

## Esnoga Bet Emunah

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## Esnoga Bet El

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### 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 25, 5777 – Sept 15/16, 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>

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### 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](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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We 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 in October. **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 quite urgent and we appreciate very much your prayers and charity on His Eminence's behalf! Also pray for HH HaRabbanit Giberet Batsheba bat Sarah who is totally exhausted and distraught.**

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!

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## **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 “Emor El-HaKohanim” – “Speak to the Priests” & Last Sabbath of Seven Sabbaths of Consolation

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>אָמַר אֶל-הַכֹּהֲנִים</b>		<b>Saturday Afternoon</b>
“Emor El-HaKohanim”	Reader 1 – Vayiqra 21:1-4	Reader 1 – Vayiqra 22:17-19
“Speak to the Priests”	Reader 2 – Vayiqra 21:5-0	Reader 2 – Vayiqra 22:20-22
“Habla a los Sacerdotes”	Reader 3 – Vayiqra 21:10-15	Reader 3 – Vayiqra 22:23-25
Vayiqra (Lev.) 21:1 – 22:16	Reader 4 – Vayiqra 21:16-24	
Ashlamatah: Ezek 44:25 – 45:2, 15	Reader 5 – Vayiqra 22:1-7	<b>Monday &amp; Thursday Mornings</b>
Special: Isaiah 61:10 – 63:9	Reader 6 – Vayiqra 22:8-13	Reader 1 – Vayiqra 22:17-19
Psalms 85:1-14	Reader 7 – Vayiqra 22:14-16	Reader 2 – Vayiqra 22:20-22
	Maftir – Vayiqra 22:14-16	Reader 3 – Vayiqra 22:23-25
N.C.: 1 Pet 5:1-4; Lk 13:22-30; Rm 2:25-29	Isaiah 61:10 – 63:9	

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## Contents of the Torah Seder

- Regulations Concerning the Ordinary Priest – Leviticus 21:1-9
  - Increased Restrictions for the High Priest – Leviticus 21:10-15
  - Physical Blemishes in a Priest – Leviticus 21:16-24
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### Reading Assignment:

**The Torah Anthology, Volume 12, The Divine Service, pp. 89-112**

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

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### Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 21:1-24

Rashi	Targum
1. And the Lord said to Moses: <b>Speak to the kohanim</b> , the sons of Aaron, and say to them: Let none [of you] defile himself for a dead person among his people	1. AND the Lord spoke to Mosheh, saying: <b>Speak unto the priests</b> , the men of the children of Aharon, that they keep themselves apart from defilement and thus will you say to them: For a man who is dead, (the priest) will not defile himself among his people;
2. except for his relative who is close to him, his mother, his father, his son, his daughter, his brother,	2. but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother,
3. and for his virgin sister who is close to him, who was not [yet] with a man for her, he shall defile himself.	3. and for his sister, a virgin who is near to him, and who has neither been betrothed, nor married to a husband, for her he may defile himself.
4. [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people.	4. The husband will not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of his people he may defile himself.
5. They shall not make bald patches on their heads, nor shall they shave the edge of their beard, nor shall they make cuts in their flesh.	5. They will not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh:
6. They shall be holy to their God, and they shall not desecrate their God's Name, for they offer up the fire offerings of the Lord, the food offering of their God, so they shall be holy.	6. but they will be holy before their God, and will not profane the name of their God;
7. They shall not marry a woman who is a prostitute or who is desecrated, and they shall not marry a woman	7. They will not take to wife a woman who has gone astray by fornication, or who was born illegitimate, nor

Rashi	Targum
who is divorced from her husband for he [the kohen] is holy to his God.	a woman who has been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his God.
8. You shall sanctify him, for he offers up the food offering of your God; he shall be holy to you, for I, the Lord Who sanctifies you, am holy.	8. You will sanctify him unto the priesthood; for the oblation itself of your God he is to offer: he will be holy to you, and you will not make him profane: I, the LORD who sanctify you, am holy.
9. If a kohen's daughter becomes desecrated through adultery she desecrates her father; she shall be burned in fire.	9. And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she will be burned with fire.
10. And the kohen who is elevated above his brothers, upon whose head the anointment oil has been poured or who has been inaugurated to wear the garments he shall not leave his hair unshorn or rend his garments.	10. And the high priest who has been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, will not make his head bare, nor either rend or tear his garment in the hour of grief.
11. And he shall not come upon any dead bodies; he shall not defile himself for his father or his mother.	11. Nor unto any person who is dead will he go in, nor for his father or his mother make himself unclean.
12. He shall not leave the Sanctuary, and he will not desecrate the holy things of his God, for the crown of his God's anointing oil is upon him. I am the Lord.	12. And he will not go forth from the sanctuary, or profane the sanctuary of his God; for the anointing oil of his God is upon him: I am the LORD.
13. He shall marry a woman in her virgin state.	13. And he will take a wife who is in her virginity;
14. A widow, a divorcee, a woman who is desecrated or a prostitute he shall not marry [any] of these. Only a virgin of his people may he take as a wife.	14. but a widow, or a divorced person, or one who was born of depraved parents, or who has gone astray by fornication, such as these he will not take; but a virgin proper will he take to wife from the daughters of his people.
15. And he shall not desecrate his offspring among his people, for I am the Lord, Who sanctifies him.	15. Neither will he profane his offspring among his people; for I the LORD do sanctify him.
16. And the Lord spoke to Moses, saying,	16. And the LORD spoke with Mosheh, saying:
17. Speak to Aaron, saying: Any man among your offspring throughout their generations who has a defect, shall not come near to offer up his God's food.	17. Speak with Aharon, saying: No man of your sons in the families of their generations who has a blemish in him will be qualified to offer the oblation of his God:
18. For any man who has a defect should not approach: A blind man or a lame one, or one with a sunken nose or with mismatching limbs;	18. for no man who has a blemish in him will offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh,
19. or a man who has a broken leg or a broken arm;	19. or a man who has a broken foot, or a broken hand
20. or one with long eyebrows, or a cataract, or a commingling in his eye; dry lesions or weeping sores, or one with crushed testicles	20. or whose eyelids droop so as to cover his eyes, who has no hair on his eyelids; or who has a suffusion of whiteness with darkness in his eyes; or who has the dry scurvy, or who is full of the blotches of Egypt, or whose testicles are swollen or shrunk,
21. Any man among Aaron the kohen's offspring who has a defect shall not draw near to offer up the Lord's fire offerings. There is a defect in him; he shall not draw near to offer up his God's food.	21. no man, a priest of the descendants of Aharon the priest who has in him any such blemish, will be qualified to offer the oblations of the LORD. He has a blemish, and it is not meet for him to offer the oblation of his God.

Rashi	Targum
22. His God's food from the most holy and from the holy ones, he may eat.	22. Nevertheless he may support himself with the residue of the oblations of his God which remain of the most holy and of the holy (offerings);
23. But he shall not come to the dividing curtain, nor shall he draw near to the altar, for he has a defect, and he shall not desecrate My holy things, for I am the Lord Who sanctifies them.	23. only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he will not profane My sanctuary; for I the LORD do sanctify them.
24. Moses told [this to] Aaron and his sons, and to all of the children of Israel.	24. And Mosheh spoke with Aharon and with his sons, and with all the sons of Israel.

## 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 ehad:** 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 aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

## Rashi's Commentary for: Vayiqra (Leviticus) 21:1-24

**1 Speak to the kohanim** Heb. וְאָמַרְתָּ ... אֶמַר "Speak [to the *Kohanim*...] and say [to them]," lit. "Say...and you shall say." [This double expression comes] to admonish the adult [*Kohanim* to be responsible] for the minors [that they must not contaminate them] (*Mizrachi*).-[Yev.. 114a]

**the sons of Aaron** [Had Scripture used just this expression,] I would have thought that even desecrated [*kohanim*, those born from forbidden unions, as in verse 7, are included in this admonition to separate from uncleanness]. Scripture, therefore, states, "the *kohanim*" [to teach us that the admonition applies only to non-desecrated *kohanim*].

**the sons of Aaron** Even those who have defects are implied.

**the sons of Aaron** But not the daughters of Aaron, [who may become defiled for the dead].-[*Torath Kohanim* 21:1,2]

**Let none [of you] defile himself [for a dead person] among his people** While the dead person is among his people [and therefore has people, non- *kohanim*, to bury him]. This comes to exclude [from the prohibition a *kohen* who comes across] a מִתְמַצְּוֹה, [a dead person for whom no one is in calling distance to attend to his burial and thus it is incumbent for people to attend to him].-[*Torath Kohanim* 21:4]

**2 except for his relative** [The expression וְשֵׁרָא "his relative" refers only [here] to his wife.]-[*Torath Kohanim* 21:5; *Yev.* 22b]

**3 who is close [to him]** [This expression is] to include the sister who was betrothed [but not yet married] -[*Torath Kohanim* 21:5; *Yev.* 60a]

**who was not [yet] with a man** for relations.-[see *Yev.* 60a]

**for her, he shall defile himself** [This is] an obligation [for him to do so].-[*Torath Kohanim* 21:8; *Sotah* 3a]

**4 [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people** He may not defile himself for his [deceased] wife who was unfit for him, and by whom he was desecrated [from his status,] while she was with him.-[*Torath Kohanim* 21:10; *Yev.* 22b] And this is the simple meaning of the verse: "A husband shall not defile himself" for his relative [i.e., his wife], while she is still "among his people," i.e., while she has [non- *kohen*] relatives who can attend to her burial, for she is therefore not under the category of an unattended deceased. And which relative [i.e., wife] are we dealing with here? [With a wife] "through whom he becomes desecrated (לְהַחֲלוֹ)," i.e., [because she was unfit to marry him,] he subsequently becomes desecrated from his *kehunah* [and is unfit to perform the Holy Service].

**5 They shall not make bald patches on their heads** for a deceased. But are not [all] Israelites warned against this (see Deut. 14:1)? However, when referring to the Israelites, Scripture says, "[You shall not...make any baldness] between your eyes [for the dead]" (Deut. 14:1). Thus, one might think that one is not liable [for making bald patches] anywhere else on the head. Scripture, therefore, says [regarding *kohanim*] "[They shall not make bald patches] on their heads" [teaching us that the prohibition applies to the entire head]. And we can extrapolate from *kohanim* to all Israelites through a *gezeirah shavah* [i.e., a Rabbinical tradition linking the laws of two otherwise unrelated verses or passages through common key words or phrases, as follows]: Here [regarding *kohanim*] Scripture uses the expression קַרְחָה - bald patches, and there regarding Israelites, Scripture [also] uses the expression קַרְחָה - bald patches. Thus, just as here [regarding *kohanim*, the prohibition applies to] the entire head, so is it understood further [regarding all Israelites], [that the prohibition applies to] the entire head, wherever one makes a bald patch on the head, [not just "between the eyes"], and just as there [regarding all Israelites, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person [(see Deut. 14:1), "You shall not...make any baldness...for the dead"]-so, here [regarding *kohanim*, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person.-[*Torath Kohanim* 21:11; *Mak.* 20a]

**nor shall they shave the edge of their beard** Since it is stated in reference to all Israelites, "and you shall not destroy [the edge of your beard]" (Lev. 19:27), one might think that if one removed [the hairs] with tweezers or with a plane, one would be liable [to lashes]. Therefore, it says [here], "nor shall they shave," [meaning] that one is liable only for something called "shaving" (גְּלוּחַ) with "destruction" (הַשְׁחָתָה) involved in it—that being a razor.-[*Mak.* 21a]

**nor shall they make cuts in their flesh** וְשִׁרְטוּ שְׂרָטָה, lit. nor shall they cut a cut in their flesh." [Why the double language?] Since regarding [all] Israelites, Scripture states (Lev. 19:28), "You shall not make cuts in your flesh for a person [who died]," one might think, that if someone made [several, e.g.,] five cuts, he would be liable for [having

transgressed] only one [negative commandment]. Scripture, therefore, states, “nor shall they cut a cut,” to make one becomes liable for every individual cut made. For this word [שְׂרָרָת] is superfluous and thus is to be expounded [as above], as Scripture could have [merely] written, “nor shall they cut,” [in which case] I would have known that it means [not to cut] a cut. [Hence, the superfluous שְׂרָרָת was written to make one liable for each individual cut.]- [Torath Kohanim 21:12]

**6 They shall be holy** [Since Scripture does not state “They are holy,” but rather “They shall be holy,” it means that if *kohanim* wish to defile themselves over the dead and thereby desecrate their holiness]—against their will, the court must [prevent them from doing so, and thereby] sanctify them in this respect.- [Mizrachi ; Torath Kohanim 21:13]

**7 who is a prostitute** Heb. זֹנָה, [a woman] with whom an Israelite who is forbidden to her, has cohabited, for example, [relationships] punishable by excision (see Lev., Chapter 18), or a *nathin* [a descendant of the Gibeonites who were converted at the time of Joshua (see Josh., chapter 9) and who were forbidden to marry into Israel for all generations], or a *mamzer* [a product of a forbidden union].-[Torath Kohanim 21:14; Yev. 61b]

**who is desecrated** Heb. הַלְלָהּ, [a woman] who was born from one who is unfit for the *kehunah*, for example, the daughter of a widow from a *Kohen Gadol* or the daughter of a divorcee from an ordinary *kohen* [the children of such unions becoming “desecrated” from the *kehunah*]. Also, [the term הַלְלָהּ includes a woman] who becomes desecrated from the *kehunah* through relations with one of those who are themselves disqualified for the *kehunah*.-[Kid. 77a]

**8 You shall sanctify him** Against his will—[meaning], that if he refuses to divorce [such a woman, lash him and chastise him until he divorces [her].-[Yev. 88b; Mizrachi ; Torath Kohanim 21:19]

**he shall be holy to you** Treat him with holiness, e.g., he should be the first to commence any matter, and to [be the one who] begins the blessings at a meal.-[Gittin 59b]

**9 If [a kohen's daughter] becomes desecrated through adultery**-Heb. בִּי תַחֵל. [The word תַחֵל here, stems from the word חלול, *desecration*, and not from the word הַתְחִלָּה, *beginning*, and thus, the phrase here means:] If she becomes desecrated (תַתְחַלֵּל) through a forbidden union, whereby she had a marriage-bond to a man and she committed adultery—whether [this bond had been] a betrothal or a marriage. And our Rabbis differ with regards to the matter [i.e., as to which stage of marriage-bond is referred to here]. All agree, however, that Scripture did not speak of a single woman.-[Sanh. 50b-51a]

**she desecrates her father** She has desecrated and degraded his honor, for [people] will say of him, “Cursed is he who fathered this one! Cursed is he who raised this one!”-[Sanh. 52a]

**10 he shall not leave his hair unshorn** Heb. לֹא יִפְרָע. He shall not leave his hair unshorn as a gesture of mourning.- [Torath Kohanim 21:27] Now what is considered “leaving one's hair unshorn?” More than thirty days.-[Sanh. 22b]

**11 And [he shall not come] upon any dead bodies** [i.e., he shall not enter] the tent [or house, etc., wherein] the dead person [lies].-[Torath Kohanim 21:28]

**dead bodies** [This comes] to include [the law that] *revi'ith* [a “quarter” of a log] of blood [issued] from a dead person, defiles [anything found] in the tent.-[Sanh. 4a]

**he shall not defile himself for his father or his mother** [Since the *Kohen Gadol*, unlike the ordinary *kohen* (see verse 2 above), is forbidden to defile himself for any dead body, even for his parents, this seemingly superfluous

statement here comes only] to permit him [to defile himself] for a *מֵית מִצְוָה*, a dead person for whom there is no one to attend to [his burial].-[*Torath Kohanim* 21:28; *Nazir* 48a]

**12 He shall not leave the Sanctuary** He shall not [leave the precincts of the Sanctuary to] follow the funeral procession [even of a relative].-[*Sanh.* 18a] Furthermore, from here, our Rabbis learned that a *Kohen Gadol* may offer up sacrifices [even] if he is an *onen* [i.e., if his close relative died on that day]. [The following, therefore], is its meaning [i.e., the meaning of the verse]: Even if his father or mother died, [the *Kohen Gadol*] need not leave the Sanctuary, but he may perform the service.-[*Sanh.* 84a]

**he will not desecrate the holy things** [meaning] that he does not thereby desecrate the Holy Service, for Scripture has permitted him [to perform the Holy Service under such circumstances]. However, an ordinary *kohen* who performs the Holy Service while being an *onen*, desecrates [it].-[*Sanh.* 84a]

**14 a woman who is desecrated** [The terms *זָנָה וְהוֹלֵלָה* are not to be connected to mean a *הוֹלֵלָה* who is a *זָנָה*, but rather, they should be read as two separate items, *וְהוֹלֵלָה* and then *זָנָה*. Thus, *הוֹלֵלָה* here refers to a woman] who was born from those unfit for the *kehunah*.-[see *Rashi* verse 7 above; *Torath Kohanim* 21:34]

**15 And he shall not desecrate his offspring** But, if he does marry one of those [women listed in the verse as] being unfit [to marry a *Kohen Gadol*], his offspring from that woman are desecrated from the holiness of the *kehunah* [and are permitted to defile themselves for the dead, and they may marry a widow or a divorcee].-[*Nachalath Yaakov* ; *Torath Kohanim* 21:34]

**17 his God's food** Heb. *לֶחֶם אֱלֹהֵיו*, his God's food. Any meal is termed *לֶחֶם*, as in, "...made a great feast (*לֶחֶם*)" (Dan. 5:1).

**18 For any man who has a defect should not approach** [But this prohibition has already been stated (preceding verse). The meaning here is that] it is not fitting that he should approach, like "[When you offer up a blind [animal]...a lame or a sick one, is there nothing wrong?] Were you to offer it to your governor, [would he accept you or would he favor you? says the Lord of Hosts" (Malachi 1:8). Thus, just as an animal with a defect is not fitting as an offering, neither is a person with a defect fit for presenting it.]

**with a sunken nose** Heb. *חָרָם*. [This term means] that his nose is sunken between his two eyes, such that he applies [eye shadow to] his two eyes with one stroke [i.e., his nose is so sunken that its bridge does not intercede between the two eyes].-[*Torath Kohanim* 21:48; *Bech.* 43b]

**with mismatching limbs** Heb. *שְׂרוּט*. [This term means] that one of his limbs is bigger than its counterpart, [e.g.,] one of his eyes is large, and one of his eyes is smaller [normal], or one thigh longer than its [normal] counterpart.-[see *Sifthei Chachamim* ; *Bech.* 40b]

**20 one who has unusually long eyebrows** Heb. *גִּבֵּן*, *sourcils* in French, [meaning] that his eyebrow (*גִּבֵּין*) hairs are [abnormally] long and droop.-[*Bech.* 43b]

**cataract** Heb. *דֵּק*. [This means] that over his eyes he has a [thin] membrane (*דוֹק*) which is called *teile*, *tele*, *toyle*, or *tele* in Old French, as in, "He Who stretches out [the heavens] like a curtain (*דֵּק*)" (Isa. 40:22).-[*Torath Kohanim* 21: 52; *Bech.* 38a]

**a commingling in his eyes** Heb. *תִּבְלַל*, something that mixes (*מִבְּלֵב*) the [colors of the] eye, e.g., a white line that extends from the white [of the eye], piercing the "ring" [viz., the iris,] i.e., the [colored] annulus that encompasses the black [center of the eye, viz., the pupil,] called *prunelle* in French. This line pierces the iris and enters the black

[pupil]. The *Targum* renders חיליד התבלל as חיליד, derived from חלזון, because this line resembles a worm. And so did the Sages of Israel call it [when they enumerate] the defects of a firstborn animal [in the context of whether it may be slaughtered outside the Temple]: עינב, נחש, נחש, חלזון, a worm-shaped, snake-shaped [growth], or a berry-shaped [growth].-[*Torath Kohanim* 21:52, *Bech.* 38a, *Mishnah Bech.* 6:2]

**or dry lesions or weeping sores** These are various types of boils.

**dry lesions** Heb. גרב. This is [equivalent to] חרס, a skin disease [whose lesions are] dry [both] underneath and on the surface.

**weeping sores** Heb. ילקת. This is the Egyptian lichen. And why is it called ילקת? Because it bonds (מלפפת) itself more and more [to the stricken person] until the day of [his] death. It is wet on its surface and dry underneath. Now, in another passage, a lesion wet on the surface and dry underneath is called גרב, as the verse says (Deut. 28:27), "weeping sores (גרב) and with dry lesions (חרס)." (But how is that so, when here, we have explained גרב not only to be a completely dry lesion but also to be synonymous with חרס)? The answer is that] when גרב is mentioned alongside חרס [as in Deut. 28:27], then the term גרב means [with wet lesions on the surface, and the term חרס refers to dry lesions both on the surface and underneath (see *Rashi* there)]. However, when it is mentioned alongside ילקת, then חרס [the dry lesion], is called גרב. Thus is the matter explained in *Bech.* (41a).

**one who has crushed testicles** Heb. מרוח אשך. [This term is to be understood] according to the *Targum* [*Onkelos*] as מריס פחדין, meaning: his testicles are crushed, like, "the sinews of his testicles (פחדין) are knit together" (Job 40:17).

**21 Any man...who has a defect [shall not draw near...]** [But has this prohibition not already been stated in verse 17? This verse, however, comes to] include other types of defects [not specified in our passage].-[*Torath Kohanim* 21:54]

**There is a defect in him** As long as he has the defect, he is unfit [for the Holy Service]. However, if his defect goes away, he is fit [to serve].-[*Torath Kohanim* 21:55]

**his God's food** Any food is termed לקח.

**22 from the most holy** [This phrase] refers to [those sacrifices] with a higher degree of holiness;

**and from the holy ones, he may eat** These are the sacrifices with a lesser degree of holiness. Now, if sacrifices with a higher degree of holiness are mentioned [that a *kohen* with a defect may eat of them], why is it necessary to state [the same of] sacrifices with a lesser degree of holiness? [The answer is that] had they not been stated, I would have concluded [the following]: Indeed [a *kohen*] with a defect may eat of the sacrifices with a higher degree of holiness, since we find that these were allowed to [be eaten even by] a non-*kohen*, since Moses [who was not a *kohen*,] ate of the flesh of the sacrifices of the investitures. Consequently, perhaps the most holy sacrifices carry with them this leniency]. The breast and thigh of sacrifices with a lesser degree of holiness, however, shall not be eaten [by a *kohen* with a defect], for we do not find an instance where a non-*kohen* takes a share of these!" Therefore, Scripture states here "or from the holy" [thereby permitting a *kohen* with a defect to eat from the sacrifices with a lesser degree of holiness as well]. In this way the matter is explained in [Tractate] *Zevachim* (101b).

**23 But [he shall not come] to the dividing curtain** to sprinkle the seven sprinklings [of blood] towards the dividing curtain.-[see Lev. 4:6]

**[Nor shall he draw near] to the altar** [This refers to] the outer altar [(see Exod. 27:18) in the courtyard of the Sanctuary, as opposed to the inner incense altar (see Exod. 30: 110) which was situated just outside the dividing curtain, all within the Holy enclosed area of the Sanctuary. Now, had our verse been referring to the inner altar, it would not have been necessary to specify the prohibition of the dividing curtain, for the dividing curtain was even closer in to the holy of holies. However, since it refers to the outer altar,] both [the altar and the curtain] are necessary to be written here; this matter is explained [in full] in *Torath Kohanim* (21:58).

**And he shall not desecrate My Holy Services** for if [a *kohen* with a defect] did perform the Holy Service, [his service is considered] desecrated [and] thereby deemed invalid.-[*Torath Kohanim* 21:60]

**24 Moses told** [Literally, our verse would read: "Moses spoke to Aaron and his sons, and to all of the children of Israel." But what did he speak? He told them] this [entire] commandment [i.e., all the laws of the *kehunah* delineated in this passage].

**[to] Aaron and his sons, and to all the children of Israel** [But why command "all the children of Israel" about laws pertaining only to *kohanim* ?] So that the courts of law [comprising non- *kohen* judges] should warn *kohanim* [who have defects, to separate themselves from the Holy Service].-[*Midrash Hagadol*, and see *Torath Kohanim*, Glosses of *Gra*]

## Ketubim: Tehillim (Psalms) 85:1-14

Rashi	Targum
1. For the conductor, a song of the sons of Korah.	1. For praise; composed by the sons of Korah; a psalm.
2. <b>O Lord, You have appeased Your land; You have returned the Captivity of Jacob.</b>	2. <b>You delighted, O LORD, in your land; You brought back the captivity of the house of Jacob.</b>
3. <b>You have forgiven the iniquity of Your people; You have concealed all their sin forever.</b>	3. <b>You forgave the sins of Your people; You covered all their faults forever.</b>
4. You have taken in all Your wrath; You have retreated from the fierceness of Your anger.	4. You withdrew all Your anger; You turned from the harshness of your anger.
5. <b>Return us, O God of our salvation and revoke Your anger with us.</b>	5. <b>Turn to us, O God our redemption; and revoke Your anger against us.</b>
6. Will You be wroth with us forever? Will You extend Your anger to generation after generation?	6. Can it be that You will act harshly against us forever? Will You prolong out Your harshness for all generations?
7. Will You not return and revive us so that Your people will rejoice with You?	7. Will you not again revive us? And Your people will rejoice in Your word.
8. Show us, O Lord, Your kindness, and Your salvation You shall give to us.	8. Show us, O LORD, Your goodness; and may Your redemption be given to us.
9. I shall hear what God will speak when He speaks peace to His people and to His pious men, and they will not return to folly.	9. I will hear what God, the LORD, will say; for He will speak peace to His people and to His pious ones, and they will not return to heathenism.
10. Truly, His salvation is near those who fear Him, so that His glory dwell in our land.	10. Truly His redemption is near to those who fear Him, to make His glory abide in our land.
11. Kindness and truth have met; righteousness and peace have kissed.	11. Favor and truth meet, righteousness/generosity and peace have joined together.
12. Truth will sprout from the earth, and righteousness will look down from heaven.	12. Truth grew up from the land; and righteousness/generosity looked out from heaven.

Rashi	Targum
13. God too will give good, and our land will give its produce.	13. Also the LORD will give what is good; and our land will give its produce.
14. Righteousness will go before him, and He will place it on the way of his steps.	14. Righteousness/Generosity will walk before him; and He set his steps on a good path.

## Rashi's Commentary for: Psalms 85:1-14

**2 O Lord, You have appeased Your land, etc.** If You have returned the captivity of Jacob and forgiven their iniquity, and have concealed their sin and withdrawn Your wrath from them and retreated from Your fierce anger, then You have appeased Your land, and Your world will be appeased. But as long as You do not do this, Your land and Your world will not be appeased.

**5 Return us** You return and bring us back.

**7 Will You not** ultimately return and revive us, for [so] You promised us through Your prophet.

**9 I shall hear what God will speak** I shall merit to hear what the Holy One, blessed be He, will speak when He speaks peace to His people.

**to folly** Heb. לבסלה, to foolishness, to sin before Him.

**11 Kindness and truth have met** That Israel will speak truth, and from heaven kindness will meet them.

**righteousness and peace have kissed** The righteousness [or charity] that Israel was performing and the peace from the Holy One, blessed be He, will kiss one another, i.e., the act of charity will be peace (Isa. 32:12).

**12 Truth will sprout from the earth, etc.** **When Israel will speak truth, the charity that they perform on earth will look down from heaven.**

**13 God too will give good** He will open His treasury, the heavens, to give rain, in order that His land yield its produce.

**14 and He will place it on the way of his steps** And the Holy One, blessed be He, will place the righteousness in the ways of his steps, with which he leads his sons.

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## Meditation from the Psalms

### Psalms 85:1-14

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

This psalm describes Israel's return from the Babylonian exile to build the Second Temple. This return was not enduring because the Second Temple was eventually destroyed. Therefore, the long-suffering nation yearns for a permanent redemption in which G-d will be completely reconciled to His land.

One very significant sign of G-d's favor is the renewal of abundant precipitation and fertility in the land. Pesikta Zutrasa<sup>1</sup> (Parshat Ki Tavo) observes that a day of great rains is as significant as the day of ingathering of exiles. Reflecting this concept, the sons of Korach juxtaposed these two themes in this psalm. First, they plead:<sup>2</sup> Will You not revive us again so Your nation will be glad in You? Then the psalmist prophetically foretells:<sup>3</sup> HaShem, too, will provide good, and our land will yield its produce.

The fertility of the earth is the most accurate indication of G-d's favorable attitude towards Israel, because when Israel, G-d's chosen people, fulfills its mission on earth, G-d allows the earth to flourish so that Israel's way is eased and its efforts rewarded. As the psalmist declares:<sup>4</sup> Truth will sprout from earth. This verse teaches that the 'redemption' of the soil will truly prove that Israel has returned to G-d's favor.<sup>5</sup>

Our psalm contains a kri and ktiv.<sup>6</sup> The kri reflects the comprehension of the text as revealed to us. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible "garment", though as read aloud it does have such a "garment", i.e., it is readily comprehensible.

*Tehillim (Psalms) 85:2 HaShem, Thou hast been favourable unto Thy land,<sup>7</sup> Thou hast turned the captivity (ktiv - the return) of Jacob.*

Tehillim (Psalms) 85:2

kri - קרי	ktiv - כתיב
שְׁבִית	שָׁבוּת
<i>The captivity</i>	<i>The return. (you turned with a turning [toward] Jacob) This alludes to the fact that even when the Jews returned from Babylon, they still were not independent, but remained under Persian rule. [In the year 3390, they were permitted to return to the land only at the behest of King Cyrus. In 3408 they required the permission of King Darius II, who allowed them to begin reconstruction of the Holy Temple.<sup>8</sup></i>

The kri & ktiv, of Psalm 85 is interesting because it alludes to Pesach. The Jews were ending two hundred and ten years of Egyptian **captivity**. They were **returning** to eretz Israel. Let's run with this theme and examine some unusual aspects of The Land that are not often known.

The Sages teach us that what Shabbat, Sabbath, is to time, so Eretz Israel, the land of Israel, is to space.<sup>9</sup> The Shmita, or Sabbatical, year connects these two. Space and time come together in a Shmita year. The next Shmita year will

<sup>1</sup> "PESIKTA ZUTRA. (a.k.a. Midrash Lekah Tov) is an aggadic commentary on the Five Books of Moses by Rabbi Tobiah ben Eliezer (11th cent.)- Using various midrashim collected primarily from earlier sources, it attempts to explore each verse in the Torah.

<sup>2</sup> v. 7

<sup>3</sup> v. 13

<sup>4</sup> v. 12

<sup>5</sup> 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.

<sup>6</sup> Moshe Rabbeinu heard by ear, directly from HaShem, all the words which he was transcribing. Through hearing the words of the Torah, he knew the *kri* (the Torah as read) and through the sight of the script he knew the *ktiv* (the Torah as written).

<sup>7</sup> *Thou hast been favourable* means with rain. Rain is withheld until G-d has allowed Himself to be propitiated for Israel's sins and forgiven them, this being also the object of sacrifices (Th. on the basis of Ta'anit. 7b).

<sup>8</sup> Malbim

<sup>9</sup> Most of this study I learned from Rabbi Yitzchak Ginsburgh.

be 5782. It follows that we should study Eretz Israel as we would study Shabbat. Let's look at Eretz Israel and its ownership. Let's start by seeing what Rashi has to say about Eretz Israel:

R. Yitzchak says: The Torah should have begun with, "This month shall be for you",<sup>10</sup> which is the first mitzva that Israel was commanded. Why, then, did it begin with, "In the beginning"? Because of, "The strength of His deeds He declared to His people, to give them the heritage of the nations".<sup>11</sup> If the nations of the world should say to Israel, "You are thieves, because you captured the land of the seven nations", they say to them, "The entire world is G-d's! He created it and gave it to those that He wants. He desired to give it to them, and He desired to take it from them and give it to us."<sup>12</sup>

Rashi tells us that HaShem gave His people the land of Israel. It is their inheritance along with the Torah. The Torah also shows HaShem clearly giving the land to the Children of Israel:

***Bamidbar (Numbers) 33:50-54*** *And HaShem spake unto Moses in the plains of Moab by Jordan [near] Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess [the inhabitants of] the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's [inheritance] shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.*

***Bamidbar (Numbers) 34:2*** *Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this [is] the land that shall fall unto you for an inheritance, [even] the land of Canaan with the coasts thereof:)*

Since HaShem gave us this land, we must take possession of it. Even if today is not the right time to return to the land, we must have it in the forefront of our mind. "Wherever we are going, we are going to Israel". The land of Israel is our ultimate destination!

"Returning" is what we do when we go up to Israel. "Returning" is what we do when we repent from our sins.

The parallel between Teshuva (or "return to HaShem") and entering the Land of Israel is supported by the fact that Teshuva, from the root word meaning "return", occurs in the Tanach<sup>13</sup> most frequently in relation to the Jewish peoples' return to the Land of Israel. This teaches that entering the Land of Israel (aliyah) in its deepest sense is the ultimate manifestation of return to HaShem (Teshuva), it being the physical and spiritual entry into an entirely new state of being. With this perspective, we can begin to appreciate what our Sages in the Talmud have told us:

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<sup>10</sup> Shemot 12:1

<sup>11</sup> Tehillim 111:6

<sup>12</sup> Rashi quoting the Midrash

<sup>13</sup> **Tanach** (Hebrew: תנ"ך) is an acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanach's three traditional subdivisions:

**Torah** (תורה), meaning "teaching" or "law," includes the Five Books of Moses. The Torah is also known by its Greek name, "the Pentateuch", which similarly means "five scrolls".

**Neviim** (נביאים), meaning "Prophets". The Neviim are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

**Ketuvim** (כתובים), meaning "Writings", are sometimes also known by the Greek title "Hagiographa." These encompass all the remaining books, and include the Five Scrolls.

**Ketuvot 110b** *Anyone who lives outside of Eretz Israel, it is as if they worship idols.*

The Sages have thereby told us that there is a connection between returning to HaShem, through repentance, and returning to the land of Israel. This connection began "in the beginning..."

The Torah begins with the account of creation in order to prove that the earth belongs to HaShem and He can give it to anyone He wishes. When HaShem makes a covenant with Avraham, He gives Avraham AND HIS SEED Eretz Israel. Now we know that his seed was not through Ishmael, but through Yitzchak:

**Bereshit (Genesis) 21:12** *And G-d said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

HaShem said to Avraham: "To your **descendants** I will give this Land".<sup>14</sup> However, it is not clear who the descendants of Avraham are, Yitzchak or Ishmael? So, the Torah comes to tell us that Ishmael is excluded from all that Avraham had, he received gifts instead:

**Bereshit (Genesis) 25:5-6** *And Avraham gave all ("kol") that he had to Yitzchak. And to the sons of the concubines he gave presents.*

The Zohar does indicate that Ishmael has some connection to the land:

**Soncino Zohar, Shemot, Section 2, Page 32a** *Abram prayed to G-d: "O that Ishmael might live before thee!" Now, although the Holy One, blessed be He, promised Abraham that he would beget Isaac, yet Abraham was so attached to Ishmael, that the Holy One had to promise him: "As for Ishmael, I have heard thee: behold, I have blessed him... and I will make him a great nation". Through his circumcision Ishmael entered into the holy covenant before Isaac was born. Now, for four hundred years the supramundane representative of Ishmael stood before the Holy One, blessed be He, and pleaded thus with him: "He who is circumcised, has he a portion in Thy Name?" "Yes." "But what then of Ishmael? Is he not circumcised? Why then has he no portion in Thy Name, like Isaac?" The Holy One answered: "Isaac was circumcised according to rule, [Tr. Note: i.e. with the peri'ah, or exposure of the flesh.] not so Ishmael; moreover the Israelites attach themselves to me from the eighth day of their birth, but the Ishmaelites for a long time are far from me." Said he: "Yet, as Ishmael has been circumcised, he ought to have a reward! Woe, woe, that Ishmael was born into the world and was circumcised! What did the Holy One do? He banished the children of Ishmael from the heavenly communion and gave them instead a portion here below in the Holy Land, because of their circumcision. And they are destined to rule over the land a long time, so long as it is empty, just as their form of circumcision is empty and imperfect; and they will prevent Israel from returning to their own land until the merit of the children of Ishmael shall have become exhausted. And the sons of Ishmael will fight mighty battles in the world, and the sons of Edom will gather against them, and make war against them, some on land, others on sea, and some close to Jerusalem, and one shall prevail over the other, but the Holy Land will not be delivered to the sons of Edom. Then a nation from the furthest ends of the earth will rise against wicked Rome and fight against her for three months, and many nations will gather there and fall into the hands of that people, until all the sons of Edom will congregate against her from all the ends of the earth. Then the Holy One will rise against them, as it says: "A slaughter of the Lord in Bazrah and a great slaughter in the land of Edom" (Isa. XXXIV, 6). He will "take hold of the ends of the earth that the wicked might be shaken out of it" (Job XXXVIII, 13). He will wipe out the children of Ishmael from the Holy Land, and crush all the powers and principalities of the nations in the supramundane world, and only one power will remain above to rule over the nations of the*

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<sup>14</sup> Bereshit (Genesis) 15:18.

world, namely the power representing Israel, as it is written: "The Lord is thy shadow at thy right hand" (Ps. CXXI, 5). For the Holy Name is at the Right, and the Torah is at the Right, and therefore all depends on the Right, and likewise the future salvation is at the Right, as it says: "Save with thy right hand" (Ps. LX, 7). Concerning that time it is written: "Then I will turn to the peoples a pure language that they may all call upon the name of the Lord to serve him with one consent" (Haggai III, 9), and on that day "will the Lord be one and his name one" (Zech. XIV, 9). Blessed be the Lord for ever and ever. Amen and amen.'

**Galatians 4:29-31** But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Ishmael's rights in Eretz Israel can be exercised when the Jews do not exercise their blessing of clinging to HaShem. Thus, our struggle with Ishmael for the rights to Eretz Israel is not simply a physical struggle, but a spiritual one as well. It will be successful when we realize the blessing of spiritual connectedness that HaShem gave to Avraham, and that was transmitted to us through our father Yitzchak.

So, we know that the promise is to Yitzchak and not Ishmael, but how do we choose between Yaaqov and Esav? And while it is possible to exclude Ishmael, since he is the son of the maid, Esav is different, as Malachi states:

**Malachi 1:2** "Was not Esav the brother of Yaaqov, the word of HaShem, yet I loved Yaaqov."

Why was Esav excluded and the promise fulfilled only with Yaakov? This is because in the *brit bein habetarim* (covenant of the pieces), it says:

**Bereshit (Genesis) 15:13-18** Your **descendants** shall be aliens in a land not their own, and they will serve them, and they will oppress them, four hundred years ... The fourth generation shall return here ... On that day HaShem made a covenant with Avram saying, "To your **descendants** I have given this land."

Thus, it is clear that the same descendants who will be aliens, and will descend to Egypt -- they are the very same descendants to whom the Land will be given.

Regarding Esav it says: "Esav took his wives, his sons, his daughters ... and went to a land because of his brother Yaaqov".<sup>15</sup> Rashi cites a Midrash:

"Because of his brother Yaaqov". Because of the debt of the decree, "Your descendants shall be aliens", which was placed on the descendants of Yitzchak. [Esav] said, "I will leave here, and I will share neither in the gift, that this land is given to him, nor in the payment of the debt".

Therefore, it says in the end of Parshat Vayishlach: "These are the chiefs of Edom by their settlements, in the land of their possession, he is Esav, father of Edom"<sup>16</sup>, and immediately afterwards it says: "Yaakov settled in the land of his father's sojourning"<sup>17</sup>, and the story of the descent to Egypt begins. The account of the exile was fulfilled only through Yaaqov, whereas Esav settled in his possessed land.

Only through Yaakov was the decree of *brit bein habetarim*, the covenant between the parts, fulfilled, and only through him was the promise of the land fulfilled.

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<sup>15</sup> Bereshit 36:6

<sup>16</sup> Bereshit 36:43

<sup>17</sup> Bereshit 37:1

Even though HaShem gave Avraham Eretz Israel, He did require Avraham to do his part in taking possession. In the war that Avraham fought with the kings of the world<sup>18</sup> in order to free Lot, Avraham became the owner of Eretz Israel because he defeated the kings who had previously owned it. Avraham defeated the kings of the known world. Avraham was the victor in this first world war and because of that victory he became the owner of the land of Israel. This manner of possession will be repeated by Avraham's descendants in the days of Yehoshua.

In all of HaShem's promises, we see an element of human effort. HaShem requires that we do our part.

Those who follow events in Israel have noticed that the main protagonists have been waging war against each other in an effort to take possession of Eretz Israel. The descendants of Ishmael have been warring against the descendants of Isaac. It is a war between those who *think* they are the seed of Avraham and those who are the true seed of Avraham. It is / was between the children of the bond woman and the children of the free woman:

***Bereshit (Genesis) 21:9-13*** *And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac. And the thing was very grievous in Abraham's sight because of his son. And G-d said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he [is] thy seed.*

## Brit Mila

As I was studying about Eretz Israel, the land of Israel, I discovered that there is an intrinsic link between Brit Mila (literally "covenant of the word"), the covenant of circumcision, and HaShem's gift of Eretz Israel to the Jewish people.

Brit mila is known by our Sages as a "covenant of Fire". Most men will immediately understand the association of the procreative organ, to fire.

To begin our understanding, let's look at the origin of Brit Mila:

***Bereshit (Genesis) 17:3-12*** *And Abram fell on his face: and G-d talked with him, saying, As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a G-d unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their G-d. And G-d said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed.*

All covenants include the responsibilities and privileges of both parties. This Brit is no exception.

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<sup>18</sup> Bereshit 14

Note that HaShem has indicated that His part of the Brit, the covenant, includes the giving of Eretz Israel to Avraham and his seed:

***Bereshit (Genesis) 17:8*** *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their G-d.*

So, HaShem was responsible for giving Avraham and his seed, Eretz Israel. What was Avraham's responsibility?

***Bereshit (Genesis) 17:9-10*** *And G-d said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.*

Avraham and his seed were required to be circumcised. This was Avraham's and his seed's responsibility according to this Brit. The giving of Eretz Israel and the brit mila are therefore closely linked.

Now that we understand the connection of Brit Mila and Eretz Israel, lets see how this manifests later in the interactions between HaShem and His people.

The next time circumcision is an issue, after Avraham circumcised himself and his household, is after the birth of Isaac:

***Bereshit (Genesis) 20:15 – 21:5*** *And Avimelech said, Behold, my land [is] before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand [pieces] of silver: behold, he [is] to thee a covering of the eyes, unto all that [are] with thee, and with all [other]: thus she was reproved. So Abraham prayed unto G-d: and G-d healed Avimelech, and his wife, and his maidservants; and they bare [children]. For HaShem had fast closed up all the wombs of the house of Avimelech, because of Sarah Abraham's wife. And HaShem visited Sarah as he had said, and HaShem did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which G-d had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as G-d had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him.*

In the above pasuk, we see that the Torah closely associates the permission of Avimelech to allow Avraham to settle in Eretz Israel, with the circumcision of Isaac.

In Bereshit 34, we again see the issue of circumcision and dwelling in Eretz Israel, closely linked. In this pasuk, Shechem rapes Dinah and then the sons of Yaaqov agree to give Dinah in marriage to Shechem, if all the men of Shechem will be circumcised. In turn, Shechem agrees to let Yaaqov and his family settle in Eretz Israel.

Most Jews understand that a man must be circumcised in order to eat the Pesach lamb. It is also well known that all males were circumcised before the Pesach in Egypt:

***Shemot (Exodus) 12:48*** *And when a stranger shall sojourn with thee, and will keep the Passover to HaShem, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.*

This pasuk also clearly associates Eretz Israel and circumcision.

At this chronological point, something strange happens. The Children of Israel are circumcised in preparation for the Passover, which in turn is the preparation for leaving Egypt and entering Eretz Israel. The Children of Israel will be in the wilderness for forty years, yet no "new borns" will be circumcised in that entire forty-year period. Why?

The answer to this puzzling question can be understood by looking at the next time that the Children of Israel are circumcised:

**Yehoshua (Joshua) 5:2-8** *At that time HaShem said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this [is] the cause why Joshua did circumcise: All the people that came out of Egypt, [that were] males, [even] all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people [that were] born in the wilderness by the way as they came forth out of Egypt, [them] they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people [that were] men of war, which came out of Egypt, were consumed, because they obeyed not the voice of HaShem: unto whom HaShem sware that he would not shew them the land, which HaShem sware unto their fathers that he would give us, a land that floweth with milk and honey. And their children, [whom] he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.*

Yehoshua and the Children of Israel have just crossed the Jordan river. They have entered Eretz Israel. All those who were born in the wilderness are to be circumcised in preparation for inheriting Eretz Israel. However, the pasuk also tells us that the generation that died in the wilderness, the circumcised ones, were NOT permitted to enter Eretz Israel because they had not obeyed HaShem's voice. This suggests that those who are circumcised have a chance of entering Eretz Israel, but those who are not circumcised, can NOT enter Eretz Israel. We are explicitly told that the sin of the spies caused the people to sin and not obey the voice of HaShem:

**Bamidbar (Numbers) 14:20-24** *And HaShem said, I have pardoned according to thy word: But [as] truly [as] I live, all the earth shall be filled with the glory of HaShem. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.*

So, this still does not explain why those born in the wilderness were not circumcised?

The Sages teach us that the new generation, those who were under twenty years of age at the time of the sin of the spies, were exempt from the mitzva because of their unpredictable travel plan and its dangers.<sup>19</sup> Rashi, in particular, talks about a north wind that HaShem caused to blow during the entire forty years in the wilderness. The dust stirred up by this wind made it hazardous to circumcise.

So why did HaShem cause this north wind? Rashi gives us a concise explanation:

*"If your offspring will observe the commandment of circumcision they will enter the Holy Land; if not, they will not enter."* (Rashi on Joshua 5:4).

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<sup>19</sup> Yevamot 73a

Because the spies slandered Eretz Israel, HaShem understood that the people did not want Eretz Israel. Because they did not want His part, HaShem did not want the people to be able to fulfill the mitzva of circumcision. Therefore, HaShem sent a north wind to prevent the people from being circumcised.

In the days of Moshe, HaShem made explicit another implication of this Brit Mila that may be missed by some folks. This connection shows that there is an intrinsic implication that circumcision of the heart happens along with the circumcision of the foreskin:

**Devarim (Deuteronomy) 10:16** *Circumcise therefore the foreskin of your heart, and be no more stiff-necked.*

First HaShem commands that Avraham's seed circumcise their hearts, then HaShem ties that command to Eretz Israel:

**Devarim (Deuteronomy) 11:8-9** *Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; And that ye may prolong [your] days in the land, which HaShem sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.*

Thus, we see that Brit Mila (physical circumcision), circumcision of the heart, and Eretz Israel, are all tied intrinsically into the same covenant.

Our verbal tally, with the Torah, is 'people' as found in the pasuk following the kri and ktiv.

**Tehillim (Psalms) 85:3** *Thou hast forgiven the iniquity of Thy people,<sup>20</sup> Thou hast pardoned all their sin. Selah*

**Thus, we see that our chapter of Psalms closely links the 'return' to the land, in v.2, with the 'return' of the people when HaShem turned away His wrath, in v.3. This caught the attention of the sons of Korach who penned this commentary for our Torah portion.**

## Ashlamatah: Yechezeqel (Ezekiel) 44:25 – 45:2, 15

Rashi	Targum
15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God.	15. ¶ But the priests, the Levites," the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship to serve before Me, and they will serve at My altar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God.
16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge.	16. They will enter My Sanctuary, and they will approach My table of the Display-bread to minister before Me, and they will keep the watch of My Memra.
17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within.	17. And when they enter the gates of the inner court, they will wear linen garments; no woolen cloak will be upon them when they serve at the gates of the inner court and within.

<sup>20</sup> People - אָמָּוּ, Strong's number 05971.

Rashi	Targum
18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats.	18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird their loins; they will gird their hearts.
19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments.	19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people, they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments.
20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads.	20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads.
21. And wine may no priest drink when they come into the Inner Court.	21. No priest will drink wine when they enter the inner court.
22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry.	22. A widow and a divorced woman, they will not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry.
23. And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure.	23. They will teach My people the difference between the sacred and the unconsecrated, and they will make known to them the distinction between the unclean and the clean.
24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify.	24. In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will; they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy.
25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves	25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister."
26. And after his purification they shall count seven days for him.	26. After his purification, they will count seven days for him.
27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God.	27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God.
28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession.	28. Their share of inheritance will be the residue of My sacrifice; but you will give them no possession in Israel; the gifts that I give them these are their possession.
29. The meal-offering and the sin-offering and the guilt-offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them.	29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them.
30. And the first of all the first-fruits, and every heave-offering; everything from every sort of your heave-offerings shall belong to the priests; also the first out of your kneading-troughs shall you give to the priest, <b>to bring enduring blessing into your home.</b>	30. And the first of every-thing; the first fruits of every kind, and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will give to the priests, <b>so that a blessing may rest upon your home.</b>

Rashi	Targum
31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. {P}	31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts." {P}
1. ¶ And when you divide the land by lot for inheritance, you shall set aside an offering to the Lord, holy from the land, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around.	1. ¶ When you divide the land as an inheritance, you will set aside a gift before the LORD, a sacred portion of the land, the length twenty-five thousand cubits long, and the width, ten thousand it will be sacred within its entire boundary round about.
2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around.	2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about.
3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies.	3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand and within it will be the Sanctuary, Holy of Holies.
4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, <b>and it shall be for them a place for houses</b> , and the hallowed part shall be for the Sanctuary.	4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, <b>so that they might have a place left for houses, and a precinct by the Sanctuary.</b>
5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers.	5. And an area of twenty-five thousand cubits length and ten thousand width, shall be for the Levites, the servants of the Temple, for a possession, twenty chambers."
6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be.	6. And as property of the city, you will give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it will belong to the whole House of Israel.
7. And for the prince, on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border.	7. And to the prince will belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length will correspond to one of the portions extending from the western border to the eastern border.
8. In the land, he shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes. {P}	8. This land will be for the prince as a possession in Israel; and My princes will no longer oppress My people, but they will give the land to the House of Israel according to their tribes. {P}
9. ¶ So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness; take away your evictions from My people, says the Lord God.	9. ¶ Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness/generosity; cease your taxation of My people, says the LORD God.
10. You shall have honest scales, an honest ephah, and an honest bath.	10. You will have accurate scales, and accurate measures, and accurate baths.
11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a	11. The measure and the bath will have the same volume, for you; an amount of three seahs, being the

Rashi	Targum
tenth part of the homer is the ephah; according to the homer shall be its volume.	equivalent of one-tenth of a kor in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this will be its measurement.
12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you.	12. The sela will be twenty meah. A third of a mina will be twenty sela. A silver mina will be twenty-five sela. One fourth of a mina will be fifteen sela. All of them together equals sixty. And you will have a large mina for Temple purposes.
13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley.	13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley.
14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer.	14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath from a kor; one-tenth of a kor is a bath, for there are ten baths to the kor.
15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. {P}	15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. {P}

## Rashi's Commentary for: Yechezqel (Ezekiel) 44:25 – 45:2, 15

**15 But the priests, the Levites** [i.e., the priests, who are] of the tribe of Levi.

**the sons of Zadok** Since he was the High Priest who served as the first one in the Sanctuary of Solomon's days, they are called by his name.

**when...went astray** [Heb. בָּתְּעוּת,] quand ils erraient, in Fr., when they strayed.

**17 when they enter the gates of the Inner Court** the Inner Sanctum on the Day of Atonement.

**and no wool shall be upon them** They shall not wear the blue wool that was in the robe and girdle on the Day of Atonement during the service in the Inner Court.

**18 they shall not gird themselves in a place that sweats** We learned in a baraita (Zeb. 18b, 19a): They do not gird themselves in a place where they sweat, neither above their elbows nor below their loins, which is a place of sweat, en la suor in O.F., on (whatever causes) sweat. Another explanation: The Torah prohibited the priests from wearing woolen raiment because wool causes the body to sweat (not found in some editions).

**hats** [Heb. כִּפְאוֹת,] c(h)apelas in O.F., hats, head dress.

**19 into the Outer Court, into the Outer Court** Since he was speaking of the Heichal and the Inner Sanctum, and he called them the "Inner Court," and in relation to them, he should call the Israelites' Court an "Outer Court," he therefore had to double it twice to say that he is speaking of the Men's Court, the area that all Israel enter.

**and place them in chambers belonging to the Sanctuary** as stated by our master Moses, may he rest in peace (Lev. 16: 23): "after that, he shall take off the linen garments which he had put on, etc., and he shall leave them there."

**and they shall not sanctify the people** [Heb. וְלֹא יִקְדְּשׁוּ אֶתְהֶעָם וְלֹא יִקְדְּשׁוּ אֶתְהֶעָם, lit. they shall not sanctify the people.] Jonathan renders: and they shall not mingle with the people in their garments, [i.e.,] they shall not touch the people with their holy garments, for ordinary garments are not ritually clean as regards [contaminating] holy garments.

**20 And [the hair of] their heads they are not to shave** to remove all the hair.

**but also not to let it grow wild** They may not let their hair grow very long.

**they must be careful to trim** [Heb. כְּסוּמָה יִקְצְמוּ, (to cut the hair so that it appears)] like spelt (כְּסוּמָה), which is arranged on the ear [with] the end of one beside the root of another. So I heard in the name of Rabbi Menahem of blessed memory. It is possible to explain it as an expression for a measure of a medium thing, neither shearing [all the hair of] the head nor letting the hair grow long, but a medium amount, amo(d)ler in O.F., to cut to medium length.

**21 when they come into the Inner Court** to the Heichal.

**22 but...virgins** may the High Priests take. But there are some priests who may take a widow, namely, the ordinary ones, and this is the meaning of “some of the priests may marry”; there are some priests who are permitted to marry a widow.

**who is only a widow** A real [widow], excluding a divorcee and a woman upon whom the rite of chalitzah was performed; although she is unmarried, she is forbidden even for an ordinary [priest].

**26 And after his purification** and after he has separated from the corpse. So was it taught in Moed Katan (15b).

**27 And on the day that he enters** into the Sanctuary for the first time to initiate himself into the service, he shall offer up his sin-offering; this is his one tenth of an ephah [of flour]. In Moed Katan (16a) the following is taught: the regular priest requires one tenth of an ephah on the day of his initiation, as it is stated (Lev. 6:13): “This is the offering of Aaron and his sons, etc.” and as is explained in Tractate Menachoth (51b).

**28 It shall be to them** the priesthood, for an inheritance.

**29 and everything that is holy** [Heb. קִדְּשׁוֹת,] an expression of sanctity, and so is every expression of קִדְּשׁוֹת [when used] in the context of hallowed things.

**30 to bring enduring blessings into your home** [Heb. לְהַנִּיחַ,] aposer on O.F., (to cause) to rest, settle, as in (Exod. 10:14): “and it rested (וַיִּנָּח) throughout all the borders of Egypt.”

**31 Anything that has died of itself or is fatally wounded, etc.** Since nipping the neck of the bird sin-offering was permitted, which is [tantamount to] an animal that died of itself or was fatally wounded [since it is not the normal method of slaughter], he had to warn them concerning [eating] other creatures that died of themselves or were fatally wounded. So our Sages explain.

## Chapter 45

**1 And when you divide the land by lot** For they are destined to divide the land of Israel into twelve strips, not like the original division, in which the large [tribe] had [land] according to its number and the small [tribe] according to its number, and there were two or three tribes on one strip. Now the portions are equal and they are like rows in a vineyard, from the western side to the eastern side, as delineated at the end of the Book.

**an offering to the Lord** in which to build this Temple.

**2 From this shall be** From this offering, there shall be for the needs of the Sanctuary: five hundred rods for the Temple Mount and the rest shall be for houses for the priests, as is delineated at the end of the Book.

**3 And with this measurement** [lit. from this measurement.] With the measuring rod by which the 500 by 500 square of the Temple Mount was measured, as is stated above (42:20): "To four sides he measured it; its wall all around, five hundred rods, etc."

**you shall measure the length** of 25,000 rods and the width of 10,000 rods. Because he did not explain in the first verse what the 25,000 are, whether rods or cubits, he had to say, concerning the 25,000 measures that they were measured with the measuring rod by which the five hundred by five hundred of the Temple Mount were measured.

**4 It is the holy portion of the land** Rearrange the verse: "The remainder of the holy portion, which is from that land, shall be for the priests, the ministers of the Sanctuary, who come near, etc. The holy portion of the land is this offering."

**for the priests, the ministers of the Sanctuary** The remainder over the 500 of the Temple Mount; 12,250 to the east and correspondingly to the west the Sanctuary [being] in the center 4,750 to the north, and correspondingly to the south.

**and it shall be for them a place for houses** this remainder, which surrounds the Sanctuary.

**and the hallowed part shall be for the Sanctuary** And the middle five hundred by five hundred shall be hallowed for the Sanctuary, e sentije al sentuere in O. F., and consecrated for the Sanctuary.

**5 And twenty-five thousand** rods in length, and ten thousand in width, you shall separate as another strip beside this one, south of this one, for the Levites. It is explained at the end of the Book that it is in the south. Twenty chambers shall be for the Levites in the perimeter of the Sanctuary in order to guard the House and to provide beauty, and the remainder of the strip shall be used for their own needs.

**6 And, [for] the property of the city** The environs of the city; its properties meant for ordinary dwelling, in which the Israelites may build houses.

**you shall give a width of five thousand** in the south of the second one, and a length equal to the measurement of the two strips. It is found that the entire offering is square, twenty-five [thousand] by twenty-five thousand.

**corresponding to the offering of the holy portion** in the measurement of the length of the strips of the offering of the holy portion.

**for the entire House of Israel it shall be** That third strip shall be the dwelling place for non priests.

**7 And for the prince, on either side of the offering of the holy portion and of the possession of the city** At the end of the section, he divides the land of Israel from east to west into thirteen strips: twelve as the number of the tribes each one twenty-five thousand rods wide, and its length equaling the length of all the land of Israel and one strip as an offering whose length is from the eastern border to the western border, and whose width is twenty-five thousand rods, just as each of the other portions. And from that strip he separated in its center the three strips stated above, which [all together] are twenty-five thousand by twenty-five thousand. And the remainder to the east until the end of the border of the land, and to the west, as well, shall be for the prince from either side to the east and to the west.

**alongside the offering of the holy portion and alongside the possession of the city** opposite the entire breadth of the three strips separated for the offering of the holy portion of the strips of the priests, the Levites, and the property of the city.

**from the western side, westward** from the west of the offering of the holy portion and the city until the west of the boundary.

**and from the eastern side, east ward** And from the east of the offering to the eastern boundary, opposite one of the portions of the tribes delineated at the end of the Book, which are from the western boundary of the land of Israel, until the eastern boundary.

**8 In the land he shall have it for a possession** [Heb.  $\text{וְאֶרֶץ}$ ] Jonathan renders: This land shall be for the prince as a possession.

**shall no longer defraud** [Heb.  $\text{וְלֹא יִגְנוּ}$ ,] an expression for monetary fraud; they take away their inheritance forcibly for they rob their inherited property

**9 take away your evictions** Take away [your practice] of evicting My people from their inherited property.

**10 ephah** of the dry measure. **bath** of the liquid measure.

**11 one volume** [Heb.  $\text{וְאֶחָד}$ ,] a word denoting number, like (Exod. 5:18): “and a quota ( $\text{וְאֶחָד}$ ) of bricks you must deliver.” One measure is equivalent to one tenth of a “homer” of dry measure, which equals thirty “se’ah,” and which is a tenth of a “homer” of liquid measure. “Ephah” and “bath” are words for [units of] measurement.

**the homer** [A measure known further as] kor, moy(d) or muy(d) in Old French, a measure.

**shall contain** [Heb.  $\text{וְלִשְׂמֹת}$ ,] similar to  $\text{לְקַחַת}$ , to take, and so too did Jonathan render it:  $\text{לְמִיֻסָּב}$ . A tenth part of a “homer” shall be a “bath,” and a tenth part of the dry “homer,” shall be an “ephah.”

**according to the homer shall be its volume** The total amount of [the volume of] the “bath” and the “ephah” shall be according to the size of the “homer.”

**12 And the shekel is twenty gerah** Twenty “ma’ah.”

**twenty shekels, twenty- five shekels, and fifteen shekels** totaling sixty shekels.

**shall the maneh be to you** Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word  $\text{מְנֵן}$ , a number (p. 118). We have here 240 “zuz,” [four zuz to a shekel]. From here we derive that the “maneh” of the Sanctuary was double, and they added a sixth to it in Ezekiel’s time, totaling 240 [zuz] (Men. 77a). When Scripture divided it into three parts and did not write simply, “sixty shekels shall the maneh be for you,” it commanded to make from it a weight one third of it, and a weight equaling a fourth of it, and a weight of the ordinary “maneh” as it was originally. So too did Jonathan paraphrase: a third of the “maneh” shall be twenty “selaim” of silver; a “maneh” of silvertwenty-five “selaim”; a fourth of a “maneh” fifteen “selaim”; altogether, sixty “selaim”; and the great “maneh” of the Sanctuary shall be for you.

**13 a sixth of an ephah from a homer of wheat** This amounts to one out of sixty. Whoever wishes to give little shall not give less than this, and this is what they said (Ter. 4:3): “A stingy person gives one out of sixty.”

**and you shall separate a sixth** And you shall separate a sixth of an “ephah” for the “terumah” of a “homer” of barley.

**14 And the rule of the oil** regarding tithes.

**the bath, [which is a measure of] oil, etc.** The “bath,” which is a measure of oil this is its tithe: the “bath” will be from a “kor.” I found [the following]: The tenth that the “bath” represents as a tithe shall be from a “kor.” How so? The tithe of a “bath” is from a “kor.” Dix measures in French, ten measures. This word is used for itself and for others, like (Num. 7:9): “the service of the Sanctuary,” (ibid. 4:33): “the service of [the families of] the sons of Merari.”

**ten baths** shall equal a “homer” for you. Then it will be possible to take from it one “bath” as a tithe.

**for ten baths are a homer** because the “homer” will consist of ten “baths” for you. So too did Jonathan render it: one out of ten is the “bath” in relation to the “kor” for ten “baths” are a “kor”.

**15 And one lamb from the flocks** A special one of his flocks, and so too said Moses (Deut. 12:11): “and all the choice of your pledges, le meilleur in Fr., the best.

**out of two hundred, from Israel’s banquet** Our Rabbis expounded (Pes. 48a) this as regarding libations [coming] from a multiplicity of two hundred [times as much of the original wine] as remained in the pit after the wine of “orlah” or of “mingled species in the vineyard” fell into it. From here it is derived that “orlah” and “mingled species in the vineyard” are nullified in two hundred [times as much].

**from Israel’s banquet** from what is permissible for Israel. All your sacrifices shall be drink that is fit for Israel. The main part of the feast is called by the name of the drink; i.e., the food and also the drink shall be from that which is permitted for Israel.

**Special and Final Ashlamatah for the Seven Sabbaths of Consolation  
Yeshayahu (Isaiah) 61:10 – 63:9**

Rashi	Targum
10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry.	10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments.
11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations.	11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.
1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.	1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.

Rashi	Targum
2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.	2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear.
3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God.	3. You will be a diadem of joy before the LORD, and a crown of praise before your God.
4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.	4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited.
5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you.	5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you.
6. On your walls, O Jerusalem, <b>I have appointed watchmen</b> ; all day and all night, they shall never be silent; those who remind the Lord, be not silent.	6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and <b>watched before Me</b> ; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease.
7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land.	7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth.
8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.	8. The LORD has sworn by His right hands and by His arm of strengthening: "I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored.
9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts.	9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts.
10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples.	10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples.
11. <b>Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' "Behold His reward is with Him, and His wage is before Him.</b>	11. <b>Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; "Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him."</b>
12. <b>And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken."</b>	12. <b>And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken.</b>
1. <b>Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in</b>	1. <b>He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He</b>

Rashi	Targum
<b>His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."</b>	<b>said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save.</b>
2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press?	2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press?
3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled.	3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones.
4. For a day of vengeance was in My heart, and the year of My redemption has arrived.	4. For the day of vengeance is before Me, and the year of My people's salvation (Yeshua) has come.
5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me.	5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them.
6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth."	6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed."
7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts.	7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits.
<b>8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior.</b>	<b>8. For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.</b>
<b>9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.</b>	<b>9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.</b>

## Rashi's Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9

**10 like a bridegroom** who dons garments of glory like a high priest.

**and like a bride**, who adorns herself with her jewelry Heb. כְּלִיָּהּ, [lit. her utensils, in this case,] her jewelry.

### Chapter 62

**1 For the sake of Zion I will do**, and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness comes out like brilliance.

**2 shall pronounce** Heb. יִקְרְבוּ, shall pronounce.

**4 “inhabited”** Heb. בְּעוֹלָהּ, [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc.** As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132: 13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.

**I have appointed watchmen to inscribe a book of remembrances, that their merit be not forgotten from before Me.**

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל-יִדְמִי לְכֶם, [lit. let there be no silence to you,] be not silent.

**9 shall eat it** This refers back to “your grain.”

**shall drink it** This refers back to “your wine.”

**10 Pass, pass through the portals** Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

**pave, pave the highway** Heb. יִקְלוּ. Pave the road, batec lokemin in O.F., beat down the road. יִקְלוּ is the same root as יִקְלוּ.

**clear it of stones** Clear the highway of stones **and cast the stumbling blocks to the sides.**

**of stones** of there being there a stone, and he is **alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. יִקְלוּ, espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

## Chapter 63

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said **that He is destined to wreak vengeance upon Edom**, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying,

the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) "His voice is like the voice of many waters." The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** Israel says, "Who is this, etc.?" And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of **הַמְרוּץ**, soiling.

**from Bozrah** Our Rabbis said (see Makkoth 12a): "The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally." There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), "And Jobab the son of Zerah from Bozrah reigned in his stead," and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): "Upon Kerioth and upon Bozrah."

**this one who was stately in His attire**, **הַצֵּה**, and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, 'It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.' And they say, 'Why is your clothing red? Why are your garments red?'

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. **הַמְרוּץ**, Their blood, which is the strength and victory (**הַמְרוּץ**) of a man.

**I soiled** Heb. **הַמְרוּץ**. Comp. (Lam. 4:14) "They were defiled (**הַמְרוּץ**) with blood."

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): "And He was astounded for there was no intercessor."

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K'li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. **הַמְרוּץ**. An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) "wallowing (**הַמְרוּץ**) in your blood." Comp. also (Jer. 12:10): "They trod (**הַמְרוּץ**) My field." their power Heb. **הַמְרוּץ**, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.

9 In all their trouble that He would bring upon them.

**He did not trouble [them]** He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.

## Special Ashlamatah II: I Samuel 20:18 & 42

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

### Verbal Tallies

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

Vayikra (Leviticus) 21:1 - 22:16  
Tehillim (Psalms) 85  
Yehezkeel (Ezekiel) 44:25 - 45:2, 15  
1 Pet 5:1-4, Lk 13:22-30, Rm 2:25-29

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

LORD - יהוה, Strong's number 03068.  
Priest - כהן, Strong's number 03548.  
Son - בן, Strong's number 01121.  
Defile - טמא, Strong's number 02930.

#### The verbal tallies between the Torah and the Psalms are:

LORD - יהוה, Strong's number 03068.  
Son - בן, Strong's number 01121.  
People - עם, Strong's number 05971.

**Vayikra (Leviticus) 21:1** And the **LORD <03068>** said unto Moses, Speak unto the **priests <03548>** the **sons <01121>** of Aaron, and say unto them, There shall none be **defiled <02930> (8691)** for the dead among his **people <05971>**:

**Yehezkeel (Ezekiel) 44:25** And they shall come at no dead person to **defile <02930> (8800)** themselves: but for father, or for mother, or for **son <01121>**, or for daughter, for brother, or for sister that hath had no husband, they may **defile <02930> (8691)** themselves.

**Yehezkeel (Ezekiel) 44:30** And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the **priest's <03548>**: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

**Yehezkeel (Ezekiel) 45:1** Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the **LORD <03068>**, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

**Tehillim (Psalms) 85:1** « To the chief Musician, A Psalm for the **sons <01121>** of Korah. » **LORD <03068>**, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

**Tehillim (Psalms) 85:3** Thou hast forgiven the iniquity of thy **people <05971>**, thou hast covered all their sin. Selah.

### Hebrew:

Hebrew	English	Torah Reading Lev. 21:1 – 22:16	Psalms 85:1-13	Ashlamatah Ezek 44:25 – 45:2, 15
אב	father	Lev. 21:2 Lev. 21:9 Lev. 21:11 Lev. 22:13 Ezek. 44:25		Ezek. 44:25
אדם	person	Lev. 22:5		Ezek. 44:25
אח	brother	Lev. 22:5		Ezek. 44:25
אחות	sister	Lev. 21:3		Ezek. 44:25
אחר	afterward, after	Lev. 22:7		Ezek. 44:26
איש	husband, man	Lev. 21:3 Lev. 21:7 Lev. 21:9 Lev. 21:17 Lev. 21:18 Lev. 21:19 Lev. 21:21 Lev. 22:3 Lev. 22:4 Lev. 22:5 Lev. 22:12 Lev. 22:14		Ezek. 44:25
אכל	eat, ate	Lev. 21:22 Lev. 22:4 Lev. 22:6 Lev. 22:7 Lev. 22:8 Lev. 22:10 Lev. 22:11 Lev. 22:12 Lev. 22:13 Lev. 22:14 Lev. 22:16		Ezek. 44:29 Ezek. 44:31
אלהים	God	Lev. 21:6 Lev. 21:7 Lev. 21:8 Lev. 21:12 Lev. 21:17 Lev. 21:21 Lev. 21:22	Ps. 85:4	Eze 45:15
אם	mother	Lev. 21:2 Lev. 21:11		Ezek. 44:25
ארץ	land, earth, ground		Ps. 85:1 Ps. 85:9 Ps. 85:11 Ps. 85:12	Ezek. 45:1
בוא	near, goes	Lev. 21:11 Lev. 21:23 Lev. 22:7		Ezek. 44:25 Ezek. 44:27
בית	house	Lev. 22:11 Lev. 22:13		Ezek. 44:30

Hebrew	English	Torah Reading Lev. 21:1 – 22:16	Psalms 85:1-13	Ashlamatah Ezek 44:25 – 45:2, 15
בן	sons, children	Lev. 21:1 Lev. 21:2 Lev. 21:24 Lev. 22:2 Lev. 22:3 Lev. 22:15	Ps. 85:1	Ezek. 44:25
בת	daughter	Lev. 21:2 Lev. 21:9 Lev. 22:12 Lev. 22:13		Ezek. 44:25
דבר	spoke, speak, told	Lev. 21:16 Lev. 21:17 Lev. 21:24 Lev. 22:1 Lev. 22:2	Ps. 85:8	
דור	generations	Lev. 21:17 Lev. 22:3	Ps. 85:5	
חטאה	sin		Ps. 85:2	Ezek. 44:27 Ezek. 44:29
טמא	defile, unclean	Lev. 21:1 Lev. 21:3 Lev. 21:4 Lev. 21:11 Lev. 22:5 Lev. 22:6 Lev. 22:8		Ezek. 44:25
טרפה	torn	Lev. 22:8		Ezek. 44:31
יהוה	LORD	Lev. 21:1 Lev. 21:6 Lev. 21:8 Lev. 21:12 Lev. 21:15 Lev. 21:16 Lev. 21:21 Lev. 21:23 Lev. 22:1 Lev. 22:2 Lev. 22:3 Lev. 22:8 Lev. 22:9 Lev. 22:15 Lev. 22:16	Ps. 85:1 Ps. 85:7 Ps. 85:8 Ps. 85:12	Ezek. 45:1
ישראל	Israel	Lev. 21:24 Lev. 22:2 Lev. 22:3 Lev. 22:15		Ezek. 44:28 Ezek. 44:29 Ezek. 45:15
כהן	priests	Lev. 21:1 Lev. 21:9 Lev. 21:10 Lev. 21:21 Lev. 22:10 Lev. 22:11 Lev. 22:12 Lev. 22:13 Lev. 22:14		Ezek. 44:30 Ezek. 44:31
מות	dead, die	Lev. 21:11 Lev. 22:9		Ezek. 44:25
נבלה	dies	Lev. 22:8		Ezek. 44:31
נשא	bear	Lev. 22:9 Lev. 22:16	Ps. 85:2	

Hebrew	English	Torah Reading Lev. 21:1 – 22:16	Psalms 85:1-13	Ashlamatah Ezek 44:25 – 45:2, 15
נָתַן	restore, grant, give,	Lev. 22:14	Ps. 85:7 Ps. 85:12	Ezek. 44:28 Ezek. 44:30
עוֹן	guilt, iniquity	Lev. 22:16	Ps. 85:2	
עַם	people	Lev. 21:1 Lev. 21:4 Lev. 21:14 Lev. 21:15	Ps. 85:2 Ps. 85:6 Ps. 85:8	
פָּנִים	presence, face, before	Lev. 22:3	Ps. 85:13	
קָדָשׁ	holy	Lev. 21:6 Lev. 21:22 Lev. 22:2 Lev. 22:3 Lev. 22:4 Lev. 22:6 Lev. 22:7 Lev. 22:10 Lev. 22:12 Lev. 22:14 Lev. 22:15 Lev. 22:16		Ezek. 44:27 Ezek. 45:1 Ezek. 45:2
קָרַב	offer, approach	Lev. 21:6 Lev. 21:8 Lev. 21:17 Lev. 21:18 Lev. 21:21 Lev. 22:3		Ezek. 44:27
קָרוֹב	nearest, near	Lev. 21:2 Lev. 21:3	Ps. 85:9	
רוּם	offer	Lev. 22:15		Ezek. 45:1
שׁוּב	returned, turn	Lev. 22:13	Ps. 85:1 Ps. 85:3 Ps. 85:4 Ps. 85:6 Ps. 85:8	
תְּרוּמָה	offerings	Lev. 22:12		Ezek. 44:30 Ezek. 45:1

### Greek:

GREEK	ENGLISH	Torah Reading Lev. 21:1 – 22:16	Psalms 85:1-14	Ashlamatah Ezek 44:25 – 45:2, 15	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 5:1-4	Tosefta of Luke Lk 13:22-30	Remes/Gemara of Acts/Romans and James Rm 2:25-29
άνθρωπος	man, men	Lev. 21:3 Lev. 21:7 Lev. 21:9 Lev. 21:17 Lev. 21:18 Lev. 21:19 Lev. 21:21 Lev. 22:3 Lev. 22:4 Lev. 22:5 Lev. 22:12 Lev. 22:14		Ezek. 44:25			Rom. 2:29
ἀποδοῦναι	restore, grant, give,	Lev. 22:14	Ps. 85:7 Ps. 85:12	Ezek. 44:28 Ezek. 44:30			

GREEK	ENGLISH	Torah Reading Lev. 21:1 – 22:16	Psalms 85:1-14	Ashlamatah Ezek 44:25 – 45:2, 15	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 5:1-4	Tosefta of Luke Lk 13:22-30	Remes/Gemara of Acts/Romans and James Rm 2:25-29
δοξα	glory		Psa 85:9		1 Pet. 5:1 1 Pet. 5:4		
εἰσερχομαι	enter	Lev 21:11		Eze 44:25		Lk. 13:24	
ἐκβαλλω	cast out	Lev 21:7 Lev 21:14 Lev 22:13				Lk. 13:28	
ἐνώπιον	before		Psa 85:13			Lk. 13:26	
εἶπω	said, speak	Lev 21:1 Lev 21:17 Lev 22:2 Lev 22:3				Lk. 13:23	
εἶπω	speak, say	Lev 21:1 Lev 21:18				Lk. 13:25 Lk. 13:27	
εἶσθιω	eat, ate	Lev. 21:22 Lev. 22:4 Lev. 22:6 Lev. 22:7 Lev. 22:8 Lev. 22:10 Lev. 22:11 Lev. 22:12 Lev. 22:13 Lev. 22:14 Lev. 22:16		Ezek. 44:29 Ezek. 44:31		Luk 13:26	
θεοις	God	Lev. 21:6 Lev. 21:7 Lev. 21:8 Lev. 21:12 Lev. 21:17 Lev. 21:21 Lev. 21:22	Ps. 85:4	Eze 45:15	1 Pet. 5:2	Lk. 13:28 Lk. 13:29	Rom. 2:29
καρδια	heart		Psa 85:8				Rom. 2:29
κυριος	LORD	Lev. 21:1 Lev. 21:6 Lev. 21:8 Lev. 21:12 Lev. 21:15 Lev. 21:16 Lev. 21:21 Lev. 21:23 Lev. 22:1 Lev. 22:2 Lev. 22:3 Lev. 22:8 Lev. 22:9 Lev. 22:15 Lev. 22:16	Ps. 85:1 Ps. 85:7 Ps. 85:8 Ps. 85:12	Ezek. 45:1		Lk. 13:23 Lk. 13:25	
λεγω	saying	Lev 21:1 Lev 21:16 Lev 21:17 Lev 22:1		Eze 44:27 Eze 45:15		Lk. 13:24 Lk. 13:25 Lk. 13:26 Lk. 13:27	
πατηρ	father	Lev. 21:2 Lev. 21:9 Lev. 21:11 Lev. 22:13 Ezek. 44:25		Ezek. 44:25			
σαρξ	flesh	Lev 21:5					Rom. 2:28
φυλαισσω	guard, keep	Lev 22:9					Rom. 2:26

GREEK	ENGLISH	Torah Reading Lev. 21:1 – 22:16	Psalms 85:1-14	Ashlamatah Ezek 44:25 – 45:2, 15	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 5:1-4	Tosefta of Luke Lk 13:22-30	Remes/Gemara of Acts/Romans and James Rm 2:25-29
Χριστός	anointed, Christ	Lev 21:10 Lev 21:12			1 Pet. 5:1		
ψυχή	soul	Lev 21:1 Lev 21:11 Lev 22:3 Lev 22:4 Lev 22:6 Lev 22:11		Eze 44:25			

## NAZAREAN TALMUD

SIDROT OF VAYIKRA (LEV.) 21:1 – 22:16

“EMOR EL-HAKOHANIM” “SPEAK TO THE PRIESTS”

BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &  
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL  
TOSEFTA  
LUQAS (LK) 13:22- 14:6  
Mishnah א:א

SCHOOL OF HAKHAM  
TSEFET  
PESHAT  
1 TSEFET (1 PET)  
5:1-14  
Mishnah א:א

And he went on his way going throughout towns and villages, teaching and making his journey toward Yerushalayim. And someone asked him saying, “Master, are there only a few who are saved?” And he said to them, “Make every effort to enter through the narrow door, because I tell you many, will seek to enter and will not be able to. Once the master of the house has risen to shut the door, and you standing outside start to knock on the door, saying, ‘Master, open the door for us!’ And he will answer you saying ‘I do not know where you are from!’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets!’ And he will reply, saying to you, ‘I do not know where you are from! Go away from me, all you workers of falsehood!’<sup>21</sup> In that place there will be weeping and grinding of teeth, when you see Abraham and Yitzhak and Ya’aqob (the Patriarchs – fathers) and all the prophets in the kingdom/governance of God, but yourselves are thrown outside! And they will come from the east and the west, and from the north and south, and will recline at the table in the kingdom/governance of God. And behold, some who are last will be first, and some who are first will be last.”

Therefore, I address (exhort) the Hakhamim (Zakenim – Hakhamim) in your midst, I am also a Hakham and I am also a witness of Messiah’s suffering, and I will also share in the glory of his revealing soon.

### HAKHAM SHAUL’S SCHOOL OF REMES

ROMANS:

Mishnah א:א

¶ For indeed circumcision (becoming Jewish, i.e. through conversion) is of value **if** you are shomer<sup>22</sup> Shabbat (keep, guard - shomer the mitzvot and follow halakhah of the Hakhamim and Bate Din); **but if** you (intentionally) violate<sup>23</sup> the Torah; your conversion (circumcision) is as **if** you never experienced conversion. Therefore, **if** a man, who has not experienced conversion, follows the justice (just requirements) of the Torah, will not his lack of having experienced conversion (uncircumcision) be **as if** he experienced a measure of conversion (circumcision)? And he who physically lacks circumcision (not yet a convert),<sup>24</sup> and keeps the Torah, will not his faithful obedience be a testimony (judgment) against you who now possesses the Written Torah and are now a convert but remain one who (intentionally) transgress the Torah? For no one is Jewish by mere **appearance** and being circumcised in his flesh.<sup>25</sup> Being Jewish is an inward matter of the heart (mind); by the ruach – (Nefesh Yehudi), not simply possessing an Igeret (Letter) of Conversion (Gerut); and his approbation is not from men, but from God.

<sup>21</sup> Here we follow the hermeneutic of cross-linguistic translation. **Αδικία** – *adikia* is paralleled in the Hebrew word **שקר** meaning falsehood or liar.

<sup>22</sup> To guard, to watch, keep watch

<sup>23</sup> Usually it just means “one who stands besides,” “companion,” “comrade,” “helper.”

<sup>24</sup> It would appear the text is implying that this person (Gentile) is in the process of conversion.

<sup>25</sup> “Outwardly” Mere circumcision does not make a “convert” Jewish. Therefore, simple circumcision is not a sign that a Gentile is a true convert. This differs in the Jewish person who is circumcised covenantally on the eighth days.

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

*Lev. 21:1 – 22:16	Psa 85:1-14	Ezek 44:25 – 45:2, 15	1 Pet 5:1-4	Lk 13:22-30	Rm 2:25-29
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**COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT**

**HEAVEN, HAKHAMIM AND HELL FIRE**

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

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

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

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

**Midrash Rabbah - Deuteronomy III:12** Resh Lakish said: When Moses wrote the law (Torah) he acquired a lustrous appearance. How [did this come about]? Resh Lakish said: The scroll that was given to Moses was made of a parchment of white fire,<sup>26</sup> and was written upon with black fire and sealed with fire and was swathed with bands of fire, and whilst he was writing it he dried his pen on his hair, and as a result, he acquired a lustrous appearance.

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

R. Judah applied the verse<sup>27</sup> to the students of the Torah (Hakhamim). **LOCKS BLACK LIKE A RAVEN: these are the Hakhamim; they look repulsive and black in this world, but in the time to come, The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).<sup>28</sup>

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

**b. Chag. 27a** Abbahu said that R. Eleazar said: **The fire of Gehinnom has no power over the Hakhamim. It is an ad majus conclusion** [to be drawn] from the salamander.<sup>29</sup> If now [in the case of] the salamander, which is [only] an offspring of fire, he who anoints himself with its blood is not affected by fire, **how much more so the Hakhamim, whose whole body is fire**, for it is written: **Is not My word like as fire?** saith the Lord.<sup>30</sup> Resh Lakish said. **The fire of Gehinnom has no power over the transgressors of Israel.** It is an ad majus conclusion

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<sup>26</sup> J. Sot. VIII, 22; J. Shek. VI, 49d

<sup>27</sup> Song of Solomon 5:11

<sup>28</sup> Midrash Rabbah - The Song of Songs V:14

<sup>29</sup> A fabulous animal generated in fire which, according to the Midrash, must burn incessantly for seven days and nights; but Rashi here postulates seven years, and the Aruch (s.v.) seventy years. For a fun account of the legend, v. J. E. vol. X, pp. 646-7.

<sup>30</sup> Jer. XXIII, 29.

[to be drawn] from the altar of gold. If the altar of gold, on which there is only a denar thickness of gold,<sup>31</sup> is not affected through so many years by the fire, **how much less** so the transgressors of Israel, who are full of good deeds<sup>32</sup> as a pomegranate [is of seeds]; for it is written, Your temples are like a pomegranate split open.<sup>33</sup> Read not thy temples [*rakkathek*] but thy worthless ones [*rekanim shebak*].<sup>34</sup>

Now we begin to see that fire does not mean “judgment” in the present text from a **Kal va-Komer**.<sup>35</sup> Furthermore, we begin to see that fire has a direct relation to Hakhamim. As the above Gemara has stated the Hakham “is fire.” Why is the Hakham “fire”? Because the “Davar Elohim,” breath of G-d in them is fire.

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

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

The Greek word **θεόπνευστος** - *theopneustos* means, “G-d breathed.” However, the idea of “inspiration” means, “to breathe into” and “**set the mind aflame**.”<sup>36</sup> Another term for this is “brain sweat!”

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

A Peshat reference will clarify all the information from above.

**m. Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself.” “And don’t be easy to anger.” “And repent one day before you die.” “And warm yourself by the **fire of the Hakhamim, but be careful of their coals, so you don’t get burned**.” “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake.” “**And everything they say is like fiery coals.**”<sup>37</sup>

Immersion in “fire”? Now we can see that the concept of “immersion in fire” is a reference to the Torah as the Hakhamim elucidate it. Yeshua, our Master, like the Hakhamim of the first century immersed his talmidim with fire when he “breathed” on them. While this Mishnah is Peshat, we can see that the implications are clearly Remes.

Many scholars have made “fire” a symbol for judgment. We can concur if we realize that the judgment they refer to is the Torah and the Oral Torah of the Hakhamim (Bate Din). However, should they like to make the concept of fire strictly negative, they will have missed the point. Yeshua’s immersion in the Oral Torah, “fire” is a purifying agent.

R. Judah applied the verse<sup>38</sup> to the students of the Torah. **LOCKS BLACK LIKE A RAVEN: these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will**

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<sup>31</sup> Denarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. ihtau.

<sup>32</sup> Lit., ‘precepts.

<sup>33</sup> Cant. IV, 3.

<sup>34</sup> Lit., ‘thy empty ones’. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sinneth, and yet doeth not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit.

<sup>35</sup> Peshat hermeneutic rule #1. **Kal va-Komer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. Remes hermeneutic Rule #1. **Kal wa-Komer**: Identical with the first rule of Hillel.

<sup>36</sup> id-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.);" also "to prompt or induce (someone to do something)," from O.Fr. *enspirer* (13c.), from L. *inspirare* "inflamm; blow into" (see *inspiration*), a loan-translation of Gk. *pnein* in the Bible. General sense of "influence or animate with an idea or purpose" is from late 14c. Also sometimes used in literal sense in M.E. Related: *Inspired*; *inspires*; *inspiring*. <http://www.etymonline.com> “inspire”

<sup>37</sup> Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 677

<sup>38</sup> Song of Solomon 5:11

**be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).<sup>39</sup>

When applied to the Diaspora, Shemot (Ex.) 19:16 should be understood as follows...

**Shemot (Ex.) 19:16** So it came about on the third day, when it was morning, that there were thunder (the voices of the Hakhamim) and lightning flashes (the Hakhamim running back and forth to elucidate the Torah) and a thick cloud upon the mountain (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) and a very loud voice of the shofar (**Tiferet - Darshan or Magid [Prophet]**),<sup>40</sup> so that all the people who *were* in the camp (world) trembled.

The Nazarean parallel should be read as follows...

**2 Luqas (Acts) 2:1-5** When the day of Shavuot had come, they were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind (the voices of the Hakhamim – elucidating Torah), and it filled the whole house (temple of living stones) where they were sitting (studying Torah and judging in their Bate Din's). And there appeared to them tongues as of fire (voices of the Hakhamim elucidating Torah) distributing themselves (the Hakhamim running back and forth to elucidate the Torah), and they rested on each one of them. And they were all filled with the Holy Spirit (holy breath of the Mesorah as elucidated by the Hakhamim) and began to rule (judge – in their Bate Dins) in foreign languages (in Diaspora), according to the Ruach (Mesorah) that was given (transmitted) to them. Now there were Jews living in Yerushalayim, devout (God fearing) men from every nation under the heavens.

Deca 1: 46 And a **voice sounded forth from out of the midst of the fire which had flowed from heaven, a most marvellous and awful voice, the flame being endowed with articulate speech in a language familiar to the hearers, which expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it.**<sup>[1]</sup>

## FIRE AND THE HAKHAMIM

**Mal 3:19-20** For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes will burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. And the **sun of mercy**<sup>41</sup> will rise with healing in **her wings**<sup>42</sup> for you who fear My Name. Then will you go forth and be fat as fatted calves.

**Rashi Mal 3:19** For lo, the sun comes This instance of **שֶׁן** is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): "And the sun of mercy shall rise for you who fear My Name, etc." **neither root nor branch** Neither son nor grandson.

## THE FIRE OF SINAI

There is a rabbinic tradition that those who earnestly seek to enter into the mystery of the Sacred Text will be brought to the source of all revelation and experience the fire of Sinai. This method of pondering the Sacred Text is called "stringing pearls" and it consists in elucidating texts by "piercing and "stringing" them together. One moves from the Torah to the Nebiim, to the Ketubim, back to the Torah, to the Nebiim, and

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<sup>39</sup> Midrash Rabbah - The Song of Songs V:14

<sup>40</sup> Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p.522

<sup>41</sup> The "Sun of Mercy (Chesed) can certainly be understood as a reference to Messiah. And we can also see that the allegorical connotations refer to a season (cycle of the Sun) here G-d reigns in Chesed.

<sup>42</sup> The feminine tense here is requisite speaking of the Shekinah the "Divine Presence" and G-d's chesed Verbum Domini and the Complementarity of Exegesis and Theology edited by Scott Carl

the Ketubim until the very source of revelation is accorded to the seekers. A tale from the Jerusalem Talmud recounted by Rabbi Elisha b. Abuyah illustrates this tradition:

Abuyah my father was one of the leading men of Jerusalem. It happened on a Sabbath day, when I was to be circumcised, that he invited all the leading men of Jerusalem and he seated them in one room; but R. Eliezer and R. Joshua he put in another room. When they (all the guests) had finished eating and drinking, they began to clap and dance. R. Eliezer said to R. Joshua: As they are busy about their affairs let us be busy about ours. And they sat down and busied themselves with the words of the Torah, from the Torah to the prophets and from the prophets to the Writings. And a fire came down and enveloped them. Abuyah said to them: Masters have you come to burn my house down on me?

They said to him: Far be it from us! But we were sitting and stringing together the words Of the Torah, from the Torah to the Prophets and from the prophets to the Writings. And the words were full of joy as when they were delivered from Sinai. The fire was lapping at them, coming from Sinai. Originally, when they were given from Sinai, they were Only given in fire: "And the mountain was burning with fire right up to the heart of heaven" (Dt. 4:11)<sup>43</sup>

This connection between the revelatory power of the Sacred Text and the fire of Sinai lies behind the Lucan passage that recounts Jesus' meeting with the two disciples leaving Jerusalem. Jesus takes the disciples through "Moses and all the prophets," and then through the Torah, the Nebiim, and the Ketubim (here abbreviated as "the psalms"):

Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.... "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?" ... He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and in the prophets and psalms must be fulfilled." Then he opened their minds to understand the scriptures. (Luke 24:13-45)

In this passage, St. Luke makes **two theological statements**. First, **Jesus is the fire of Sinai**, the revelatory light and unifying reality of all Scripture. Second, the experience of being instructed by him is one of the proofs of his resurrection. This second point is elaborated upon by St. Thomas, who describes the spiritual understanding that pertains to the grace of **prophecy**:

After the level of those who receive revelation directly from God, another level of grace is necessary. Because men receive revelation from God not only for their own time but also for the instruction of all who come after them, it was necessary that the things revealed to them be passed on not only in speech to their contemporaries but also as written down for the instruction of those to come after them. And thus it was also necessary that there be those who could interpret what was written down. This also be done by Divine grace. And so we read in Genesis 40:8, "Does not interpretation come from God."

This explains the statement made by Abbahu in the name of R. Eleazar, **The fire of Gehinnom has no power over the Hakhamim**.<sup>44</sup> It is inevitable that the Hakhamim and their talmidim be equated with fire. The Bride of G-d, i.e the Sages of B'ne Yisrael are wrapped in a dress of white fire, written upon with black. She stands under a canopy of blazing torches with lightnings running back and forth.<sup>45</sup>

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<sup>43</sup> y. Hagigah 2:1. For a slightly more ample account of this theme, one could consult Francis Martin, Narrative Parallels to the New Testament, SBL Resources for Biblical Study 22 (Atlanta: Scholars Press, 1988), p. 35. For a modern appreciation of the importance of this theme, see Rickie D. Moore, "Deuteronomy and the Fire of God," Journal of Pentecostal neology 7 (1995):

<sup>44</sup> b. Chag. 27a

<sup>45</sup> R. Judah applied the verse (Song Sol 5:11) to the students of the Torah. LOCKS BLACK LIKE A RAVEN: these are the Hakhamim; they look repulsive and black in this world, but in the time to come, The appearance of them will be like torches, they [will] run to and fro like the lightnings (Nah. II, 5)

Our Fathers bring us into this world and our Sages (Hakhamim) bring us into the Olam HaBa. **m. Baba Mestiza 2:11**

**b. Nedarim 20 a-b** Amemar said: "Who are the Ministering Angels? **The Rabbis**, for if you say literally, Ministering Angels, And why does he call them "Ministering Angels"? Because they are excellent like the Ministering Angels.

## **Pesiqta deRab Kahana** **Pisqa Twenty-Seven (Part I)**

[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ... ] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus 23:39-43).

### **XXVII:II**

Another matter: **"In your presence is the fullness of joy" (Ps. 16:11): Read not fullness (SWB`) but seven (SB'). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God.** And their face is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary. How do we know that it is like the sun? As it is said, "Clear as the sun" (Song 6:10). How do we know that it is like the moon? As it is said, "As lovely as the moon" (Song 6:10). How do we know that it is like the firmament? As it is said, **"And they that are wise (The Hakhamim)** will shine as the brightness of the firmament" (Dan. 12:3). How do we know that it is like the lightning? As it is said, **"Their appearance is like torches, they run to and fro like lightning" (Nah. 2:5).** And how do we know that it is like the stars? As it is said, **"And they that turn the many to righteousness/generosity** as the stars forever and ever" (Dan. 12:3). How do we know that it is like lilies? As it is said, "For the leader: upon the lilies (Ps. 69:1). **How do we know that it will be like the candelabrum of the house of the sanctuary? As it is said, "And he said to me, What do you see? And I said, I looked and behold [there was] a candelabrum all of gold" (Zech. 4:2).**

And why is it that these Paqidim run to and fro? They serve the Sages as Paqidim at the Bench

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## **COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES**

### **TEXTUAL ANALYSIS**

Before we delve into the allegorical meaning and connections of the Romans pericope, we need to clarify some textual issues first. Discussion from v 26-27 deals with those who are converts or even possibly recent converts. Verses 28-29 deal with the value of being Jewish, and what that really means.

We must never tire of hearing the words that the Remes text is allegorical, and that **we must not** read these words in a strict Peshat (literal) sense. We must pay special attention to the conjunction in our pericope. The repeated phrase "if" or "as if" permeates the pericope. This is much like the previous pericope where we saw the same sentence structure. The phrase "If you claim to be Jewish" now turns to the question of circumcision. If you are "circumcised" then the Torah is of great value to you. If you are a Gentile, who does not have any reverential fear of G-d, the Torah

and the idea of circumcision is of little value. Again, one MUST read these words allegorically. Failure to be Shomer Shabbat is "AS IF" your conversion was pointless. But, IF someone has not converted i.e. being circumcised, and follows the Torah it is "AS IF" he has already converted. These conditional phrases are allegorical comparative expressions. Therefore, the conditional paragraphs must be read as such.

The question of IF cannot apply to the Jewish people. Why? Jewish circumcision is a covenantal rite that takes place on the 8<sup>th</sup> day. There is no question about "being circumcised." This covenantal rite introduces the Jewish child to the covenant by means of G-d's command. Here the allegory fails because the soul born Jewish IS shomer Shabbat, faithfully obedient to the Torah.

The question and allegory does not suggest that the Jewish people are any way removed from the covenant if there is a failure to keep a particular mitzvah or follow a particular halakhic practice. In the first century, there was a wide verity of Jewish sects and groups.<sup>46</sup> All the sects and groups had their own practices and kept the mitzvot in differing ways. Therefore, Hakham Shaul is not suggesting the Gentiles do not need to be circumcised. Hakham Shaul is pointing out that there is great value in circumcision (conversion) and that it is not a matter to be taken lightly.

Verses 28-29 show that there is more to being Jewish than a simple mark in the flesh. Circumcision is a ritual act. As a ritual act, it is a covenantal sign that one has entered into Covenant with G-d. However, a mere removal of a physical portion of skin is not a guarantee that the circumcised Gentile will follow the Torah and or obey the mitzvot. **"For no one is Jewish by mere appearance and being circumcised in his flesh."** The word that we have translated as "appearance" is φανερός – *phaneros* in Greek. Θανερός – *phaneros* means to "manifest" or "outward expression." Therefore, the "manifestation" of an authentic conversion is not simply being circumcised or being called a Jew. Furthermore, those who believed that they were "Jewish" before their conversion are badly mistaken. One may see that his or her eventual destiny will lead them to becoming Jewish. But, one is not Jewish until he or she has been deemed so by a Bet Din. How does Hakham Shaul deal with this thought? **Being Jewish** is an inward matter of the heart (mind); by the ruach – (Nefesh Yehudi), **not simply possessing an Igeret (Letter) of Conversion (Gerut)**. Only a man or a woman going through conversion obtains a judgment through a Bet Din, and therefore it is said to have received **his approbation from God**.

## EPHESIANS, AN ECCLESIASTICAL COMMENTARY TO ROMANS AND THE COUNTING OF THE OMER

Having now begun the comfort/strengthening Hakham Shaul allows us to have a brief picture of the coming focus of Gentile submission to the Nazarean Bate Din. This week's connection points to the second officer of the congregation, i.e. the Chazan/Sh'liach. We will see in the coming weeks Hakham Shaul's deep understanding of the Torah calendar. This week's association with the Chazan, the disciplinary agent of the congregation is found in the word "circumcision."

**Romans 13: Therefore, whoever resists the authority of the Bet Din resists the ordinance of God, and those who resist will bring judgment (of the heavens) upon themselves. For the Rulers of the Synagogue<sup>47</sup> are not a terror to good works (acts of righteousness/generosity i.e. positive commandments), but to (those who do) evil. Do you want to (be) irreverent to the authority of the Bet Din? Do what is beneficial, and you will have approbation from the same. For he (the Chazan)<sup>48</sup> is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan)<sup>49</sup> does not bear the circumcision knife<sup>50</sup> in vain;**

<sup>46</sup> Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p.39

<sup>47</sup> Corresponding to 1<sup>st</sup> Hakham, 2<sup>nd</sup> Hakham and Apostle 3<sup>rd</sup> of the bench of three - Chokmah, Bina and Da'at

<sup>48</sup> The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority)

<sup>49</sup> Connected with the concept of Yir'ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

<sup>50</sup> Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion.

**for he is God's minister (Deputy of the Bet Din), avenger to execute wrath on him who practices evil. Therefore, you must be subject (obey), not only because of wrath but also for conscience's sake.**

Note the connection with the office of the Chazan and conversion, i.e. "circumcision." We will find this idea to be the theme of Hakham Shaul's Igeret to the Romans. When the present pericope of our Torah Seder weighs against the above-cited verse, we can see exactly what Hakham Shaul is saying. Furthermore, we will note that the idea of "justification by faith" is a fabricated Lutheran myth.<sup>51</sup>

Likewise, we understand that Hakham Shaul's letter to the "Ephesians" serves as a commentary to Romans particularly on the issue of the Counting of the Omer. The Igeret to the Ephesians is a more detailed Ecclesiological manual, which deals with Gentile subservience to the Bate Din and Hakhamim in detail.

**Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;<sup>52</sup> and that at one time you were without Messiah, being aliens<sup>53</sup> from the legal administration of Jewish life,<sup>54</sup> and strangers<sup>55</sup> from the covenants of the promise,<sup>56</sup> having no hope, and without God and in union with the worldly system.**

Note the connection to "circumcision," the legal administration of Jewish life and the connection to the Covenant of the Torah. We can insert other examples from the 2<sup>nd</sup> week of the Counting of the Omer, but we have already cited sufficient evidence to show...

1. Ephesians serves as a commentary to Romans particularly on the issue of the Counting of the Omer (49 days).
2. Hakham Shaul deals with this Congregational Ecclesiology and materials here in these seven weeks of Nahamu (i.e. 49 days)

Therefore, for the congregation to be strengthened and comforted they must support and develop good Paqidim.

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## Questions for Reflection

<sup>51</sup> Here we are referring to Martin Luther the so-called "great reformer" and the Lutheran Church and its antinomian doctrine.

<sup>52</sup> The usual translation "made in the flesh by hands" seems to imply certain negativity. The translation "what **Royal men do to their bodies**" shows spiritual conduct. The allegorical meaning is that "circumcision" is a picture of control over the appetites of the "flesh." This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. "Circumcision" is also an allegorical phrase with the intended meaning of being "Torah Observant." This allegorical thought shows that the Torah is the "*modus operandi*" for controlling the Yetser HaRa, the "evil inclination." Therefore, we should not look at "circumcision" as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of "uncircumcision" means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the "flesh"/Yetser HaRa.

<sup>53</sup> It is noteworthy to mention that the "alien" mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their "**unyielding obstinacy of mind.**" To be "alien" is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **קָרָה** "cut off" means completely estranged from G-d's presence and protection. Those who were "cut off" while traveling through the wilderness were subjected to every evil influence, without G-d's protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below

<sup>54</sup> cf. Strong's G4174 #1 (TDNT 6:516)

<sup>55</sup> ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha'ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become "strangers of the gate" but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte.

<sup>56</sup> Many Christian authors stumble over this phrase trying to understand the plurality of "covenants." They fail to realize that the "covenants" are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d "ἄθεοι" and subordinate to the worldly system.

- A. From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil**” identify their relationship as translated above.
- 1. Identify the context in which this Gemará was crafted;**
  - 2. Identify the parties or stake-holders of this Gemará debate;**
  - 3. Controversy of a Mitzvah or Mitzvoth in question;**
  4. Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
  5. Riposte of the Master or Hakham;
  6. Verdict concluded by the Master or Hakham (Halakha).
- B. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
- C. 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?

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## **Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléché 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!”**

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**Coming Festival: "Rosh HsShanah" – "New Year"**  
**Evening Wednesday Sept 20 – Evening Friday 22<sup>nd</sup> 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 "Asher Yaq'riv" – "Who presents"**  
**&**  
**Shabbat Shubah**

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>אֲשֶׁר יִקְרִיב</b>		<b>Saturday Afternoon</b>
<b>"Asher Yaq'riv"</b>	Reader 1 – Vayiqra 22:17-25	Reader 1 – Vayiqra 24:1-3
<b>"Who presents"</b>	Reader 2 – Vayiqra 22:26-33	Reader 2 – Vayiqra 24:4-6
<b>"que presente"</b>	Reader 3 – Vayiqra 23:1-8	Reader 3 – Vayiqra 24:7-9
Vayiqra (Lev.) 22:17– 23:44	Reader 4 – Vayiqra 23:9-16	
Ashlamatah: Joel 4:13-21	Reader 5 – Vayiqra 23:17-24	<b>Monday &amp; Thursday Mornings</b>
Special: Hos. 14:2-10; Mica 7:18-20	Reader 6 – Vayiqra 23:25-32	Reader 1 – Vayiqra 24:1-3
Psalms 86:1-17	Reader 7 – Vayiqra 23:33-41	Reader 2 – Vayiqra 24:4-6
	Maftir – Vayiqra 23:42-44	Reader 3 – Vayiqra 24:7-9
N.C.: 1 Pet 5:5-14; 2 Pet 1:1-2; Lk 13:31-35; 14:1-14; Rm 3:1-26	Hos. 14:2-10; Mica 7:18-20	

**שבת שלום**  
*Shabbat Shalom!*

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