat. Dec 14 2013 – Habdalah 7:17 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Dec 13 2013 – Candles at 5:12 PM  Sat. Dec 14 2013 – Habdalah 6:12 PM |
| **Jakarta, Indonesia**  Fri. Dec 13 2013 – Candles at 5:43 PM  Sat. Dec 14 2013 – Habdalah 6:35 PM | **Manila & Cebu, Philippines**  Fri. Dec 13 2013 – Candles at 5:10 PM  Sat. Dec 14 2013 – Habdalah 6:03 PM | **Miami, FL, U.S.**  Fri. Dec 13 2013 – Candles at 5:13 PM  Sat. Dec 14 2013 – Habdalah 6:09 PM |
| **Olympia, WA, U.S.**  Fri. Dec 13 2013 – Candles at 4:04 PM  Sat. Dec 14 2013 – Habdalah 5:14 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Dec 13 2013 – Candles at 4:20 PM  Sat. Dec 14 2013 – Habdalah 5:21 PM | **San Antonio, TX, U.S.**  Fri. Dec 13 2013 – Candles at 5:19 PM  Sat. Dec 14 2013 – Habdalah 6:15 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Dec 13 2013 – Candles at 3:56 PM  Sat. Dec 14 2013 – Habdalah 5:02 PM | **Singapore, Singapore**  Fri. Dec 13 2013 – Candles at 6:42 PM  Sat. Dec 14 2013 – Habdalah 7:34 PM | **St. Louis, MO, U.S.**  Fri. Dec 13 2013 – Candles at 4:22 PM  Sat. Dec 14 2013 – Habdalah 5:24 PM |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

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 Giberet Gibora bat Sarah

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

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

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

**Shabbat “Zevach HaSh’lamim” – “Sacrifice of the Peace-Offerings”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֶבַח הַשְּׁלָמִים** |  | **Saturday Afternoon** |
| **“Zevach HaSh’lamim”** | Reader 1 – Vayiqra 7:11-14 | Reader 1 – Vayiqra 8:1-3 |
| **“Sacrifice of the Peace-Offerings”** | Reader 2 – Vayiqra 7:15-19 | Reader 2 – Vayiqra 8:4-6 |
| **“sacrificio de la ofrenda de paz”** | Reader 3 – Vayiqra 7:20-23 | Reader 3 – Vayiqra 8:7-9 |
| Vayiqra (Lev.) 7:11-38 | Reader 4 – Vayiqra 7:24-27 |  |
| Ashlamatah: Hosea 14:3-10 +  Yoel 4:16-17 | Reader 5 – Vayiqra 7:28-30 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 7:31-34 | Reader 1 – Vayiqra 8:1-3 |
| Psalm 76:8-13 | Reader 7 – Vayiqra 7:35-38 | Reader 2 – Vayiqra 8:4-6 |
|  | Maftir – Vayiqra 7:35-38 | Reader 3 – Vayiqra 8:7-9 |
| 1 Pet 2:13-17; Lk 11:1-14;  Acts 21:1-16 | Hos. 14:3-10 +  Yoel 4:16-17 |  |

**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**

* Peace-Offering and Thank-Offering – Leviticus 7:11-21
* Prohibition of Fat and Blood – Leviticus 7:22-27
* Priest’s Share of the Peace-Offerings – Leviticus 7:28-34
* Concluding Section on Offerings – Leviticus 7:35-38

**Reading Assignment:**

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

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

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

Vol. 11 – “The Divine Service,” pp. 141-178

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 7:11-38**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 11. And this is the law of the peace offering, which he shall bring to the Lord. | 11. **And this is the law of the Sanctified Victims which they may offer before the LORD.** |
| 12. If he is bringing it as a thanksgiving offering, he shall offer, along with the thanksgiving offering unleavened loaves mixed with oil, unleavened wafers anointed with oil, and scalded flour mixed with oil. | 12. If he offer it for a thanksgiving let him offer with the oblation of thanks unleavened cakes mingled with olive oil, and unleavened wafers anointed with olive oil, and flour fried with a mixture of olive oil. |
| 13. Along with loaves of leavened bread, he shall bring his offering along with his thanksgiving peace offering. | 13. Upon the cakes he will offer his oblation of leavened bread with the hallowed sacrifice of thanksgiving. |
| 14. And he shall bring from it one out of each offering, as a separation for the Lord; the kohen who dashes the blood of the peace offering it shall be his. | 14. And of it he will present one as a separation before the LORD; the priest who sprinkles the blood of the hallowed sacrifice will have it. |
| 15. And the flesh of his thanksgiving peace offering shall be eaten on the day it is offered up; he shall not leave any of it over until morning. | 15. And the flesh of his hallowed sacrifice of thanksgiving will be eaten on the day when it is offered; none of it may be laid up (or covered up) until the morning. |
| 16. But if his sacrifice is a vow or a voluntary donation, on the day he offers up his sacrifice it may be eaten, and on the next day, whatever is left over from it, may be eaten. | 16. But if his hallowed sacrifice be a vow or a free-will gift, the sacrifice may be (partly) eaten on the day when it is offered, and the remainder may be eaten on the day following at evening. |
| 17. However, whatever is left over from the flesh of the sacrifice on the third day, shall be burnt in fire. | 17. And what remains of the flesh of the hallowed sacrifice on the third day will be burned in fire. |
| 18. And if any of the flesh of his peace offering is to be eaten on the third day, it shall not be accepted; it shall not count for the one who offers it; [rather,] it shall be rejected, and the person who eats of it shall bear his sin. | 18. If, eating, he will eat of the flesh of his hallowed sacrifice on the third day, it will not be accepted of him who offered it, nor reckoned to him for righteousness/ generosity; it will be a profane thing, and the man who eats of it will bear his sin.  JERUSALEM: It will be a profane thing. |
| 19. And the flesh that touches anything unclean shall not be eaten. It shall be burned in fire. But regarding the flesh, anyone who is clean may eat [the] flesh. | 19. And if the flesh of things hallowed touch any uncleanness, it must not be eaten, but be burned in fire; but (as to) flesh that is consecrated, everyone who is clean by sanctification may eat the hallowed flesh. |
| 20. A person who eats the flesh of a peace offering of the Lord, while his uncleanness is upon him, that soul shall be cut off from its people. | 20. But the man who eats of the flesh of the hallowed sacrifice that is offered before the LORD with his uncleanness upon him, that man will be destroyed from among his people. |
| 21. And a person who touches anything unclean, whether uncleanness from a human or an unclean animal [carcass] or any unclean [carcass of an] abominable creature, and then eats of the flesh of a peace offering to the Lord, that soul shall be cut off from its people. | 21. The man also who touches any unclean thing, whether the uncleanness of man, or of unclean beasts, or any unclean reptile, and eats of the flesh of the hallowed sacrifices offered before the LORD, that man will be cut off from his people. |
| 22. And the Lord spoke to Moses, saying: | 22. And the LORD spoke with Mosheh, saying: |
| 23. Speak to the Children of Israel, saying: You shall not eat any fat of an ox, sheep, or goat. | 23. Speak with the sons of Israel, saying: You may not eat any fat of oxen, or sheep, or goats; |
| 24. The fat of carrion and the fat of an animal with a fatal disease or injury, may be used for any work, but you shall not eat it. | 24. but the fat of an animal which corrupts in the hour of sacrifice, or which dies a dead thing by death, or the fat of a beast that is torn, may be used in any work; but the fat of an animal that is in a right (condition) will be burned upon the altar, and will in no wise be eaten. |
| 25. For anyone who eats fat of animals from which sacrifices are brought as fire offerings to the Lord, the soul who eats [it] shall be cut off from its people. | 25. For he who eats (the fat) of an animal that is fit to be offered as an oblation before the LORD, that man who eats the fat will be cut off from his people. |
| 26. And you shall not eat any blood in any of your dwelling places, whether from birds or from animals. | 26. In none of your dwellings will you eat the blood whether of bird or of beast. |
| 27. Any person who eats any blood, that soul shall be cut off from its people. | 27. Every man who eats the blood of any living thing, that man will be cut off from his people. |
| 28. And the Lord spoke to Moses, saying: | 28. And the LORD spoke with Mosheh, saying: |
| 29. Speak to the Children of Israel, saying: Anyone who brings his peace offering to the Lord, shall bring his sacrifice to the Lord from his peace offering. | 29. Speak with the sons of Aharon, saying: Whosoever presents his hallowed sacrifice before the LORD, will himself bring the oblation of his hallowed sacrifice unto the presence of the LORD. |
| 30. **His own hands shall bring the fire offerings of the Lord.** The fat, on the breast, he shall bring it, **the breast, to wave it as a waving before the Lord.** | 30. **His hands will bring the oblations of the LORD** which he would set apart as his hallowed sacrifice, the fat, the fatness that is upon the breast, and the breast cut out with two ribs here and two ribs there at the top, **will he bring to be uplifted, an elevation before the LORD.**  JERUSALEM: **His own hands will bring in the oblation of the LORD**: the fat which is upon the breast he will give it, and the breast, **to wave it a wave offering before the LORD.** |
| 31. And the kohen shall cause the fat to [go up in] smoke on the altar, and the breast shall belong to Aaron and his sons. | 31. And the priest will burn the fat upon the altar, and the breast will be for Aharon and for his sons.  JERUSALEM: The breast. |
| 32. And you shall give the right thigh as an elevation offering to the kohen, from your peace offering. | 32. And the right shoulder of your hallowed sacrifice from the side unto the extremity (deroa, arm) you will give as a separation unto the priest. |
| 33. [Anyone] of the sons of Aaron who offers up the blood of the peace offering and the fat he shall have the right thigh as a portion. | 33. He of the sons of Aharon who offers the blood and the fat of the hallowed sacrifice will have the right shoulder as his portion. |
| 34. For I have taken the breast of the waving and the thigh of the elevation from the children of Israel, from their peace offerings, and I have given them to Aaron the kohen and to his sons as an eternal statute, from the children of Israel. | 34. For the uplifted breast and the shoulder of separation have I taken of your hallowed sacrifice, and given them to Aharon the priest and to his sons by an everlasting statute, from the children of Israel. |
| 35. This is [the grant for] Aaron's anointment and his sons' anointment, from the fire offerings of the Lord, on the day that He brought them near, to be kohanim for the Lord. | 35. This pertains to the consecration of Aharon and to the consecration of his sons over all the Levites their brethren, that they may eat of the LORD's oblations in the day that they present them to minister before the LORD; |
| 36. Which the Lord commanded to give them on the day that He anointed them, from the children of Israel. [This is] an eternal statute for their generations. | 36. which the LORD commanded to be given them in the day of their consecration from among the sons of Israel, by an everlasting statute to your generations. |
| 37. This is the law for the burnt offering, for the meal offering, and for the sin offering, and for the guilt offering, and for the investitures, and for the peace offering, | 37. This is the law of the burnt offering which is brought to atone for the thoughts of the heart; of the mincha, of the sin offering, of the trespass offering, and of the peace offering, or the hallowed sacrifices |
| 38. **which the Lord commanded Moses on Mount Sinai, on the day He commanded the children of Israel to offer up their sacrifices to the Lord in the Sinai Desert.** | 38. **which the LORD commanded Mosheh in Mount Sinai, in the day that he commanded the sons of Israel to offer their oblations before the LORD in the tabernacle that he made unto Him in the wilderness of Sinai.** |
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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) 7:10-38**

**10** **mixed with oil** This is a voluntarily donated meal-offering. - [see Lev. 2:1]

**or dry** This is a sinner’s meal-offering (Lev. 5:11) and the meal-offering of jealousies [sacrificed during the investigation ritual of the סוֹטָה, woman suspected of adultery] (Num. 5:15), which do not contain oil [and thus the term “dry”].

**12 If he is bringing it as a thanksgiving-offering** i.e., if [he is bringing the offering] to give thanks [to God] for a miracle that had happened to him, for instance, those who made a sea-voyage [and returned safely] or journeyed in the desert, or those who had been imprisoned [and were subsequently released], or a sick person who recovered. All these are required to give thanks [to God], for regarding them, it is written, “They shall give thanks to the Lord for His kindness and for his wonders to the children of men. And they shall slaughter sacrifices of thanksgiving” (Ps. 107:2122). If on account of one of these one vowed [to bring] these peace-offerings, then they are שַׁלְמֵי תּוֹדָה “thanksgiving peace- offerings,” which require the [accompanying offering of] bread, mentioned in this passage, and they may be eaten only on the day [that they were offered] and the night [that follows], as is specified here.

**he shall offer, along with the thanksgiving-offering** four kinds of bread: חַלּוֹת, *loaves*, רְקִיקִין, *wafers*, רְבוּכָה, *scalded loaves*, [which are] three types of unleavened bread (מַצָּה,) and it is written, “with leavened loaves.” Each kind consists of ten loaves. Thus it is explained in [Tractate] *Men.* (77b). And the total volume [of all of the accompanying bread] amounted to five Jerusalem *se’ah* [where one Jerusalem *se’ah* equals two-fifths of an *ephah*], which is equivalent to six *se’ah* by desert standard [where one *se’ah* by desert standard, smaller than the Jerusalem measure, equals one-third of an *ephah*, because all of the loaves comprised a volume of] twenty tenths [of an *ephah*] (*Men.* 76b-77a). [Now, each leavened loaf comprised a volume of one-tenth of an *ephah*. Thus, since there were ten of these loaves, as above, the total leavened volume came to one *ephah*. The unleavened volume, i. e., the total volume of all the other three kinds of unleavened loaves, also equaled one *ephah*. Hence, the total volume of the accompanying bread was twenty tenths of an *ephah*, i.e., two *ephoth*.]

**scalded flour** means: Bread [made from dough that is] thoroughly scalded by boiling water.

**13 he shall...bring his offering...along with his thanksgiving peace-offering** [Scripture, in addition to verse 12, repeats the link between the accompanying bread and the sacrifice itself.] [This] tells [us]: This bread does not acquire intrinsic holiness that it should become invalid if taken out [of the Holy precincts], or if it comes into contact with a טְבוּל יוֹם [a person who has immersed for his uncleanness, but for whom the sun has not yet set to effect his cleanness], and that it cannot be redeemed to become non- consecrated—until the sacrifice [i.e., until the thanksgiving peace-offering it accompanies] is slaughtered.-[Men. 78b].

**14 one out of each offering** One loaf out of each kind. He shall take these as a תְּרוּמָה, a separation for the *kohen* officiating at his sacrifice. The rest [of the sacrifice] is eaten by the owner with the exception of the breast and the thigh, as the waving of the breast and the thigh of peace-offerings is delineated below (see verse 34), and a thanksgiving-offering is called a peace-offering [and consequently, we apply the laws of a peace-offering to it]-[Zev. 4a].

**15 And the flesh of his thanksgiving peace-offering** [The verse could have said, “And *its* flesh.” Consequently,] there are many inclusions here, namely: to include the sin-offering, the guilt-offering, the ram of the nazarite, the חֲגִיגָה, festival-offering of the fourteenth day [of Nissan, i.e., the eve of Passover]—that they all may be eaten only on the day [they were offered up] and the [following] night.-[*Torath Kohanim* 7:112]

**shall be eaten on the day it is offered up** and like the time limit for eating its flesh, so is the time limit for its bread. -[*Torath Kohanim* 7:112]

**he shall not leave any of it over until morning** He may, however, eat it during the entire night. If so, why did [our Sages] say that [it may be eaten only] until midnight? In order to distance people from a transgression [to ensure that people stay far away from the limit decreed by the Torah and do not eat if after dawn]-[Ber. 2a].

**16** **But if [his sacrifice] is a vow or a voluntary donation** that he did not bring it to give thanks for a miracle, it does not require bread, and it may be eaten for two days [namely, the day of offering and the following day], as is delineated in this section.

**and on the next day, whatever is left over from it** on the first day, may be eaten. [The Hebrew is וְהַנּוֹתָר, lit. *and* whatever is left over.] This *vav* [which prefixes the word וְהַנּוֹתָר] is superfluous [and the word is to be understood as though it said, הַנּוֹתָר]. There are many similar examples [of extra *vavs*] in Scripture, e.g., “And these are the sons of Zibe’on: Aiah (וְאַיֶָּה) and Anah” (Gen. 36:24); “ permitting the Sanctuary (וְקֹדֶשׁ) and the host to be trampled” (Dan. 8:13).

**18 And...is to be eaten** Scripture is referring to someone who, at the time of slaughtering [the sacrifice], intends to eat it on the third day [in which case the sacrifice becomes invalid]. Now, one might think, however, that [the Torah means that the sacrifice does not become invalid because of intention, but] if one eats of it on the third day, that it would become invalid retroactively [as the verse literally means]. Scripture, therefore, says, הַמַּקְרִיב אוֹתוֹ לֹא יֵחָשֵׁב, meaning that it is invalidated only at the time of sacrificing it [i.e., slaughtering], and not on the third day. [*Torath Kohanim* 7:118] Hence, its explanation [of the verse] is as follows: At the time of sacrificing [slaughtering] the offering, this [intention] shall not enter one’s thoughts, and if one had this intention [at the time of slaughtering], it shall be rejected (פִּגּוּל).

**and the person who eats of it** Even within the [normally permitted] time limit, “will bear his sin.”

**19 And the flesh** of holy peace-offerings, ” that touches anything unclean shall not be eaten." [This verse is not referring to *piggul*.]

**But regarding the flesh** Heb. וְהַבָָּשָׂר. [The word וְהַבָָּשָׂר, the second time it occurs in this verse, seems superfluous. However,] it comes to include a limb, part of which went outside [its prescribed boundaries, to inform us] that the inner part is permitted [to be eaten].-[*Torath Kohanim* 7:128] **anyone who is clean may eat [the] flesh** What is Scripture coming to teach here? Since Scripture says, “and the blood of your sacrifices shall be poured...and you shall eat the meat” (Deut. 12:27), one might think that only the owner may eat of the peace-offering, therefore, Scripture says here, “anyone who is clean may eat [the] flesh.”-[*Torath Kohanim* 7:30, 129]

**anyone who is clean may eat [the] flesh** This means: All that I have forbidden you regarding a sin-offering and a guilt-offering, namely, that if they go outside the hangings [of the courtyard of the Tabernacle, or the boundaries of the Temple courtyard], they become prohibited as the verse says, “They shall eat it in the courtyard” (Lev. 6:9), concerning this flesh [of peace-offerings, which are קַלִּים קֳדָשִׁים, sacrifices with a lesser degree of holiness], I say to you, “Anyone who is clean may eat [the] flesh” even [outside the Temple courtyard,] throughout the entire city [of Jerusalem].

**20** **while his uncleanness is upon him** Scripture is referring to uncleanness of the body. [I.e., an unclean person who eats from the holy peace-offering, in which case, he incurs excision]. [*Torath Kohanim* 7:131] However, one who is clean, who eats the unclean flesh [of a peace-offering], is not punished with excision; nevertheless, he is punished for transgressing the Scriptural admonition [in the previous verse], “And the flesh that touches anything unclean, [shall not be eaten]. ” The admonition regarding an unclean person who eats clean flesh, however, is not written explicitly in the Torah, but our Sages derived this through a גְּזֵרָה שָׁוָה [an instance of similar wording. They had a tradition in certain Scriptural passages, that two common key words or expressions serve to link the laws of these seemingly unconnected passages. Here, the word טֻמְאָתוֹappears in our verse and in Num. 19:13, and since the prohibition in Numbers has an admonition attached to it, so too, here, our prohibition is considered to have an admonition attached to it]. [*Mak.* 14b] Now, there are three mentions of the punishment of excision regarding persons who eat holy sacrificial meat, while their body is unclean [first, in Lev. 22:3, “Any man from among any of your offspring, who comes near the holy (sacrifices)...that soul shall be cut off,” where “comes near” means to eat (see *Rashi* there), and the second and third mentions are these verses (20 and 21).] Our Rabbis expounded on them in [Tractate] *Shevuoth* (7a), as follows: 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 the קָרְבָָּן עוֹלֶה וְיוֹרֵד [an ascending and descending sacrifice, namely an offering which has different options, an animal, birds, or flour, according to the ability of the one who brings it] that [when the verse says, “he incurs guilt” (Lev. 5:2), and may bring a קָרְבָּן עוֹלֶה וְיוֹרֵד Scripture is exclusively referring to the case [of a person in an unclean state, who] defiles the Sanctuary [i.e., enters it while in the unclean state], or [if he eats from] its holy sacrifices.

**24 may be used for any work** [Scripture already permits the use of carrion (see Deut. 14:21); surely, the fats are included in the rest of the animal. So what is this verse teaching us?] It comes to teach us that the fat does not impart the uncleanness which is imparted by carrion [in general].-[*Torath Kohanim* 7: 139]

**however, you shall not eat it** [We already know that eating fat is prohibited (see Lev. 3:17), and we also know that eating carrion and *trefah* is prohibited (see Deut. 14:21 and Exod. 22:30). So what is this verse teaching us? The answer is that] the Torah says: "The prohibition of carrion or *trefah* is superimposed upon the prohibition of fats insofar as if someone eats it, he is liable also for transgressing the prohibition of [eating] carrion [or eating *trefah* ], and you do not say that one prohibition cannot be superimposed on another prohibition. -[*Zev.* 70a].

**26 [And you shall not eat any blood...] whether from birds or from animals** Excluded [from this prohibition is] the blood of fish and locusts.-[*Torath Kohanim* 7:143]

**in any of your dwelling places** Since this prohibition [of eating blood] is an obligation relevant to a person, rather than being dependent on land, it applies to all dwelling places [of the Jews, whether in Israel or outside of it]. [But one might think it obvious that since it is a personal obligation, it would apply anywhere, as is indeed the rule. So why should it be stated here?] In Tractate *Kiddushin*, chapter one (37b), it is explained why this is necessary to be stated.

**30 His own hands shall bring** That the owner’s hand should be above, with the fats and the breast placed in it, and the *kohen’s* hand should be beneath [it. With the portions arranged in this manner,] they wave them.-[*Men.* 61b]

**the fire- offerings of the Lord** And what are the “fire-offerings” [referred to here]? They are “the fat...on the breast.”

**he shall bring it** When he brings it from the slaughtering area, he places the fat on the breast, but when he gives it into the hand of the *kohen* who is to perform the waving, the breast is situated above and the fat below. This is what is mentioned elsewhere (10:15),"They shall bring the thigh of the elevated-offering and the breast as a wave-offering *upon* the fats of the fire-offerings, to wave." After the waving, he gives it to the *kohen* who will burn it. The breast is now situated below [and the fats above]. This is what is stated (9:20), “And they placed the fats upon the breasts, and he caused to [go up in] smoke the fats on the altar.” We learn that three *kohanim* are required for it. Thus it is explained in Tractate *Menachoth* (62a).

**The fat, on the breast, he shall bring it** Why is the breast brought? To wave it he brings it, but not that it should be part of the “fire-offerings.” Since it is stated: “the fire-offerings of the Lord. The fat, on the breast,” one might think that the breast is also included in the fire- offerings; therefore, the verse continues, “The breast to wave...”

**31 And the kohen will cause the fat to [go up in] smoke**- and afterwards, the breast “shall belong to Aaron.” [Hence,] we learn that the meat [of the sacrifice] shall not be eaten while the sacrificial parts are [still] off the altar [i.e., before they have been burnt].-[Torath Kohanim 7:151].

**32 the right thigh** refers to [the part of the animal’s hind leg extending] from the אַרְכּוּבָה [knee-joint, the bone and the flesh of which are usually] sold together with the head, up till the middle joint [of the upper leg] which is called רֶגֶל סֹבֶךְ שֶׁל. [The animal’s leg has three sections to it; thus, the שׁוֹק is the middle of those three sections.] [Chul. 134b].

**33 who offers up the blood...**-i.e., who is fit [to perform] the dashing of its blood and to burn its fats. Thus excluded from receiving a share in the meat [of the breast and thigh], is a *kohen* who is unclean at the time of the dashing of the blood or at the time of the burning of the fats.-[Torath Kohanim 7:153].

**34 waving...elevation** [The term תְּנוּפָה, *waving*, denotes a forward and backward motion, while the term תְּרוּמָה, *elevation*, denotes an upward and downward motion. Since both terms are used here, we learn that] the *kohen* would move them forward and backward, upward and downward.-[Torath Kohanim 7:150].

**37** **and for the investitures** The day of the initiation into the *kehunah*.

**Welcome to the World of Remes Exegesis**

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

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 7:11-38**

**THEN HE SHALL OFFER 'AL' THE OFFERING OF THANKSGIVING.** The commentators[[1]](#footnote-1) have explained the word ***al***meaning **"with"** - ***with the offering of thanksgiving****.* Similarly, ***'al'****,* ***the cakes of leavened bread [[2]](#footnote-2)***means "with them." The correct interpretation appears to me that the word ***al***is here to be understood in its ordinary sense [i.e., **"upon"**], meaning that he should add bread “upon” the offering. Similarly, ***'al' the cakes of leavened bread he will present his offering****,* means that he is to bring cakes of leavened bread, and adding **"upon"** them he is to bring ***his offering****,* which is the unleavened bread mentioned [in Verse 12 before us] - all these breads [thirty unleavened cakes and ten leavened ones] he is to bring ***upon* *the offering***[of thanksgiving]. Scripture thus made the leavened bread the chief part of the offering, "adding" upon it the rest of the bread [i.e., the unleavened bread, by stating "upon the cakes of leavened bread he will present ***his offering,"***which means "his unleavened bread"], because the unleavened breads are more than all the other kinds.[[3]](#footnote-3) Scripture changed the expression, stating, ***[he will present his offering] of his peace-offerings for thanksgiving*** [while here in Verse 12 it merely says, ***the offering of thanksgiving],***in order to allude to the Rabbis' interpretation regarding it, namely that the bread does not become holy in itself [in the sense that it cannot be redeemed, or that it becomes invalid if carried outside the wall of the city, etc.] until the offering is slaughtered, and [also] that it should be slaughtered "upon" it [the bread], that is to say, with the intention that the bread should become holy with it [the offering].

Now Rashi wrote: ***"Then he will bring with the offering of thanksgiving***four sorts of bread: cakes, wafers, and cakes mingled with oil - these three kinds being of unleavened bread. And it further states, ***with cakes of leavened bread****,* [thus making four kinds], and each kind consisted of ten cakes. Thus it is explained in Tractate Menachoth.[[4]](#footnote-4) And their total measure was five Jerusalem seahs, which are six measures according to the Wilderness measure,[[5]](#footnote-5) or twenty tenths [of the ephah]." [[6]](#footnote-6) Now the Rabbi [Rashi] did not mention in connection with these twenty tenths [of flour] that ten of them were for the leavened cakes, a tenth for each one, and the other ten tenths for the unleavened ones, thus making three unleavened cakes to each tenth of flour.[[7]](#footnote-7) The Rabbis interpreted that this is so on the basis of the verse, ***'al' cakes of leavened bread****,* [which they explained as meaning]: "'Corresponding to' [the amount of flour used in the preparation of the ten] leavened cakes, use the same amount to bring therefrom [the thirty] unleavened cakes. Thus there were twenty tenths [of an ephah of flour J, ten for the leavened cakes and ten for the unleavened. Ten tenths were used for the leavened ones, thus making one tenth of flour for each of [the ten] leavened cakes, and ten tenths for the unleavened ones, thus making three cakes to one tenth of flour. Thus there were forty cakes altogether."

**14. AND OF IT HE WILL PRESENT ONE OUT OF EACH OFFERING** - one whole cake [for ***a heave-offering unto the Eternal****.* Thus he takes as a heave-offering four cakes [and gives them to the priest].

But I wonder! When Scripture excluded [first-fruits] from the prohibition against burning leaven [on the altar],[[8]](#footnote-8) by stating, ***as an offering of first-fruits you may bring them***[[9]](#footnote-9) [which means that "the two loaves" of the Festival of Shavuoth were to be brought of leavened dough, as clearly mentioned further on in Scripture],[[10]](#footnote-10) why did it not say that [the ten leavened cakes of] the thanks-offering [are also an exception]? But this is not really a question. For Scripture states, ***and unto the altar they*** [i.e., leaven and honey] ***shall not come up for a sweet savor***, and of the [forty] breads of the thanks-offering, none came up on the altar at all, for they require only waving.[[11]](#footnote-11) Even though in the case of the showbread[[12]](#footnote-12) He did say that one commits a transgression if one brought it in a leaven state[[13]](#footnote-13) [although there too none of the loaves are burnt on the altar], that is because of the frankincense that was on it which was ***to the bread for a memorial, even an offering made by fire unto the Eternal***.[[14]](#footnote-14) But of the bread of the thanks-offering, nothing at all came up on the altar [hence the Torah permitted the ten loaves to be leavened]. Perhaps Scripture only had to mention that exception [***as an offering of first-fruits you may bring them***] because of the honey,[[15]](#footnote-15) since it was not clearly stated concerning the first-fruits [which were brought of "the seven kinds"][[16]](#footnote-16) that they may be brought from honey [and it therefore had to be explicitly stated in that verse], and thus He also included leaven with it, saying of both of them, ***as an offering of first-fruits you may bring them***. With reference to leaven, however, since it is clearly explained in its correct place [that the "two loaves" of the Festival of Shavuoth constitute an exception to the usual negative commandment], there was no need any more to mention it as an exception [when mentioning the general negative commandment], just as Scripture has not specified the exception to the rule about the Sabbath, when stating ***everyone that profanes it will be put to death***.[[17]](#footnote-17) [by saying] "except for the Service of the offerings" [which may be done on the Sabbath], or in the case of ***you will not uncover the nakedness of your brother's wife***,[[18]](#footnote-18) [by saying] "except for a brother's childless wife" [whom he is to marry].[[19]](#footnote-19)

**15. AND THE FLESH OF THE OFFERING OF HIS PEACE-OFFERINGS FOR THANKSGIVING WILL BE EATEN ON THE DAY OF HIS OFFERING.** "There are here many terms of amplification [all the seemingly redundant words thus being intended to widen the scope of the law]. Thus they include in this law the sin-offering and guilt-offering, the Nazirite's ram,[[20]](#footnote-20) and the Festal-offering of the fourteenth day of Nisan,[[21]](#footnote-21) that they may all be eaten for a day and a night." This is Rashi's language. But it is not correct, for the Festal-offering of the fourteenth day of Nisan may be eaten for two days and the one intervening night, like the rest of the peace-offerings. So also we have been taught in Tractate Pesachim:[[22]](#footnote-22)

***“Neither will any of the flesh) which you offer on the first day at even, remain all night until the morning****.[[23]](#footnote-23)* Scripture speaks here of the Festal-offering of the fourteenth day of Nisan, teaching that it may be eaten for two days and the one intervening night,[[24]](#footnote-24) and when Scripture states ***on the first day .*.. *until the morning****,* it means the second morning." [[25]](#footnote-25) Rashi himself wrote this in the ***Seder R'eth******Anochi****.* Here, however, the Rabbi [Rashi] follows the words of Ben Teima,[[26]](#footnote-26) who says that the Festal-offering of the fourteenth of Nisan which comes with the Passover-offering, is like the Passover­-offering, and may be eaten [only] on that day [the fourteenth of Nisan] and the following night, and may be eaten only roasted and until midnight, [like the Passover-offering] which is eaten only at night - but not on the fourteenth day]. But according to Ben Teima, these amplifications [referred to by Rashi] only come to indicate that it [the Festal-offering accompanying the Passover-offering] is like the Passover-offering in every respect, coming only from the sheep, a male of the first year,[[27]](#footnote-27) since it is written, ***Neither will the offering of the feast of the Passover be left unto the morning****,[[28]](#footnote-28)* [which Ben Teima interpreted to mean: ***the offering of the feast****,* namely the Festal­-offering; ***of the Passover****,* namely the Passover-offering, the same law thus applying to both], as it is stated there.[[29]](#footnote-29)

But that which the Rabbi [Rashi] wrote here [namely, that the terms of amplification of the verse teach that the Festal-offering is to be eaten only for a day and a night] is on the basis of a Baraitha taught in the Torath Kohanim,[[30]](#footnote-30) which states as follows: ***"And the flesh of the offering of his peace-offerings for thanksgiving, will be eaten on the day of his offering***. This verse comes to teach that those offerings which Scripture states are to be eaten for one day [and the following night] may only be eaten during that time [and not for two days and the intervening night, as is the period assigned for the peace-offering]. I would only know that such is the law for the thanks-offering [i.e., the offering itself, which is mentioned explicitly in the verse]. Whence do I know to include the breads thereof? Scripture therefore says, ***his offering***. Whence do I know to include the offspring of the thanks-offering and animals substituted for it in the same law? Scripture therefore says, ***'and' the flesh***. Whence do I know to include the sin-offerings and guilt-offering [that they, too, may be eaten only during the day and the ensuing night]? Scripture therefore says, ***the offering***. Whence do I know to include the Nazirite's peace-offering, and the peace-offerings which come on account of the Passover-offering? Scripture therefore says, ***his peace-offerings."***

This is the Baraitha [taught in the Torath Kohanim]. Now the Rabbi [Rashi] explained[[31]](#footnote-31) the phrase "the peace-offerings which come on account of the Passover-offering" as referring to the Festal¬offering of the fourteenth day of Nisan, which comes together with the Passover-offering, [thus providing the authority for his comment here that the Festal-offering of the fourteenth of Nisan may be eaten only during the day and ensuing night.] Thus also I have found in Tractate Pesachim, in the Chapter ***Mi Shehayah*** (If any man will be unclean),[[32]](#footnote-32) that Rashi gave two explanations of this phrase - "the peace-offerings which come on account of the Passover-offering" - and wrote [after explaining the first interpretation]: "Another explanation is that it means the Festal-offering of the fourteenth. This explanation I have heard." Here then [in his commentary on the Torah] the Rabbi relied on the interpretation he had heard [and consequently he wrote that the Festal-offering of the fourteenth may be eaten only for one day and the following night].

But the matter is not so. [The correct explanation of the phrase] "peace-offerings which come on account of the Passover-offering," is that it refers to [those animals] which remain over from the Passover-offering,[[33]](#footnote-33) such as where the owners substituted another one for it, or where the owners of a Passover-offering fulfilled their duty[[34]](#footnote-34) by bringing another offering. [In these cases they are to be eaten only for one day and the ensuing night], as since they were at the beginning only meant to be eaten for one day and the ensuing night, [namely the night following the day on which they were slaughtered, as is the law of all Passover-offerings], so also in the end [i.e., when they are offered up as peace-offerings they are to be eaten only for one day and the ensuing night]. But the Festal-offering of the fourteenth [since it is not originally brought as a Passover-offering], is eaten for two days [and the intervening night] in accordance with the words of the Sages. So also we have been taught in that very same Baraitha at the end thereof: ***"And on the morrow***.[[35]](#footnote-35) This verse comes to teach that those offerings which [Scripture states] are to be eaten for two days [and the intervening night] may only be eaten during that time. I know only that this applies to the peace-offering [which is clearly mentioned in the verse]. Whence do I know to include the Festal-offering which comes at its proper time [i.e., the regular Festal-offering of the fifteenth day of Nisan]? etc. Now I know to include the Festal-offering which comes at its regular time. Whence do I know to include the Festal-offering which comes with the Passover-offering [that it may be eaten only for two days and the intervening night]? etc." [Thus it is clearly stated that the Festal-offering of the fourteenth may be eaten for only two days and the intervening night, and not as Rashi wrote that it may be eaten only for one day and the following night].

**16. AND ON THE MORROW 'V'HANOTHAR' (AND THAT WHICH REMAINS) OF IT SHALL BE EATEN.** "The letter ***vav*** [in the word ***u'hanothar*** ***'and' that which remains***] is redundant [thus the meaning of the verse is: "and on the morrow, that which remains of it will be eaten"]. There are many examples of this in Scripture, such as: ***and these are the children of Zibeon: 'v'ayah'(and Ajah) and Anah****.[[36]](#footnote-36)* So also: ***to give 'v'kodesh' ('and' the Sanctuary) and the host to be trampled upon****.[[37]](#footnote-37)* This is Rashi's language, and so did Rabbi Abraham ibn Ezra interpret the verse.

In my opinion the meaning of the verse is as follows: Since He said, ***it will be eaten on the day that he offers his offering, and on the morrow****,* this might imply that it is a commandment that it [the peace­-offering] be eaten in two days, [namely] that he should eat part of it on the first day, and should leave part of it to be eaten on the morrow. Therefore He explained again, ***'and' that which remains***is to be eaten on the first day and also on the morrow [if by chance it was not all eaten on the first day]. But he is not to leave some over intentionally, nor is he permitted to leave it all over to be eaten on the second day. Rather, it is a commandment that he should eat it on the first day, and that which is left over by chance, should be eaten on the morrow previously mentioned.

This matter we have learned from the words of our Rabbis, who have said in the Torath Kohanim:[[38]](#footnote-38) ***"On the day that he offers it, will it be eaten****.* It is a commandment that it be eaten thereof during the first day. I might think that he is commanded to eat the whole of it; Scripture therefore says, ***and on the morrow****.* I might then think that it is a commandment to eat it in two days; Scripture therefore states, ***and that which remains*** - if it remains, it remains [i.e., it may still be eaten]. If [we are to go by the expression] ***and that which remains****,* I might think that if he left it all over for the second day it is invalid [since that does not come under the term **"remains"** which indicates only a part thereof]; Scripture therefore says ***[that which remains of it] will be eaten****,* even all of it." And even if you hold the ***vav***in ***v'hanothar***(and that which remains) to be redundant, [as Rashi explained], the verse can also be explained to mean: "and on the morrow that which remained of it [from the first day] may be eaten," but not that he is to leave it over intentionally.

But I do not know why Rashi held the ***vav*** of the verse, ***to give 'v'kodesh' ('and' the Sanctuary) and the host to be trampled upon***to be redundant, since the meaning of the verse is that [the angel] is asking: "How long will the transgression give appalment, and how long will the Sanctuary and the host be trampled underfoot?" [[39]](#footnote-39)

**17. AND THAT WHICH REMAINS OF THE FLESH OF THE OFFERING ON THE THIRD DAY WILL BE BURNT WITH FIRE.** The verse does not mean to say that that which is left over on the third day must be burnt, but it may be eaten during the preceding night, for our Rabbis have already derived from the verse in the section of ***Kedoshim. Tih'yu***- ***and if aught remain until the third day, it will be burnt with fire****,[[40]](#footnote-40)* that whatever remains after any part of the two days, must be burnt [and thus may not be eaten on the night preceding the third day]. But the expression, ***on the third day****,* is not connected with ***that which remains****,* but with ***will be burnt with fire***[the sense of the verse thus being as follows: "and that which remains of the flesh of the offering, will be burnt with fire on the third day"]. The verse thus states that that which was left over of the flesh of the offering which was not eaten on the day when it was offered nor on the morrow, will be burnt with fire on the third day in the morning. It is this which the Rabbis intended when saying [of the peace-offerings][[41]](#footnote-41) that "they are eaten for two days and the one intervening night," for on the second night [preceding the third day] they are neither eaten nor burnt, for Scripture required that the burning of invalidated hallowed offerings should be at daytime, just as the offering of the valid ones can only be at daytime.

**21. OR AN UNCLEAN BEAST**. Scripture speaks here briefly, mentioning only some of the unclean objects. But the same law applies to all [sources of uncleanness], for even if he touched the carcass of a clean animal and then ate holy food, he is liable to this [punishment of] excision. The nature of this excision I will explain in the section of forbidden marriages,[[42]](#footnote-42) with the help of G-d.

**25. FOR WHOSOEVER EATS THE FAT OF THE BEAST, OF WHICH MAN PRESENTS AN OFFERING ... WILL BE CUT OFF FROM HIS PEOPLE.** It is impossible that the explanation of the phrase: ***of the beast [of which man presents an offering]****,* is that this beast is itself an offering, so that an unconsecrated animal be excluded from this prohibition, since in the section of ***Vayikra,***Scripture has already prohibited all fat in an unqualified manner,[[43]](#footnote-43) without any condition or exception. Here too it prohibited at first ***all fat of ox, or sheep, or goat****,[[44]](#footnote-44)* and it further decreed against eating ***the fat of that which dies of itself, and the fat of that which is torn of beasts****,[[45]](#footnote-45)* and these cannot be brought as offerings to G-d. Besides, He said there [in the section of Vayikra]*,* ***It will be a perpetual statute throughout your generations in all your dwellings****,[[46]](#footnote-46)* and the expression ***in all your dwellings***is never found in any matter connected with offerings. In speaking of the gifts of the priests **He says many times, *a statute forever,[[47]](#footnote-47)* but does not mention "in all your dwellings," because the offerings are not "a statute forever in all your dwellings," as they only apply in the Tabernacle and *in the place which the Eternal will choose.[[48]](#footnote-48)*** Let not the eyes of him who is mistaken[[49]](#footnote-49) be blinded by the verse, ***And you will eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until you have brought the offering of your G-d; it is a statute forever throughout your generations in all your dwellings.[[50]](#footnote-50)*** For it is eating of the new crop that is forbidden by law of the Torah in all places, and Scripture is saying that we are not to eat bread, nor parched corn, nor fresh ears forever in all our dwelling places, until that same day on which we bring the offering of the new barley in the Sanctuary. If the offering is not brought [as when the Sanctuary is destroyed], it does not become forbidden henceforth to eat of the new crop [i.e., after the end of the sixteenth day of Nisan], for He did not say, "you will not eat until you have brought the offering of your G-d," but instead the prohibition extends ***until this selfsame day***only. Rather, the meaning of ***until this selfsame day***is the one on which you bring the offering when you are in a position to do so, the reason being that the offering should be a new meal-offering [but when you are not able to bring the offering, as when the Sanctuary is destroyed, the prohibition is only ***until this selfsame day]****.* It is possible that the word ***hayom (the day)***is connected also with [the latter part of the verse:] ***"until this selfsame day, until the day you have brought the offering of your G-d,*"** [thus clearly indicating that the prohibition depends on the ***day***the offering is brought, and not on the actual bringing thereof].

The complete proof that the explanation of the phrase [in the verse before us] ***the beast of which man presents an offering****,* is "of the kind of beast from which man presents an offering," [and not "of the beast which is itself an actual offering," so that the unconsecrated beast would be excluded from the prohibition against eating of the fat thereof,] is that it says also in the section on valuations, ***And if it be a beast, whereof men bring an offering unto the Eternal, all that any man gives of such unto the Eternal will be holy,[[51]](#footnote-51)*** and it explains that this means the kind of beast whereof men bring an offering to G-d. And so also, ***And if it be any unclean beast, of which they may not bring an offering unto the Eternal****.[[52]](#footnote-52)* here clearly stating, "any unclean beast of the kind from which offerings are not brought." There is no difference whatever between stating it in the plural - ***whereof men bring****,* ***of which they may not bring***- or saying it in the singular [as in the verse before us], ***of which man presents****,* for the meaning is "the kind of beast of which man presents an offering." Similarly He said, ***And If any beast, of which you may eat, die****,[[53]](#footnote-53)* which means the kind of beast of which you may eat, but not that the particular beast may be eaten [since it is expressly prohibited as meat, as it died without being slaughtered properly].

Now since He prohibited all fat of a beast whereof an offering is brought, but not of the kind of which offerings are not brought, it might enter one's mind to say that a beast which died of itself or was torn [by other beasts] is regarded as a kind from which offerings may not be brought [and therefore their fats may be eaten]; therefore it was necessary to mention [in Verse 24] that [the fats of these animals] are forbidden, and it is this which He said, ***and you will in no wise eat of it****,* meaning that he who eats it is liable to excision as with all other fats, as He forbade the fat of the entire class of beasts from which offerings are brought, even of those animals which died of themselves or were torn by [wild] beasts. He states, ***they may be used for any at her service****,* meaning to say that [the fat of a clean animal which died of itself or was torn by beasts] has no law of uncleanness of carrion [but is like ordinary food which has become unclean],[[54]](#footnote-54) for since He said, ***and their carcasses you will not touch****,[[55]](#footnote-55)* He states concerning the fat thereof that one may touch it and use it for any other service. Now if the prohibition of eating fat would apply only to that of actual offerings, why was it necessary to say there in the section of ***Vayikra****,* ***You will not eat any fat****,* when He had already commanded [in the preceding verse] that it be brought up on the altar ***as a sweet savor****,* and how could we eat of the fire-offering of G-d? Why did He not also prohibit the eating of the lobe above the liver and the two kidneys, which are removed from the offerings [and burnt on the altar - yet these may be eaten in the case of ordinary clean animals because they do not come under the term ***chelev***(fat)].[[56]](#footnote-56) Moreover, why was it necessary to mention here, ***You will eat no fat of ox****,* or ***sheep****,* or ***goat****,* when it is known that offerings can be brought only from them [it thus being obvious that the prohibition of ***chelev***applies to all clean animals- hallowed or unhallowed]! The reason why Scripture said concerning dedicated offerings that became invalidated [because of a blemish they received, in which case they are redeemed and may then be slaughtered and eaten as ordinary food], ***Only you will not eat the blood thereof****,[[57]](#footnote-57)* and did not mention anything concerning the fat, I will explain when G-d helps me to reach there.

**30. THE FAT UPON THE BREAST**. It appears from this verse according to its plain meaning that the breast was waved with the fat, but not the thigh. Thus the verse which states, ***And the breasts and the right thigh Aaron waved for a wave-offering****,[[58]](#footnote-58)* means that afterwards [after he had waved the fats with the breasts], he waved them [i.e., the breasts and the thigh] by themselves. But our Rabbis have said[[59]](#footnote-59) that the priest placed the fats upon the hand of the owner of the offering, with the breast and thigh above them, [and waved them]. According to their opinion, the reason why waving is mentioned only in connection with the breast, is in order to serve the basis for the interpretation which they have said: "If [the parts which are to waved] became unclean, but one of them was left [which remained clean], whence do we know that it needs waving? Scripture therefore says,***that the breast may be waved.[[60]](#footnote-60)***

**36. WHICH THE ETERNAL COMMANDED TO BE GIVEN THEM IN THE DAY THAT THEY WERE ANOINTED.** The order of the verse is as follows:[[61]](#footnote-61) "Which the Eternal commanded, on the day that they were anointed, to be given them from the children of Israel, by a statute forever." And the explanation of the phrase ***in the day that they were anointed****,* is "at the time of the anointment." Similarly, ***in the day when they were presented to minister*** *[[62]](#footnote-62)* means: “at that time when He separated them" [to minister as priests]. Rabbi Abraham ibn Ezra wrote that ***'b'yom' (in the day) that they were anointed***means ***mi'yom (from the day)***that they were anointed.[[63]](#footnote-63) Similarly, ***and that which remains 'babasar ubalachem'***[literally: in the meat and in the bread"][[64]](#footnote-64) means ***mibasar umilechem***("of the meat and of the bread").

**38. WHICH THE ETERNAL COMMANDED MOSES IN MOUNT SINAI.** According to our Rabbis[[65]](#footnote-65) all the commandments were expressly told to Moses on Mount Sinai, in their general rules, their specific regulations and their minute details, and some of them were repeated in the Tent of Meeting. Thus [all] the commandments in the Book of Vayikra (Leviticus) [which is prefaced by the verse stating it was made known in the Tent of Meeting], are repetitions [of those said on Sinai, which is the sense of the verse before us]. By way of the plain meaning of Scripture, the meaning of the verse is:[[66]](#footnote-66) ***"Which the Eternal commanded Moses in. Mount Sinai****,* and ***in the day that he commanded the children of Israel***in the wilderness of Sinai ***to present their offerings unto the Eternal,"***for He gave the commandment about the consecration-offerings [of the priests] ***in Mount Sinai****,* as also in the case of the burnt-offering and sin-offering [which were part of the consecration], and He commanded concerning the meal-offering, guilt-offering, and peace-offerings, ***In the wilderness of Sinai****,* in the Tent of Meeting.

It is possible that the expression ***in Mount Sinai***means "in this place in front of Mount Sinai," which is in the Tent of Meeting. Similarly, ***It is a continual burnt-offering, which was offered in Mount Sinai****,[[67]](#footnote-67)* does not mean on the mountain itself, for the continual burnt-offering [i.e., the Daily Whole-offering brought for all Israel] began only in the Tent of Meeting, as it is written, ***Now this is that which you will offer upon the altar: two lambs of the first year day by day continually****.[[68]](#footnote-68)* So also: ***And they set forward from the Mount of the Eternal*** *[[69]](#footnote-69)* [which means "from before the Mount of the Eternal"]; ***you have dwelt long enough in this mountain*** *[[70]](#footnote-70)* [which means "in front of this mountain"]. The sense of all these verses is that Israel had encamped before Mount Sinai nearby, as it is written, ***and there Israel encamped before the Mount****.[[71]](#footnote-71)* There [in the wilderness of Sinai] they stayed until they journeyed from there to the wilderness of Pararan.[[72]](#footnote-72) Thus they made the Tent of Meeting and erected it before the Mount on its east side, and it was there that they began offering the Daily Whole-offering. In the second year [after the exodus] they were commanded concerning the standards,[[73]](#footnote-73) and they set the Tent of Meeting ***in the midst of the camp****[[74]](#footnote-74)* when they journeyed. It is for this reason that Scripture says here that ***this is the law of the burnt-offering****[[75]](#footnote-75)* and of all the offerings which G-d commanded [Moses] ***in Mount Sinai, in the day that he commanded [the children of Israel]* ... *in the wilderness of Sinai****.[[76]](#footnote-76)* Scripture thus states that it was in Mount Sinai and in the desert of Sinai, in order to inform us that it was not on the mountain itself, in the place of the Glory where G-d told to Moses the Ten Commandments, nor in the desert of Sinai after they had journeyed from before the Mount. Rather, it was in the wilderness of Sinai, in front of the mountain within its environs and nearby, and there was the Tent of Meeting, as He said at the beginning of the subject of the offerings, ***And He called unto Moses, and the Eternal spoke unto him out of the Tent of Meeting****,[[77]](#footnote-77)* and now He informed us of the place of the Tent of Meeting.

**Ketubim: Tehillim (Psalms) 76:8-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor on neginoth, a psalm of Asaph, a song. | 1. For praise, as a psalm; a psalm composed by Asaph, a song. |
| 2. God is known in Judah; in Israel His name is great. | 2. God has become known among those of the house of Judah; His name is great among those of the house of Israel. |
| 3. His Tabernacle was in Salem, and His dwelling place in Zion. | 3. And His sanctuary has come to be in Jerusalem, and the dwelling of the house of His holy presence is in Zion. |
| 4. There He broke the arrows of the bow, shield and sword and war forever. | 4. When the house of Israel did His will, He made His presence abide among them; there He broke the arrows and bows of the Gentiles who were making war; He made forever the shields and battle-lines of no account. |
| 5. You are destructive; mightier than the mountains of prey. | 5. Bright and awful are You, O God, acclaimed from Your sanctuary; the kings who dwell in the mountain fortresses, the place where their spoil is gathered, will tremble in Your presence. |
| 6. The stout-hearted became mad; they slumbered in their sleep, and none of the men of the army found their hands. | 6. The mighty in heart have stripped from them the weapons of war; they have slumbered in their sleep; and all the men of might have not been able to grasp their weapons in their hands. |
| 7. From Your rebuke, O God of Jacob, chariot and horse were stunned. | 7. At Your rebuke, O God of Jacob, the chariots have fallen asleep, and the cavalry have been disabled. |
| 8. You-awesome are You, and who can stand before You once You are angry? | 8. You are awesome, You are God; and who will stand before You from the time Your anger becomes strong? |
| 9. From heaven, You let judgment be heard; the earth feared and became calm. | 9. From heaven You proclaimed judgment on the land of the Gentiles; the land of Israel was afraid and became silent. |
| 10. When God rises for judgment, to save all the humble of the earth forever. | 10. The righteous/generous say, "Let God arise for judgment with the wicked, to redeem from their hands all the meek of the earth forever." |
| 11. For man's anger will thank You; it will prevent the residue of wrath. | 11. When You are angry at Your people, You show mercy to them, and they will give thanks to Your name; but the remainder of fury that is left to You, out of the wrath that You showed, You will gird on to destroy the Gentiles.  ANOTHER TARGUM: For when Your anger grows strong against Your people, they will repent and give thanks to Your name, and You turn from anger; but against the remnant of the Gentiles You will gird on the instruments of anger. |
| 12. Vow and pay to the Lord your God; all those around Him will bring a gift to Him Who is to be feared. | 12. Make vows and fulfil them in the presence of the LORD Your God, all you who dwell around His sanctuary; let them bring offerings to His awesome temple. |
| 13. He will cut down the spirit of princes; He will be feared by the kings of the earth. | 13. He will diminish the arrogant spirits of the leaders; He is dreadful to all the kings of the earth. |
|  |  |

**Rashi’s Commentary for: Psalms 76:8-13**

**8** **once You are angry** From the time You became angry.

**9 From heaven, You let judgment be heard** When Isaiah prophesied concerning the retribution of Sennacherib and it was fulfilled in him, then Eretz Israel, which feared him and his hosts, became calm.

**10 When God rises for judgment** to execute judgment upon His enemies, to save Hezekiah and his company.

**11 For man’s anger will thank you** The anger of the wicked results in the creatures thanking the Holy One, blessed be He. When they show their anger and the Holy One, blessed be He, punishes them, everyone praises Him when they see that their anger is of no avail. As we find (Dan. 3:28) concerning Nebuchadnezzar, when he cast Hananiah, Mishael, and Azariah into the fiery furnace, what is said there? “Blessed be the God of Shadrach, etc.” And thereby...

**it will prevent the residue of wrath** Heb. תחגר. It will prevent and stop; the remaining wicked men are prevented and restrained from showing their pride and their wrath. תחגר is an expression of restraint in the language of the Mishnah (Chul. 18a): “The nick in a knife must be deep enough to catch (תחגר) the nail to disqualify it from slaughtering].” I heard in the name of Rabbi Eleazar the Gaon, the son of Rabbi Isaac, who brought this verse as testimony to that Mishnah (sic). It is also possible to interpret this according to its usual meaning of an expression of girding, and can be explained as follows: It is fitting for You to gird Yourself with wrath and to enwrap Yourself with zeal, for strength and ability are Yours; the expression of “residue” is that since man’s wrath is of no account, the girding of all wrath is reserved for You.

**12** **Vow and pay** your vows.

**all those around Him** who hear of this salvation, and so they did, as it is stated (Isa. 19:18): “there will be five cities in the land of Egypt speaking the language of Canaan and swearing to the Lord of Hosts.”

**will bring a gift to Him Who is to be feared** Why? Because at the time of His desire...

**13 He will cut down the spirit** the spirit of haughtiness of the princes and lessen their arrogance. יבצֹר means “He will lessen,” as (Gen. 11:6): “will it not be withheld (יבצר) from them?”

**Meditation from the Psalms**

**Psalms ‎‎76:8-13**

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

This week we continue with the same psalm we started with last week. Since it spans the fast of the tenth of Tebeth, clearly it has applicability to the conquest of Jerusalem. To help us remember the essentials of this psalm, I have reproduced the introduction that we used last week.

The superscription of this psalm ascribes authorship to Assaf. With this psalm, Assaf sought to compensate for Chizkiyahu’s failure by composing an especially ecstatic song of praise, embellished by a vast variety of neginot - נגינת, instrumental music.[[78]](#footnote-78)

The preceding psalm spoke of the final days of Jewish exile; this psalm, continuing that theme, describes the war of Gog and Magog[[79]](#footnote-79) - גּוֹג וּמָגוֹג,[[80]](#footnote-80) which will be waged at the end of the exile.[[81]](#footnote-81) This final battle has a historical precedent in the siege of Jerusalem by Sennacherib,[[82]](#footnote-82) who amassed an army composed of all the nations he had conquered.

At an earlier date, the armies of Assyria had led the Ten Tribes of Israel into exile. Only the small Kingdom of Judah remained; it was led by King Chizkiyahu,[[83]](#footnote-83) who ruled over the two tribes of Judah and Benjamin. This illustrious monarch’s very name testifies to the source of his authority, for Chizkiyahu literally means *My strength is HaShem*.[[84]](#footnote-84)

HaShemdid not fail those who trusted in Him, for Assyria was annihilated and HaShem’s fame spread far and wide: HaShem is recognized in Judah, in Israel His Name is great.[[85]](#footnote-85)

Similarly, HaShem’s majesty is now concealed in the shrouds of exile. The future triumph over Gog and Magog will signal the return of Divine prestige.[[86]](#footnote-86) HaShem’s glory will gradually spread, until it is recognized throughout the world.

All the nations will be broken,[[87]](#footnote-87) but Divine protection will envelop Jerusalem like a tabernacle, as the psalm says, When His Tabernacle was in Salem [Jerusalem] and His dwelling in Zion.[[88]](#footnote-88)

Rav Hai Gaon transmitted a Rabbinical tradition that the war of Gog and Magog is destined to take place in the month of Tishri[[89]](#footnote-89) [in conjunction with Succoth, the Feast of Tabernacles].[[90]](#footnote-90)

Therefore, the Gaon of Vilna[[91]](#footnote-91) designates this psalm as the Song of the Day, for the first day of Succoth.[[92]](#footnote-92)

This brings us to *Mashiach ben Yosef*. We understand that this Mashiach has two aspects. One is the physical conquering and building of the Land of Israel and of course protecting the Tzaddiqim (righteous/generous) here. The other aspect is a spiritual one, which can be seen in the guise of the Tzaddik and most importantly the Tzaddik once he has already passed from this world. Where do we see this paradigm in Torah? We see this in Yehoshua bin Nun (descended from Yosef) and of course the bones of Yosef in whose zechut the Bne Israel not only crossed the Reed Sea, but the Jorden as well. In a sense these two roles are not bound to one individual, but would be most logically be carried out by two individuals, one the Tzaddik who has passed and the other a person who is willing to stand up to the leaders of the world. The second role is a recurrence from the time King Chizkiyahu and Sancherev, which the Gemarah in Sanhedrin[[93]](#footnote-93) says is the blueprint for Gog u’Magog.[[94]](#footnote-94) Chizkiyahu stood up to Sancherev only when Jerusalem became the focal point and that is when the miracles occurred.

The physical Mashiach ben Yosef is set to push off the physical shell of Edom, while the spiritual Yosef takes care of the spiritual exile by inculcating in the people a Torah lifestyle of emunah.[[95]](#footnote-95)

Bear in mind that the gematria of Gog u’Magog is seventy (70), since they comprise all seventy nations. Seventy normally appears in situations of judgment, the establishment, or rendering, of justice. It nearly always appears as the *seventy* surrounding the *one*. In a sense, seventy will often appear at the conception of a community that will establish justice and will be contrasted by an exceptional one. The number seventy signifies a primary way of establishing an elevated connection, of building a community. In these situations we should look around for Mashiach and the birth pangs.

You will not find any precise "halachic ruling" regarding the birth pangs of Mashiach since it really doesn’t matter to us. Our job in this world and our duties are not affected regardless of whether any given event was, or wasn’t, the birth pangs of Mashiach. We still must look at suffering as a punishment, and we still must do teshuva. The rest is HaShem's task.

In effect, Chizkiyahu's problem was that he did not busy himself solely with the task of Jewish kingship, government, or leadership: "To establish it [the kingdom] and to uphold it through justice and through righteousness”.[[96]](#footnote-96)

At the time of Chizkiyahu, Yerushalayim is besieged by Sancherev. The future appears very grim as Sancherev has been victorious in his entire campaign including wiping out the northern kingdom of Israel. The Assyrian officers taunt the Jews and threaten them and there is really no viable option that seems to work.

Chizkiyahu, being a very religious man, beseeches HaShem to intervene and save the city. The prophet tells us that HaShem promised that no harm would befall the city, which seemed to be a very fanciful prediction.

***Melachim Bet (II Kings) 19:35*** *And it was on that night an angel of HaShem went forth and struck the Assyrian camp. 185,000 were struck, they were found in the morning to be dead. Sancherev traveled back to Nineveh.*

Chazal say that “that night” was actually the first night of Pesach. The trouble with the story of Chizkiyahu is that the next chapter is not a Shira. The silence is deafening and reflects a lack of understanding and appreciation. The people were expected to be led by the king in praising God for such an event.

We read that immediately upon crossing the sea, Moshe and the Bne Israel sang the song of the sea – on Pesach!

Now, go back and reread the highlighted paragraph. Note that the war of Gog u’Magog takes place on Succoth, the bimodal celebration of Chizkiyahu’s Pesach! The reading of the Haftarah of Gog and Magog on Shabbat Chol Ha-Mo’edSuccoth is not merely a custom, but an obligation of Talmudic law.[[97]](#footnote-97) We thus see that Chazalalready saw an essential connection between the prophecy and the festival. What then is the relationship between the refuge and shelter of the succahand the destruction and desolation described in this prophecy?

In answer to this question, Rashi[[98]](#footnote-98) identifies the war of Gog and Magog with the war fought in the end of days that is mentioned at the end of the book of Zechariah in the chapter that serves as the Haftarah on the first day of Succoth. As Rashi puts it, "'On that day, when Gog shall come' is the war mentioned in Zechariah in 'Behold, the day of the Lord comes.'" Indeed, there is significant correspondence between these two prophecies. Both deal with a future war of defense fought against nations oppressing Israel in which HaShem Himself rises to fight against the enemies of Israel, making use of very similar methods of fighting. Both campaigns are decided by way of supernatural means introduced by HaShem, the focus of which is a great earthquake that utterly overturns the regular natural order, as a result of which pandemonium breaks out, causing "every man's sword to be against each other." From this perspective, we can certainly speak of very similar accounts issuing from the mouths of Yehezekel and Zechariah, and conclude from this that we are dealing with the same war, as is argued by Rashi.

Based on this, we can explain why we read the story of Gog u’Magog on Shabbat Chol Ha-Mo’ed[[99]](#footnote-99) Succoth, for the prophecy in Zechariah makes explicit mention of the festival of Succoth. According to Rashi, the two haftarot read on the festival of Succoth deal with the terrible war that will take place in the future, "on that day", for they are one and the same war. On the first day of Succoth, we read the account of that war as it appears at the end of the book of Zechariah, mentioning the festival of Succoth at the conclusion, and on Shabbat Chol Ha-Mo’ed, we read Yehezekel's account of the same war.

Now, how does this relate to this time of the year when we read this psalm?

We are reading this psalm beginning on the first triennial reading *after* the festival of Chanukah, the second chance to celebrate Succoth!

The following great idea of the [Vilna] Gaon became known: there are only two commandments which a person's entire body has to enter into in order to fulfill them: the commandment of succah, and that of Eretz Israel. This is hinted to in the pasuk:

***Tehillim 76:3*** *Then His Tabernacle (succo) was in Shalem,[[100]](#footnote-100) and His Dwelling in Tzion.*

The Gaon adds that the commandment regarding succah requires one to construct it for this purpose, that is, to fulfill a positive commandment, and not to use that which previously existed.

Next time you sit in your succah, remember that this is the shelter that protects during the war of Gog u’Magog. This is a truly awesome idea!

**Ashlamatah: Hosea 14:3-10 + Yoel 4:16-17**

| **Rashi** | **Targum** |
| --- | --- |
| 2. ¶ Return, O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. ¶ Return, O Israel, to the fear of the LORD your God, for you have fallen because of your sin. |
| 3. **Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.** | 3. **Bring with you words of confession and return to the worship of the LORD. Say before Him, “It is near before You to forgive iniquities,” then we will be accepted as good. Let the words of our lips be accepted before You with favor like bullocks on Your altar!** |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy." | 4. The kings of Assyria will not save us. We will not put our trust in horsemen, and no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were like orphans in Egypt. |
| 5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them. | 5. I will accept them in their repentance. I will forgive their sins. I will have compassion on them when they freely repent, for my anger has turned away from them. |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will dwell in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. Its branches shall go forth, and its beauty shall be like the olive tree, and its fragrance like the Lebanon. | 7. Sons and daughters will multiply, and their light will be like the light of the holy candelabrum, and their fragrance like the fragrance of incense. |
| 8. Those who dwelt in its shade shall return; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon. | 8. They will be gathered from among their exiles, they will dwell in the shade of their anointed One (Messiah). The dead will be resurrected and goodness will increase in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say, "Why should we worship idols anymore?" I, by My Memra, will hear the prayer of Israel and have compassion on them. I, by My Memra, will make them like a beautiful cypress tree, because forgiveness for their waywardness is found before Me. |
| 10. **Who is wise and will understand these, discerning and will know them; for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them.** **{P}** | 10. **Who is wise and will consider these things? Who is prudent and will take note of them? For the ways of the LORD are right, and the righteous/generous who walk in them will live in everlasting life through them, but the wicked will be delivered to Gehinnam because they have not walked in them.** **{P}** |
|  |  |
| 9. ¶ Announce this among the nations, prepare war, arouse the mighty men; all the men of war shall approach and ascend. | 9. ¶ **Proclaim this among the nations, prepare the fighters, let the warriors come openly, let all the fighting men draw near and go up.** |
| 10. Beat your plowshares into swords and your pruning hooks into spears; the weak one shall say, "I am mighty." | 10. Beat your ploughshares into swords, and your sickles into spears. Let the weakling say, "I am strong". |
| 11. Gather and come, all you nations from around, and they shall gather; there the Lord shall break your mighty men. | 11. Let all the nations gather together and come from round about, and draw near; there the LORD will destroy the power of their warriors. |
| 12. The nations shall be aroused and shall go up to the Valley of Jehoshaphat, for there I will sit to judge all the nations from around. | 12. Let the nations come openly, and go up to the valley of judicial decision, for there I will reveal Myself to judge all the nations round about. |
| 13. Stretch out a sickle, for the harvest is ripe; come, press, for the winepress is full; the vats roar, for their evil is great. | 13. Put the sword into them, for the time of their end has arrived; go down and tread their warrior dead like grapes that are trodden in the winepress; pour out their blood, for their wickedness is great. |
| 14. Multitudes [upon] multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. | 14. Army upon army in the valley of judicial decision; for near is the day which will come from the LORD in the valley of judicial decision. |
| 15. The sun and the moon have darkened, and the stars have withdrawn their shining. | 15. Sun and moon are darkened, and the stars withdraw their brightness. |
| 16. And the Lord shall roar from Zion, and from Jerusalem He shall give forth His voice, and the heavens and earth shall quake, and the Lord is a shelter to His people and a stronghold for the children of Israel. | 16. And the LORD will call from Zion, and from Jerusalem he will lift up his Memra, and the heavens and earth will tremble. But the LORD is a support to his people and a help to the children of Israel. |
| 17. And you shall know that I, the Lord your God, dwell in Zion, My holy mount, and Jerusalem shall be holy, and strangers shall no longer pass through there. **{S}** | 17. And you will know that I the LORD your God have caused My Shekinah to dwell in Zion, My holy mountain; and Jerusalem will be holy and strangers will never again pass through it. **{S}** |
| 18. And it shall come to pass on that day that the mountains shall drip with wine, and the hills shall flow with milk, and all the springs of Judah shall flow with water, and a spring shall emanate from the house of the Lord and water the valley of Shittim. | 18. And at that time, the mountains will drip with sweet wine, and the hills will flow with goodness, all the watercourses of the house of Judah will flow with water; and a spring will come forth from the Sanctuary of the LORD and will water the Valley of Acacias. |
| 19. And Egypt shall become desolate, and Edom shall be a desert waste, because of the violence done to the children of Judah, because they shed innocent blood in their land. | 19. Egypt will become a desolation, and Edom a desolate wilderness, because of the violence done to the people of Judah in whose land they shed innocent blood. |
| 20. But Judah shall remain forever, and Jerusalem throughout all generations. | 20. But Judah will be inhabited forever, and Jerusalem for generation after generation. |
| 21. Now should I cleanse, their blood I will not cleanse, when the Lord dwells in Zion. **{P}** | 21. **Their blood which I avenged on the nations I will avenge again, says the LORD, who caused His Shekinah to dwell in Zion.** **{P}** |
|  |  |

**Rashi’s Commentary to: Hosea 14:3-10 + Yoel 4:16-17**

**2 Return, O Israel** You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה, with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3** **You shall forgive all iniquity** Heb. כָּל-תִּשָׂא עָוֹן. Forgive all our iniquities.

**and teach [us the] good [way]** Heb. וְקַח-טוֹב. And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4 Assyria shall not save us** Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30: 16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer** to the work of our hands that they are our gods.

**for in You** alone shall our hope be, You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6 and it shall strike** I.e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees o the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song.

**9** **Ephraim** will say, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., I will be accessible to him.

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**Joel Chapter 4**

**9** **prepare war** -if you can wage war against Me.

**10 your plowshares** Heb. אִתֵּיכֶם, *koltres* in O.F:, colters.

**and your pruning hooks** Heb. וּמַזְמ רְוֹתֵיכֶם serpes in French

**11 Gather** Heb. עוּשׁוּ. Like חוּשוּ, hasten, so did Menahem associate it. *Jonathan*, however, renders: they shall gather, and I say that it is an expression of a block of iron (עֶשֶת), which is gathered together, masse in French, and the “tav” is not a radical.

**there the Lord shall break your mighty men** Heb. הַנְחַת. There in the gathering of the Valley of Jehoshaphat, He will break your might. So did *Jonathan* render it, but I do not know whether it is an Aramaic expression of lowering (נחת)or an expression of breaking (חתת), and the “nun” is defective. Cf. (Dan. 2: 25) “brought Daniel in (הנְעַל) before the king,” which has no radical but על.

**13 Stretch out a sickle etc.** -Draw the swords, you who go on My mission to destroy the nations.

**for the harvest is ripe** -I.e, for their time has arrived, and he compared the matter to harvest, which is harvested with sickles when it becomes completely ripe.

**come press for the winepress is full** -of grapes. Come and tread them; i.e., the measure of their iniquity is full.

**press** Heb. רְדוּ, an expression of pressing [or ruling]. Cf. (Gen. 1:28) “And rule (וּרְדוּ) over the fish of the sea.”

**and the vats shall roar** -The sound of the stream of the wine going down in the vats before the winepresses is heard.

**14 in the valley of decision** -For there it is decided that the judgment is true. And so did *Jonathan* render: “the valley of judgment.”

**15** **have withdrawn their shining** -Have taken in their shining.

**16 shall roar from Zion** -Because of what they did to Zion.

**and the heavens and earth shall quake** -He will deal retribution upon the heavenly princes and then upon the nations.

**16 a shelter** Heb. מַחֲסֶה, an expression of a cover, *abrier* in O. F., abri in modern French, a shelter.

**18** **springs** Heb. אֲפִיקֵי, a place of the source of water.

**and water the valley of Shittim** -According to its apparent meaning, and it will water the valley of Shittim (*Targum*), and, according to its Midrashic meaning, He will atone for the iniquity of Peor.

**19 Egypt etc. and Edom** -He juxtaposed them as regards their retribution. You find that, were it not for Egypt, Edom would not exist, as it is stated: (I Kings 11:16 21) “For Joab and all Israel remained [stationed] there for six months etc. every male in Edom.” And it is stated there: (verse 17) “Adad fled, he and some Edomite men etc. And Hadad pleased Pharaoh very much etc. And Hadad etc. that David slept with his fathers etc.” And, at the end, (verse 25) “And he was an adversary to Solomon (sic).” Said the Holy One, blessed be He: I will destroy both of them.

**because of the violence done to the children of Judah** -Because of the violence they did to the children of Judah, viz, that they shed their blood.

**21 Now should I cleanse, their blood I will not cleanse** -Even if I cleanse them of other sins in their hands, and of the evils they have done to Me, I will not cleanse them of the blood of the children of Judah. When will this come to pass? At the time the Holy One, blessed be He, dwells in Zion.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 7:11-38**

**Hoshea 14:3-10 + Yoel 4:16-17**

**Tehillim (Psalms) 76:8-13**

**1 Pet 2:13-17, Lk 11:1-14, Acts 21:1-16**

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

LORD - יהוה, Strong’s number 03068.

Peace / Render / Pay- שלם, Strong’s 08002 / 07999.

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

LORD - יהוה, Strong’s number 03068.

Peace / Render / Pay- שלם, Strong’s 08002 / 07999.

**Vayikra (Leviticus) 7:11** And this is the law of the sacrifice of peace offerings <08002>, which he shall offer unto the LORD <03068>.

**Hoshea 14:2** Take with you words, and turn to the LORD <03068>: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

**Tehillim (Psalms) 76:12** Vow, and pay <07999> (8761) unto the LORD <03068> your God: let all that be round about him bring presents unto him that ought to be feared.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 7:11-38** | **Psalms**  **Psa 76:8-12** | **Ashlamatah**  **Hos 14:2-9 + Yoel 4:16-17** |
| --- | --- | --- | --- | --- |
| **~d'a'** | human, man | Lev 7:21 | Ps 76:10 |  |
| **~yhil{a/** | GOD |  | Ps 76:9 Ps 76:11 | Hos 14:3 Joel 3:17 |
| **rm;a'** | saying | Lev 7:22 Lev 7:23 Lev 7:28 Lev 7:29 |  | Hos 14:2 Hos 14:3 |
| **@a;** | angry |  | Ps 76:7 | Hos 14:4 |
| **#r,a,** | earth |  | Ps 76:8 Ps 76:9 Ps 76:12 | Joel 3:16 |
| **!Be** | son | Lev 7:23 Lev 7:29 Lev 7:31 Lev 7:33 Lev 7:34 Lev 7:35 Lev 7:36 Lev 7:38 |  | Joel 3:16 |
| **rh;** | mount | Lev 7:38 |  | Joel 3:17 |
| **dy"** | hands | Lev 7:30 |  | Hos 14:3 |
| **hwhy** | LORD | Lev 7:11 Lev 7:14 Lev 7:20 Lev 7:21 Lev 7:22 Lev 7:25 Lev 7:28 Lev 7:29 Lev 7:30 Lev 7:35 Lev 7:36 Lev 7:38 | Ps 76:11 | Hos 14:2 Hos 14:9 Joel 3:16 Joel 3:17 |
| **[v;y"** | save |  | Ps 76:9 | Hos 14:3 |
| **laer'f.yI** | Israel | Lev 7:23 Lev 7:29 Lev 7:34 Lev 7:36 Lev 7:38 |  | Hos 14:5 Joel 3:16 |
| **lKo** | every, all, whole | Lev 7:14 Lev 7:19 Lev 7:21 Lev 7:23 Lev 7:24 Lev 7:25 Lev 7:26 Lev 7:27 | Ps 76:9 Ps 76:11 | Hos 14:2 |
| **xq;l'** | taken | Lev 7:34 |  | Hos 14:2 |
| **ymi** | who |  | Ps 76:7 | Hos 14:9 |
| **!mi** | any, among | Lev 7:15 Lev 7:18 Lev 7:33 | Ps 76:7 |  |
| **hb'd'n>** | freewill offering | Lev 7:16 |  | Hos 14:4 |
| **af'n"** | bear, take | Lev 7:18 |  | Hos 14:2 |
| **!t;n"** | given | Lev 7:32 Lev 7:34 Lev 7:36 |  | Joel 3:16 |
| **!A['** | iniquity | Lev 7:18 |  | Hos 14:2 |
| **~ynIP'** | before, face | Lev 7:30 | Ps 76:7 |  |
| **~yIm;v'** | heaven |  | Ps 76:8 | Joel 3:16 |
| **~lev'** | fulfill |  | Ps 76:11 | Hos 14:2 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Lev 7:11-38** | **Psalms**    **Ps 76:8-13** | **Ashlamatah**  **Hos 14:3-10 +**  **Yoel 4:16-17** | **Peshat**  **Mk/Jude/Pet**  **1 Pet 2:13-17** | **Remes 1**  **Luke**  **Lk 11:1-14** | **Remes 2**  **Acts/Romans**  **Acts 21:1-16** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγαθός** | good |  |  | Hos 14:2 |  | Luke 11:13 |  |
| **ἀγαπάω** | love |  |  | Hos 14:4 | 1 Pet 2:17 |  |  |
| **** | Holy |  |  |  |  | Luke 11:13 | Acts 21:11 |
| **ἁμαρτία** | sins | Lev 7:18  Lev 7:37 |  |  |  | Luke 11:4 |  |
| **ἀναβαίνω** | ascending,  go up |  |  | Hos 14:3 |  |  | Acts 21:12 Acts 21:15 |
| **ἄνθρωπος** | man, men | Lev 7:21 | Ps 76:10 |  | 1 Pet 2:15 |  |  |
| **ἀνίστημι** | rise up,  get up |  | Psa 76:9 |  |  | Luke 11:7 Luke 11:8 |  |
| **ἀποκρίνομαι** | answers |  |  |  |  | Luke 11:7 | Acts 21:13 |
| **ἄρτος** | bread | Lev 7:12  Lev 7:13 |  |  |  | Luke 11:3 Luke 11:5 |  |
| **βασιλεύς** | king |  | Psa 76:12 |  | 1 Pet 2:13 1 Pet 2:17 |  |  |
| **γῆ** | earth |  | Psa 76:8  Psa 76:9  Psa 76:12 | Joe 3:16 |  |  |  |
| **γίνομαι** | happened, done |  |  |  |  | Luke 11:1 | Acts 21:14 |
| **δίδωμι** | give forth | Lev 7:32  Lev 7:34  Lev 7:36 |  | Joe 3:16 |  | Luke 11:3 Luke 11:7 Luke 11:8 Luke 11:9 Luke 11:13 |  |
| **δόμα** | gift | Lev 7:30 |  |  |  | Luke 11:13 |  |
| **ἐξέρχομαι** | come forth |  |  |  |  | Luke 11:14 | Acts 21:5 Acts 21:8 |
| **ἔρχομαι** | come, came |  |  |  |  | Luke 11:2 | Acts 21:8 Acts 21:11 |
| **εὑρίσκω** | find, found |  |  | Hos 14:8 |  | Luke 11:9 Luke 11:10 | Acts 21:2 |
| **ἡμέρα** | day | Lev 7:15  Lev 7:16  Lev 7:17  Lev 7:18   Lev 7:35  Lev 7:36  Lev 7:38 |  |  |  | Luke 11:3 | Acts 21:4 Acts 21:5 Acts 21:7 Acts 21:10 Acts 21:15 |
| **ἡσυχάζω** | still |  | Psa 76:8 |  |  |  | Acts 21:14 |
| **θέλημα** | willing ones |  |  |  | 1 Pet 2:15 |  | Acts 21:14 |
| **θεός** | GOD |  | Ps 76:9 Ps 76:11 | Hos 14:3 Joel 3:17 | 1 Pet 2:15 1 Pet 2:16 1 Pet 2:17 |  |  |
| **καταλείπω** | behind, leaving | Lev 7:15 Lev 7:17 |  |  |  |  | Acts 21:3 |
| **κύριος** | LORD | Lev 7:11 Lev 7:14 Lev 7:20 Lev 7:21 Lev 7:22 Lev 7:25 Lev 7:28 Lev 7:29 Lev 7:30 Lev 7:35 Lev 7:36 Lev 7:38 | Ps 76:11 | Hos 14:2 Hos 14:9  Joel 3:16  Joel 3:17 | 1 Pet 2:13 | Luke 11:1 | Acts 21:13 Acts 21:14 |
| **λαλέω** | speak,spoke | Lev 7:22  Lev 7:23  Lev 7:28  Lev 7:29 |  |  |  | Luke 11:14 |  |
| **λαμβάνω** | taking | Lev 7:18  Lev 7:34 |  | Hos 14:2 |  | Luke 11:10 |  |
| **λέγω** | says | Lev 7:22  Lev 7:23  Lev 7:28  Lev 7:29 |  |  |  | Luke 11:1 Luke 11:2 Luke 11:5 Luke 11:7 Luke 11:8 Luke 11:9 | Acts 21:4 Acts 21:11 Acts 21:14 |
| **μαθητής** | disciples |  |  |  |  | Luke 11:1 | Acts 21:4 Acts 21:16 |
| **ὁδός** | ways, journeys |  |  | Hos 14:9 |  | Luke 11:6 |  |
| **ὄνομα** | name |  |  |  |  | Luke 11:2 | Acts 21:10 Acts 21:13 |
| **οὐρανός** | heaven |  | Ps 76:8 | Joel 3:16 |  | Luke 11:13 |  |
| **πᾶς** | ever,y all,  everyone | Lev 7:14 Lev 7:19 Lev 7:21 Lev 7:23 Lev 7:24 Lev 7:25 Lev 7:26 Lev 7:27 | Ps 76:9 Ps 76:11 | Hos 14:2 | 1 Pet 2:13 1 Pet 2:17 | Luke 11:4 Luke 11:10 | Acts 21:5 |
| **πνεῦμα** | spirit |  | Psa 76:12 |  |  |  | Acts 21:13 |
| **πορεύομαι** | going, goes |  |  | Hos 14:6  Hos 14:9 |  | Luke 11:5 | Acts 21:5 |
| **** | praying |  |  |  |  | Luke 11:1 Luke 11:2 | Acts 21:5 |
| **τέκνον** | children |  |  |  |  | Luke 11:13 | Acts 21:5 |
| **υἱός** | son | Lev 7:23  Lev 7:29  Lev 7:31  Lev 7:33  Lev 7:34  Lev 7:35  Lev 7:36  Lev 7:38 |  |  |  | Luke 11:11 |  |
| **φοβέω** | fear |  | Psa 76:8 |  | 1 Pet 2:17 |  |  |
| **χείρ** | hand | Lev 7:30 |  | Hos 14:3 |  |  | Acts 21:11 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) Lev 7:11 – 38**

**“Zevach HaSh’lamim” “Sacrifice of the Peace-Offerings”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  Mishnah **א:א** |
| **And now it happened that while he was in a certain place praying,[[101]](#footnote-101) when they finished, a certain one of his talmidim said to him, “Master,** (now)**[[102]](#footnote-102) teach us to pray, just as Yochanan also taught his talmidim.” And he said to them, “When you pray, say, “Father, may your name be sanctified. May your kingdom/governance** (sovereignty)of G-d through the Hakhamim and Bate Din as opposed to human kings **continue coming. Give us each day our necessary bread. And forgive us our sins, for we ourselves also** will **forgive everyone who is indebted to us. And do not** allow us to be **lead into testing.”**  **And he said to them, “Who of you will have a friend, and will go to him at midnight and say to him, ‘Friend, lend me three loaves, because a friend of mine has come to me on a journey, and I do not have anything to set before him.’ And that one will answer from inside** and **say, ‘Do not disturb me! The door has already been shut and my children are with me in bed! I am not able to get up to give you** anything**.’ I tell you, even if he does not give him** anything after he **gets up because** he **is his friend, at any rate because of his impudence he will get up** and **give him whatever he needs. And I tell you, ask and it will be given to you; seek and you will find; knock and it will be opened for you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. But what father from among you,** if his **son will ask for a fish, instead of a fish will give him a snake? Or also,** if **he will ask for an egg, will give him a scorpion?**  **Therefore if you,** although you **are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Ruach HaQodesh to those who ask him?”** | **Make yourselves subject to every ordinance[[103]](#footnote-103) of Noble Jewish men** (i.e Hakhamim), established **through the Lord**; **to kings, because of their excellency**; **and to governors, because they are sent by Him** (God) **for the punishment of evil workers and because of the honor due to them behave appropriately** (uprightly) doing works of righteous/generosity. **Because this is the will[[104]](#footnote-104) of God** (pleasing to God) **that your acts of righteousness/generosity[[105]](#footnote-105) will silence** (muzzle and cause speechlessness)[[106]](#footnote-106) **the foolishness[[107]](#footnote-107) of ignorant men: as free men and not as those who conceal their depravity** (lawlessness) **as if at liberty from** (who conduct themselves as if free from the Torah) **God but are truly bound as slaves.**[[108]](#footnote-108)Show **Honor to all,** (those who are honorable, i.e. the Torah Scholars) **loving their fellowship**, **fear God, honor the king**. |
| **School of Hakham Shaul**  **Remes**  **Mishnah א:א** | |
| **And now it happened that after we tore ourselves away from them, we put out to sea,** and **running a straight course we came to Cos[[109]](#footnote-109) and on the next** day **to Rhodes,[[110]](#footnote-110) and from there to Patara.[[111]](#footnote-111) And finding a ship that was crossing over to Phoenicia,[[112]](#footnote-112) we went aboard** and **put out to sea. And** after we **sighted Cyprus[[113]](#footnote-113) and left it behind on the port side, we sailed to Syria[[114]](#footnote-114) and arrived at Tyre,[[115]](#footnote-115) because the ship was to unload** its **cargo there. And we stayed there seven days** after we **found the talmidim, who kept telling Hakham Shaul through the Ruach** (Spirit of Prophecy) **not to set foot in Yerushalayim.**  **And now it happened that when our days were over,[[116]](#footnote-116) we departed** and **went on our way,** while **all** of them **accompanied us, together with** their **wives and children, as far as outside the city. And** after **falling to our knees on the beach** and **praying, we said farewell to one another and embarked in the ship, and they returned to their own** homes. **And** when **we had completed the voyage from Tyre, we arrived at Ptolemais.[[117]](#footnote-117)**  **And** after we **greeted the brothers, we stayed one day with them. And on the next day we departed** and **came to Caesarea, and entered into the house of Peresh the Darshan** (Magid)**, who was** one **of the seven** Paqidim**,** and **stayed with him. Now this man had four eligible** (unmarried) **daughters who prophesied. And** while we **were staying** there **many days, a certain prophet named Hagab[[118]](#footnote-118) came down from Y’hudah. And he came to us and took Hakham Shaul’s belt. Tying up** (binding) **his own feet and hands, he said, “This is what the Ruach HaKodesh** (Spirit of Prophecy) **says: ‘In this way the** Sadducean **Jews in Yerushalayim will bind up the man whose belt this is, and will deliver** him **into the hands of the Gentiles.’ ” And when we heard these** things**, both we and the local residents urged him not to go up to Yerushalayim. Then Hakham Shaul replied, “What are you doing weeping and breaking my heart? For I am ready not only to be bound, but even to die in Yerushalayim for the authority** (name) **of the Master Yeshua!” And** because **he would not be persuaded, we remained silent, saying, “The will of the Lord be done.” So after these days we got ready** and **went up to Yerushalayim. And** some **of the talmidim from Caesarea also traveled together with us, bringing** us **to a certain Mnason[[119]](#footnote-119) of Cyprus, an old talmid,[[120]](#footnote-120) with whom we were to be entertained as guests.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 7:11-38 | Ps 76:8-13 | Hos 14:3-10 + Yoel 4:16-17 | 1 Pet 2:13-17 | Lk 11:1-14 | Acts 21:1-16 |

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

**Free men and Slaves**

Hakham Tsefet’s word **“ordinance”** relates to the Hebrew idea of Yesod (foundation). Therefore, the ordinances of the Jewish Hakhamim are related to the foundation of the world. These foundations are sandwiched between creation and the legislative portions of the Torah as elucidated in the Oral Torah. In a manner of speaking, the “Foundations of Torah” (תורה של יסודות) unfold as a sequence that we know of as time. However, as we have previously stated, time is also energy. Thus, the “Foundations of Torah” (תורה של יסודות) relates to that energy and the unfolding of time. A key element in Jewish life is the “sanctification of time” (הזמן של קידושו). Hakham Tsefet shows that these elemental foundations are established through the L-rd. This foundational concept relates to things far deeper than Peshat will allow us to discuss. Yet, the wise talmid will look into the words carefully and see the amazement of the repetitive interconnecting cycle.

On a Peshat level, **“ordinance,”** “Foundations of Torah” (תורה של יסודות) of Jewish Noblemen is the cosmic energy that drives the world. The relationship between the creation of the world and the legislative enactments of the Jewish Noblemen is unfolded in looking at the architecture of the natural world and the heavens above. The beauty and ingenuity of their design is more than awe-inspiring. Hakham Tsefet weighs those who are subservient to the “Foundations of Torah” (תורה של יסודות) against those who vainly believe they are free (from the Torah). In creation, we see the marriage between the immortal and mortal within Adan HaRishon. The man who subjects himself to the beauty of the immortal, i.e. “Foundations of Torah” (תורה של יסודות) finds that the engine of the cosmos aids him in spiritual endeavors. Secular men may amass material objects, which they deem treasures, but the soul, subject to the Oracles of Jewish men is married to the immortal. The life of secular men attached to materials goods rejects the immortal and thereby the eternal. In other words, the attachment to the material world disavows the attachment to the eternal. The “Foundations of Torah” (תורה של יסודות) established by Jewish Noblemen teaches men to be honorable, moral and upright. Each of these thoughts bears restraints that the secular worldly man finds offensive. The **“ordinances,”** of Jewish Noblemen set appropriate boundaries that distinguish nobility from rogue. The soul of the Nobleman attached to virtue by way of his disposition, finds the ordinances of the Sages refreshing. The treasure of his heart being immortal, grants and guarantees life in the Olam HaBa. The soul of nobility accepts the Foundations of the Torah as a tool for training his disposition towards righteous/generosity. The charlatan finds these institutions and commandments offensive. After all, thievery is a path to a fortune of material possessions. Of course, he does not realize that these ventures bind his soul to the material and mortal. When the charlatan’s soul leaves the mundane, he finds himself in overwhelming torment. This is because he has traveled into a world where there are no mundane treasures or possessions to be misappropriated. The promised castles, virgins and nirvana are nowhere to be found. These materialists have made their lower states of consciousness their god. Consequently, these gods do not exist in the dimensions of the immaterial. They are contrary to those who have made their lower states of consciousness subservient to G-d.

**τα έργα του νόμου –** **The Works of the Law**

Since the age of the “Reformation,” there has been an overwhelming fear of the Torah resultant from Martin Luther’s rebellion against the Catholic Church. Hakham Shaul’s “Theology” has been misunderstood because it is read through the lens of Luther and the Reformation.[[121]](#footnote-121) Legalism as defined by Luther had nothing to do with Judaism or the Torah and associated “works.” Luther’s rebellion and personal struggles have been interpreted through recent scholarship to mean that he was **not** referring to Pharisaic Judaism or any possible association with the Torah. Sanders established that **“*Judaism was/is not a religion where acceptance with God is earned through the merit of religious merit based on works.*”**[[122]](#footnote-122) Sanders and other scholars like Gaston, Stendahl and Dunn have begun a new interpretation of Hakham Shaul labeling it “New Perspectives on Paul.” However, other misguided scholars, too foolish to see what Luther was really talking about, believe that he was speaking in terms against Rabbinic Judaism. Luther’s convoluted schemes were aimed at the “traditions” of Catholicism rather than the writings of Hakham Shaul. This bias has been overlooked at the price of truth and detriment to the advance honest dialogue between the Jewish people and Christianity. Only those scholars who realize what Luther was saying in his rebellion against Catholicism can interpret and find a way through the maze of impairment caused by this misunderstanding. This is by no means of an acceptance of Luther and his “reforms.” As Nazarean Jews, we find the matter distasteful and counterproductive at best.

Understanding that **“*Judaism was not a religion where acceptance with God is earned through the merit of religious merit based on works,*”** we understand that acceptance of the “Foundations of Torah” (תורה של יסודות) have merit to the righteous/generous. The so-called “New Perspective on Paul” turns out to be the “old perspective on Paul.” Or, we might say that scholars are finally beginning to see the real Hakham Shaul. The real Hakham Shaul is being asked to stand. As the “real” Hakham Shaul stands, we hear his testimony.

**If anyone else thinks he may have confidence in observances, I have more: circumcised the eighth day, of the stock of Jewish Noblemen,** of**the tribe of Benyamin, a Hebrew of the Hebrews; concerning the Torah, a Pharisee; concerning zeal, persecuting the Nazarean Congregations; concerning the righteousness/generous which is in the Torah, blameless**.[[123]](#footnote-123)

**I am a Pharisee, the son of a Pharisee;[[124]](#footnote-124)**

Being found blameless in the eyes of the Torah and Hakhamim is a very “tall order” as they say. Finding Hakham Shaul blameless in the Torah is of paramount importance for those who are turning to their Jewish ancestry. **“*Since Judaism was not a religion of works righteousness, Paul did not have to move from legalism to grace, as in the typical protestant schema*.”**[[125]](#footnote-125) Therefore, those turning to Judaism should not find their journey as being from “faith” to “works.” It is time to accept the Torah, Oral and written for what it truly is, “instruction and teachings” for the righteous/generous. We will have more to say on these matters when we reach the Igeret to the Romans.

**The Mastery of Manhood**

What is the difference between the evil doers and the Noble men of righteous/generosity? The evil doer believes himself to be free from the Torah, Law of the Cosmos. Yet, as Hakham Tsefet readily explains they are slaves to G-d. The mastery of manhood or womanhood is the opposite. The man or woman who submits to G-d and the Torah of the Cosmos is rewarded with a special name, **אנושׁ** –*Enosh*. In other words, he (or she) has mastered all of humanity, superior in rank to a universe of evil doers. It is from this idea that we call men (Ish) Royal Anashim,[[126]](#footnote-126) men of true dignity and worth. It is as if the entire universe was created on their behalf. And, if one of these Royal Anashim were to be injured or killed it is as if a whole universe was destroyed.

For the Ba’al Teshuba a similar thought is purported. A man who has followed the path of the evil doers and exchanged it for the path of the righteous, of this man, it is said “and God took him.”[[127]](#footnote-127) He has ceased to exist on one plane so much so that he is no longer to be found. Of these men, it is also said that they are “without father, without mother, without beginning, having neither beginning of days nor end of life, but made like the Ben Elohim (i.e. Messiah – the Jewish people), who remain eternal priests (of the firstborn).” Philo says that this man has turned his head around,[[128]](#footnote-128) referring to the similitude of Abraham. Furthermore, it is for this reason that we refer to the Ba’al Teshuba as Ben Abraham or Bat Sarah. When the adversary comes to find the Ba’al Teshuba he only finds a vacancy left and the occupant missing. The Yetser HaRa is a vital part of the equation. However, the Royal Anashim, be they of Jewish birth or a Ba’al Teshuba use the Yetser HaRa as an engine to drive themselves forward into righteous/generosity. The Yetser HaRa never realizes that the **Tsaddiq** has enslaved it in service to G-d.

There is a world of people given to spiritual apathy. Their torpor renders then dead to the things of G-d. Abraham deduced from nature that there was only one G-d. His mental processes were alive and filled with the awe of G-d. In our generation, we must take a lesson from Abraham. Hakham Tsefet wants us to see that mental apathy towards the ordinances of the Sages is mental suicide. The Sages do not ask for blind acceptance. Actually, it is the exact opposite. Halakhic decisions are difficult and mentally demanding. However, G-d expects immediate acceptance based on the logic of halakhot. The reason halakhot are contested is mental lethargy and anarchy. When one looks at the purpose behind any halakhah with true logic, meditation and practice, he will appreciate the work of the Sages. It is a law of nature that the Creator must maintain what He has created. This means that the Oral Torah, which is the cosmos, maintained through mental diligence rumination and practice must permeate our souls. This is why we diligently stress that it is the occupational goal of every Nazarean to become a Hakham. Nazarean Judaism is not for those who like safety in numbers. Nor, is it for those who would resign themselves to the doctrines of the wolves who refuse Rabbinic Authority. The truth is that Nazarean Hakhamim invite, rather than exclude the congregation to become Sages rather than blindly following a set of rules that they do not understand. How are we to access the truth of the Oral Torah? The Masters of Wisdom teach us a valuable lesson concerning this process. We are able to see the sun by means of the sun. Likewise, we are able to see the stars by means of their light. Application of this analogy shows us that the only way to see and understand the Oral Torah is by means of practicing and studying the Oral Torah. If we reject the Oral Torah’s wisdom, we reject the Law of the cosmos. If we reject the Torah of the cosmos, we reject the authority of G-d. Those who make these mental assessments fail to realize that they are slaves to G-d, the Oral Torah and G-d’s established authorities to the detriment of their soul.

How is this derived from the Torah Seder of Vayikra 7:11-38?

Vayikra (Lev.) 7:20 **But the person who eats the flesh of the sacrifice of the peace offering that** belongs**to the LORD, while he is unclean, that person will be cut off from his people**.

Failure to heed the logic, deliberation and practice of the Oral Torah will result in being כָּרַת – *karet* (cut off). The true reward for the righteous/generous scholar is the Olam HaBa, a spiritual existence in which one is occupied exclusively with knowing God. This reward is not granted so much as achieved, whatever level one achieves in one's life continues into a spiritual existence afterwards. The Rambam illustrates that “knowing G-d” is associated with “cleaving to the Hakhamim,” i.e. the Oral Torah.[[129]](#footnote-129) We should then interpret this to mean that our “reward” of knowing G-d in the Olam HaBa is to be better acquainted with the seminal wisdom (Hokhmah) of the Hakhamim. By speaking of the seminal wisdom of the Hakhamim, we are relating to those things that are unspoken, i.e. So’od. The ultimate reward for the Tsadiqim will be fulfillment of human potential.

**Psa 31:19-20 Oh, how great** is**Your goodness, which You have hidden for those who fear You** (i.e. the Tsadiqim). **You have prepared for those who take refuge in You, in the presence of the sons of men! You will hide them in the secret place of Your presence from the plottings of man; You will keep them secretly in a pavilion from the strife of tongues.**

Like the Ohr HaGanuz that has been hidden for the Tsadiqim (righteous/generous)[[130]](#footnote-130) the Olam HaBa is concealed from view for those who fear G-d. This brings a connection of three of the positive mitzvoth, Fear G-d, Worship and Cleaving to G-d through his Sages. The Sages did not use the expression “the world to come” with the intention of implying that this realm does not presently exist or that the present realm will be destroyed and then, that realm will come into being. These Sages have taught us how to see the Ohr HaGanuz with their seminal wisdom. As stated above we see the sun by the power of the sun, and we see the stars by the power of their light. We can only see the Olam HaBa, “ever coming world,” only by experiencing the Olam HaBa through involvement in the present world. The reward of the Tsaddiq is to experience this good. For the wicked their retribution is that, they will be **“Cut Off.**” The retribution beyond which there is no greater reprisal is that the soul will be “Cut Off” and not merit life in the Olam HaBa.

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

The beauty of Hakham Shaul’s allegory can only be appreciated when we look at it through that allegorical lens. If the student approaches this text literally, he will lose his way immediately.

Hakham Shaul travels until he reaches Caesarea, coming to the house of Peresh. The name Peresh (Philip) has a number of possible meanings. It may mean, “spreading out.” This then would imply that the Mesorah was spreading out to places that it had never previously been. Peresh פרשׁ is also rooted in the idea of being “separate” as in the name of the Pharisees, “P’rushim.” One possible meaning that would seem to dominate here is the idea of “making distinct” or “declaring.” Contextually and hermeneutically, we determine that this is the intended meaning of Peresh. Peresh is called a “Darshan” in 2 Luqas. This fits the idea of declaring. However, it is more logical to believe that Peresh, being one of the seven Paqidim held the office of a Darshan, Magid or Prophet. This is readily attested to in the company that he keeps. Likewise, Peresh has four daughters that are “prophetesses.” He is also in the company of a Prophet named Hagab.

Peresh’s four prophetic daughters are seen allegorically with ease. These four daughters represent the four levels of PaRDeS. Obviously, the seven Paqidim allegorically represent a connection to the upper levels of Hokhmah. In other words, the Seven Paqidim occupy the seven lower sefirot. However, they show the chain of elevation from Malchut (Kingdom) to Hokhmah. These four young women also represent the four bread offerings that are offered. Cakes, wafers, cakes mingled with oil and leavened bread. Those cakes that are “mingled” with oil fit the allegorical meaning of the Priesthood of the firstborn, who draw down the anointing of the Priesthood.

**Like Father Like Son**

In review of Hakham Shaul’s life and ministry, we note that he made a transition from the House of Shammai who held a very strict approach to the “Letter of the Law” per se. The title of “Legalist” describes the character and attitude of the Shammaite School. At whatever point in Hakham Shaul’s history that he made the change, he enraged the entire Shammaite School. Many of the conflicts that we see in the life of Hakham Shaul show that he had two major opponents.

1. As noted above Hakham Shaul was vehemently opposed by the House/School of Shammai. Many life-threatening incidents in Hakham Shaul’s life are the result of his opposition by this school. In this manner, Hakham Shaul bore relationship to Hillel the Elder.[[131]](#footnote-131)

2. His second opponent were the Tz’dukim (Sadducees). While many of the Shammaite Jews persecuted Hakham Shaul, the Tz’dukim (Sadducees) were equally opposed to his teaching and doctrines (i.e. the Mesorah). It was the Tz’dukim that eventually caused the death of Hakham Shaul.

The present case history of Hakham Shaul as presented in the 2 Luqan (Acts) shows Hakham Shaul in a very “prophetic” environment. He is with Peresh who may have been a Darshan/Magid/Prophet in the congregation. Not only was Peresh associated with the gift and nature of prophecy, he had four unmarried daughters that were also associated with the same gift. Likewise, he associated with other prophetic people. Hagab a Prophet from Y’hudah was visiting Peresh when Hakham Shaul and some of his talmidim arrived.

While we are told that prophecy ended in Yisrael with the last of the Prophets.

**t. Sotah 13:3** When the latter prophets died, that is, Haggai, Zechariah, and Malachi, then the Holy Spirit came to an end in Israel. But even so, they made them hear [Heavenly messages] through an Bat Kol. Sages gathered together in the upper room of the house of Guria in Yericho, and a Bat Kol came forth and said to them, “There is a man among you who is worthy to receive the Ruach HaKodesh (Spirit of Prophecy), but his generation is unworthy of such an honor.” They all set their eyes upon Hillel the Elder. And when he died, they said about him, “Woe for the humble man, woe for the pious man, the disciple of Ezra.”

The generation of Hillel was not worthy of the Gift of Prophecy. However, the temperament of Hillel was awarded with the ability of Prophecy. This ability was passed down to Hillel’s talmidim.

**b. ﻿Sotah 48b** On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a Bath Kol was granted to them from heaven which announced, ‘There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it. They all looked at Hillel the elder; and when he died, they lamented over him, “Alas, the pious man! Alas, the humble man! Disciple of Ezra!” On another occasion they were sitting in an upper chamber in Yabneh; a Bath Kol was granted to them from the heavens, which announced, “There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it”. They all looked at Samuel the Little;[[132]](#footnote-132) and when he died, they lamented over him, “Alas, the humble man! Alas, the pious man! Disciple of Hillel!”

On the cited occasions, the particular character of humility is associated with Prophecy. Hakham Shaul would never have been found worthy of the Spirit of Prophecy as a talmid of Shammai. Furthermore, we can determine that no talmid of Shammai possessed the gift of Prophecy. When we look at the talmidim of Hillel, we note two characteristics. Firstly, they were men of true humility and piety. Secondly, because of their humility and piety they were worthy of the Ruach HaKodesh (Spirit of Prophecy). In the previous pericope, Hakham Shaul knows by the Ruach (Spirit of Prophecy) that he will go to Yerushalayim to be “bound” there. Not only does he know through the Gift of Prophecy that he is to be bound there. He realizes that he has been taught through allegory, the minimum level of Prophecy,[[133]](#footnote-133) that each City he visited was in some way an allegorical prophecy reiterating his binding.

**Every Good Man is Free**

Every wicked man is a slave to G-d knowingly or unknowingly. With what do we equate wickedness? Wickedness is contra “Knowing, worshiping and Cleaving to G-d.” As pointed out above this is accomplished by close interaction with the Hakhamim. By the light of the Hakhamim are we able to see the beauty of the Oral Torah. However, if we reject this aspect of the Ohr HaGanuz we reject the very things that give us life. It was G-d in the timeless expanse of eternity that called (Vayikra) our names drawing us from the mental recesses of the Divine mind into the Olam HaZeh (present world). The great rewards discussed above are in themselves an experience of the Ohr HaGanuz just as Hakham Shaul did on the Damascus Road. Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob experienced this light on the top of HarT’zfat. Our Gemera to 1 Tsefet builds on the idea of being bound. We find the repeated refrain “bind, bound” and typical language in this pericope. Hakham Shaul is even “bound” with a belt to show us the connection to Hakham Tsefet’s Mishnah. Therefore, Hakham Shaul plays on the idea of being bound, i.e. being a slave as a part of his Gemara. Through connection with the Hakhamim, we are granted access into the sublime “World to Come,” which we can experience in part in the “here and now.” However, being bound or being a slave is about being “cut off” as noted above. Punishment is not so much, active suffering as the absence of reward, with the ultimate punishment being *karet* (cut off), which we understand to be simple annihilation. A person who receives *karet* does not have any continuation in the *Olam ha-Ba.* Without restating, all that we have established above we see that absence from being connected to the Oral Torah is in and of itself a torment of sorts. Those who have “tasted” this experience know that they must experience it again.

The only cure for the disease of the soul’s ignorance is association with Hokhmah. Hokhmah has many levels. Each of the seven Paqidim possesses a level of Hokhmah. That Hokhmah is broken down to its respective level. However, the Hebraic understanding of this idea is that each of the Paqidim possesses a full measure of that Hokhmah. The difficulty is not in the amount of wisdom poured into the Paqid. Each Paqid operates at his level of capacity. Therefore, the wisdom he possesses is the same as the Hakham. The difference lays in the ability to comprehend and articulate that wisdom. The Paqid steadily learns from his Hakham how to articulate wisdom and how to grasp the deeper levels of what is already resident. Possession of wisdom means nothing if the talmid cannot find a suitable way to articulate what he has grasped from his Teacher. In many cases, it is better to be silent and contemplate the words of his Mentor rather than try to articulate anything. Likewise, possession of wisdom means nothing if there is no practical application.

Each Paqid is a vehicle of Hokhmah. Each Paqid is also a particular expression of that wisdom. Or, each Paqid expresses Hokhmah according to his core characteristics.

Korbanot, an Allegory

Each offering that was offered on the mitzbeach (altar) is an allegorical teaching. The seven Paqidim represent these allegorical interpretations. We have discussed the seven Paqidim in our translation of Ephesians concorded to the counting of the Omer. Therefore, we will not make an effort to elaborate on these allegorical meanings in depth.

**De specialibus legibus 4:107-107** for as the animal which chews the cud, while it is masticating its food draws it down its throat, and then by slow degrees kneads and softens it, and then after this process again sends it down into the belly, **in the same manner the man who is being instructed, having received the doctrines and speculations of wisdom in at his ears from his instructor, derives a considerable amount of learning from him, but still is not able to hold it firmly and to embrace it all at once, until he has resolved over in his mind everything which he has heard by the continued exercise of his memory (and this exercise of memory is the cement which connects ideas), and then he impresses the image of it all firmly on his soul.** But as it seems the firm conception of such ideas is of no advantage to him unless he is able to discriminate between and to distinguish which of contrary things it is right to choose and which to avoid, of which the parting of the hoof is the symbol; since the course of life is twofold, the one road leading to wickedness and the other to virtue, and since we ought to renounce the one and never to forsake the other.

Philo is discussing the allegorical meaning of Kashrut. However, the allegory is wonderfully illustrated through that agency. The Paqid must have two specific qualities when wisdom is “handed down” to him. The first quality is the ability to meditate on what he has been taught. The second feature necessary is the ability to differentiate.[[134]](#footnote-134) The Oral Torah is uttered in myriads of words. The talmid must learn to connect these words like the Hakhamim who “string pearls.” The Oral Torah is expressed in three things, the mouth, the heart and the hands. Therefore, the Torah must be spoken, loved and practiced. One without the other fails to accomplish the true goal and nature of the Torah. When one finds a Teacher, these qualities should be developed in his talmidim. In return, he who learns must put his faith in G-d and his Teacher.

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Qach Et Aharon” – “Take Aaron”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קַח אֶת-אַהֲרֹן** |  | **Saturday Afternoon** |
| **“Qach Et Aharon”** | Reader 1 – Vayiqra 8:1-4 | Reader 1 – Vayiqra 9:1-3 |
| **“Take Aaron”** | Reader 2 – Vayiqra 8;5-9 | Reader 2 – Vayiqra 9:4-6 |
| **“Toma a Aarón”** | Reader 3 – Vayiqra 8:10-13 | Reader 3 – Vayiqra 9:7-9 |
| Vayiqra (Lev.) 8:1-36 | Reader 4 – Vayiqra 8:14-17 |  |
| Ashlamatah:  I Sam. 2:28-36 + 3:20 | Reader 5 – Vayiqra 8:18-21 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 8:22-29 | Reader 1 – Vayiqra 9:1-3 |
| Psalm 77:1-10 | Reader 7 – Vayiqra 8:30-36 | Reader 2 – Vayiqra 9:4-6 |
|  | Maftir – Vayiqra 8:33-36 | Reader 3 – Vayiqra 9:7-9 |
| 1 Pet 2:18-25; Lk 11:5-13, 27-28  Acts 21:17-40 | I Sam. 2:28-36 + 3:20 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. So explained by Ibn Ezra. [↑](#footnote-ref-1)
2. Verse 13. [↑](#footnote-ref-2)
3. Flour comprising "twenty tenths of an ephah was divided equally for the baking of the unleavened and leavened breads. The unleavened breads were of three kinds [cakes, wafers, and cakes of flour saturated with oil - as mentioned in Verse 12] each consisting of ten, thus making thirty unleavened breads. The leavened breads were ten. Thus while fewer in number. the leavened breads were yet larger, since the same amount of flour was used for the total amount of unleavened breads - thirty - as for the ten leavened breads. Of these four kinds of breads, one of each was given to the 'priest and the rest were eaten by the owner of the offering and his family. [↑](#footnote-ref-3)
4. Menachoth 77a. [↑](#footnote-ref-4)
5. The Jerusalem measure was one sixth larger than that of the wilderness. Hence six seahs of Wilderness measure made five seahs of Jerusalem measure. [↑](#footnote-ref-5)
6. An ephah is three seahs. Six seahs thus make two ephahs. Since in each ephah there are ten tenths [of the ephah], the two ephahs [comprising the six seahs] make twenty tenths of the ephah. [↑](#footnote-ref-6)
7. There were three kinds of unleavened cake, each consisting of ten cakes, thus totaling thirty. Thus since thirty cakes were made out of the total of ten tenths of an ephah, it follows that three cakes were made out of each tenth. [↑](#footnote-ref-7)
8. Above, 2:11. [↑](#footnote-ref-8)
9. Ibid., 12. [↑](#footnote-ref-9)
10. Further. 23:17. [↑](#footnote-ref-10)
11. The Tur refutes this argument by pointing to the fact that nothing of "the two loaves" of the Festival of Shavuoth came up on the altar either; yet Scripture found it necessary to call attention to their being an exception to the prohibition against burning leaven on the altar, because of the offerings that came with the two loaves (see ibid., Verse 18), and such is the case also with the thanks-offering. So the question recurs: Why did Scripture not call attention to the exception of the breads of the thanks-offering? The Tur answers that Scripture called attention only to an obligatory offering. such being the case of "the two loaves" on the Festival of Shavuoth, but not to a thanks-offering, which is a freewill offering. See further my Hebrew commentary pp. 33-34. [↑](#footnote-ref-11)
12. Twelve loaves were put on the golden table in the Sanctuary every Sabbath, with two spoons of frankincense beside them. On the following Sabbath the frankincense was burnt on the altar and the loaves were divided among the priests. None of the bread was offered on the altar. [↑](#footnote-ref-12)
13. ***" 'Kol' (any) meal offering, which you will bring unto the Eternal, will not be made with leaven*** (above, 2: 11), the word ***kol*** includes the showbread, that it too must not be leavened" (Menachoth 57a). [↑](#footnote-ref-13)
14. Further. 24:7. [↑](#footnote-ref-14)
15. And not because of the leaven. as we have understood it till now. [↑](#footnote-ref-15)
16. I.e., the seven kinds of products for which the Land of Israel was famed: wheat, barley, grapes, figs, pomegranates, olive-oil, and [date-] honey. See my translation of "The Commandments," Vol. I, pp. 133-134. [↑](#footnote-ref-16)
17. Exodus 31:14. [↑](#footnote-ref-17)
18. Further, 18:16. [↑](#footnote-ref-18)
19. Deuteronomy 25:5. See "The Commandments," Vol. 1. p. 217, that the duty of marrying the wife of a deceased brother who left no offspring comes before the duty of chalitzah. For various reasons the practice now established is to grant the widow chalitzah, and she is then free to marry. [↑](#footnote-ref-19)
20. Numbers 6: 14. The Nazirite's ram was a peace-offering (ibid.) and a peace-offering may be eaten for two days and the one intervening night. Yet Scripture establishes here that the Nazirite's ram is an exception, and may be eaten as a thanks-offering which is only for a day and night. [↑](#footnote-ref-20)
21. In order that the Passover-offering be eaten after one has satisfied one's hunger, a Festal-offering was slaughtered on the fourteenth day of Nisan which was eaten on the night of the fifteenth [i.e ., the first night of Passover], before the Passover-offering was eaten. Now this Festival-offering was really a peace-offering, and hence it ought to be eaten for two days and the one intervening night. But according to Rashi it is here included in the law of the thanks-offering, to be eaten only for one day and a night. Ramban further on will differ with this opinion of Rashi, and hold that it has the usual law of peace-offerings. [↑](#footnote-ref-21)
22. Pesachim 71b. [↑](#footnote-ref-22)
23. Deuteronomy 16:4. [↑](#footnote-ref-23)
24. The explanation of the verse (Rashi *Ibid.)* is thus as follows: ***"Neither will any of the flesh which you offer at even***[i.e., towards eventide on the fourteenth of Nisan] ***remain on the first day***[of the festival, i.e., the fifteenth day of Nisan] ***all night until the morning***of the sixteenth," but it may be eaten only on the fourteenth and fifteenth days and the one intervening night. [↑](#footnote-ref-24)
25. For since the expression ***"on the first day"*** means that it may be eaten the whole of the first day of the festival, the term ***laboker (until the morning)***must perforce refer to the morning of the second day. [↑](#footnote-ref-25)
26. Pesachim 71b. [↑](#footnote-ref-26)
27. Exodus 12: 5. A peace-­offering, on the other hand, can be brought of the cattle, male or female, regardless of the age (above,3:1). [↑](#footnote-ref-27)
28. Exodus 34:25. [↑](#footnote-ref-28)
29. Pesachim70a. Ben Teima thus interprets the verse to refer to two separate offerings, and derives the law that they are both to be eaten within the same time not from the amplification of Verse 15 before us, but from the explicit statement in Exodus 34: 25: ***neither will be left unto the morning.*** [↑](#footnote-ref-29)
30. Torath Kohanim, Tzav 12: 1. [↑](#footnote-ref-30)
31. In Zebachim 36a. [↑](#footnote-ref-31)
32. Pesachim 96 b. [↑](#footnote-ref-32)
33. The term ***"remain over from the Passover-offering"*** includes besides the two cases mentioned in the text also the case if he set aside a certain sum of money for the buying of a Passover-offering. and not all the money was used up for that purpose, he must bring a peace-offering from the balance (Pesachim 70 b; Mishneh Torah Hilchot Korban Pesach. 4: 10). [↑](#footnote-ref-33)
34. The Hebrew reads: ***"shenithkapru (that they were forgiven)"*** a term borrowed from a sin-offering. But in the case of the Passover-offering the sense is that the owners had fulfilled their duty through another offering. [↑](#footnote-ref-34)
35. Verse 16 here. referring to the peace-offering, which may be eaten on the day it was offered and the ensuing night, and also on the morrow. [↑](#footnote-ref-35)
36. Genesis 36:24. The ***vav in v'ayah ("and" Ajah )*** is redundant. See in Vol. I, p. 440. [↑](#footnote-ref-36)
37. Daniel 8: 13. The ***vav***in ***v'kodesh***("and" the Sanctuary) is here redundant. [↑](#footnote-ref-37)
38. Torath Kohanim, Tzav 12:11-12. [↑](#footnote-ref-38)
39. The ***vav***in ***v'kodesh****,* thus stands for the repetition of the phrase ***ad mathai***(how long), and is therefore not redundant. [↑](#footnote-ref-39)
40. Further, 19:6. [↑](#footnote-ref-40)
41. Zebachim 55a. [↑](#footnote-ref-41)
42. Further, 18:29 [↑](#footnote-ref-42)
43. Above, 3:17. [↑](#footnote-ref-43)
44. Verse 23. [↑](#footnote-ref-44)
45. Verse 24, [↑](#footnote-ref-45)
46. Above, 3:17, [↑](#footnote-ref-46)
47. Ibid*.,* 6:11, etc. [↑](#footnote-ref-47)
48. Deuteronomy 12: 14, A reference to the Sanctuary in Shiloh and to its final location in Jerusalem. [↑](#footnote-ref-48)
49. The allusion is to Ibn Ezra who in Verse 20 wrote that the phrase ***in all your dwellings***refers also to the offerings (see the verse mentioned in the text with reference to the new produce, and also the following note), [↑](#footnote-ref-49)
50. Further, 23: 14, On the basis of this verse Ibn Ezra argued that ***in all your dwellings***applies also to the offerings, since the verse refers to the ***omer***(a measure of new barley brought as a meal-offering on the second day of Passover), But Ramban answers that the phrase refers not to the ***omer****,* but to the new crop which, through the offering of the ***omer****,* was henceforth permitted to be eaten (see "The Commandments," Vol. II, pp, 186-188), It is to this prohibition of eating of the new crop before the bringing of the ***omer***[or before the end of the sixteenth day of Nisan], that the phrase ***In all your dwellings***refers, Hence the phrase ***In all your dwellings***which is stated in connection with the prohibitions against eating fat and blood (above, 3:17) must perforce mean that they are applicable everywhere, independent of the existence of the Sanctuary and its offerings. [↑](#footnote-ref-50)
51. Further. 27:9. [↑](#footnote-ref-51)
52. Ibid.,Verse 11. [↑](#footnote-ref-52)
53. Further, 11:39 [↑](#footnote-ref-53)
54. Mishneh Torah, *Hilchoth Aboth Hatum’oth,* 1:5. [↑](#footnote-ref-54)
55. Further, 11:8. [↑](#footnote-ref-55)
56. See Ramban above, 3:9. Ramban is here arguing that if the prohibition against eating fats is restricted to those offered on the altar, why do we find no prohibition In connection with the other parts offered on the altar. [↑](#footnote-ref-56)
57. Deuteronomy 15: 23. Rarnban’s explanation of this subject is found there in 12: 22 [↑](#footnote-ref-57)
58. Further, 9:21. [↑](#footnote-ref-58)
59. Menahoth 61b. [↑](#footnote-ref-59)
60. In Verse 30 before us. [↑](#footnote-ref-60)
61. As the verse reads, it might appear that G-d only commanded that the priests be given these gifts of the peace-offerings, on the day they were anointed as priests but not throughout the generations. Therefore Ramban explains the purport of the verse to be as explained in the text. [↑](#footnote-ref-61)
62. Verse 35. [↑](#footnote-ref-62)
63. The letter ***beth*** in the word ***b'yom (in the day)*** thus serves as a ***mem*** ***(mi'yom - from the day)***. Ibn Ezra thus solves the difficulty in the verse by interpreting it as a command for the future. [↑](#footnote-ref-63)
64. Further 8:32 – ***will you burn with fire.*** [↑](#footnote-ref-64)
65. Sotah 37b. [↑](#footnote-ref-65)
66. The verse reads: ***Which the Eternal commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to present their offerings unto the Eternal, in the wilderness of Sinai****.* Now according to the interpretation of the Rabbis mentioned above, the sense of the verse is that the laws of the offerings were commanded to Moses "in Mount Sinai." and were repeated to him in the Tent of Meeting "in the wilderness of Sinai." Ramban will now explain that according to the plain meaning of Scripture this verse speaks of two separate occasions: the offerings of the seven-day consecration of the priests were commanded to Moses "in Mount Sinai." whilst the laws of the other offerings were given to Moses “in the wilderness of Sinai." that is, in the Tabernacle. [↑](#footnote-ref-66)
67. Numbers 28:6. [↑](#footnote-ref-67)
68. Exodus 29:38. [↑](#footnote-ref-68)
69. Numbers 10:33. [↑](#footnote-ref-69)
70. Deuteronomy 1:6. [↑](#footnote-ref-70)
71. Exodus 19:2. [↑](#footnote-ref-71)
72. Numbers 10: 12: ***And the children of Israel set forward by their stages out of the wilderness of Sinai, and the cloud abode in the wilderness of Paran.*** [↑](#footnote-ref-72)
73. Ibid., 1:1; 2:1-31. [↑](#footnote-ref-73)
74. Ibid., 2:17. [↑](#footnote-ref-74)
75. Verse 37 here. [↑](#footnote-ref-75)
76. Verse 38 here. [↑](#footnote-ref-76)
77. Above, 1:1. [↑](#footnote-ref-77)
78. Midrash Hakhamim [↑](#footnote-ref-78)
79. Targum Yonatan identifies Magog with Germania (I Divrei HaYamim 1:5), whereas the Talmud Yerushalmi (Megillah 1:9) seems to say they were the Goths, who migrated to Scythia in what is now southern Russia. Others say that the Mongols may have been from Magog, and it is reported that the Great Wall of China was called by Arab writers, the 'wall of al Magog.' [↑](#footnote-ref-79)
80. In Ezekiel, Gog is the king of Magog; in the *aggadah*, Gog and Magog are two parallel names for the same nation. [↑](#footnote-ref-80)
81. Radak v. 13 [↑](#footnote-ref-81)
82. Sancherev [↑](#footnote-ref-82)
83. Hezekiah [↑](#footnote-ref-83)
84. Sanhedrin 94a [↑](#footnote-ref-84)
85. v. 2 [↑](#footnote-ref-85)
86. Rashi and the Malbim (to Yehezekel (38:2) place the events of Gog and Magog in the period of “Acharit HaYamim”, “**the End of Days**”, based on the verse (Yehezekel 38:8) that describes the events of Gog and Magog occurring in: “Acharit HaShanim”, “the Final Years”, which is synonymous with the term: “Acharit HaYamim”. Later on in the chapter (38:16) Gog is described as coming in “Acharit HaYamim” explicitly. [↑](#footnote-ref-86)
87. This is our verbal tally with the Torah portion. [↑](#footnote-ref-87)
88. v. 3 [↑](#footnote-ref-88)
89. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-89)
90. Tur; Orach Chaim 490 [↑](#footnote-ref-90)
91. Maaseh Rav 234 [↑](#footnote-ref-91)
92. Shimush Pesukim, A Comprehensive Index to the Liturgical and Ceremonial Usages of Biblical Verses and Passages, Compiled and © 2013 Reuven Brauner, Raanana, Israel. [↑](#footnote-ref-92)
93. Ibid. 84 [↑](#footnote-ref-93)
94. Sancherev comes from the wrong family tree (see Beresheet – Genesis 10:2). This teaches us that HaShem is looking at the heart and will work His good pleasure. At times it is spiritual not physical genealogy. Note that Ezekiel is a sefer written at the so’od level. We will only know who Gog and Magog actually are when they appear on the scene and fulfill what the Prophet talks about. [↑](#footnote-ref-94)
95. Faithful obedience – See Tehillim (Psalms) 76:12. [↑](#footnote-ref-95)
96. Yeshayahu (Isaiah) 9:6 [↑](#footnote-ref-96)
97. Megillah31a [↑](#footnote-ref-97)
98. Megillah 31a, s.v. be-yom [↑](#footnote-ref-98)
99. The intermediate days of Succoth, the middle days between the first two days and the last two days. [↑](#footnote-ref-99)
100. This verse and v.11 connect our psalms two parts and contain our verbal tally (שלם) with the Torah (peace offering (שלם) portion: ***Tehillim 76:12****Vow, and pay (u’shalmu) unto HaShem your God; let all that are round about Him bring presents unto Him that is to be feared;* [↑](#footnote-ref-100)
101. For an in-depth look at how the Master’s Prayer is an abbreviated version of the Amidah see. <http://www.betemunah.org/amida.html> . Also note: This section of Luqas aligns itself with the parts of the Mishnah, Tractate Berachot where Prayer is discussed, specifically Chapter 4 and following. The Luqan accounts of the Master’s life show him to be very closely associated with prayer. Cf. Lk. 3:21; 5:16; 6:12; 9:18, 28 [↑](#footnote-ref-101)
102. δίδαξον – *didaxion* shows an imperative need for prayer. This being the case we could see why Yeshua teaches an abbreviated version of the Amidah. [↑](#footnote-ref-102)
103. Cf. Schöttgen, Horae Hebrew 1:328, 704f. Gingrich Greek Lexicon defines **κτίσις** as an institution, i.e. Bet Din as a means of “governmental authority.” The Louw-Nida Lexicon associates **κτίσις** with authority and institutions (of authority). The Liddell-Scott Greek Lexicon associates **κτίσις** with a founding, or foundation. Herein the idea of **κτίσις** means the foundational institutions of the Hakhamim, i.e. Bate Din as noted in the Ginrich Greek Lexicon above. See also TDNT 3:1000. Following Thayer’s, Greek Lexicon of the NT this institution will be the Bet Din as it issues authoritative Halakhah for Gentiles turning to G-d. [↑](#footnote-ref-103)
104. **ratsôn**. Pleasure, delight, favor. This masculine noun occurs over fifty times in the OT. It carries three major shades of meaning. The primary one is the "favor" or "good will" of God (Deut 33:16; Isa 60:10; Psa 5:12 [H 13]; Psa 30:6, 8 et al).The root also refers to the "pleasure" or "favor" of kings ( Prov 14:35; Prov 16:13, 15 only ) and all men (Prov 10:32; Prov 11:27 et al.). [↑](#footnote-ref-104)
105. G15 ἀγαθοποιέω (agathopoieō)

     1.) to do good, do something which profits others

     1.a.) to be a good help to someone

     1.b.) to do someone a favor

     1.c.) to benefit

     2.) to do well, do right

     see TDNT 1:10 – “spiritual and moral magnitude"

     G18 ἀγαθός (agathos) The act of conduct determined by the knowledge of G-d (Elohim-the Judge) [↑](#footnote-ref-105)
106. חָסַם; (universally, ***to fasten, compress****,* τῷ ξύλῳ τόν αὐχένα τίνος, Aristophanes nub. 592) (See Deut 25.4) [↑](#footnote-ref-106)
107. Those who act without reason [↑](#footnote-ref-107)
108. Arachin 8:4, Bava Metzia 1.5, Eruvin 7.6, Ma’aser Sheni 4.4 [↑](#footnote-ref-108)
109. Public Prison [↑](#footnote-ref-109)
110. Rose, Rosy [↑](#footnote-ref-110)
111. Scattering, cursing [↑](#footnote-ref-111)
112. Land of palm trees [↑](#footnote-ref-112)
113. Love: a blossom [↑](#footnote-ref-113)
114. Exalted [↑](#footnote-ref-114)
115. A rock Greek perversion of Hebrew T’zur [↑](#footnote-ref-115)
116. Implying that there was a counting of days, i.e. counting of the Omer [↑](#footnote-ref-116)
117. Warlike [↑](#footnote-ref-117)
118. While there is a lexical possibility, that Hagab means “locust” it more likely, that it means cricket. This is because the idea of prophesying is associated with a bubbling up or chirping. It is also noteworthy to note that this Nabi (Prophet) prophecies after the manner of Yechezkel. [↑](#footnote-ref-118)
119. Remembering [↑](#footnote-ref-119)
120. Old here meaning that he had been a talmid for a long time. [↑](#footnote-ref-120)
121. Hagner, D. A. *Paul And Judaism The Jewish Matrix Of Early Christianity: Issues In Current Debate*. Bulletin for Biblical Research, BBR 03:1 NA 1993 p. 113 [↑](#footnote-ref-121)
122. Sanders E. P. *Paul, the Law and the Jewish People* Philadelphia: Fortress, 1983. See citation by Hagner noted above. [↑](#footnote-ref-122)
123. **Hakham Shaul’s Igeret to the Philippians,** Cf. Phil. 3:4-6; [↑](#footnote-ref-123)
124. **Igeret to his Excellency, Theophilus** Cf. 2 Luqas (Acts) 23:6 [↑](#footnote-ref-124)
125. Hagner, D. A. *Paul And Judaism The Jewish Matrix Of Early Christianity: Issues In Current Debate*. Bulletin for Biblical Research, BBR 03:1 NA 1993 p.113 [↑](#footnote-ref-125)
126. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 665 [↑](#footnote-ref-126)
127. Cf. B’resheet (Gen) 5:24 [↑](#footnote-ref-127)
128. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 665 [↑](#footnote-ref-128)
129. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. pp. 9-10 [↑](#footnote-ref-129)
130. Cf. Psa 97:11 [↑](#footnote-ref-130)
131. Here we refer to the case in b. Shabbat 17a where “A sword was planted in the Beth HaMidrash” [↑](#footnote-ref-131)
132. ﻿A famous pupil of Hillel who died about a decade after the destruction of the second Temple. [↑](#footnote-ref-132)
133. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, n.d. p. 156, Moshe ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956. pp. 65-7 [↑](#footnote-ref-133)
134. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 626 [↑](#footnote-ref-134)