

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2017

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2017

<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Ellul 11, 5777 – Sept 01/02, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora 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 Leah bat Sarah & beloved mother
Her Excellency Giberet Zahavah bat Sarah & beloved family
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Ya'aqob ben Abraham
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD's richest blessings

be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never loose 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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We pray that HE Giberet Leah bat Sarah has good success in the job she is about to take, and that the employer allow her to freely observe Shabbat and the Moedim, amen ve amen!

We thank and praise G-d, most blessed be He for answered prayer in extending His hand of mercy and compassion towards the sons of His Excellency Barth Lindemann! Please continue in prayer so that healing may full and complete, together with all the sick of Yisrael, amen ve amen!

Things are going well with Her Excellency Giberet Angela Gober, praised be G-d she is now recovering at home! Nevertheless, we still need to continue prayer for her. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Angela Gober and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We also pray for His Eminence our beloved Rabbi Dr. Hillel ben David, who is very sick at home awaiting for his arteries to be more defined before an operation. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence our beloved Rabbi Dr. Hillel ben David, May the Holy One Most blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael. A recovery of the body, and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

Please pray the above prayer and recite some Tehillim (Psalms), and if possible give some charity on their behalf. This is urgent and we appreciate very much your prayers and charity on His Eminence's behalf!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** –

He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Leah bat Sarah who is in a dangerous financial situation. May the Bore HaOlam, the Master of the universe who sees all things, and who is in control of all things have mercy on Her Excellency's finances and grant her salvation from a complex situation, and may she be granted from heaven to prosper most copiously on all things, together with all Yisrael, amen ve amen!

Blessings Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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!

Shabbat "Q'doshim Tih'yu" – "You will be holy/separate" Fifth Sabbath of Seven Sabbaths of Consolation

Shabbat	Torah Reading:	Weekday Torah Reading:
קדושים תהיו		Saturday Afternoon
'Q'doshim Tih'yu"	Reader 1 – Vayiqra 19:1-3	Reader 1 – Vayiqra 19:23-25
"You will be holy/separate"	Reader 2 – Vayiqra 19:4-6	Reader 2 – Vayiqra 19:26-28
"Seréis santos/apartados"	Reader 3 – Vayiqra 19:7-10	Reader 3 – Vayiqra 19:29-32
Vayiqra (Lev.) 19:1-22	Reader 4 – Vayiqra 19:11-13	
Ashlamatah: Is 4:3 – 5:5, 16	Reader 5 – Vayiqra 19:14-16	Monday & Thursday Mornings
Special: Isaiah 54:1-10	Reader 6 – Vayiqra 19:17-19	Reader 1 – Vayiqra 19:23-25
Psalms 83:1-19	Reader 7 – Vayiqra 19:20-22	Reader 2 – Vayiqra 19:26-28
	Maftir – Vayiqra 19:20-22	Reader 3 – Vayiqra 19:29-32
N.C.: 1 Pet 4:7-11; Lk 13:10-17, Rm 2:12-16	Isaiah 54:1-10	

Contents of the Torah Seder

- Holiness And the Imitation of God – Leviticus 19:1-2
- Fundamental Moral Laws – Leviticus 19:3-4
- Ritual Laws – Leviticus 19:5-8
- Consideration for the Poor – Leviticus 19:9-10
- Duties Towards Our Fellowman – Leviticus 19:11-16
- Prohibition Of Hatred And Vengeance, Love of Neighbour – Leviticus 19:17-18
- Miscellaneous Precepts – Leviticus 19:19-22

Reading Assignment:

The Torah Anthology, Volume 12, The Divine Service, pp. 1-51

By: Hakham Yitschak Magrisso
Translated by Rabbi Aryeh Kaplan
Moznaim Publishing Corporation, 1990

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 19:1-22

RASHI	TARGUM PSEUDO JONATHAN
1. And the Lord spoke to Moses, saying,	1. And the LORD spoke with Mosheh, saying:
2. Speak to the entire congregation of the children of Israel, and say to them, You shall be holy, for I, the Lord, your God, am holy.	2. Speak with the whole congregation of the sons of Israel, and say to them: You, will be holy, for I the LORD your God am Holy.
3. Every man shall fear his mother and his father, and you shall observe My Sabbaths. I am the Lord, your God.	3. Let every man revere his mother and his father, and keep the days of My Sabbaths: I am the LORD your God.
4. You shall not turn to the worthless idols, nor shall you make molten deities for yourselves. I am the Lord, your God.	4. Go not astray after the worship of idols, nor make gods for yourselves that are molten: I am the LORD your God.
5. When you slaughter a peace offering to the Lord, you shall slaughter it for your acceptance.	5. And when you sacrifice the consecrated victims before the LORD, you will make the sacrifice acceptable.
6. It may be eaten on the day you slaughter it and on the morrow, but anything left over until the third day, shall be burned in fire.	6. On the day that it is sacrificed you may eat of it, and on the day following; but what remains on the third day will be burned with fire.
7. And if it would be eaten on the third day, it is abominable; it shall not be accepted.	7. But if it be indeed eaten on the third day, it is profaned, and will not be accepted.
8. And whoever eats it shall bear his sin, because he has profaned what is holy to the Lord, and that person shall be cut off from his people.	8. And he who eats it will receive (the penalty of) his sin; for he has profaned the holy of the LORD, and that man will be destroyed from among his people.
9. When you reap the harvest of your land, you shall not fully reap the corner of your field, nor shall you gather the gleanings of your harvest.	9. And in the time that you reap the harvest of your land you will not finish one corner that is in the circuit of your field, and the (full) ingathering of your harvest you will not collect. JERUSALEM: And when you reap the harvest of your land, you will not altogether finish gathering what is in your fields, and the (full) collection of your harvest you will not gather in; neither shake your vines of all their clusters, nor collect the fallen grapes of your vines.
10. And you shall not glean your vineyard, nor shall you collect the [fallen] individual grapes of your vineyard; you shall leave them for the poor and the stranger. I am the Lord, your God.	10. Neither may you shake out your vines; (the whole of) their bunches, and the remnant of your vines you will not gather: you will leave them for the poor and for the strangers at the time of their collection: I am the LORD your God.
11. You shall not steal. You shall not deny falsely. You shall not lie, one man to his fellow.	11. Sons of Israel, My people, you will not steal, nor prevaricate, nor do fraudulently one man with his neighbor.
12. You shall not swear falsely by My Name, thereby profaning the Name of your God. I am the Lord.	12. Sons of Israel, My people, let no one of you swear by My Name in vain, to profane the Name of your God: I am the LORD.
13. You shall not oppress your fellow. You shall not rob.	13. You will not be oppressive (hard) upon your

RASHI	TARGUM PSEUDO JONATHAN
The hired worker's wage shall not remain with you overnight until morning.	neighbor, nor take away by force, nor let the hire of the hireling be remaining all night at your side until the morning.
14. You shall not curse a deaf person. You shall not place a stumbling block before a blind person, and you shall fear your God. I am the Lord.	14. You will not curse one who hears not, nor set a stumbling-block before the blind, but will fear your God: I am the LORD.
15. You shall commit no injustice in judgment; you shall not favor a poor person or respect a great man; you shall judge your fellow with righteousness.	15. You will not act falsely in the order of judgment neither accept the face of the poor, nor honor the face of the great but in truthfulness will you judge your neighbor.
16. You shall not go around as a gossipmonger amidst your people. You shall not stand by [the shedding of] your fellow's blood. I am the Lord.	16. You will not go after the slanderous tongue, which is cruel as a sword that kills with its two edges in uttering false accusations to afflict your people. You will not hinder the acquittal of your neighbor in witnessing against him in the judgment: I am the LORD. JERUSALEM: My people of the house of Israel, follow not the slanderous tongue against your neighbor, nor be silent about your neighbor's blood, what time in the judgment you know the truth: so speak, says the LORD.
17. You shall not hate your brother in your heart. You shall surely rebuke your fellow, but you shall not bear a sin on his account.	17. Speak not bland words with your lips, having hatred to your brother in your hearts; but reproving you will reprove your neighbor; and though it make you ashamed, you will not contract sin in account of him.
18. You shall neither take revenge from nor bear a grudge against the members of your people; you shall love your neighbor as yourself. I am the Lord.	18. Be not revengeful, nor cherish animosity against the children of your people; but you will love your neighbor himself, as that though there be (cause of) hatred with you, you may not do (evil) to him: I am the LORD.
19. You shall observe My statutes: You shall not crossbreed your livestock with different species. You shall not sow your field with a mixture of seeds, and a garment which has a mixture of shaatnez shall not come upon you.	19. You will keep My statutes. Your cattle will not be made to mate with various kinds, neither sow your field with mixed seeds, nor put upon yourself a garment of divers materials, (as) wool and linen.
20. If a man lies carnally with a woman, and she is a handmaid designated for a man, and she had not been [fully] redeemed nor had her document of emancipation been granted her, there shall be an investigation; they shall not be put to death, because she had not been [completely] freed.	20. And if a man lie carnally with a woman, and she be an (Israelite) handmaid (about to be) made free, and betrothed to a free man, but her redemption not altogether completed by (the payment of) the money, or the written instrument of liberation not having been given to her, let inquisition be made for judgment: she is liable to be chastised, but he is not. But it will not be considered a matter of putting to death, because she was not altogether free. (Deut. xxii. 22-24.) JERUSALEM: They have rebelled, they are guilty.
21. He shall bring his guilt offering to the Lord, to the entrance of the Tent of Meeting, a guilt offering ram.	21. And the man who lay with her must bring his trespass offering to the door of the tabernacle of ordinance, a ram for a trespass offering.
22. And the kohen shall effect atonement for him with	22. And the priest will make atonement with the ram of

RASHI	TARGUM PSEUDO JONATHAN
the guilt offering ram, before the Lord, for the sin that he had committed; and he shall be forgiven for the sin that he had committed.	his trespass offering before the LORD, for his sin that he has sinned; and the sin that he has sinned will be forgiven.

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. Kal 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-yoṣe 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) 19:1-22

2 Speak to the entire congregation of the children of Israel [This] teaches us that this passage was stated in the assembly [of the entire congregation of Israel] because most of the fundamental teachings of the Torah are dependent on it [i.e., they are encapsulated in this passage].-[*Torath Kohanim* 19:1; *Vayikra Rabbah*24:5]

You shall be holy Separate yourselves from sexual immorality and from sin, for wherever one finds a barrier against sexual immorality, one finds holiness, [for example:], "[They (the *kohanim*) shall not take in marriage] a woman who is a prostitute or one who was profaned...I, the Lord, Who sanctifies you [am holy]" (Lev. 21:78); and, "he shall not profane his offspring...I am the Lord, Who sanctifies him" (Lev. 21:15); and, "They shall be holy...[They shall not take in marriage] a woman who is a prostitute or one who was profaned" (Lev. 21:67). - [*Vayikra Rabbah* 24:46; and see also *Sefer Hazikkaron*]

3 Every man shall fear his mother and father Every one of you shall fear his father and his mother. This is its simple meaning. Its Midrashic explanation, however, [is as follows]. Since the verse literally means, "Every *man* shall fear...," we know only [that this law applies to] a man; how do we know [that it applies to] a woman [as well]? When Scripture says, יִרְאוּ[you shall fear, using the plural form], two are included [in the verse, namely, men and women]. But if this is so, why does the verse say, "Every man...?" Because a man has the ability

to fulfill this [commandment without restriction, since he is independent and thus obliged to fear his parents], whereas a woman is [sometimes] under the authority of others [namely her husband.-[*Kid. 30b; Torath Kohanim 19:3*]

[Every man] shall fear his mother and his father Here, Scripture mentions the mother before the father, because He is privy to the fact that a child fears his father more than his mother [and therefore, by mentioning the mother first, Scripture emphasizes the duty of fearing her also. However,] in the case of honoring [one's parents], Scripture mentions the father before the mother, because He is privy to the fact that a child honors his mother more than his father, since she wins his favor by [speaking kind and loving] words. [Therefore, by mentioning the father first in the context of honor, Scripture emphasizes the duty of honoring him also].-[*Kid. 31a*]

and you shall observe My Sabbaths Scripture juxtaposes [the commandment of] observing the Sabbath with [that] of fearing one's father [and mother], in order to state [the following principle]: "Although I have admonished you regarding the fear of your father, nevertheless, if he tells you to desecrate the Sabbath, do not listen to him." And this is also the case with all the [other] commandments.-[*B.M. 32a*] [This is indicated by:]

I am the Lord, your God [where "your" is in the plural form, meaning to say,] both you and your father are obligated to honor Me! Therefore, do not listen to him to negate My commands.- [B.M. 32a] Now, what constitutes "fear"? One must not sit in his place, speak in his stead [when it is his father's turn to speak] or contradict him. And what constitutes "honor"? One must give [the father and mother] food and drink, clothe them and put on their shoes, and accompany them when they enter or leave.-[*Torath Kohanim 19:3; Kid. 31b*]

4 You shall not turn to the worthless idols to serve them. [The term] אֱלִילִים stems from אָל, *naught*, meaning that [these idols] are considered as naught.

molten deities At first, they are just worthless idols. But if you turn after them, eventually, you will make them into deities.-[*Torath Kohanim 19:8*]

nor shall you make [molten deities] for yourselves [This verse is to be understood as two separate admonitions, the first:] "Nor shall you make" [meaning] for other people; [the second:] "for yourselves" [meaning] nor shall others make them for you. Now, if you say that [this verse is one admonition, namely,] that you shall not make [molten deities] for yourselves, but others may make [them] for you, [this cannot be so, since] it has already been stated, "You shall not have [any other deities]" (Exod. 20:3) neither your own nor those of others.-[*Torath Kohanim 19:9*]

5 When you slaughter...—This passage is stated only to teach us that the offerings must be slaughtered with the intent that they be eaten within this time, for if [you think that this passage comes to] fix a time limit for eating them, [this cannot be so, for] it has already been stated, "And if his sacrifice is a vow or a voluntary donation [it may be eaten]...." (Lev. 7:16). -[*Torath Kohanim 19:10*]

you shall slaughter it for your acceptance The very outset of your slaughtering [the offering] must be with the intent that [it is for the purpose of causing] contentment [to God, as it were,] for your acceptance [by Him]. For if you think an invalidating thought regarding it, [says God,] the sacrifice will not gain your acceptance before Me.

for your acceptance Heb., *apaisement* in French, appeasement. [Note that the spelling in *Mikraoth Gedoloth* matches the Italian *appaciamento*, more closely than the French. In Old French, it is spelled *apayement* according to Greenberg, or *apaiemant* according to Gukovitzki, and this form appears in many editions of *Rashi*.] This is according to its simple meaning. Our Rabbis, however, learned from here, that if

someone was involved in another activity (מְתַעֵסֵק) and accidentally slaughtered [e.g., if he threw a knife, and in its path it slaughtered an animal] designated for a holy sacrifice, it is invalid, because [in the context of sacrifices] one must intend to slaughter.-[Chul. 13a]

6 It may be eaten on the day you slaughter it When you slaughter it, you must slaughter it with the intent that you will eat it within this time limit, which I have already fixed for you [regarding that particular sacrifice].”

7 And if it would be eaten... If this [verse] does not refer to [an intention to eat the sacrifice] outside its time limit, since this has already been stated, “And if, [on the third day,] any of the flesh of his sacrifice would be eaten,” (Lev. 7:18) [explained there by *Rashi* to refer to someone who, while slaughtering the sacrifice, intends, to eat it outside its time limit], it must be utilized to refer to [someone who, while slaughtering the sacrifice, intends to eat it] outside its permitted location.-[*Torath Kohanim* 19:10] Now, one might think that if someone eats from it, he is liable to the punishment of excision [just like a sacrifice slaughtered with the intention to eat it outside its time limit]. Scripture, therefore, states, “And the person who eats from it, shall bear his sin” (Lev. 7: 18)—“from *it*,” but not from anything like it. This excludes [from the punishment of excision, a sacrifice] slaughtered with the intention [of eating it] outside its [permitted] location.-[*Zev.* 29a]

it is abominable Heb. פְּגוּל, *abominable*, like, “and broth of abominable things (פְּגוּלִים) is in their vessels” (Isa. 65:4).

8 And whoever eats it, shall bear his sin Scripture is referring to a sacrifice actually left over (נוֹתֵר)[past its time limit]. But one is not punished by excision in the case of a sacrifice slaughtered [with the intention of eating it] outside its permitted location, for Scripture has already excluded this case [from the punishment of excision (see *Rashi* on verse 7 above)]. Rather, this verse is referring to actual נוֹתֵר. [And how do we know this?] In Tractate *Kereithoth* (5a) we learn this through a *gezeirah shavah* [a Rabbinical tradition that links the word נֹתֵר common to our verse and to Exod. 29:34, the latter dealing with actual נוֹתֵר].

9 You shall not fully reap the corner of your field [meaning] that one should leave the corner at the edge of his field [unharvested].-[*Torath Kohanim* 19:15]

gleanings of your harvest Heb. לֶקֶט. [This refers to individual] stalks that fall down at the time of harvest. [And how many stalks constitute לֶקֶט?] One or two; three, however, do not constitute לֶקֶט [and the owner may gather them for himself].-[*Peah* 6:5]

10 And you shall not glean Heb. לֹא תַעֲלִיל, you shall not take the small clusters (עוֹלִלוֹת) therein, and these are identifiable. “Which clusters עוֹלִלוֹת? Any one which has neither a כִּתְּף [a shoulder] or a נֶטֶף [drippings].” [Peah 7:4. See *Rashi Deut.* 24:21 for explanation.]

the [fallen] individual grapes Heb. וּפְרִיט. Individual grapes which fall off at the time of the vintage.

I am the Lord, your God A Judge Who exacts punishment; and [for this sin] I will exact from you nothing less than [your] souls, as it is said, “Do not rob a poor man...for the Lord will plead their cause, and rob those who rob them, of life” (Prov. 22:22,23). - [*Torath Kohanim* 19:22]

11 You shall not steal Heb. לֹא תִגְנוֹב. This is an admonition against someone stealing money, while “You shall not steal (לֹא תִגְנוֹב)” in the Ten Commandments is an admonition against stealing people [i.e., kidnapping]. [This is] a matter derived from its context [namely, “You shall not murder,” “ You shall not commit adultery,” each of which is] a capital crime, [which is the case of kidnapping but not of stealing money].-

[see *Rashi* on *Exod.* 20:13; *Sanh.* 86a]

You shall not deny falsely Since Scripture says, “and he denies it” (Lev. 5:22), he must pay the principal and [an additional] fifth [of its value], we know the punishment [involved]. But where do we find the admonition [against denying a rightful claim]? Therefore, Scripture says, “You shall not deny falsely.”

You shall not lie Since Scripture says “and he...swears falsely” (Lev. 5:22), he must pay back the principal and [an additional] fifth [of its value], we know the punishment [involved]. [But] where do we find the admonition [against swearing falsely]? Therefore, Scripture says, “You shall not lie.” **You shall not steal. You shall not deny falsely. You shall not lie,... You shall not swear [falsely] If you steal, you will eventually come to deny falsely, and consequently, you will come to lie and then swear falsely.**-[*Torath Kohanim* 19:26]

12 You shall not swear falsely by My Name Why is this stated? Since Scripture says, “You shall not take the Name of the Lord (יהוה), your God in vain” (Exod. 20:7), one might think that a person is liable only regarding the special Name [of God יהוה]. How do we know that included [also in this prohibition] are the כְּבוֹדֵי [i.e., all the ancillary Names that represent various attributes of God, thus adopting the status of a “Name of God”]? Because Scripture says here, “You shall not swear falsely by My Name”—[meaning,] any Name that I have.-[*Torath Kohanim* 19:27]

13 You shall not oppress Heb. לֹא-תַעֲשֶׂק. This refers to one who withholds a hired worker’s wages.-[*Torath Kohanim* 19:29]

shall not remain... overnight Heb. לֹא-תִלִּין. This [verb] is feminine in gender, referring to פְּעֻלַת, *the wages*. [Although the word תִּלִּין, could be understood as, “You shall not keep overnight,” i.e., a command in the second person masculine, since it always appears as an intransitive verb, *Rashi* prefers to interpret it as the third person feminine, referring to פְּעֻלַת.]

until morning The verse is speaking about a worker hired for a day, whose departure [from his work] is at sunset. Therefore, the time for him to collect his wages is the entire night [and the employer has till dawn to pay him]. But elsewhere, Scripture says, “[You shall give him his wage on his day and not let the sun set over it,” (Deut. 24:15) [which seems to contradict our verse. However, that verse] is speaking about a worker hired for the night, the completion of whose work is at the break of dawn. Therefore, the time for him to collect his wages is the entire day because the Torah gave the employer time, namely, an עֹנֶה [a twelve-hour period] to seek money [to pay his workers].-[*B.M.* 110b]

14 You shall not curse a deaf person [From this verse] I know only that [one may not curse] a deaf person. But from where do I know that this [prohibition] includes [cursing] any person [even if he is not deaf]? Therefore, Scripture says, “You shall not curse...among your people.” But if this is so [that this law is not exclusive to deaf people], why does it say here, “a deaf person?” (Exod. 22: 27). [The answer is that] just as a deaf person is special insofar as he is alive, likewise, [one is prohibited from cursing] anyone who is alive. This excludes [cursing] a dead person, for he is not alive.-[*Torath Kohanim* 19:35]

You shall not place a stumbling block before a blind person Before a person who is “blind” regarding a matter, you shall not give advice that is improper for him. [For instance,] do not say to someone, “Sell your field and buy a donkey [with the proceeds],” while [in truth,] you plan to cheat him since you yourself will take it from him [by lending him money and taking the donkey as collateral. He will not be able to take the field because a previous creditor has a lien on it.] - [*Torath Kohanim* 19:34]

and you shall fear your God [Why is this mentioned here?] Because this matter [of misadvising someone] is not

discernible by people, whether this person had good or evil intentions, and he can avoid [being recriminated by his victim afterwards] by saying, "I meant well!" Therefore, concerning this, it says, "and you shall fear your God," Who knows your thoughts! Likewise, concerning anything known to the one who does it, but to which no one else is privy, Scripture says, "and you shall fear your God."-[*Torath Kohanim* 19:34]

15 You shall not commit no injustice in judgment This verse teaches us that a judge who corrupts the law is called unjust, hated and disgusting, fit to be destroyed, and an abomination. For an unjust person is called an abomination, as the verse says, "For whoever does these things, whoever perpetrates such injustice, is an abomination to the Lord..." (Deut. 25:16); and an abomination, is called a חָרָם, [something doomed to destruction], and a disgusting thing, as the verse says (Deut. 7:26), "Nor should you bring an abomination into your house, lest you be destroyed (חָרָם) like it, but you shall utterly detest it (שִׂקָץ תִּשְׂקָצוּ)" [and an abomination is called hated, as it is said, "for every abomination to the Lord which He hates"] (Deut. 12:31).

You shall not favor a poor person [This means] that you shall not say, "This man is poor, and the rich man is obligated to provide him with sustenance; therefore, I will acquit him in judgment, and he will thus be sustained respectably."-[*Torath Kohanim* 19:37]

or show respect to the great [This means] that you shall not say, "This man is rich, the son of prominent people; how can I embarrass him and behold his shame? That would surely be a punishable act!" Therefore, Scripture says here, "or respect a great man."-[*Torath Kohanim* 19:38]

Judge your fellow with righteousness [This is to be understood] according to its apparent meaning. Another explanation is: Judge your fellow favorably [i.e., give him the benefit of the doubt].

16 You shall not go around as a gossipmonger Heb. לֹא־תֵלֵךְ רָכִיל. I say that, since all those who instigate quarrels and speak evil talk go (הוֹלְכִים) into their friends' houses in order to spy out (לְרַגֵּל) what evil they can see there, or what evil they can hear, to tell in the market-place, they are called הוֹלְכֵי רָכִיל, [which is the same as] הוֹלְכֵי רְגִילָה, - "those who go about spying"; *espionement* in Old French, *spying*. A proof for my words is that we do not find [anywhere in Scripture] where the term רָכִיל is used without expressing it in terms of הִלִּיכָה, "going"; [for instance here,] לֹא־תֵלֵךְ רָכִיל, "You shall not go around as a gossipmonger," and, "going tale bearing (הוֹלְכֵי רָכִיל) (Jer. 6:28); [like] copper and iron." With any other expression for evil talk, however, Scripture does not mention the term הִלִּיכָה, "going"; [for instance,] "He who slanders his fellow in secret" (Ps. 101:5), and, "you deceitful tongue" (Ps. 120:3), and, "the tongue that speaks great things" (Ps. 12:4). Therefore, I say that the expression רָכִיל is an expression of "going around and spying מְרַגֵּל," whereby [the letter] כ [of the word רָכִיל] is interchanged with [the letter] ג, [so that the word רָכִיל is equivalent to רָגִיל]. For all letters which stem from the same source are interchangeable with one another [i.e., letters by the same speech organs, namely, the lips, tongue, teeth, palate, or throat]. [For example], [the letter] ב [is interchangeable] with פ or ו [as they are all labials; the letter] ג, [is interchangeable] with כ as is [the letter] ק [since they are all palatals; the letter] נ [is interchangeable] with ל [because they are both linguals, and [the letters] ו and ז [are interchangeable] with צ [as they are all dentals]. Similarly, [the following verses illustrate how רָגֵל is employed in connection with slander, just as is רָכִיל in our verse:], "And he slandered (וַיִּרְגֵל) your servant" (II Sam. 19:28), [lit.,] he spied deceitfully to say evil about me, and [likewise], "He did not slander (רָגַל) with his tongue" (Ps. 15: 3). And likewise, [the term] מְרַכֵּל means a merchant who goes around spying out (מְרַגֵּל) merchandise; [similarly,] one who sells perfumes with which women beautify themselves, since he constantly goes around in the towns, he is called a רוֹכֵל, equivalent to the term רוֹגֵל—one who spies. And the *Targum* renders [the phrase in our verse, לֹא־תֵלֵךְ רָכִיל, as]: לֹא תִיכּוּל קוּרְצִין; [lit., "You shall not eat the food of winking," a figurative expression for slandering], as, וְדֵי יְהוּדִיאַ וְאַכְלוּ קוּרְצִיהוֹן; [lit., "and they ate their food of winking concerning the Jews" (Dan. 3: 8), i.e., they informed against the Jews], and, אֶכַּל בֵּה אֶכְרָצָא בֵּי מְלָכָא; [lit., "he ate the food of winking, concerning him, to the king's palace" (*Ber.* 58a), i.e., he informed

against him to the king. And why is the expression “eating the food of winking” used to signify slander? It appears to me that it was the practice of these [informers and slanderers] to eat some sort of small snack at the house of those who listened to their words, for this [eating] acted as a [gesture of] final reinforcement, that the slanderer's words were indeed well-founded and that he maintained them as the truth. This snack, then, is referred to as אֲכִילַת קוֹרְצִין, [where the term קוֹרְצִין] denoted by [Scripture's description of a faithless man], “He winks (קוֹרֵץ) with his eyes” (Prov. 6:13), for so is the way of all those who go around speaking evil talk, to wink with their eyes, thereby alluding to their slanderous words by innuendo, so that any other people listening will not understand.

You shall not stand by [the shedding of] your fellow's blood [i.e., do not stand by,] watching your fellow's death, when you are able to save him; for example, if he is drowning in the river or if a wild beast or robbers come upon him.-[*Torath Kohanim* 19:41; *Sanh.* 73a]

I am the Lord faithful to pay reward [to those who heed the above warnings], and faithful to exact punishment [upon those who transgress them].

17 but You shall not bear a sin on his account i.e., [in the course of your rebuking your fellow,] do not embarrass him in public.-[*Torath Kohanim* 19:43; *Arachin* 16b]

18 You shall neither take revenge [For example:] He says to him, “Lend me your sickle,” and he [the latter] replies, “No!” The next day, he [the latter] says to him, “Lend me your ax.” [If] he says to him, “I will not lend it to you, just as you did not lend to me!” this constitutes revenge. And what constitutes “bearing a grudge?” [For example:] he says to him, “Lend me your ax,” and he [the latter] replies, “No!” Then the next day, he [the latter] says to him, “Lend me your sickle.” [Now, if] he says to him, “Here it is for you; I am not like you, who did not lend me!” this constitutes “bearing a grudge,” for he keeps the hatred in his heart, even though he does not take revenge.-[*Torath Kohanim* 19:44; *Yoma* 23a]

You shall love your neighbor as yourself Rabbi Akiva says: “This is a fundamental [all-inclusive] principle of the Torah.”-[*Torath Kohanim* 19:45]

19 You shall observe My statutes They are the following: “You shall not crossbreed your livestock with different species, etc.” [The term] חֻקִּים, “statutes,” refers to the decrees of the Divine King, which have no rationale.

and a garment which has a mixture Why is this stated? Since Scripture says, “You shall not wear a mixture of wool and linen together” (Deut. 22:11), I might think that one may not wear [even] shearings of wool [beaten together with] stalks of linen. Therefore, Scripture says, “a garment” [thus excluding pieces of wool and linen combined together, which do not form a “garment”]. And how do we know that included [in this prohibition is also] felt [although it is not a garment, but only a belt]? Because Scripture employs the term שְׂעֻטָּה, [an acronym of the terms] שֹׁוּעַ, *combed*, טָוּוּי, *spun*, and נוּוּוּ, *woven*. And נוּוּוּ, *twisted*. [i.e., even if the material in question is “combed,” “spun” and “twined together” [although it does not form a garment]. And I say that [the term] נוּוּוּ denotes a material [made from fibers which have been] stretched and twined together in order to join it together; *mestier* in Old French, and similar to [the term employed by the Talmud], “...fit for use because of the hard [dry] seeds נֶאֱדָוּ that they have” (*Moed Katan* 12a), a term which we explain as meaning “hardened” [just as the fibers of the cloth become hardened when they are intertwined together]; *flestre* in Old French, *wilted*. And with regards to the actual term שְׂעֻטָּה, *Menahem* [Ben Saruk] explains it to mean: “A combination of wool and linen.”

20 designated for a man נִחְרַפֶּת, designated and specified for a [particular] man. And [regarding this term נִחְרַפֶּת,]

I do not know of [a term] resembling it anywhere in Scripture, but the Scripture is speaking of a Canaanite handmaid, partly a handmaid and partly a free woman [i.e., she belonged to two partners and one freed his part of her], who is betrothed to a Hebrew slave, who is permitted to [marry] a handmaid.-[*Torath Kohanim* 19:52; *Kereithoth* 11a]

and she had not been [fully] redeemed Heb. וְהִפְדָּהּ לֹא נִפְדָּתָהּ, she is redeemed, but not redeemed. And when the unqualified term פְּדִיּוֹן, "redemption" is employed, it means [redeeming with money].-[*Torath Kohanim* 19:53]

nor had her document of emancipation been granted her [the unqualified term חֲפֵשׁ, "freeing," refers to doing so] with a document [of release].-[*Torath Kohanim* 19:53]

there shall be an investigation Heb. בְּקִרְתָּ תִּהְיֶה [which will result in] the woman being given lashes but not the man (*Torath Kohanim* 19:54) The court is obligated to investigate the matter in order not to sentence him [her] to death, since "she had not been [completely] freed" [and therefore,] her marriage is not completely binding. Our Rabbis, however, learned from [this verse], that whoever is sentenced to lashes [as this woman, those lashes] shall be accompanied by a "recitation" [בְּקִרְתָּ בְּקִרְיָאָה, derived from the בְּקִרְתָּ, so that the phrase בְּקִרְתָּ תִּהְיֶה expounded to mean "she is to be given lashes with a קִרְתָּ, a recitation." And what is the recitation referred to here? It is] that the judges who mete out the lashes, shall recite to the one receiving them (Deut. 28:58-59),"If you will not observe to fulfill [all the words of this Torah]...the Lord will bring upon you...uniquely [horrible] plagues!"-[*Kereithoth* 11a]

because she had not been [completely] freed And therefore, the man is not liable to the death penalty because of [his intimacy with] her, since her marriage is not binding. It follows then, that if she had been freed, her marriage would be binding, and he would be liable to the death penalty.-[*Torath Kohanim* 19:55; *Gittin* 43b]

22 And he shall be forgiven for the sin that he had committed [The apparently superfluous phrase, "for the sin that he had committed," is written] to include the intentional sinner like the unintentional sinner [insofar as atonement is effected by bringing a guilt-offering].-[*Torath Kohanim* 19:57; *Kereithoth* 9a]

Ketubim: Tehillim (Psalms) 83:1-19

Rashi	Targum
1. A psalm, a song of Asaph.	1. A song and psalm composed by Asaph.
2. O God, have no silence, do not be silent and do not be still, O God.	2. God, do not become silent; do not be uncaring, and do not be quiet, O God.
3. For behold, Your enemies stir, and those who hate You raise their heads.	3. For, behold, Your enemies are stirred up, and Your foes have lifted their head.
4. Against Your people they plot cunningly, and they take counsel against Your protected ones.	4. Against Your people they have contrived a secret plan, and they take counsel together against things hidden in Your treasuries.
5. They said, "Come, let us destroy them from [being] a nation, and the name of Israel will no longer be remembered."	5. They say, "Come, let us conceal them from being a people, and the name of Israel will not be mentioned again."
6. For they have taken counsel with one accord; against You they form a pact.	6. For they take counsel together against You with all their heart, and make a covenant on Your account.

Rashi	Targum
7. The tents of Edom and the Ishmaelites, Moab and the Hagrites.	7. The tents of the Edomites and Arabs, the Moabites and Hungarites.
8. Gebal, Ammon, and Amalek, Philistia with the inhabitants of Tyre.	8. The Gublites and Ammonites and Amalekites, the Philistines with the inhabitants of Tyre.
9. Also Assyria joined them; they were the arm of the children of Lot forever.	9. Also Sennacherib, king of Assyria, allied himself with them; they became a support for the sons of Lot forever.
10. Do to them as [to] Midian; as [to] Sisera, as [to] Jabin in the brook Kishon.	10. Do to them as You did to Midian, to Sisera, and as You did to Jabin at the stream of Kishon.
11. They were destroyed in En-Dor; they were [as] dung on the ground.	11. They were destroyed at the spring of Dor; they were as dung that is trampled on the earth.
12. Make them, their nobles, as Oreb and as Zeeb, and as Zebah and as Zalmuna all their princes,	12. Make them and their chiefs like Oreb and like Zeeb; and all their kings like Zeba and Zalmunna.
13. Who said, "Let us inherit for ourselves the dwellings of God."	13. Who had said, "We will inherit for ourselves all the fields of the god Elohim."
14. My God, make them like thistles, like stubble before the wind.	14. O my God, make them like a wheel that keeps on rolling and does not stop, down a slope; and like straw before a storm.
15. As a fire that burns in a forest and as a flame that burns mountains.	15. Like fire that burns in the forest, and like the flame that ignites the plants of the mountains.
16. So will You pursue them with Your tempest, and with Your whirlwind You will terrify them.	16. Thus will you pursue them with your storm wind, and you will frighten them with your gale.
17. Fill their faces with shame, and they will seek Your countenance, O Lord.	17. Fill their faces with shame, and they will seek Your name, O LORD.
18. Let them be ashamed and terrified forever; let them be disgraced and perish.	18. They will be ashamed and terrified for ages upon ages; and they will be disgraced and will perish.
19. Let them know that You-Your name alone is the Lord, Most High over all the earth.	19. And they will know that You, Your name the LORD, are alone supreme over all the inhabitants of the earth.

Rashi's Commentary for: Psalms 83:1-19

2 have no silence Do not give silence to our wrongs, with which our enemies harm us.

6 against You they form a pact This pact is only against You, to cause Your name to be forgotten, for You are called the God of Israel, and since Israel will not be remembered, even Your great name is not remembered. I found this.

9 Also Assyria Even Assyria, which until that day was careful of other foolish counsels and would not join evildoers, as it says (Gen. 10:11): "From that land Asshur went forth," that he left the counsel of the generation of dispersion [which built the tower], joined them here and assisted them for evil. (In other commentaries I found this:)

Also Assyria joined them, etc. Also this one, who initially loved good deeds for he separated from Nimrod's

counsel, as it is said: "From that land Asshur went forth" he too reverted to wickedness. Therefore, he participated in destroying Your temple. Genesis Rabbah 37:4.

they were the arm All these gave strength and aid to Moab and Ammon, our neighbors, to come upon us.

10 Do to them as [to] Midian through Gideon.

as [to] Sisera through Barak.

11 They were destroyed in En-Dor I do not know which of the wars took place in En-Dor, that of Gideon or that of Barak.

dung Heb. דָּמָד, scattered dung, as translated by Jonathan.

13 Who said These nations mentioned above: Edom, Ishmael, and all their allies.

"Let us inherit for ourselves the dwellings of God" The dwelling of the house of God.

14 My God, make them like thistles, like stubble which are driven away by the wind. Now what is גִּלְגָּל? It is the tips of the thorns of the field, which are called chardons in French, thistles. When winter arrives, they are plucked out and disintegrate, and little by little they fly [away]. The part that is plucked out of them resembles the wheels of a wagon, and the wind carries them.

16 and with Your whirlwind Tourbillon in French, whirlwind.

Meditation from the Psalms Psalms 83:1-19

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

This psalm,¹ written by Assaf,² is related to the period of Yehoshafat's reign recorded in Divrei HaYamim (II Chronicles), chapter 20.³ Malbim points out that this psalm has a special relationship to Assaf because one of Assaf's descendants played a key role in Yehoshafat's victory:

***Divrei HaYamim (II Chronicles) 20:14** And Yachaziel, the son of Zecharya, the son of Benaya, the son of Ye'iel, the son of Matanyah the Levite, from the family of Assaf, was possessed by the spirit of HaShem in the midst of the congregation. 15 And he said, Hearken you, all Judah, and you inhabitants of Jerusalem, and you king Jehoshaphat, Thus says HaShem unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but G-d's. 16 Tomorrow go down against them: behold, they come up by the cliff of Ziz; and you will find them at the end of the brook, before the*

¹ Tehillim is broken up into five books just like the Chumash contains five books. The Gemara (Bava Batra 14b) tells us that ten people authored the text of Tehillim and David compiled and completed the entire book. The ten composers were: Adam, Malkitzedek, Avraham, Moshe, Heiman, Yeduson, Assaf, and the three sons of Korach.

² According to the Radak, Assaf was the righteous king Yehoshafat, the king of Yehudah and direct descendant of David HaMelech. During his reign, he "gathered" (hence, "assaf," which means "gather") judges throughout the land, and impressed upon them their supreme responsibility to G-d to judge righteously.

³ Radak; Malbim

wilderness of Jeruel.¹⁷ You will not need to fight in this battle: set yourselves, stand still, and see the salvation of HaShem with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for HaShem will be with you.

Yachaziel, from the family of Assaf, told the populace that G-d would wage war for them and that there was no cause for fear. **This prophecy inspired the people to recite songs of praise.**

Psalms chapter 82, was based on King Yehoshafat's⁴ accomplishments which Scripture recounts in Divrei HaYamim (II Chronicles), chapter 19. In Psalms chapter 83, Yehoshafat re-established courts of justice:

Divrei HaYamim (II Chronicles) 19:4-8 *Yehoshafat lived in Jerusalem and went out among the people from Beer-sheva to Har Ephraim and brought them back to HaShem, the God of their fathers. He appointed judges in the land in all the fortified cities of Yehuda, city by city. He instructed the judges, "Consider what you are doing, for you do not judge for man but for the LORD who is with you when you render judgment. Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe." In Jerusalem also Yehoshafat appointed some of the Levi'im⁵ and Kohanim,⁶ and some of the heads of the fathers' households of Israel, for the judgment of the LORD and to judge disputes...*

Do not be afraid of any man: You might say – I am scared of that man. Perhaps his son will murder me, or he will set my haystack alight, or cut down my orchard? So the Torah teaches: Do not be afraid of any man, for the law is to God. This is what Yehoshafat said: Consider what you are doing, for you do not judge for man but for the LORD.⁷

In other words, here is a king who understands that his mission is to spread G-d's law. He embarks on a huge undertaking to make the forces of justice and G-d's law present and accessible to the nation, establishing courts in every locale. He trains and coaches his judges, fully aware of the issues like intimidation, impartiality and bribery, warning them that they are answerable to G-d Himself. Reading through this chapter, one is impressed of Yehoshafat's 'G-d awareness', as he instructs his judiciary, attempting to impart to them that they are imparting G-d's law, and that G-d is present amongst His judges.⁸

Yehoshafat reflects King Solomon in many aspects, such as the extensive building, regional power and wealth. But possibly this aspect of "mishpat"⁹ draws the greatest parallel with the man who requested "a listening heart to judge Your people".¹⁰ Whereas Solomon's opening story is a difficult courtroom battle, Yehoshafat establishes an entire network of courts, spreading G-d's law beyond the confines of Jerusalem, We might see Yehoshafat as superior even to Solomon in his positive and responsive interactions with the Prophet and the fact that, despite his association with Achav, he is insusceptible to idolatry. **In the landscape of Kings, Yehoshafat stands as one of the greatest and most impressive kings of Yehuda.**

After Yehoshafat completed his renovation of the judicial system, the land of Judea was attacked by the armies of

⁴ Yehoshafat means "HaShem has judged". His name has sometimes been connected with the Valley of Yehoshafat (The Valley of Yehoshafat is the Jordan Valley), where, according to Joel 3:2, the God of Israel will gather all nations for judgment.

⁵ Levites

⁶ Priests

⁷ *Sifrei*, and see Sanhedrin, Tosefta 1:4

⁸ See Tehillim ch.82:1 and the Ramban on *Shemot* 24:8, who deals with the overlap between the Judges and God in this context.

⁹ Hebrew law.

¹⁰ Melachim I (Kings) 3:9.

Ammon, Moab, Aram, and Seir.¹¹ Malbim¹² proves, from psalms chapter 83, that these nations were bent on annihilating Israel. They hired mercenaries from every prominent nation in the area, so that Israel would be completely overwhelmed by their vast legions.

Assaf here reveals the deeper intentions of these marauding nations. Their ultimate desire was not merely to destroy Israel, but to obliterate the name of G-d from the face of the earth. Therefore, Yehoshafat employed the power of song as his chief weapon against his foes. Through song he declared that G-d does indeed reign supreme over the universe. 13

With this background, lets delve into a bit of history to see an amazing part that Yehoshafat played when compared to three other kings of Israel.

The Midrash¹⁴ teaches us that there were four kings who, when faced with the prospect of battle, each requested something else of HaShem: David, Assa, Yehoshafat, and Chizkiyahu.¹⁵

David HaMelech when faced with war said: "I will pursue my enemies and overtake them, and will not return until they are destroyed".¹⁶ HaShem accepted David's prayer as we read: "and David smote them from twilight until the evening of the next day".¹⁷

King Assa¹⁸ stood up and implored HaShem: I do not possess the strength to kill them, rather I will pursue them and You will kill them. Once again, HaShem accepted the king's prayer, and: "Assa and the people with him pursued them to Gerar, and the Ethiopians fell, for lack of vitality, for they were crushed before HaShem and before His camp".¹⁹

When it was time for **Yehoshafat**²⁰ to wage war against the people of Ammon, he said: I do not possess the strength to pursue or to kill, I will simply sing songs of praise to You, and You will wage the war. HaShem accepted this prayer as well: "as soon as they began their exuberant song and praise, HaShem set up ambushers against the Children of Ammon, Moab, and Mount Seir who were attacking Yehuda, and they were struck down".²¹

Finally, the Midrash concludes with **King Chizkiyahu** who said: I do not possess the strength to pursue or to kill or to sing songs of praise, I am going to go to sleep while You wage war. HaShem accepted this prayer as well, as the pasuk states: "and it was that very night, an angel of HaShem went out and struck down one hundred and eighty-five thousand people of the Assyrian camp."²² Shortly thereafter their king Sanncherib was forced to leave Eretz Israel eventually being killed.²³

¹¹ Edom

¹² Divrei HaYamim (II Chronicles) 20:23

¹³ 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.

¹⁴ Midrash Rabbah - Lamentations 4:15

¹⁵ Hezekiah

¹⁶ Tehillim (Psalms) 18:38

¹⁷ Shmuel I (Samuel) 30:17

¹⁸ Yehoshafat's father.

¹⁹ Divrei HaYamim II (Chronicles) 14:12

²⁰ The prophet told Yehoshafat that he would not have to defend himself, because the enemy armies would destroy each other: For the children of Amon and Moab rose against the inhabitants of Mount Seir [Edom] to utterly slay and destroy them and when they had annihilated the inhabitants of Seir they all helped to destroy one another (II Chronicles 20:23).

²¹ Divrei HaYamim II (Chronicles) 20:22

²² Melachim II (Kings) 19:35

²³ Yalkut Shimoni Shmuel II remez 2, 163

It would *appear* that Chizkiyahu displayed the highest level of bitachon, trust, he was so confident that HaShem would fight his war that he took himself off to sleep.

Chazal²⁴ teach us that because Chizkiyahu was such a great Tzaddik who influenced the entire population of Yehuda such that they all became talmidei Hakhamim,²⁵ HaShem wished to make him Mashiach, however because he did not sing songs of praise to HaShem following his miraculous victory over Sanncherib²⁶ he was not worthy of this.²⁷ How do we reconcile this seeming contradiction: On the one hand Chizkiyahu was on a level that he had no need to sing praise, on the other hand, his not doing so is viewed as a great shortcoming?

I believe that there is no contradiction. In order to win the battle there was no need for Chizkiyahu to pray to HaShem or to sing His praises, HaShem would wage the war and Chizkiyahu need not get involved at all. Following the great miracle, however, Chizkiyahu should have thanked HaShem by praising Him for all He had done for himself and the Jewish people. It was his not demonstrating this gratitude that cost him the opportunity to become Mashiach.²⁸

Do we have a right to do as Chizkiyahu and simply sit back and express bitachon, trust, that HaShem will handle everything without so much as uttering a prayer? Certainly not! One is only permitted to act in such a fashion when prophets or the Hakhamim of Israel tell us that a miracle will definitely occur. When Am Israel²⁹ arrived at Yam Suf³⁰ they were certain that everything was going to turn out for the best. Moshe Rabbenu who was sent by HaShem to take the Jewish people out of Egypt had instructed them to proceed onwards towards the sea. HaShem had informed them that they were going to be safe, all they needed to do was to place their trust in Him. Similarly, Yeshayahu HaNavi informed Chizkiyahu that although Sanncherib wished to capture Yerushalayim, he had nothing to fear. In the absence of such a prophecy, however, a person may not follow in the footsteps of Chizkiyahu and assume that HaShem will provide a miracle for him. Who says that HaShem wishes to provide a miracle for him?

Why do each of these kings wage war in a different manner? Why is there no consistency?

Chazal teach that the different techniques for waging war was due to *yeridat hadorot*,³¹ an erosion in people's level from one generation to the next. Lets examine this descent of the generations in more detail, as provided by the Midrash.³²

During **David HaMelech's** tenure as King, the Bne Israel reached an **unparalleled level of righteousness**, trusting HaShem unequivocally, realizing that only His power, not theirs, could achieve victory in war. David, therefore, felt comfortable asking HaShem to allow him to fight his enemies via conventional methods of warfare. He was acutely aware that when he triumphed, the people would be clear in the belief that it was really HaShem Who had waged war for them.

²⁴ Chazal or Hazal (Hebrew: חז"ל (is an acronym for the Hebrew "Hakhameinu Zikhronam Liv'rakha", "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, essentially from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE.

²⁵ Torah scholars – Rabbis.

²⁶ Sennacherib king of the Assyrian Empire.

²⁷ Sanhedrin 94a

²⁸ Shir HaShirim Rabbah 4:19

²⁹ The people of Israel

³⁰ The Sea of Reeds, also known as the Red Sea.

³¹ Lit. the descent of the generations (due to the effects of sin).

³² Shir HaShirim Rabbah 4

Assa's generation was **not on the exalted spiritual level** that David enjoyed. Assa knew that his contemporaries' trust in HaShem was not very serious, and, therefore, he feared that if the enemy were to be defeated in a conventional war, the people would mistakenly believe that it was their own doing, not that of HaShem. Thus, Assa asked HaShem to perform a miracle in which his enemies would be defeated even before he could pursue them. In this manner, the people would be cognizant that it was HaShem Who had catalyzed the success, not the people.

Yehoshafat lived in a generation **farther removed** from HaShem than his predecessor had. Thus, he felt that even if they were to pursue the enemy, the people would feel that they had played a role in triumphing over their enemies. Therefore, he asked HaShem to defeat them entirely on His own, while he merely would sing a song of praise. The less his people were to be involved, the smaller the chance that they would believe in their own strength.

Chizkiyahu's generation had **deteriorated** beyond that of Yehoshafat, to the point that Chizkiyahu felt that even a song might be presented in the wrong light. The people might think that the song had some mystical incantation, and it was because of their song that they had defeated the enemy. Therefore, Chizkiyahu asked HaShem to do it all, thereby not allowing the people to err and believe that they had produced the defeat. They had to see clearly that it was all HaShem and that they had not been more than spectators.

The midrash's language and context demonstrates that this is an illustration of *yeridat hadorot*, an erosion in people's level from one generation to the next. David's approach was the healthiest of the four. He merited taking an active role in fighting for/with HaShem, as Avigayil³³ said: "For my master does fight the wars of HaShem".³⁴ The least commendable of the four is Chizkiyahu, who did not even have the strength to properly sing to HaShem. In fact, HaShem was willing to make that battle the apocalyptic war³⁵ and Chizkiyahu would have been Mashiach had he sung songs of praise.³⁶

Our psalm indicates that Yehoshafat is primarily battling Ammon and Moab:

Tehillim (Psalms) 83:9 Assyria also is joined with them; they have been an arm to the children of Lot.
Selah

The psalm mentions other nations that took part in the war: "The tents of Edom and the Yishmaelites; Moab, and the Hagrites; Geval, and Amon, and Amalek;³⁷ Philistia³⁸ with the inhabitants of Tzor; Assyria³⁹ also is joined with

³³ Avigayil was David's wife.

³⁴ Shmuel alef (I Samuel) 25:28.

³⁵ Of Gog u'Magog.

³⁶ Ibid. 32

³⁷ In Divrei HaYamim (II Chronicles) 20:1, we read that Ammon and Moab were Israel's principal attackers. These two nations were joined, by a detachment of the Ammonites. Rashi (II Chronicles 20:1) explains that this extra contingent consisted of Amalekites who disguised themselves as Ammonites so that the Jews would not be able to identify their attackers in their prayers. They changed their clothing and their language in order to blend homogeneously into the main Ammonite force.

³⁸ Shem M'Shmuel (Parshat B'Shalach) points out that Philistia is situated between Egypt and Canaan; it adopted the worst characteristics of both nations. The Egyptians were lewd and lecherous, the Canaanites were corrupted by idolatry, and Philistia was contaminated by both sins.

³⁹ Assyria's association with this wicked alliance of nations represents an abrupt departure from its historic role as an adversary of evil. In earlier times, Nimrod united all the nations in a universal alliance which defied the authority of God. Of all the peoples, Assyria alone refused to join, as Scripture states, (Genesis 10:11) Out of that land [i.e., Shinar, the land of Nimrod] Assyria went forth and built Nineveh (Rashi).

In Jonah 3:2, we read that the Assyrian capital, Nineveh, was "a great city of G-d", which means a 'city founded for the sake of serving G-d'. This explains why G-d was so concerned about the spiritual level of this city. When the inhabitants sinned, He manifested this concern by sending Jonah to chastise them, so that they would repent. However, when the nations amassed to destroy Israel in Jehoshaphat's time, even Assyria could not withstand the worldwide spirit of contempt for G-d and His chosen people. Even this formerly righteous nation joined Israel's enemies.

them...".⁴⁰ But at the end of the list it is stated explicitly that all these nations "have been an arm to the children of Lot. Selah". In other words, the primary participants in the war were the descendants of Lot: Moab and Amon. The children of Lot, *through incest*, were Moab and Amon.

The results of the sexual intercourse, between Lot's daughters and their father, were two boys: Amon and Moab. From these two would descend the peoples who would be known as the Ammonites and the Moabites. From these two people would descend two women who would become a part of the messianic line.⁴¹ From the Moabites we would find *Ruth*, and from the Ammonites we would find⁴² *Naamah*. The Tanach teaches about these two good doves:

Ruth would beget Obed by Boaz. Obed would beget Jesse, and Jesse would beget King David. Ruth was the great grandmother of King David who was a significant part of the messianic line.

Ruth 4:21-22 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.

Naamah⁴³ the Ammonitess was the wife of Solomon and the mother of Rehoboam. Rehoboam was also a part of the messianic line.

I Melachim (Kings) 14:21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

Thus these two doves⁴⁴ who were 'found' in Sodom⁴⁵ would become great in Israel and would become so great that they would become a part of the Tanach and of the line that would produce the Mashiach! This was the result of that 'sin for the sake of Heaven' that took place after the destruction of Sodom and Gomorrah.

Midrash Rabbah - Genesis XLI:4 HAD FLOCKS, AND HERDS, AND TENTS. R. Tobiah b. R. Isaac said: He had two tents, viz. Ruth the Moabite and Naamah the Ammonitess. Similarly it is written, Arise, take thy wife, and thy two daughters that are found (Gen. XIX, 15): R. Tobiah said: That means two 'finds', viz. Ruth and Naamah. R. Isaac commented: I have found David My servant (Ps. LXXXIX, 21): where did I find him? In Sodom.

Rav Yosef Kimchi (quoted by his son Radak) emphasizes another reason why Assyria's participation was surprising. Not long before, in the days of King Chizkiyahu, the entire host of Assyria, 185,000 strong, had been annihilated by the angel of God as they were besieging Jerusalem [II Kings 19:35]. This tremendous defeat should have taught Assyria an indelible lesson.

⁴⁰ Tehillim (Psalms) 83:7-9

⁴¹ Our Sages say that the acts of the daughters of Lot were intended to extract two good sparks, or portions. One is Ruth the Moabite and the other is Naamah the Ammonite. Clearly these two sparks are related to the rectification of the two daughters of Lot who gave birth to the two peoples of Moab and Amon. They erroneously thought that the entire world had been destroyed, as in the time of the Flood, and that they had to retain the existence of the human race. Their good intention, which is the good spark within them, returned as the two converts, Ruth the Moabite and Naamah the Ammonite. Mashiach, whose role is to bring the earth to its final rectification, also descends from them.

⁴² "Arise; take your wife and your two daughters that are found" (Bereshit 19:15). Toviah ben Rabbi Yitzchak said: Two "finds" [would spring from them], Ruth the Moabite and Naamah the Ammonite. Rabbi Yitzchak commented: "I have found David My servant" (Tehillim 89:21). Where did I find him? In Sodom. (Bereshit Rabbah 41:5).

⁴³ Naamah means "Pleasant One". It is also interesting to note that one of the major players in the megilat of Ruth is Naomi, whose name also means "the pleasant".

⁴⁴ Baba Kama 38b

⁴⁵ The incest with Lot took place in the region of Sodom after the destruction of Sodom and the five cities.

The Talmud goes on to suggest that the Moabites were not to be distressed because of these two good doves:

Baba Kama 38b *When R. Samuel b. Judah lost a daughter the Rabbis said to 'Ulla: 'Let us go in and console him.' But he answered them: 'What have I to do with the consolation of the Babylonians, which is [almost tantamount to] blasphemy? For they say "What could have been done," which implies that were it possible to do anything they would have done it.' He therefore went alone to the mourner and said to him: [Scripture says,] And the Lord spake unto me, Distress not the Moabites, neither contend with them in battle. Now [we may well ask], could it have entered the mind of Moses to wage war without [divine] sanction? [We must suppose] therefore that Moses of himself reasoned a fortiori as follows: If in the case of the Midianites who came only to assist the Moabites the Torah commanded 'Vex the Midianites and smite them,' in the case of the Moabites [themselves] should not the same injunction apply even more strongly? But the Holy One, blessed be He, said to him: The idea you have in your mind is not the idea I have in My mind. Two good doves have I to bring forth from them; Ruth the Moabite and Naamah the Ammonite [virtuous proselytes]. Now cannot we base on this an a fortiori argument as follows: If for the sake of two virtuous descendants the Holy One, blessed be He, showed pity to two great nations so that they were not destroyed, may we not be assured that if your honour's daughter had indeed been righteous and worthy to have goodly issue, she would have continued to live?*

The Midrash⁴⁶ relates that Naomi knew that a certain 'good dove' was due to emerge from Moab in the merit of Lot's daughter, whose intentions were entirely for Heaven's sake, and that consequently, the Royal House of David would be descended from her. Moreover, we learn that even as Lot's daughter lay with her father, the eventual outcome of her deed was revealed to her. "R. Tanchuma said in the name of R. Shmuel: It is written: *That we may preserve seed from our father.*⁴⁷ It does not say, 'preserve a child' but, *preserve seed*. This is a reference to the seed that will come from elsewhere and that is the Messiah."⁴⁸

When Naomi asked Ruth, a woman renowned for her modesty, to go into a man's bedroom and uncover his feet and then lie next to the man, she demonstrated an extremely provocative analyses of history and of Torah conduct (Lot's eldest daughter did the same with her father). This extremely immodest behavior was designed to cause Boaz to analyze the circumstances to determine that there was a "dove" (the gilgul of Lot's eldest daughter – destined to build a dynasty of kings) at his feet. When he recognized this "dove", he immediately began analyzing what it would take to become a part of this "dove".

When Boaz realized that Ruth was "the good dove", he immediately began planning on how he could participate in the fantastic mitzvah that HaShem had placed before him. Therefore, at first light he hastened to accomplish all he could. Therefore it says that HaShem hastened, too, to bring Ploni Almoni to Boaz, in order that Boaz might acquire "the good dove". HaShem looked favorably upon the actions of both Boaz and Ruth, and therefore He brought conception that first night.

By Yehoshafat's time, both good doves had been revealed and born fruit towards the Messianic line. Therefore, he was able to distress both Moab, Amon, and all of their allies. Yet, Yehoshafat did nothing except sing songs of praise⁴⁹ because his spiritual level had fallen. Thus did HaShem distress his enemies as detailed in our psalm.

⁴⁶ Ruth Rabbah 2:15

⁴⁷ Beresheet (Genesis) 19:32

⁴⁸ Midrash Genesis Rabbah 51:8

⁴⁹ The Gemara, in Sanhedrin 39b, teaches that when Yehoshafat went to war with the enemy after receiving prophecy that he would win, the Jews did not say the complete praise of "Hodu la'Shem Ki Tov," but rather they omitted the words "Ki Tov" because the enemy was being decimated and thus it was not proper to sing Shira.

Assaf, in our chapter of psalms, is giving us a bit of a history lesson as he comments on the Torah seder. He focuses on holiness and what it takes to be separate. It is all about "mishpat", law and its application. As our Torah portion describes the mishpatim that are required to be holy, so also does our psalm portray Yehoshafat as a righteous king who put a great deal of effort into enforcing mishpatim through the establishment of righteous judges and tribunals. Yehoshafat also presents holiness as a recognition of the effects of sin while continuing to acknowledge that the battle belongs to HaShem.

This theme of holiness is also the subject of our Ashlamata. The path for achieving holiness is summed up in the final pasuk of our Ashlamata:

Yeshayahu (Isaiah) 5:16 But HaShem of hosts is exalted through **justice**, and God the Holy One is **sanctified** through righteousness.

Adar is the time of our redemption while the face of HaShem is hidden. In order to take advantage of the energies of redemption, we must separate ourselves from the world's goals and focus on HaShem's goals for us. The key to this separation, this holiness, are the mishpatim, the laws. We must be like Yehoshafat and focus on justice.

I'll point out, as an aside, that the Nazarean Codicil, in Luqas15, uses analogies to speak of the tallit (the best robe) and the tefillin (the ring on his hand). These two mishpatim, laws, are designed to show us graphically that we are holy and have a covenant with HaShem. This covenant is all about providing justice and creating a holy people, a people set apart for HaShem.

Our portion of second Luqas, chapter 22, also focuses on the law and the holiness of HaShem's people.

Thus chapter 83 of Psalms is a commentary on the Torah, and insight into the Ashlamata, and an illustration of the covenant found in our portion of the Nazarean Codicil.

Curiously, we are reading this seder on the day before the birth of "The Lawgiver". Moshe Rabbenu was born on Adar 7. Moshe wrote that we are to be holy because HaShem is holy.⁵⁰ This suggests that the readings of this seder are also tied to this time of the year. There is something intrinsic to this time which demands holiness and the laws which sanctify us.

Ashlamatah: Isaiah 4:3 – 5:5, 16

Rashi	Targum
3:13. ¶ The Lord stands to plead, and He stands to judge the peoples.	3:13. ¶ The LORD is about to judge and to be revealed to take just retribution from the peoples.
14. The Lord will enter into judgment with the elders of His people and their officers. And you have ravaged the vineyard; the spoils of the poor are in your houses.	14. The LORD will bring into judgment the elders and commanders of His people: "You have robbed my people, the spoil of the poor is in your houses.
15. What do you mean that you crush My people and the faces of the poor you grind? says the Lord God of	15. What do you mean by impoverishing My people and your making the needy turn this way and that in

⁵⁰ Vayikra (Leviticus) 11:44

Rashi	Targum
Hosts. {S}	their legal suit? says the LORD God of hosts. {S}
16. And the Lord said: Because the daughters of Zion are so haughty; and they walk with neck stretched forth, and winking eyes; walking and raising themselves they walk; and with their feet they spout "venom."	16. And the LORD said: Because the daughters of Zion are haughty, they walk with uplifted neck and walk ogling with their eyes and with ringed locks of hair and inciting with their feet;
17. And the Lord shall smite with zaraath the crown of the heads of the daughters of Zion, and the Lord shall pour out their "vessels." {S}	17. so the LORD will enslave the nobles of the daughters of Zion and the LORD will take away their glory. {S}
18. On that day, the Lord shall remove the glory of the shoes and the embroidered headdresses and the hairnets.	18. In that time the LORD will take away the finery of the sandals, and the headbands, and the hairnets;
19. The necklaces and the bracelets and the veils,	19. the pendants, and the bracelets, and the veils;
20. The tiaras and the foot chains and the hair ribbons and the clasps and the earrings.	20. the headdresses, and the anklets and the combs and the earrings and the necklaces;
21. The finger-rings and the nose-rings.	21. the rings and the nose rings;
22. The tunics and the bedspreads and the tablecloths and the purses.	22. the tunics and the mantles and the shawls and the breast ornaments;
23. The mirrors and the turbans and the clasps.	23. and the mirrors and the linen garments and the turbans and the cloaks.
24. And it shall come to pass, that, in the place of perfume, will be decay, and in the place of a girdle, laceration, and in the place of the deed, a wound that causes baldness, and in the place of the organ of levity, a sack-cloth girdle, for this is instead of beauty.	24. And it shall come to pass that the place where they used perfumes will melt away; and the place where they bound girdles will be scars of a blow; and instead of ringed locks of hair, a sheared head; and instead of their going with pride, they will wear sack cloths; this retribution shall be exacted from them, for they have gone astray in their beauty.
25. Your men shall fall by the sword and your heroism in war.	25. The choice of your mighty men will be killed by the sword and those who win your victory in the war.
26. And her gates shall lament and mourn, and she shall be emptied out; she shall sit on the ground.	26. And the gates of her cities shall be wasted and come to an end, and her land will be evacuated and desolate.
4:1. Now seven women shall take hold of one man on that day, saying, "Our bread we will eat, and our clothing we will wear. Only let your name be called on us; take away our reproach." {S}	4:1. And seven women will take hold of one man in that <i>time</i> , saying, "We will eat of our own and wear of our own, only let your name be called upon us; take away our shame." {S}
2. On that day, the sprout (Hebrew Tsemach – a name of Messiah) of the Lord shall be for beauty and for honor, and the fruit of the land for greatness and for glory for the survivors of Israel.	2. In that time the Messiah of the LORD will be for joy and for glory, and those who perform the law for pride and for praise to the survivors of Israel.
3. And it shall come to pass that every survivor shall be in Zion, and everyone who is left, in Jerusalem; "holy" shall be said of him, everyone inscribed for life in Jerusalem.	3. And it will come to pass that he who is left will return to Zion and he who has performed the law will be established in Jerusalem; he will be called holy, everyone who has been recorded for eternal life will see the consolations of Jerusalem,
4. When the Lord shall have washed away the filth of	4. when the LORD will have taken away the filth of the

Rashi	Targum
the daughters of Zion and the blood of Jerusalem He shall rinse from its midst, with a spirit of judgment and with a spirit of purging.	daughters of Zion and banished those who shed innocent blood who are in Jerusalem from its midst, by a command of judgment and by a command of extirpation.
5. And the Lord shall create over every dwelling of Mount Zion and over all those summoned therein, a cloud by day and smoke, and splendor of a flaming fire at night, for, in addition to every honor, there will be a shelter.	5. And then the LORD will create over the whole sanctuary of the Mount of Zion and over the place of the house of the Shekhinah a cloud of glory - it will be covering it by day, and the dense cloud will be as a flaming fire by night; for it will have glory greater than was promised He would bring upon it. the Shekhinah will be sheltering it as a canopy.
6. And a tabernacle shall be for shade by day from the heat, and for a shelter and for a covert from stream and from rain. {P}	6. And over Jerusalem there will be the covering of My cloud to cover it by day from heat and for a refuge and for shelter from storm and from rain. {P}
5:1. ¶ I will now sing for my beloved the song of my beloved about his vineyard; my beloved had a vineyard in a fertile corner.	5:1 ¶ The prophet said. I will sing now for Israel - which is like a vineyard. the seed of Abraham. My friend – My friend's song for His vineyard: My people. My beloved Israel, I gave them a heritage on a high hill in fertile land.
2. And he fenced it in, and he cleared it of stones, and he planted it with the choicest vines, and he built a tower in its midst, and also a vat he hewed therein; and he hoped to produce grapes, but it produced wild berries.	2. And I sanctified them and I glorified them and I established them as the plant of a choice vine; and I built My sanctuary in their midst, and I even gave My altar to atone for their sins; I thought that they would do good deeds. but they made their deeds evil.
3. And now, dwellers of Jerusalem and men of Judah, judge now between me and between my vineyard.	3. Prophet. say to them. Behold. the house of Israel have rebelled against the law. and they are not willing to repent. And now, O inhabitants of Jerusalem and men of Judah, judge now my case against My people.
4. What more could I have done for my vineyard that I did not do in it? Why did I hope to produce grapes and it produced wild berries?	4. What more good did I promise to do for My people that I have not done for them? When I thought they would do good deeds, why did they make their deeds evil
5. And now, I will inform you what I am going to do to my vineyard. I will remove its hedge, and it shall be eaten up; breach its walls, and it shall be trampled.	5. And now I will tell you what I am about to do to My people. I will take up my Shekhinah from them, and they will be for plundering; I will break down the place of their sanctuaries, and they will be for trampling.
6. And I will make it a desolation; it shall neither be pruned nor hoed, and the shamir and desolation will come up [over it]; and I will command the clouds not to rain upon it.	6. And I will make them [to be] banished; they will not be helped and they will not be supported, and they will be cast out and forsaken; and I will command the prophets that they prophesy no prophecy concerning them.
7. For the vineyard of the Lord of Hosts is the House of Israel, and the people of Judah are the plant of His joy; and He hoped for justice, and, behold, there was injustice; for righteousness, and behold, an outcry.	7. For the people of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; I thought that they would perform judgment, but behold, oppressors; that they would act innocently.

Rashi	Targum
{P}	but behold, they multiply sins. {P}
8. Woe to those who join a house to a house; a field to a field they draw near; until there is no place, and you will be settled alone in the midst of the land.	8. Woe to those who join house to house, adding the field of oppression to their fields, saying: Until we possess every place-and thinking they will dwell alone in the midst of the land.
9. In my ears [spoke] the Lord of Hosts, "Truly, great houses shall become desolate, yea, large ones and good ones, without inhabitants.	9. The prophet said, This was decreed before the LORD of hosts when I was hearing with my ears: "Surely many houses will be desolate, large and beautiful houses, without inhabitant.
10. For ten acres of vineyard will produce one bath, and the seed of a homer shall produce an ephah. {S}	10. For because of the sin that they did not give the tithes, a place of ten lots of vineyard will yield one bath, and a place of a cor of seed will yield three seahs." {S}
11. Woe to those who rise early in the morning; they pursue strong wine. They sit until late in the evening; wine inflames them.	11. Woe to those who arise early in the morning to drink, running after old wine, tarrying to depart, spending the evening on their couches, the wine of oppression inflaming them!
12. And there are harp and lute, tambourine and flute, and wine at their drinking feasts; and the work of the Lord they do not regard, and the deed of His hands they have not seen.	12. And their feasts are by means of lyre and harp, lute and flute and wine; but they do not regard the law of the LORD, or see to the work of His might.
13. Therefore, My people shall go into exile because of lack of knowledge, and its esteemed ones shall die of hunger, and its multitude shall be parched from thirst.	13. Therefore My people go into exile because they did not know the law and their honored men die of hunger and their multitudes of scarcity, of drought.
14. Therefore, the nether-world has expanded itself and opened its mouth without measure, and her splendor and her populace and multitudes, shall descend and those who rejoice therein.	14. Therefore Sheol (the grave) has enlarged its appetite and opened its mouth beyond measure, and their honored men and their multitudes go down, their throng and he who is strong among them.
15. And man shall be humbled, and man shall be brought low, and the eyes of the haughty shall be brought low.	15. And man is humbled and men's strength is faint and the eyes of the haughty are humbled.
16. And the Lord of Hosts will be exalted in judgment, and the Holy God shall be hallowed with equity.	16. But the LORD is strong in judgment and God, the Holy One, is holy in virtue.
17. And lambs shall graze at their wont, and sojourners shall eat the ruins of the fat ones. {S}	17. Then will the righteous/generous be nurtured and increase as was said concerning them, and the righteous/generous will possess the possessions of the wicked. {S}
18. Woe to those who draw the iniquity with ropes of nothingness, and like cart ropes is the sin.	18. Woe to those who begin to sin a little, drawing sins with the cords of vanity, continuing and increasing until sins are strong as cart ropes,
19. Those who say, "Let Him hurry; let Him hasten His deed, so that we may see; and let the counsel of the Holy One of Israel approach and come." {P}	19. who say: "When will He make haste, will He reveal his wonders that we may see? And let the counsel of the Holy One of Israel draw near, and let it come, that we may know it!" {P}

Rashi's Commentary to: Isaiah 4:3 – 5:5, 16

3 And it shall come to pass, that every survivor among them will settle in Zion.

and whoever is left anywhere, shall dwell in Jerusalem.

“holy” shall be said of him All of them will be righteous. Now lest you say that the righteous who died prior to this day have lost their honor, the Scripture states: “anyone inscribed for life,” in the Hereafter, will be in Jerusalem. In this manner, Jonathan translates it.

4 When the Lord shall have washed away Heb. אם[usually “if.”] When the Lord shall have washed away. There are instances of אםbeing used in this manner in the usage of כי; and so (Job 8:18): “But when (אם)men destroy him from his place,” is [equivalent to] כי יבלענו. Also (Gen. 24:9): “Until when (אם) they will have finished drinking.”

filth Defilement, as its Aramaic translation; i.e. to say, when He will remove their iniquity through chastening and purging from the world.

He shall rinse Heb. ידיו, an expression of ‘washing’ in the language of the Mishnah, and in Scripture (Ezek. 40:38): “There they will rinse (ידיו)the burnt offering.”

with a spirit of judgment through chastening. ‘spirit’ [is equivalent] to talant in O.F. When He so desires to judge them.

and with a spirit of purging to purge them from the world, לְבַעַר is like לְבַעַר, to purge, descombrement in O.F., an expression of doing, going.

5 וְעַל מְקוֹרָהּ and over those summoned therein.

a cloud by day and smoke to protect them from the nations.

for, in addition to every honor stated to them, shall be a shelter, for I will cause My Shechinah to cover them. Seven chupoth [shelters or canopies] are [mentioned here]: cloud, smoke, splendor, fire, flame, shelter, Shechinah.

6 And a tabernacle shall be for shade...from heat to protect from the burning of the future sun, as it is said in regard to the wicked (Malachi 3:19): “And the coming sun shall set them ablaze,” for the Holy One, blessed be He, will take the sun out of its case, and cause it to burn them.

and for a shelter Heb. וּלְמִחָסָה. [This is] an expression of covering.

and for a covert in which to hide.

from stream of fire gushing forth from the river of fire on the wicked in Gehinnom, as it is said (Jeremiah 23:19): “On the heads of the wicked it shall rest.” [This is found] in Tractate Chagigah 13b.

and from rain the rain that falls on the wicked, as in the manner stated in Psalms 11:6: "He rains on the wicked burning coals."

Chapter Five

1 I will now sing for my beloved The prophet says: "I will now sing for my beloved and in his place and as his messenger. [The word **לְיָדֵי** would usually mean, 'to my beloved.'] Similar to (Exodus 14:4): "The Lord will wage war for you (**לְכֶם**), for you [not 'to you']."

the song of my beloved about his vineyard This is the song of my beloved that he sang for his vineyard, about his vineyard, as (Genesis 26:7): "And the people of the place asked about his wife (**לְאִשְׁתּוֹ**), about his wife [not 'to his wife']."

a vineyard in a fertile corner in a corner that produces fat fruit, like good oil.

fertile Heb. **בְּרֵי-שֶׁמֶן** [lit. the son of oil, i.e.,] a corner fit for oil, for olives to produce oil, [like] (I Samuel 20:31) **בְּרֵי-מָוֶת**, [lit. a son of death,] fit to die. This is a parable, and at the end of the section, he will explain it.

2 And he fenced it in Heb. **וַיִּעֲדֶקְהוּ**. He fenced it and walled it around, surrounded like a sort of ring, translated into Aramaic as **עֵיזְקָא**.

and he cleared it of stones Heb. **וַיִּסְקְלֵהוּ**. He cleared it of the stones that are detrimental to the vines, comp. (infra 62:10) "Clear of stones (**וַיִּסְקְלוּ מֵאֲבָן**)."

and he planted it with the choicest vines They are the best of all branches for planting.

and he built a tower in its midst A press in which to press the grapes.

and also a vat he hewed therein Heb. **יָקֵב**, the pit that is before the press, to receive the wine. Likewise, every **יָקֵב** in Scripture is an expression denoting a pit. Likewise (Zechariah 14:4), **עַד יָקֵבֵי הַמֶּלֶךְ**, which Jonathan renders, "Until the King's pits." This is the depth of the ocean. Therefore, the expression of hewing applies, just like (Deut. 6: 11): "and hewn pits."

and he hoped to produce grapes And my beloved hoped that this vineyard would produce grapes for him.

and it produced wild berries Heb. **בְּאִשִּׁים**. Similar to grapes, and they are called lanbrojjses in O.F.

5 I will remove its hedge I will remove the fence that covers and protects it. **מִשׁוֹכָה** is a fence of thorns; **גְּדֵר** is a fence of stones.

and it shall be [i.e.,] the vineyard.

eaten up For cattle and wild beasts will graze there.

16 And the Lord of Hosts shall be exalted through judgment When He executes judgment upon them, His Name shall be exalted in the world.

through judgment Jostise [justice] in O.F.

and the holy God shall be hallowed among the righteous remaining of you.

Special Ashlamatah Isaiah 54:1-10 For the 5th Sabbath of Consolation

Rashi	Targum
1. ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. ¶ Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.	2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.
3. For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities.	3. For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.	5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with great mercy will I gather you.	7. In a little anger I forsook you, but with great compassion I will bring your exiles near.
8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. {S}	8. In a brief hour. for a time. I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. {S}
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.	9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. {S}	10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the

Rashi	Targum
	LORD. {S}

Rashi's Commentary on Yeshayahu (Isaiah) 54:1-10

1 Sing, you barren woman Jerusalem, who was as though she had not borne.

you who have not experienced birth pangs Heb. הִלָּה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

for the children of the desolate one The daughter of Edom.

2 and let them stretch forth far off.

lengthen your cords These are thin ropes that hang at the bottom of tents, and that are tied to stakes called 'chevills' in French, which are thrust into the ground.

3 shall you prevail Heb. תִּפְרָצִי, shall you prevail.

4 your youth Heb. עֲלוּמֵיךָ, your youth.

6 who was rejected When she is rejected at times that her husband is a little wroth with her.

8 With a little wrath Heb. מְעַצֵּף. Menahem (Machbereth p. 179) interprets this as, "with kindling of wrath," and Dunash (Teshuvoth p. 20) states, "with a little wrath," paralleling "For a small moment have I forsaken you," and so did Jonathan render.

and with everlasting kindness that will exist forever.

9 For this is to Me [as] the waters of Noah [i.e.,] it is an oath in My hand, and He proceeds to explain His words, "as I swore that the waters of Noah shall never again pass over the earth, etc."

10 For the mountains shall depart Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

Verbal Tallies

**By: H. Em. Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah**

Vayikra (Leviticus) 19:1-22
Tehillim (Psalms) 83
Yeshayahu (Isaiah) 4:3 – 5:5, 16
1 Pet 4:7-11, Lk 13:10-17, Rm 2:12-16

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Saying / Called / Say / Said - אמר, Strong's number 0559.
Children / Fruitful – בן, Strong's number 01121.
Israel - ישראל, Strong's number 03478.
God - אלהים, Strong's number 0430.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.
Saying / Called / Say / Said - אמר, Strong's number 0559.
Children / Fruitful – בן, Strong's number 01121.
Holy – קדוש, Strong's number 06918.

Vayikra (Leviticus) 19:1 And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**, **2** Speak unto all the congregation of the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, Ye shall be **holy <06918>**: for I the **LORD <03068>** your **God <0430>** am **holy <06918>**.

Tehillim (Psalms) 83:1 « A Song or Psalm of Asaph. » Keep not thou silence, O **God <0430>**: hold not thy peace, and be not still, O God.

Tehillim (Psalms) 83:4 They have **said <0559> (8804)**, Come, and let us cut them off from being a nation; that the name of **Israel <03478>** may be no more in remembrance.

Tehillim (Psalms) 83:8 Assur also is joined with them: they have holpen the **children <01121>** of Lot. Selah.

Tehillim (Psalms) 83:16 Fill their faces with shame; that they may seek thy name, O **LORD <03068>**.

Yeshayahu (Isaiah) 4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be **called <0559> (8735) holy <06918>**, even every one that is written among the living in Jerusalem:

Yeshayahu (Isaiah) 4:5 And the **LORD <03068>** will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

Yeshayahu (Isaiah) 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very **fruitful <01121>** hill:

Hebrew:

Hebrew	English	Torah Reading Lev. 19:1-22	Psalms 83:1-19	Ashlamatah Is 4:3 – 5:5, 16

Hebrew	English	Torah Reading Lev. 19:1-22	Psalms 83:1-19	Ashlamatah Is 4:3 – 5:5, 16
אֹהֶל	Tabernacle	Lev. 19:21	Ps. 83:6	
אִישׁ	one, man	Lev. 19:3 Lev. 19:11 Lev. 19:20		Isa. 5:3
אֵל	God		Ps. 83:1	Isa. 5:16
אֱלֹהִים	God	Lev. 19:2 Lev. 19:3 Lev. 19:4 Lev. 19:10 Lev. 19:12 Lev. 19:14	Ps. 83:1 Ps. 83:12 Ps. 83:13	
אָמַר	saying	Lev. 19:1 Lev. 19:2	Ps. 83:4 Ps. 83:12	Isa. 4:3
אֲרֶץ	land, earth	Lev. 19:9	Ps. 83:18	
אֵשׁ	fire	Lev. 19:6	Ps. 83:14	Isa. 4:5
בָּן	children, sons	Lev. 19:2 Lev. 19:18	Ps. 83:8	Isa. 5:1
בָּעַר	burns		Ps. 83:14	Isa. 4:4 Isa. 5:5
דָּם	life, blood	Lev. 19:16		Isa. 4:4
הַר	mountains		Ps. 83:14	Isa. 4:5
יָדַע	know, known		Ps. 83:18	Isa. 5:5
יְהוָה	LORD	Lev. 19:1 Lev. 19:2 Lev. 19:3 Lev. 19:4 Lev. 19:5 Lev. 19:8 Lev. 19:10 Lev. 19:12 Lev. 19:14 Lev. 19:16 Lev. 19:18 Lev. 19:21 Lev. 19:22	Ps. 83:16 Ps. 83:18	Isa. 4:5 Isa. 5:16
יָלַךְ	go, walk	Lev. 19:16	Ps. 83:4	
יָשָׁב	inhabitants		Ps. 83:7	Isa. 5:3
יִשְׂרָאֵל	Israel	Lev. 19:2	Ps. 83:4	
יָתַר	remains	Lev. 19:6		Isa. 4:3
כַּרְם	vineyard	Lev. 19:10		Isa. 5:1 Isa. 5:3 Isa. 5:4 Isa. 5:5
מִשְׁפָּט	judgment	Lev. 19:15		Isa. 4:4 Isa. 5:16
לֶהֱבִיא	flame		Ps. 83:14	Isa. 4:5
מִשְׁפָּט	judgment	Lev. 19:15		Isa. 4:4 Isa. 5:16
נָשָׂא	bear,	Lev. 19:8 Lev. 19:15 Lev. 19:17	Ps. 83:2	
עַם	people	Lev. 19:8 Lev. 19:16 Lev. 19:18	Ps. 83:3	
עָשָׂה	made, make, do, done, did	Lev. 19:4 Lev. 19:15	Ps. 83:9	Isa. 5:2 Isa. 5:4 Isa. 5:5

Hebrew	English	Torah Reading Lev. 19:1-22	Psalms 83:1-19	Ashlamatah Is 4:3 – 5:5, 16
פָּנִים	face, before	Lev. 19:14 Lev. 19:15 Lev. 19:22	Ps. 83:13 Ps. 83:16	
קָדוֹשׁ	holy	Lev. 19:2		Isa. 4:3 Isa. 5:16
רוּחַ	wind, spirit		Ps. 83:13	Isa. 4:4
שִׁיר	song		Ps. 83:1	Isa. 5:1
שֵׁם	name	Lev. 19:12	Ps. 83:4 Ps. 83:16 Ps. 83:18	
שִׂנְאָה	hate	Lev. 19:17	Ps. 83:2	
שֹׁפֵט	judge	Lev. 19:15	Isa. 5:3	

Greek:

GREEK	ENGLISH	Torah Reading Lev. 19:1-22	Psalms 83:1-19	Ashlamatah Is 4:3 – 5:5, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 4:7-11	Tosefta of Luke Lk 13:10-17	Remes/Gemara of Acts/Romans and James Rm 2:12-16
ἀγαπάω	loved	Lev 19:18		Isa 5:1			
αἰών	eon		Psa 83:17		1 Pet. 4:11		
ἀλλήλων	one another				1 Pet. 4:9		Rom. 2:15
ἁμαρτάνω	sinned, sin	Lev 19:22					Rom. 2:12
ἁμαρτία	sin	Lev 19:8 Lev 19:17 Lev 19:22			1 Pet. 4:8		
ἄνθρωπος	man, men	Lev. 19:3 Lev. 19:11 Lev. 19:20		Isa. 5:3			Rom. 2:16
ἀπολλυμι	destroyed		Psa 83:17				Rom. 2:12
γυνή	wife, woman	Lev 19:20				Lk. 13:11 Lk. 13:12	
δοξα	glory			Isa 4:5	1 Pet. 4:11		
δοξάζω	glorified			Isa 5:16	1 Pet. 4:11	Lk. 13:13	
ἔθνος	nations		Psa 83:4				Rom. 2:14
ἕκαστος	each	Lev 19:3 Lev 19:11			1 Pet. 4:10	Lk. 13:15	
εἶπω	said		Psa 83:4 Psa 83:12			Lk. 13:12 Lk. 13:15	
ἡμεῖρα	day	Lev 19:6 Lev 19:7		Isa 4:5		Lk. 13:14 Lk. 13:16	Rom. 2:16
θεοῖς	God	Lev. 19:2 Lev. 19:3 Lev. 19:4 Lev. 19:10 Lev. 19:12 Lev. 19:14	Ps. 83:1 Ps. 83:12 Ps. 83:13	Isa. 5:16	1 Pet. 4:10 1 Pet. 4:11	Lk. 13:13	Rom. 2:13 Rom. 2:16
θυγατήρ	daughter			Isa 4:4		Lk. 13:16	
κρίνω	judge			Isa 5:3			Rom. 2:12 Rom. 2:16
κύριος	LORD	Lev. 19:1 Lev. 19:2 Lev. 19:3 Lev. 19:4 Lev. 19:5	Ps. 83:16 Ps. 83:18	Isa. 4:5 Isa. 5:16		Lk. 13:15	

GREEK	ENGLISH	Torah Reading Lev. 19:1-22	Psalms 83:1-19	Ashlamatah Is 4:3 – 5:5, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 4:7-11	Tosefta of Luke Lk 13:10-17	Remes/Gemara of Acts/Romans and James Rm 2:12-16
		Lev. 19:8 Lev. 19:10 Lev. 19:12 Lev. 19:14 Lev. 19:16 Lev. 19:18 Lev. 19:21 Lev. 19:22					
λαλειω	spoke, speak	Lev 19:1 Lev 19:2			1 Pet. 4:11		
λαμβανω	take, taken, took	Lev 19:8 Lev 19:15 Lev 19:17			1 Pet. 4:10		
λαοις	people	Lev. 19:8 Lev. 19:16 Lev. 19:18	Ps. 83:3				
λειγω	saying	Lev 19:1				Lk. 13:14 Lk. 13:17	
νομος	law	Lev 19:19					Rom. 2:12 Rom. 2:13 Rom. 2:14 Rom. 2:15
πνευμα	spirit			Isa 4:4		Lk. 13:11	
ποιειω	made, make, do, done, did	Lev. 19:4 Lev. 19:15	Ps. 83:9	Isa. 5:2 Isa. 5:4 Isa. 5:5			Rom. 2:14
σαββατον	Sabbaths	Lev 19:3				Lk. 13:10 Lk. 13:14 Lk. 13:15 Lk. 13:16	
συναγωγη	synagogue, congregation	Lev 19:2				Lk. 13:10	
χειρ	hands	Lev 19:18				Lk. 13:13	
Χριστοις	anointed, Christ				1 Pet. 4:11		Rom. 2:16

NAZAREAN TALMUD
SIDRA OF VAYIKRA (LEV.) 19:1-22
"Q'DOSHIM TIH'YU" "YOU WILL BE HOLY/SEPARATE"
BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL
OF TOSEFTA - LUQAS (LK)
Mishnah
⋈:⋈

SCHOOL OF HAKHAM TSEFET
PESHAT
1 TSEFET (1 PET.)
Mishnah ⋈:⋈

¶ Now he was teaching in one of the Synagogues on the Sabbath. And there was a woman who had a shadé that had disabled her for eighteen years. And she was bent over and could not walk completely upright. And when he saw her, Yeshua summoned her and said to her, "Woman, you are freed from your disability!" And he placed his hands on her, and immediately she stood upright and glorified God. But the **President/Head**⁵¹ of the Synagogue, was indignant because Yeshua had healed on the Sabbath, and (the **President/Head** of the Synagogue) responded saying to the congregation, "There are six days on which it is necessary to work. Therefore, come and be healed on one of them, and not on the Sabbath!" But the Master responded saying to him, "**Hypocrites (painted ones)! Do you not untie your ox or donkey from the feeding trough on the Sabbath and lead it away to water? And this woman, who is a daughter of Abraham, whom the adversary bound eighteen long years—is it not necessary that she be released from this bond on the Sabbath?**" And when he said these things, all those who opposed him were humiliated, and the whole congregation was rejoicing at all the splendid things that were being done by him.

But, the goal⁵² for all things is at hand, therefore exercise self-control (being in your right mind) and be **sober-headed**⁵³ in prayer.⁵⁴ Before everything else, be enthusiastic in love among yourselves because it is written, "Hatred stirs up strife: but love atones for all transgressions" (sins). (Pro 10:12).⁵⁵ Be hospitable to one another without grumbling or complaint, for each of you has received the responsibility to be good administrators of God's loving-kindness. Whoever, proclaims the Mesorah must realize that he is operating by the power of God, which He supplies so that everything may be to His glory and dominion through the work of Yeshua HaMashiach in the present and coming world amen.

SCHOOL OF HAKHAM SHAUL'S REMES - ROMANS
Mishnah ⋈:⋈

¶ All those who sinned⁵⁶ without⁵⁷ (against) the Torah will also perish because of their lawlessness,⁵⁸

⁵¹ Heb. "Rosh HaKenesset" (President/Head of the Synagogue) – a verbal tally with our Torah Seder.

⁵² τέλος – telos, goal of the Torah, Romans 10:4. An execution of a resolve, achievement. TDNT 8:49 "result," "reward," "obligation," "finally," "forever," (eternal) "completely," "perfectly," אֲחֵרִית הַיָּמִים. The "goal" of the **instruction imparted to the community**.

⁵³ σωφρονήσατε οὖν καὶ νήψατε – Have self-control. Νήψατε – to drink no wine, to be sober. Therefore, we translate the passage, "have self-control being sober **headed**." Here we find a verbal tally with the word "Rosh" (head) beginning our Torah Seder.

⁵⁴ This phrase is also be translated, "be sober-minded for the sake of prayer, or your prayers." This would imply that no one should "pray" while intoxicated.

⁵⁵ Proverbs 10:12 We have translated this passage from the Hebrew understanding that "Kaper" means "atones for all sins." See also Yechezkel 45:15

⁵⁶ Even though the Gentile who lives "without the Torah" sins, he is still in violation of the Torah, because the Torah that defines sin. The aorist tense speaks of past sins; therefore, we translate the phrase in the past tense, sinned.

Hakham Shaul elucidates impartiality of v. 11 here in v.12. Regardless of status, the Torah is the standard of judgment.

⁵⁷ Or against the Torah

⁵⁸ Ignorance of the Torah is in no way an escape from G-d's judgment by the Torah. As we will see all men are held accountable to the standard of the Torah.

and all those who sinned under the Torah will be judged by the Torah.⁵⁹ For those who hear⁶⁰ the Torah are not found innocent (righteous/generous) before God, but those who actively walk (who have the power of self-control) the Torah will be declared innocent⁶¹ (righteous/generous). So, when Gentiles, who do not have the (written) Torah, instinctively do what the Oral Torah demands, they are a principle to themselves even though they do not have the written Torah. They show that the work of the Oral Torah (the cosmic Torah) is written on their hearts. Their consciences⁶² testify of this truth, and their discerning thoughts either accusing or excusing them on the day when God judges what people have kept hidden, according to my Mesorah through Yeshua HaMashiach.

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

Lev 19:1-22	Psa 83:1-19	Is 4:3-5:5, 16, 54:1-10	1 Pet 4:7-19	Lk 13:10-21	Rom. 2:12-16
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

THE GOAL IS AT HAND

But, the goal of all things is at hand, therefore exercise self-control (being in your right mind) and be **sober-headed** in prayer.

Hakham Tsefet intentionally uses another drinking phrase. "Use self-control and be sober in prayer." Those who are intoxicated lack self-control. Eli chided Hannah for supposed drunken prayer. However, Hannah was far from being drunk. Her prayer was so "sober" and controlled that she appeared to be drunk. Consequently, the lesson is intoxication has no place in prayer or ministry. This lesson comes after having learned that the Kohanim were never to serve G-d while intoxicated. We see that we must never pray while under alcoholic influence. This is not an opposition to alcohol abstinence. This is an appeal to logic and common sense.

Hakham Tsefet's point is very clear. As noted above, Hakham Tsefet was not opposed to having a drink of wine. **The case in point is being intoxicated while in Divine service.** Furthermore, we draw once more on thoughts of the P'rushim (Pharisees) of the First Century. The P'rushim saw themselves as the renewal of the Priesthood of the Firstborn. Hakham Tsefet certainly fit in the category of one of those P'rushim.

THE GOAL IS AT HAND...

We have intentionally translated this phrase as it stands. Hakham Tsefet uses the same word this week as he did last week. **The "telos" (goal) of the Torah is Messiah.**⁶³ In other words, **in Messiah we have the living embodiment of the Torah.** It appears evident that Hakham Tsefet is driving home a point. The picture of the

⁵⁹ Opposition to the Torah and in or under the Torah are phrases that mark the boundaries between the Gentiles and the Jewish people.

⁶⁰ Ἀκροατής – *akroates*, the power or lordship that one has either over oneself or over something. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. (2:339). The same phrase is used in 2 Tim 3:3 where it is translated "without self-control." Therefore, we see from the use of ἀκροατής – *akroates* that those who only hear the Torah have no power of self-control. The "doer" hears (Shema) and controls his activities through Torah's laws and maxims. Ἀκροατής – *akroates*, is associated with κράτος – *kratos* cosmic power.

⁶¹ Δίκαιος – *dikaïos* is translated in many ways, chief of which is righteous (generous). However, its dominance as chief is only by a small margin. Therefore, the idea of righteousness in δίκαιος – *dikaïos* is also associated with innocence with the inference that they are judged and found innocent (righteous/generous). The implication is that those who walk the walk of the Torah are "free" (cf. Str. G1344, TDNT 2:111)

⁶² "Conscience" here speaks of the pure soul that has not been corrupted by vile Gentile behavior. The unadulterated "conscience" can differentiate between the good and the bad. This is the power of the "Cosmic Torah," i.e. Oral Torah, which is the fabric of the Cosmos.

⁶³ Cf. Romans 10:4

Cohen mentioned in Vayikra is Messiah who will restore the family altar.

The use of "at hand" for ἐγγίζω – *eggizō* is important for specific reasons. Most scholars see ἐγγίζω – *eggizō* as a temporal reference. Ἐγγίζω – *eggizō* is not a temporal reference. Ἐγγίζω – *eggizō* is a spatial reference. The term "at hand" indicates proximity. The best illustration for the spatial reference is close intimate contact between a husband and a wife. This word is synonymous with the Hebrew word Da'at. Therefore, Hakham Tsefet is noting that the sovereignty of G-d is already functioning. He draws attention to this fact because he knows that the Jewish people will soon be driven into the Diaspora. In their dispersion, the governance of G-d through the Hakhamim will be the only thing that will preserve the Jewish people.

LOVE ATONES FOR ALL TRANSGRESSIONS

The mouth of the Tsaddiq is a fountain of life, but the mouth of the Rasha plots wickedness (Isaiah 11:1). From this cited passage, Hakham Shaul will show the plot of the Tz'dukim (Sadducees) to be wicked. Here Hakham Tsefet lays the groundwork for Hakham Shaul. The citation of this verse is very controversial when approached from Christian hamartiology. In their view, sin is atoned for, only by the "Blood of Christ." Unfortunately, we have no such understanding of the Torah. Moreover, they are not appreciative of the Torah's redeeming qualities.

Tehillim (Ps.) 19:7 The Torah⁶⁴ of the LORD is perfect, restoring⁶⁵ the soul: the testimony of the LORD is sure, making wise the simple.

This and similar passages are ignored by so-called scholars as if they did not exist, while others are so ignorant that these passages escape their notice. This Psalm is a case in point. Lack of appreciation and understanding drives those ignorant of the Torah's beauty. As we have labored to show throughout our commentaries, the Torah is more than a concept or a set of legal rulings. Torah is a core concept because it is a "structured Nomos" (Law, principle instruction, teaching and guide). The Torah **is** the structured cosmos. Each word of the Torah makes that "thing" possible. Without the Torah's mention of a "thing" (word), nothing could exist. Because the Torah is the structured cosmos when we labor to study, teach and follow its teachings we restore the world to its pristine state. While there are deep kabalistic thoughts tied up in this concept, we see from the vantage point of Peshat that faithful obedience has many naturally redeeming benefits and after effects.

Hence, the question at hand is whose love is Hakham Tsefet speaking of? Is he speaking of our love for G-d? On the other hand, is he speaking of G-d's love for us?

The Sages of antiquity noted two Biblical terms for our relationship with G-d. The word Elohim always meant G-d's attribute of "Din," strict justice. And, the Tetragrammaton always refers to G-d's love and compassion towards His people. While the Am HaAretz may not have understood these terms in this exact manner, they would have naturally accepted these tenets when they heard the weekly Torah Seder. Scripture itself naturally makes these distinctions. Therefore, the mention of "din" or "chesed" would have sensibly been associated with G-d's justice and the L-RD's merciful loving-kindness. Therefore, Hakham Tsefet's citation of Mishle (Pro.) 10:21 would have been clearly understood as a reference to G-d's Middat Rahamim, the L-RD's loving-kindness. This hermeneutic, established by the Sages before the time of Yeshua, refutes the notion that G-d was a G-d of strict justice and that chesed came only after the death and resurrection of the Master. While there are activities that we take upon ourselves to draw the Shekinah down from her heavenly abode, our actions of Din and Chesed are G-d's drawing us close to Him.

⁶⁴ Torah: Oral Torah

⁶⁵ "Converting:" or, "restoring."

NORMAL MYSTICISM – THE RESTING PLACE OF THE SHEKINAH

Hakham Tsefet's refrain, "This shows that the Shekinah rests on you," takes to task the idea of a "Practical Sanctity" (normal mysticism).⁶⁶ Today an overwhelming number of people are infatuated with "kabbalah." Yet, all true kabalists will point out that there can be no kabalistic understanding without observing the mitzvot. Herein we see that the apprehension of Peshat/Literal "Practical Sanctity" is as mentally daunting as deep So'odot thoughts. Take for example Keri'at Shema (recital of the Shema). When we stop to realize that G-d has given us, a simple concept to meditate on and recite, we see that even its practical application is as deep as any kabalistic thought. The Sages, of blessed memory have given us simple practices and meditations like the Shema that are as daunting as the mysteries of the Zohar. Have we stopped, on a Peshat level, to think of what our simple prayers accomplish? The Sages of blessed memory knew what they were doing when they constructed these prayers. Through their exercise, we can draw ourselves into the Shekinah. The Hakhamim have argued that even when a single soul sits to study the Torah the Shekinah leaves its heavenly abode to stand at his side.⁶⁷ The real world that we live in is as mystifying as the kabalistic worlds delineated by the Sages. Keri'at Shema as a Peshat obligation embraces deep responsibilities. Acceptance of the "yoke of the Kingdom"⁶⁸ is a mandate to accept the guidance of the Hakhamim. However, Keri'at Shema is also the acceptance of the mitzvah to study the Torah. The deepest kabalistic mantras have a single goal in mind. Kabalists recite these refrains for the sake of drawing close to G-d. Do not let us forget the aim of the Shema and Torah study. Are we not literally seeking to bring ourselves closer to G-d? Are these not forms of "korban"?⁶⁹ In this respect, the word Shekinah and Korban, bear a single idea of being close to G-d. When we stand in the Esnoga (Synagogue) and pray are we not attempting to draw close to G-d? There are liturgical acts, which are immediate worship, one being self-commitment to Torah study. In the acceptance of G-d's mitzvot, we give rise to the (normal) mystical experience of connecting with G-d. Do we really understand the full potential of these literal Peshat practices?

How did Yeshua determine that the Keri'at Shema was the quintessential mitzvah?⁷⁰ Almost all Torah Scholars will agree that the first mitzvah is "I am the L-RD your G-d."⁷¹ Yeshua and the Torah Scholars of antiquity knew that accepting the yoke of the Kingdom was re-enforcement of G-d's sovereignty and the exclusion of idolatry. Acceptance of G-d's sovereignty must precede acceptance of the mitzvot. This is because the acceptance of G-d's sovereignty establishes a natural Peshat connection to the mitzvot. Therefore, Keri'at Shema is a liturgical act that logically accepts G-d's sovereignty as expressed in the mitzvot. Furthermore, accepting the mitzvot is a logical mental process of accepting their coherent unity. We cannot accept a single mitzvah believing that we have committed ourselves to all that the Torah expects. The Shema demonstrates for us that each mitzvah is dependent upon another mitzvah uniting all mitzvot. We see the beauty of the Shema, noting that it is comprised of more than one Torah passage. The interrelated union of the passages recited in the Shema, shows the permanency of the Torah's coherent logic. D'varim (Deu) 6: 4-9 announce the unity of G-d. D'varim 11:13-21 logically connect to D'varim 6:4 through the word "Shema" hear or "listen to My mitzvot." The word "debarim" (הַדְּבָרִים) "words" forms a verbal tally to D'varim 6.4. And, are to be literally worn on the head and arm. B'midbar 15:37-41 also makes a verbal connection through the word "mitzvot." We are not suggesting that these are the only connections. We simply wish to point out their continuity. All three-passages recited in the Keri'at Shema assume G-d's sovereignty. Upon accepting G-d's sovereignty, we accept His commandments. The first affirmative

⁶⁶ We have coined this phrase for lack of a better term to describe what we call "normal mysticism." By "normal mysticism," we refer to Peshat/Literal everyday observances designed by the Hakhamim to employ the Shekinah.

⁶⁷ Mekilta II p. 287

⁶⁸ **Governance**, sovereignty of God through the Hakhamim and Bate Din as opposed to human kings and presidents

⁶⁹ קָרְבָּן – *Korban*, which is derived from קָרַב – *qarab* means to bring near or draw near.

⁷⁰ Cf. Mk 12:28ff..

⁷¹ Cf. Shemot (Ex.) 20:1

mitzvah, cited above is the declaration of G-d's kingship. Therefore, Keri'at Shema is interrelated with the primary declaration of the mitzvot. We can apply this same logic (hermeneutic) to all the mitzvot. The declaration of the principal mitzvah, "I am the L-RD your G-d" is the establishment of G-d's sovereignty, i.e. Kingship.

When we speak of the "logical coherence" of the mitzvot, we are not speaking of secular logic. By coherent logic, we are referring to the logical hermeneutical process of determining the meaning and purpose of the mitzvot through PRDS hermeneutics. Therefore, if we think "logic" means "A" plus "B" equals "C" we have missed the point. Furthermore, we have distanced ourselves from Rabbinic logic. Logic in the Biblical mode of thinking is clearly understood to be the application of PRDS hermeneutics.

While we need to be careful in defining normal mysticism and So'odic mysticism, we can deduce that there are literal practices, which produce a normal mystical connection with G-d. When Hakham Tsefet referred to the "Shekinah resting on you", he was not suggesting that this would not be possible in literal terms. However, noting the systematic education purported by Hakham Tsefet we can see the path from normal mysticism to So'odic intuition. A close look at the passage of Yesha'yahu shows that there is a connection between the two experiences. Hakham Tsefet makes use of ChaBaD – Hokmah, Binah and Da'at, and the ruach (spirit) of counsel and might, i.e. Chesed (council) and might (Geburah). Therefore, we note that the path to So'odic intuition is rooted in practical, "normal mysticism." Without normal, practical mystical experiences there can be no such thing as So'odic mysticism.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

NOMOS

Hakham Shaul makes his first use of the Greek word "nomos" in Romans 2:12. Therefore, we need to discuss the implications of Hakham Shaul's use of the word and its meaning. Without elaborating at length, the true meaning of "nomos" from a lexical perspective, "nomos" is defined as the equivalent to the Hebrew word "Torah." The translators of the Septuagint (LXX) when translating the Torah (specifically the five books of Torah) translated the Hebrew word Torah as "nomos" 200 out of the 220 times that it is found in the Pentateuch.⁷² Hakham Shaul uses "nomos" in many ways in his Igeret to the Romans. However, what we must understand and bear in the forefront of our minds is that Hakham Shaul used the Greek word like the translators of the LXX. Therefore, Hakham Shaul's "nomos" is Torah essentially.

Bruce points out that Hakham Shaul uses "nomos" in four ways.

1. The Law of G-d
2. Torah specifically the Pentateuch
3. The "Tanakh"
4. Principle⁷³

Missing from Bruce's explanations are other meanings of the Hebrew word "Torah." For example, Torah also

⁷² Fraade, Steven D. (2005) "Nomos and Narrative Before Nomos and Narrative," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1, Article 5. p. 4 Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5>
Fraade also points out that the noun "Torah," means "directive," and other words may have seemed proper but the translators of the LXX were consistent in translating Torah as Nomos.

⁷³ Bruce, F. F. *The Epistle of Paul to the Romans: An Introduction and Commentary*. The Tyndale New Testament Commentaries 6. Leicester, England : Grand Rapids, Mich: Inter-Varsity Press ; W.B. Eerdmans Pub. Co, 1983. pp. 52-53

means...

- Instruction
- Directive
- Mitzvah
- Choq (supra-rational laws)
- Mishpat (judgments, specifically from a Bet Din)
- Halakhah
- Divine teachings, revelation of the Divine will
- Prophetic moral exhortations
- Rule
- Sin defined
- Guide

We cannot read this list as being exhaustive. The concept of "Torah" is by far more far reaching than any simple definition.

The complexity of Hakham Shaul's use of "nomos" relates to the allegorical meanings associated with the Torah. In his Igeret (letter) to the Romans Hakham Shaul is dealing with practical situations⁷⁴ and therefore the Nazarean Codicil and the present Igeret is the record of Nazarean halakhah. However, Hakham Shaul is showing us that the Nomos/Torah is so cosmic that G-d judges the Gentiles, who are without excuse according to the cosmic truth of the Torah.

Therefore, we must deduce that the Oral Torah/Nomos is the fabric of the cosmos. Consequently, we inhabit a nomos - a normative universe. We constantly create and maintain a world of right and wrong, of lawful and unlawful, of valid and void.⁷⁵ We must further understand that the cosmos of dialogical narrative and rhetoric. Thus, we will see the cosmos as a "nomos narrative." Some have referred to this as a sacred canopy.⁷⁶

The "normative" universe is held together by the power (force authority) of its interpretative agents known as Sages/Hakhamim (men of wisdom) in relation to the nomos/Torah of the cosmos. Through the interpretive hermeneutics of the Sages, we enter the *domain* world of Torah observance. The Torah in and of itself is a nomos narrative. While it contains 613 mitzvot, it reveals them only through narrative rhetoric. Consequently, the pattern of Law (nomos) and "Law giving" is given primarily in rhetoric and narrative.

This brings us to the age-old question of why the Torah begins with B' resheet (Gen.) 1:1 instead of Shemot (Ex.) 12:2. The general deduction is that G-d wanted to show Himself as the creator and therefore just in giving Eretz Yisrael to the Jewish people rather than the nations.⁷⁷ Allegorically, G-d wants to reveal to us that the cosmos is a Divine nomos narrative, the Divine story of His eternal benevolence. Furthermore, we can derive from the written Torah a pattern of nomos rhetoric. The nomos narrative is a halakhic "story" being told through the medium of time. We must also note that G-d gave us the "613 mitzvot" through the medium of a specific nomos narrative ("I G-d brought you out of Egypt"). The narrative established grounds for G-d's mitzvot and halakhah. Therefore, the covenantal nomos is given in legal rhetoric because this is the true essence of the cosmos. It is for this reason

⁷⁴ Tomson, Peter J. *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles*. Compendia Rerum Iudaicarum Ad Novum Testamentum, v. 1. Assen [Netherlands] : Minneapolis: Van Gorcum ; Fortress Press, 1990. p.55 Note: this is our interpretation of Tomson's words

⁷⁵ Cover, Robert M., "The Supreme Court, 1982 Term -- Foreword: Nomos and Narrative" (1983). *Faculty Scholarship Series*. Paper 2705. p. 4

⁷⁶ Berger, Peter L. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Reprint edition. New York: Anchor, 1990.

⁷⁷ Cf. Rashi's comments to Gen. 1:1

that scientists refer to principles of the cosmos as the "laws of nature" i.e. *nomos phuseos, lex naturalis*. What is important for us to derive from this is that G-d's law (nomos/Torah) is always couched in narrative form it cannot be wrenched from this rhetorical medium. Likewise, when read nearly all legal documents they are join to a narrative rhetoric. All courts of law depend on narrative and rhetoric as a means of legal decision-making.⁷⁸ Therefore, we cannot separate law/nomos/Torah from narrative form.

On another level, the Torah naturally equates itself to a cosmic nomos narrative. In other words, the Torah depicts the cosmos as a nomos narrative showing G-d's cosmic authority. B'resheet (Genesis) shows the origins of the Cosmos through G-d's verbal command – nomos. These verbal commands form a nomos narrative and history of the chief events of creation. As we further read in B'resheet, we see the narrative of nomos unfold in a very logical way. The Order of the Torah narrative is for the sake of understanding among other things, the communal interaction of humankind. Therefore, halakhah, mitzvot as a nomos narrative teach humankind how to interact socially.

NAZAREAN CODICIL

This pattern helps us to have a better understanding of the narrative structure of the Nazarean Codicil as a "nomos narrative." By presenting the nomos in a narrative, we can now approach the Nazarean Codicil as nomos rhetoric. Furthermore, we can now see how Hakham Shaul can present a nomos narrative in Igeret (letter) from to the Gentile in Rome. The Romans, Jewish and Gentile would easily note that the Igeret was a legal document with numerous legal norms. The idea of a cosmos as "nomos narrative" would have been apparent to a Greco-Roman audience.⁷⁹

The Nazarean Codicil naturally falls into Six Orders.

1. Peshat – School of Hakham Tsefet
2. Tosefta – Additions by Hakham Shaul
3. Remes – Hakham Shauls school of Allegory
4. Drash – Midrashic Teachings of Hakham Matityahu
5. So'od – Hakham Yochanan's school of So'od
6. Festival and Fast – Ritual Hermeneutics (Hebrews)⁸⁰

While these patterns need further research, and possible redefinition we can see that they fall in to specific narrative categories. In this manner, we see that the patterns are very like the way that the Oral Torah is divided. However, the Nazarean Codicil mirrors the "nomos narrative" of the Tanakh much more closely. Yet, the way that the Nazarean Codicil mirrors its Biblical Narrative in its Torah Seder is closer to Midrashic and So'odic narratives of the Oral Torah.

Like the "nomos narrative" of the Torah, the Nazarean Codicil projects its rhetoric in communal judgments and declarations. These judgments and declarations establish nomos - laws for social interaction and discourse. Thus, we can see that Hakham Shaul sends an Igeret to the Romans outlining the "nomos" – law for Gentiles who are

⁷⁸ Tractate Sanhedrin demonstrates this clearly in showing us how the Judges are taught how to interact with "witnesses" in order to extract nomos from their testimonies.

Cf. ⁷⁹ Greene, *Maira* 17, 36; W. K. C. Guthrie, *History of Greek Philosophy*. Vol. III (Cambridge: The University Press 1962–1981) p. 55. and Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch.1

⁸⁰ While we call it "Hebrews" it may better be understood as a Igeret (letter) to the Bereans whose nobility is found in their diligence in Torah study.

"turning towards G-d."⁸¹ Note the legal vocabulary of the initial part of Hakham Shaul's address.

Through him (Messiah), I have received *chesed*⁸² and an *Igeret Reshut*⁸³ to bring Messiah's authority⁸⁴ over all the Gentiles turning to God,⁸⁵

Of course, this brings in a new factor of Messiah and Nomos/Torah/Law, which is a critical element to the "Nomos Narrative." From this, we derive the idea that the nomos narrative has a teleology in mind. The nomos narrative of the Torah and Nazarean Codicil both project a very specific teleology as a goal to be achieved on a cosmic level. The Nomos teleology is a legal description of the times we will experience such as the Y'mot HaMashiach and the Olam HaBa wherein the communities therein will live by the teleology of the nomos narrative we seek to express at present. Therefore, the nomos narrative of the cosmos (Oral Torah) is the "Nomos of Tikun" in this we understand "Tikun" to mean rectification or more properly "return." Therefore, the cosmic "nomos narrative" outlines the path between the Olam HaZeh and the Olam HaBa.

From the Nazarean Codicil and its "order" in hermeneutic headings we come to understand the nomos narrative of the cosmos to be defined through exegetical hermeneutic exercises mastered by the Hakhamim. It is for this reason that we must have Hakhamim (Torah Scholars) to interpret the overarching nomos narrative of the Oral Torah a "Higher Law: Living Nomos."⁸⁶

THE ORDER AND PATTERN OF THE ORAL TORAH AND ITS NARRATIVE

As we have seen above, the Nazarean Codicil follows a specific pattern in its re-narration of the Torah (Written Nomos). Fraade outlines the Oral Torah in the following words.

The pattern that we saw in second temple Jewish literature-of reconstituting biblical laws by extracting them from their biblical narrative contexts so as to topically gather and rearrange them-is carried very much further in the Mishnah (commonly attributed to R. Judah the Patriarch of the early third century), than in any of its antecedents. There, biblical and post-biblical laws are combined and organized according to topical, non-biblical rubrics: six orders, divided into sixty-three tractates, subdivided into 523 chapters, into which individual Mishnaic rulings are arranged. But to conceive of this simply as an ideologically innocent editorial reordering would be a gross simplification, since the Mishnah fundamentally *transforms* received laws according to its own Mishnaic language, oral syntax, and dialogical rhetoric.⁸⁷

⁸¹ 2 Luqas 15:19-21 Therefore, **my judgment** is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For [the rest you have] Moshe who has those proclaiming him in every city from ancient generations, because he is read aloud in the synagogues on every Sabbath."

⁸² **Chesed**: It is G-d's loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

⁸³ **Igeret Reshut**: "Letter of Permission." The Bet Din of Yeshua's three pillars, Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul's Igeret Reshut is his letter of acceptance as a Chaber among the "Apostles." His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim.

⁸⁴ **Name**: ὄνομα – *onoma*, (name) meaning authority

⁸⁵ Romans 1:5

⁸⁶ Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch. 3

⁸⁷ Fraade, Steven D. (2005) "Nomos and Narrative Before Nomos and Narrative," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1, Article 5. Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5>

Samely presents a more exhaustive investigation of "Rabbinic Interpretation of Scripture in the Mishnah."⁸⁸ Nevertheless, we see that Torah/Nomos is never divorced from a narrative form. The Oral Torah, a higher "living Torah," Like the Nazarean Codicil categorizes its narrative into specific genre for the sake of specifics.

When the Sages of the second Temple period reconstituted "biblical law," they understood that nomos rhetoric could not be divorced from that form. Writers like Josephus and Philo were aware of the same truth. Josephus gives a very vague view of the mitzvot and the halakhah. Philo looks at the mitzvot and halakhot in very much the same way that the Talmud does. Likewise, Philo sees the nomos a cosmic narrative. As such, Philo show us the application of re-narration of nomos in allegorical form. Consequently, we should be able to see some sorts of parallel between Hakham Shaul and Philo. Hakham Shaul's allegorical Igeret to the Romans viewed the Gentiles in a negative light. Philo has almost the exact same view.

Abraham 135 As men, being unable to bear discreetly a satiety of these things, get restive like cattle, and become stiff-necked, and **discard the laws of nature**, (τῆς φύσεως νόμον) pursuing a great and intemperate indulgence of gluttony, and drinking, and unlawful (ἐκθέσμούς) connections; for not only did they go mad after women, and defile the marriage bed of others, but also those who were men lusted after one another, doing unseemly things, and not regarding or respecting their common nature, and though eager for children, they were convicted by having only an abortive offspring; but the conviction produced no advantage, since they were overcome by violent desire; (136) and so, by degrees, the men became accustomed to be treated like women, and in this way engendered among themselves the disease of females, and intolerable evil; for they not only, as to effeminacy and delicacy, became like women in their persons, but they made also their souls most ignoble, corrupting in this way the whole race of man, as far as depended on them. At all events, if the Greeks and barbarians were to have agreed together, and to have adopted the commerce of the citizens of this city, their cities one after another would have become desolate, as if they had been emptied by a pestilence.⁸⁹

Fraade sums Philo's nomos narrative as follows.

Philo's extraction and reordering of the biblical laws serves much more than simply a need to render them more accessible or applicable. Through his allegorizing interpretations of the laws, Philo effectively removes them from the "horizontal" narrative of biblical history and repositions them within an overarching "vertical" narrative of the individual soul's perfection and ultimate ascension to reunion with its divine, heavenly source, which similarly pervades his allegorical interpretations of the biblical narratives and personalities.⁹⁰

Implicit in Philo's writing and in conjunction with Hakham Shaul is the idea that the nomos is comic. Furthermore, Philo shows us exactly why Hakham Shaul uses Abraham as the model for his interaction with the Gentiles.

Abraham 1:276 Such is the life of the first author and founder of our nation (Abraham); a man **according to the law**, as some persons think, but, as my argument has shown, one who is himself the **unwritten law** (Torah/Nomos) and justice of God.⁹¹

The Greek sentence actually sees Abraham as a νόμμος βίος (Living Torah/nomos) αὐτὸς ὢν καὶ θεσμός

⁸⁸ Samely, Alexander. *Rabbinic Interpretation of Scripture in the Mishnah*. New York: Oxford University Press, 2002. pp. 1-110

⁸⁹ Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson.

⁹⁰ Fraade, Steven D. (2005) "Nomos and Narrative Before Nomos and Narrative," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1, Article 5. Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5>

⁹¹ Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson.

ἄγραφος (who is himself the **unwritten law**).⁹² Hakham Shaul's words in the present pericope not become evident. As such, Abraham became a "living Torah/Nomos" of the unwritten law i.e. the Oral Torah or Torah of the cosmos. Here we find some similarities in the So'odic narrative of Yochanan 1:14 and the logos (nomos) became "flesh" i.e. a living Torah. Therefore, Abraham's descendants⁹³ are required to keep the Oral Torah, the higher, "living Torah."

Did Abraham know the Oral Torah or the Written Torah? During the time of Abraham, the Torah was only in Oral form. In chapter four of the Igeret to the Romans, Hakham Shaul will bring Abraham to make a point concerning his halakhic norms. Yet, here we see that Abraham is a prototype for Gentiles to follow. Hakham Shaul shows that the Gentiles have the Oral Torah, cosmic nomos narrative in their conscience. As such they are guilty of violating the Oral Torah when the "sin."

From Abraham, we learn

1. The cosmos is a living Nomos/Torah
2. The Nomos/Torah resides in the conscience of humankind (Gentiles)
3. Abraham embraces the Nomos/Torah of the Cosmos and became a "*nomimos bios*" (living embodiment of the Oral Torah) in the same way that Yeshua did

B'resheet (Gen) 14:18-19 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Creator of the heavens and earth."

Allegorically this passage tells us that Abraham attended the Yeshiva of Shem (Melchizedek) and completed his studies there. How so? Bread can be seen as an allegory for halakhah and wine is the haggadic portions of the Oral Torah. How can we determine that he completed these courses? Melchizedek king of Salem, "*shalam*" is that which is completed and whole.

We hope that we have learned from this lesson that the Torah/nomos is a living Torah, personified in Messiah. However, Messiah is typical of those like Abraham who made their lives a living Torah learned and discerned from the Torah/nomos of the Cosmos, i.e. the Oral Torah that serves to instruct humankind in the path that G-d as the creator has laid out for humankind. Hakham Shaul's appeal to the conscience of the Gentile is an allusion to the truth that the Oral Torah is cosmic in nature and therefore the Oral Torah and their faithfulness judge all men therein. The "lawless" are in fact those who do not exercise self-control and guilty punishable for crimes against the Torah.

The Torah must be given in a narrative form. The narrative form is faithfully followed in the Tanakh. The Nazarean Codicil closely mimics the pattern of the written and Oral Torah. The Nazarean Codicil; re-narrates the Torah in Messianic, halakhic form. The Oral Torah now in written volumes follows a very similar approach to halakhic/nomos of the Nazarean Codicil. However, the Nazarean Codicil is truer to the method and form of the Written Torah and relates closer to the Cosmic Nomos Narrative.

⁹²Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 4:1052.

⁹³ Abraham descendants refer to the Jewish people who have both forms of the Torah and the Gentiles who are held accountable to the Oral Torah.

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
 2. From all the Tanakh: Torah Seder, Psalms, and Prophets readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
 3. Taking as a whole all the readings of the Nazarean Codicil for this week, analyze the Genara section according to the six points of Nazarean Codicil dialectical analysis.
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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!”**

**Coming Festival: “Rosh HsShanah” – “New Year”
Evening Wednesday Sept 20 – Evening Friday 22nd of September**

For Further Information See:

<http://www.betemunah.org/teruah.html> ;
<http://www.betemunah.org/shofar.html> ;
<http://www.betemunah.org/knowday.html> ;
<http://www.betemunah.org/gedaliah.html>

Next Shabbat:

**Shabbat "Un'ta'atem Kol-Ets" – "And plant all [kinds] of trees"
&
Sixth Sabbath of Seven Sabbaths of Consolation**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיִּטְעֶתֶם כָּל-עֵץ		Saturday Afternoon
'Un'ta'atem Kol-Ets"	Reader 1 – Vayiqra 19:23-32	Reader 1 – Vayiqra 21:1-3
"And plant all [kinds] of trees"	Reader 2 – Vayiqra 19:33-37	Reader 2 – Vayiqra 21:4-6
"y plantéis toda (clase) de árboles"	Reader 3 – Vayiqra 20:1-7	Reader 3 – Vayiqra 21:7-9
Vayiqra (Lev.) 19:23 – 20:27	Reader 4 – Vayiqra 20:8-10	
Ashlamatah: Is 65:22 – 66:2, 4-5, 10-11	Reader 5 – Vayiqra 20:11-14	Monday & Thursday Mornings
Special: Isaiah 60:1-22	Reader 6 – Vayiqra 20:15-22	Reader 1 – Vayiqra 21:1-3
Psalms 84:1-13	Reader 7 – Vayiqra 20:23-27	Reader 2 – Vayiqra 21:4-6
	Maftir – Vayiqra 20:25-27	Reader 3 – Vayiqra 21:7-9
N.C.: 1 Pet 4:12-19; Lk 13:20-21; Rm 2:17-24	Isaiah 60:1-22	



Shabbat Shalom!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham

P.S.

There will be no class on Sunday via the Internet as His Excellency Adon Yehoshua ben Abraham is getting married in Paris, Tenn. To Her Excellency Giberet Rut bat Sarah. Mazal Tov! And may you be blessed from Heaven with long life, good health and many opportunities to perform great deeds of loving-kindness! Amen ve amen!

