

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2017
<http://www.betemunah.org/>
E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2017
<http://torahfocus.com/>
E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Ellul 04, 5777 – Aug 25/26, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We pray for Her Excellency Giberet Angela Gober who is presently hospitalized. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Angela Gober and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

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

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

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

on all things, together with all Yisrael, amen ve amen!

Blessings Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Shabbat "Asher Yishchat" – "(he) who slaughters" Fourth Sabbath of Seven Sabbaths of Consolation

Shabbat	Torah Reading:	Weekday Torah Reading:
אַשֶׁר יִשְׁחַט		Saturday Afternoon
‘Asher Yishchat”	Reader 1 – Vayiqra 17:1-7	Reader 1 – Vayiqra 19:1-3
“(he) who slaughters”	Reader 2 – Vayiqra 17:8--12	Reader 2 – Vayiqra 19:4-8
“que degüelle”	Reader 3 – Vayiqra 17:13-16	Reader 3 – Vayiqra 19:9-11
Vayiqra (Lev.) 17:1 – 18:30	Reader 4 – Vayiqra 18:1-5	
Ashlamatah: Is 66:1-11	Reader 5 – Vayiqra 18:6-14	Monday & Thursday Mornings
Special: Isaiah 51:12 – 52:12	Reader 6 – Vayiqra 18:15-21	Reader 1 – Vayiqra 19:1-3
Psalms 81:1-17 + 82:1-8	Reader 7 – Vayiqra 18:22-30	Reader 2 – Vayiqra 19:4-8
	Maftir – Vayiqra 18:28-30	Reader 3 – Vayiqra 19:9-11
N.C.: 1 Pet 3:8 – 4:6; Lk 12:22-59, Rm 1:28 – 2:11	Isaiah 51:12 – 52:12	

Contents of the Torah Seder

- On Slaying Animals for Food – Lev. 17:1-7
- Offerings of Sacrifices and Their Slaughter Must be Done In the Temple Only – Lev. 17:8-9
- Blood Not to be Eaten – Lev. 17:10-14
- Carcass which Causes Defilement – Lev. 17:15-16
- Introductory Exhortation – Lev. 18:1-5
- Forbidden Marriages – Lev. 18:6-18
- Immoral Practices Forbidden Lev. 18:19-23
- Exhortation to Lay to Heart the Fate of the Canaanites – Lev. 18:24-30

Reading Assignment:

The Torah Anthology, Volume 11, The Divine Service, pp. 387-419

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

Rashi & Targum Pseudo Jonathan for: Vayiqra (Lev.) 17:1 – 18:30

RASHI	TARGUM PSEUDO JONATHAN
1. And the Lord spoke to Moses, saying:	1. And the LORD spoke with Mosheh, saying:

RASHI	TARGUM PSEUDO JONATHAN
2. Speak to Aaron and to his sons, and to all the children of Israel, and say to them: This is the thing the Lord has commanded, saying:	2. Speak with Aharon and with his sons, and with the sons of Israel, and tell them: This is the word which the LORD has commanded, saying:
3. Any man of the House of Israel, who slaughters an ox, a lamb, or a goat inside the camp, or who slaughters outside the camp,	3. A man of the house of Israel, young or old, who will kill as a sacrifice a bullock, or lamb, or goat in the camp, or who kills it without the camp,
4. but does not bring it to the entrance of the Tent of Meeting to offer up as a sacrifice to the Lord before the Mishkan of the Lord, this [act] will be counted for that man as blood he has shed blood, and that man will be cut off from among his people;	4. and brings it not to the door of the tabernacle of ordinance to offer it an oblation before the LORD, before the tabernacle of the LORD, the blood of slaughter will be reckoned to that man, and it will be to him as if he had shed innocent blood, and that man will be destroyed from his people.
5. in order that the children of Israel should bring their offerings which they slaughter on the open field, and bring them to the Lord, to the entrance of the Tent of Meeting, to the kohen, and slaughter them as peace offerings to the Lord.	5. In order that the sons of Israel may bring their sacrifices which they have heretofore killed on the face of the field, they may henceforth bring them before the LORD, at the door of the tabernacle of ordinance, unto the priest, and sacrifice their consecrated victims before the LORD.
6. And the kohen will dash the blood upon the altar of the Lord at the entrance of the Tent of Meeting, and he will cause the fat to go up in smoke, as a pleasing fragrance to the Lord.	6. And the priest will sprinkle the blood upon the altar of the LORD, at the door of the tabernacle of ordinance, and burn the fat, to be received with acceptance before the LORD.
7. And they will no longer slaughter their sacrifices to the satyrs after which they stray. This will be an eternal statute for them, for [all] their generations.	7. Neither will they offer any more their sacrifices unto idols which are like unto demons, after which they have wandered. This will be an everlasting statute to them, unto their generations.
8. And you should say to them: Any man of the House of Israel or of the strangers who will sojourn among them, who offers up a burnt offering or [any other] sacrifice,	8. And you will tell them: A man, whether young or old, of the house of Israel, or of the strangers who sojourn among you, who will sacrifice a burnt offering, or consecrated oblation,
9. but does not bring it to the entrance of the Tent of Meeting to make it [a sacrifice] to the Lord, that man will be cut off from his people.	9. and bring it not to the door of the tabernacle of ordinance, to be made an oblation before the LORD, that man will be destroyed from his people.
10. And any man of the House of Israel or of the strangers that sojourn among them, who eats any blood, I will set My attention upon the soul who eats the blood, and I will cut him off from among his people.	10. A man also, whether young or old, of the house of the family of Israel, or of the strangers who sojourn, in dwelling among them, who will eat any blood, I will cause employment to turn away (or cease) from that man who eats any blood, and will destroy him from among his people.
11. For the soul of the flesh is in the blood, and I have therefore given it to you [to be placed] upon the altar, to atone for your souls. For it is the blood that atones for the soul.	11. Because the subsistence of the life of all flesh is in the blood, and I have given it to you for a decree, that you will bring the blood of the victim unto the altar to make atonement for the blood of your lives, because the blood of the victim is to atone for the guilt of the soul.
12. Therefore, I said to the children of Israel: None of you will eat blood, and the stranger who sojourns among you will not eat blood.	12. Therefore have I said to the sons of Israel, Beware lest any man among you eat the blood. Neither will the

RASHI	TARGUM PSEUDO JONATHAN
	strangers who sojourn by dwelling among you eat the blood.
13. And any man of the children of Israel or of the strangers who sojourn among them, who traps a quarry of a wild animal or bird that may be eaten, and sheds its blood, he will cover it [the blood] with dust.	13. And any man, whether young or old, of the house of the stock of Israel, or of the sojourners who sojourn by dwelling among you, who hunts venison of beast or fowl proper to be eaten, will pour out its blood when it is killed; and if what he has killed be not destroyed (or strangled?) , let the blood be covered with dust.
14. For [regarding] the soul of all flesh its blood is in its soul, and I said to the children of Israel: You will not eat the blood of any flesh, for the soul of any flesh is its blood all who eat it will be cut off.	14. Because the subsistence of the life of all flesh is its blood; it is its life; and I have told the sons of Israel, You will not eat the blood of any flesh; for the subsistence of the life of all flesh is its blood: whosoever among you eats it will be destroyed.
15. And any person, whether a native or a stranger, who eats carrion or what was torn, will immerse his garments and immerse himself in the waters, and will remain unclean until evening, and then he will become clean.	15. And any man who will eat flesh which has been thrown away on account of having been strangled (or corrupted) , or the flesh of that which has been torn , (any man,) whether native or sojourner, will wash his clothes, and bathe in forty seahs of water, and be unclean until evening when he will be clean;
16. But if he does not immerse [his garments] or immerse his flesh, he will bear his sin.	16. but if he be perverse and will not wash, nor bathe his flesh, he will bear his transgression.
1. And the Lord spoke to Moses, saying:	1. And the LORD spoke with Mosheh, saying:
2. Speak to the children of Israel, and say to them: I am the Lord, your God.	2. Speak with the sons of Israel, and say to them, I am the LORD your God.
3. Like the practice of the land of Egypt, in which you dwelled, you will not do, and like the practice of the land of Canaan, to which I am bringing you, you will not do, and you will not follow their statutes.	3. After the evil work of the people of the land of Mizraim, among whom you have dwelt, you will not do; so likewise, after the evil work of the people of the land of Kanaan, whither I am bringing you, you will not do, neither will you walk according to their laws;
4. You will fulfill My ordinances and observe My statutes, to follow them. I am the Lord, your God.	4. but you will perform the orders of My judgments, and observe My statutes to be walking in them: I am the LORD your God.
5. You will observe My statutes and My ordinances, which a man will do and live by them. I am the Lord.	5. And you will keep My statutes, and the order of My judgments, which if a man do he will live in them, in the life of eternity, and his portion will be with the just: I am the LORD.
6. No man will come near to any of his close relatives, to uncover [their] nakedness. I am the Lord.	6. No man, either young or old, will come near to any of the kindred of his flesh to dishonor (their) nakedness by carnality, or by the knowledge of their nakedness. I am the LORD.
7. You will not uncover the nakedness of your father or the nakedness of your mother; she is your mother; you will not uncover her nakedness.	7. The nakedness of your father, or the nakedness of your mother, you will not dishonor. A woman will not lie with her father, nor a man with his mother; she is your mother: you will not discover her nakedness.
8. You will not uncover the nakedness of your father's wife; it is your father's nakedness.	8. The nakedness of your father's wife you will not dishonor, for it is the nakedness of your father.

RASHI	TARGUM PSEUDO JONATHAN
9. The nakedness of your sister, whether your father's daughter or your mother's daughter, whether born to one who may remain in the home or born to one who must be sent outside you will not uncover their nakedness.	9. The nakedness of your sister, the daughter of your father, or the daughter of your mother, (or of her) whom, your father begat by another wife, or of thy mother, whom your mother bare by your father or by another husband, you will not dishonor.
10. The nakedness of your son's daughter or your daughter's daughter you will not uncover their nakedness, for they are your own nakedness.	10. The nakedness of your son's daughter, or the daughter of your daughter, you will not dishonor, because they are as your own nakedness.
11. The nakedness of the daughter of your father's wife, born to your father she is your sister: you will not uncover her nakedness.	11. The nakedness of your father's wife's daughter, who has been begotten of your father, she is your sister, you will not dishonor.
12. You will not uncover the nakedness of your father's sister; she is the close relative of your father.	12. The nakedness of your father's sister you will not dishonor; she is of kin to your father's flesh.
13. You will not uncover the nakedness of your mother's sister, for she is the close relative of your mother.	13. The nakedness of your mother's sister you will not dishonor; for she is of kin to your mother's flesh.
14. You will not uncover the nakedness of your father's brother you will not come near his wife; she is your aunt.	14. The nakedness of your father's brother you will not dishonor, nor come near to his wife carnally; she is the wife of your father's brother.
15. You will not uncover the nakedness of your daughter in law; she is your son's wife you will not uncover her nakedness.	15. The nakedness of your daughter-in-law you will not dishonor; she is the wife of your son, you will not dishonor her nakedness.
16. You will not uncover the nakedness of your brother's wife: it is your brother's nakedness.	16. The nakedness of your brother's wife you will not dishonor in the life-time of your brother, or after his death, if he have children; for it is the nakedness of your brother.
17. You will not uncover the nakedness of a woman and her daughter; you will not take [in marriage] her son's daughter or her daughter's daughter, to uncover her nakedness they are close relatives, it is evil counsel.	17. The nakedness of a woman and of her daughter you will not dishonor, neither will you take her son's daughter or the daughter of her daughter, to dishonor their nakedness; for they are of kin to her flesh; it is corruption.
18. And you will not take a woman with her sister [in marriage] as rivals, to uncover the nakedness of one upon the other, in her lifetime.	18. Neither will you take a wife in the lifetime of her sister, to aggrieve her by dishonoring her nakedness, over her, all the days of her life.
19. And to a woman during the uncleanness of her separation, you will not come near to uncover her nakedness.	19. And unto the side of a woman in the time of the separation of her uncleanness you will not draw near to dishonor her nakedness.
20. You will not lie carnally with your neighbor's wife, to become defiled by her.	20. Nor unto the side of your neighbor's wife will you come to defile her.
21. And you will not give any of your offspring to pass through for Molech. And you will not profane the Name of your God. I am the Lord.	21. And of your offspring you will not give up any to lie carnally with the daughters of the Gentiles, to perform strange worship; nor will you profane the Name of your God: I am the LORD.
22. You will not lie down with a male, as with a woman: this is an abomination.	22. Nor with a male person will you lie as with a woman; it is an abhorrent thing.
23. And with no animal will you cohabit, to become defiled by it. And a woman will not stand in front of an animal to cohabit with it; this is depravity.	23. Neither will you lie with any beast to corrupt yourself therewith nor will any woman approach before a beast for evil pleasure; it is confusion.

RASHI	TARGUM PSEUDO JONATHAN
24. You will not defile yourselves by any of these things, for the nations, whom I am sending away from before you, have defiled themselves with all these things.	24. Defile not yourselves by any one of all these; for by all these have the peoples defiled themselves whom I am about to drive away from before you.
25. And the land became defiled, and I visited its sin upon it, and the land vomited out its inhabitants.	25. And the land has been defiled, and I have visited the guilt upon it, and the land delivers itself of its inhabitants.
26. But as for you, you will observe My statutes and My ordinances, and you will not do like any of these abominations neither the native, nor the stranger who sojourns among you.	26. But you, O congregation of Israel, observe My statutes, and the order of My judgments, and commit not one of these abominations, neither (you who are) native born, or the strangers who sojourn among you.
27. For the people of the land who preceded you, did all of these abominations, and the land became defiled.	27. For these abominable things have been done by the men of the land who have been before you, so that the land has been polluted:
28. And let the land not vomit you out for having defiled it, as it vomited out the nation that preceded you.	28. lest, when you pollute the land, it cast you forth, as it will have delivered itself of the people that were before you.
29. For anyone who commits any of these abominations, the persons doing so will be cut off from the midst of their people.	29. For whoever commits any one of these abominations, the souls who do so will be destroyed from among their people.
30. And you will observe My charge, not to commit any of the abominable practices that were done before you, and you will not become defiled by them. I am the Lord your God.	30. Observe you (then) the keeping of My Word, in being careful to avoid the practice of these abominable rites, which have been practiced in the land before you, and the defilement of yourselves by them: I am the LORD.

Welcome to the World of P'shat Exegesis

In order to understand the finished work of the P'shat mode of interpretation of the Torah, one needs to take into account that the P'shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: Vayiqra (Lev.) 17:1 – 18:30

3 Who slaughters an ox, a lamb, [or a goat] Scripture is speaking of [slaughtering] holy sacrifices [not of slaughtering ordinary animals], for Scripture continues, “to offer up as a sacrifice” (next verse). -[*Torath Kohanim* 17:91]

inside the camp But outside the Courtyard.-[*Torath Kohanim* 17:89; *Zev.* 107b]

4 will be counted [for that man] as blood As though he had shed human blood, for which one is liable to the death penalty.

He has shed blood [This comes] to include one who dashes the blood [of a holy sacrifice] outside [the Temple Courtyard].-[*Zev.* 107a]

5 which they slaughter which they are accustomed to slaughter.

7 to the satyrs Heb. לְשֵׁעִירִים, to the demons, like, “and satyrs (וְשֵׁעִירִים) will dance there” (Isa. 13:21). -[*Torat Kohanim* 17:100]

8 Who offers up a burnt-offering [This passage] comes to make liable one who causes the limbs [of a sacrifice] to go up in smoke outside [the Temple Courtyard] like the one who slaughters [a sacrifice] outside [the Courtyard]. Consequently,] if one person slaughtered [the sacrifice] and his fellow offered it up [outside the Courtyard], they are both liable [to the penalty of excision].- [*Torath Kohanim* 17:103; *Zev.* 106a]

9 [that man] will be cut off [from his people] Heb. מֵעַמּוֹ, lit. from his peoples. [The plural form of “peoples” teaches us that] his offspring will be cut off as well as his own days being cut off.

10 any blood Since Scripture says, “[For it is the blood] that atones for the soul” (next verse), one might think that a person is liable only for [eating] the blood of sanctified things, [which effects atonement]. Scripture, therefore, says here, “any blood” [to include even the blood of ordinary animals].-[*Kereithoth* 4b]

I will set my attention Heb. פָּנַי. [The word פָּנַי here is to be understood to mean] My פְּנֵאִי, i.e., My leisure. [God is saying,] “I will make Myself free (פְּנֵאִי) from all My affairs, and I will deal with this person!”-[*Torat Kohanim* 17:108]

11 For the soul of the flesh of every creature is dependent upon the blood, and therefore, I have given it to atone for the soul of man. [In this way,] one “soul” [namely, the blood of a sacrifice] will come and atone for another soul.

12 None of you [This phrase] comes to warn adults regarding minors [not to feed them blood].-[*Torat Kohanim* 17:110; *Yev.* 114a]

13 who traps [Had the verse stated only this phrase,] we would know only [that this law applies to] creatures that require trapping. But how would we know [that the law includes also] geese and roosters, [which do not require trapping]? Scripture, therefore, adds [the word] צִיד—a quarry, meaning in any way [even if not trapped]. But if so, why is it stated, “who traps”? [To teach us] that one should not eat flesh except with this preparation, [meaning, that just as one does not go out to trap every day, neither should one eat meat regularly at all his meals, as if he had to go out and trap it].-[*Torath Kohanim* 17:111; *Chul.* 84a]

that may be eaten [This comes] to exclude unclean creatures [which are prohibited to be eaten, that their blood does not require covering].-[*Torat Kohanim* 17:112]

14 its blood is in its soul Its blood is in the place of its very soul, because the soul is dependent upon it.

for the soul of any flesh is its blood [The word **הוא**, meaning here “it is,” is feminine in gender.] “for the soul [...] is the blood.” [For] the words **וְהוּא** and **וְהוּא** are masculine in gender, while the word **וְהוּא** is feminine in gender. [Hence, the antecedent of **וְהוּא** is **וְהוּא**.]

15 who eats carrion or what was torn Scripture is speaking about the carcass of a clean bird [i.e., a kosher species of bird], which transmits defilement only at the time it is swallowed into the esophagus. And it teaches you here, that it defiles [the person], when he eats it. [The *trefah*, the bird mortally wounded by a wild beast, or stricken with a terminal illness, however, does not transmit defilement. Consequently,] the torn one mentioned here was written only to expound upon it. Thus we learned: One might think that the carcass of an unclean bird [also] defiles when it is swallowed into the esophagus. Scripture, therefore, says, “or what was torn,” [referring to a type of bird] that may fall under the category of **טָרֵף** [i.e., a kosher bird, which is prohibited only if it is torn], thus, excluding the case of an unclean bird, which can never fall under the category of **טָרֵף**, [because it is prohibited in any case]. -[Torat Kohanim 17:126]

16 he will bear his sin If he [subsequently] eats holy sacrifices or enters the Sanctuary [in his unclean state], he is punished by excision because of this uncleanness, like all other cases of uncleanness.-[Torat Kohanim 17:129]

[But if he does not]...immerse his flesh, he will bear his sin For [not] immersing his body he is punished by excision. However, for [not] immersing his garments, [and entering the Mishkan wearing them,] he is punished by lashes.-[Torat Kohanim 17:129]

Chapter 18

2 I am the Lord, your God I am the One Who said at Sinai, “I am the Lord, your God” (Exod. 20:2), and you accepted My sovereignty upon yourselves [at that time]; consequently, accept My decrees. Rabbi [Yehudah Hanassi] says: "It is openly known before Him, that they would eventually be scourged by [transgressing the laws of] immoral relations, in the days of Ezra. Therefore, [concerning these laws,] God came to them with the decree: I am the Lord, your God! You should know Who is placing these decrees upon you-the Judge Who exacts retribution (**אֲלֵקִים**), but Who is faithful also to pay a reward (**ה**)!"-[Torat Kohanim 18:138]"

3 Like the practice of the land of Egypt [...and like the practice of the land of Canaan] [This verse] informs [us] that the deeds of the Egyptians and the Canaanites were more corrupt than those of all other nations, and moreover, that the [Egyptians residing in that] region [of Egypt] in which the Israelites had dwelt, were the most corrupt of all.-[Torat Kohanim 18:138]

and like the practice of the land of Canaan, to which I am bringing you [This verse] informs [us] that those [Canaanite] peoples whom the Israelites conquered, were more corrupt than any other [people, even the Egyptians].- [Torat Kohanim 18: 138]

and you will not follow their statutes What did Scripture omit [until now] that it did not state [and includes in this clause]? However, these are their social practices, things that assumed as status of law for them (**CHUQOT**), for example, [certain days set aside for attendance at] theaters and stadiums. Rabbi Meir says: These [practices referred to here,] are the “ways of the Amorites,” [the superstitious practices] enumerated by our Sages.- [see *Shab. 67ab*; Torat Kohanim 18:139]

4 You will fulfill My ordinances These are the laws stated in the Torah in justice, [i.e., which human intellect deems proper,] which, had they not been stated [in the Torah], would have been deemed worthy to be stated [e.g., not to steal, not to murder, etc.].-[Torat Kohanim 18:140]

and observe My statutes These are the “King’s decrees” [without apparent rationale to man], against which the evil inclination protests, “Why should we keep them?” Likewise, the nations of the world object to them. Examples are: [The prohibition of] eating pig and wearing shaatnez [a mixture of wool and linen] (see Lev. 19:19), and the purification procedure effected by purification water [the mixture including the ashes of the red cow] (see Num., Chapter 19). Therefore it says, “I am the Lord.” I have decreed [these] upon you; you are not permitted to exempt yourselves [from fulfilling them].- *Torath Kohanim* 18:140]

to follow them Do not take leave from [studying] them, i.e., you will not say, “I have learned the wisdom of Israel—now I will go and learn the wisdom of the [other] nations.”- [*Torath Kohanim* 18:141]

5 You will observe My statutes and My ordinances [This comes to include other details of [laws pertaining to] this passage, that Scripture did not mention explicitly.-[*Torath Kohanim* 18:142] Another explanation: [This clause, “You will observe My statutes and My judgments, which a man will do,” was added,] in order to apply “observance” (שְׁמִירָה) and fulfillment (עֲשֵׂה) to statutes, and to apply “observance” (שְׁמִירָה) and “fulfillment” (עֲשֵׂה) to ordinances. For [up till now,] Scripture had mentioned only “fulfillment” regarding ordinances and “observance” regarding statutes (see previous verse). -[*Torath Kohanim* 18: 134]

and live by them in the World-To-Come. For if you say [that the verse refers to living] in this world, does he not eventually die? [*Torath Kohanim* 18: 134]

I am the Lord faithful to pay a reward [an attribute represented by the Name ‘ ה].-[*Torat Kohanim* 18:134]

6 No man will come near Heb. לֹא תִקְרָבוּ. [This comes] to admonish the female as [it does] the male. Therefore, it is stated in the plural form.-[*Torath Kohanim* 18:136]

I am the Lord faithful to pay a reward [not only for fulfilling positive commandments but also to the one who saves himself from sinning].- [*Torath Kohanim* 18:145]

7 the nakedness of your father This [refers to] your father’s wife. [But how do we know this?] Perhaps it is only to be interpreted literally [as an admonition against relations with one’s father, in addition to the general admonition against pederasty]. [The answer is:] It says here, “The nakedness of your father,” and it says further, “has uncovered his father’s nakedness” (Lev. 20:11). Just as in the latter verse, Scripture is speaking of his father’s wife [as that verse begins with, “And a man who cohabits with his father’s wife”], here, too, [Scripture is speaking of] his father’s wife.-[*Sanh.* 54a]

or the nakedness of your mother [It comes] to include [in the prohibition,] his mother who is not his father’s wife.-[*Sanh.* 54a]

8 the nakedness of your father’s wife [This admonition is repeated] to include [in the prohibition, one’s father’s wife, even] after the death [of one’s father].- [*Sanh.* 54a]

9 your father’s daughter Included in the meaning [of the verse] is also a daughter born from a woman [the father] raped [i.e., not the father’s wife].-[*Yev.* 22b]

whether born to one who may remain in the home or to one who must remain outside - מוֹלְדֵת בַּיִת אוֹ מוֹלְדֵת חוּץ, lit. born in the house or born outside. Whether they say to your father, “[You may] keep her mother [as your wife],” or whether they say to your father, “[You must] send her mother away,” for example, a *mamzereth*, or a *nethinah* [an offspring of the Gibeonites (see Josh. 9:327)].-[*Yev.* 23a]

10 The nakedness of your son’s daughter [or your daughter’s daughter] Scripture is speaking of his daughter born from a woman he had raped. [The case, however,] of [his son’s] daughter and his daughter’s daughter [who stem] from his wife, we learn from (verse 17 below), “You will not uncover the nakedness of a woman and her

daughter; you will not take [in marriage] her son's daughter or her daughter's daughter" about [whose nakedness] Scripture says, "You will not uncover the nakedness of a woman and her daughter" whether this daughter stems from him or from another man.-[*Yev. 22b*]

The nakedness of your son's daughter How much more so, then, should one's own daughter [be prohibited]! But since a Scriptural admonition must not be derived from an inference from minor to major, [but must be explicitly mentioned], they learned it from a *gezeirah shavah* [an exposition linking common words within verses of this passage, which is considered as if explicitly mentioned] in Tractate Yevamoth 3a.

11 The nakedness of the daughter of your father's wife [This verse] teaches us that one is not liable to the punishment [of excision, if he cohabited with] his sister who stems from a handmaid or a non-Jewess. Therefore, it says, "the daughter of your father's wife"-[i.e.,] a woman fit to enter into marriage [thus excluding a handmaid and non-Jewess, marriage with whom is not binding].-[*Yev. 23a*]

14 You will not uncover the nakedness of your father's brother And what is "his nakedness?" "you will not come near his wife."

15 [she is] your son's wife [Scripture says:] I have stated [the law] only [in the case of a woman] with whom your son has a marital tie. [This] excludes a woman he has raped, a handmaid, or a non-Jewess [with whom the son has cohabited].-[*Torath Kohanim 20:108*]

17 You will not uncover the nakedness of a woman and her daughter Scripture prohibits [relations with the second woman] only through a marital tie with the first one [whether the woman or her daughter]. Hence, Scripture says, לֹא תִקַּח, denoting "taking (קִיְחָה) in marriage." Similarly, when it comes to stating the punishment [of those who transgress this matter, Scripture says], "[And a man] who takes (יָקַח) a woman and her mother [in marriage...they will burn him and them in fire]" (Lev. 20:14), [also using] the expression of קִיְחָה, "taking [in marriage]." But if he raped a woman, he is permitted to marry her daughter.-[*Yev. 97a*]

they are close relatives Heb. שְׂאֵרָה הֵנָּה, they are related to one another.

evil counsel Heb. זָמָה, counsel [like the word זָמַם, *plotted*]; as the *Targum* renders: עֲצַת חֲטָאִין, *counsel of sins*, which your [evil] inclination has counseled you to sin.

18 a woman with her sister both at the same time.

as rivals Heb. לְצָרִיר, an expression similar to צָרִיר, *rival*, to make one a rival to the other.

in her lifetime This teaches you that if he divorced her, he may not marry her sister while she is still alive.-[*Yev. 8b*]

21 for Molech A form of idolatry, named Molech, and this was the manner of its worship, that one would hand over one's child to the pagan priests, who would make two huge fires. The child was then passed through on foot between these two fires.-[*Sanh. 64b*, see *Rashi* there.]

And you will not give This refers to the handing him over to the pagan priests.

to pass through for Molech This refers to passing [the child] between thr fire[s].

23 this is depravity Heb. תְּבֵל, an expression denoting prostitution, sexual immorality, and adultery. Similarly, "and My wrath, because of their depravity (תְּבֵלֵתָם)." (Isa. 10:25) Another explanation of תְּבֵל הוּא: An expression which denotes mingling (בִּלְל) and mixing up; [here, it refers to the perverted mingling of] human seed and animal seed.

28 And let the land not vomit you out This can be compared to a prince who was fed obnoxious food, which could not stay in his intestines; so he vomited it out. Likewise, the Land of Israel cannot retain transgressors [and thus, it vomits them out].-*[Torath Kohanim 20:123]* The *Targum renders* [אלא־תקיא], as: אלא תרוקן as:, denoting “emptying out” (רקון), i.e., the Land empties itself of the transgressors.

29 the people doing so - הַנִּפְשׁוֹת הַעֲשׂוֹת. [Since the verse begins, “anyone who does,” it should have used the singular form here. By using the plural, “the people doing so,”] it means both the male and female [involved in the act].-*[B.K. 32a]*

30 And you will observe My charge This [clause come] to admonish the courts regarding the matter.-*[Torath Kohanim 18:151]*

and you will not become defiled by them. I am the Lord, your God But if you do become defiled," [says God,] “I am not your God, and you will be cut off from Me. What benefit will I have from you? Moreover, you will deserve annihilation.” Therefore, it says, “I am the Lord, your God.”-*[Torat Kohanim 18:151]*

Ketubim: Tehillim (Psalms) 81:1-17 + 82:1-8

Rashi	Targum
1. For the conductor, on the gittith, of Asaph.	1. For praise; on the lyre that comes from Gath, composed by Asaph.
2. Sing praises to the God Who is our might, sound the shofar to the God of Jacob.	2. Give praise in the presence of God, our strength; shout in the presence of the God of Jacob.
3. Raise [your voice in] song and give forth [with] a timbrel, a pleasant harp with a lyre.	3. Lift up the voice in praise, and set out timbrels, the lyre whose sound is sweet with harps.
4. Sound the shofar on the New Moon, on the appointed time for the day of our festival.	4. Blow the horn in the month of Tishri, in the month in which the day of our festivals is concealed.
5. For it is a statute for Israel, the judgment of the God of Jacob.	5. For He made a covenant for Israel; it is a legal ruling of the God of Jacob.
6. As a testimony for Jehoseph, He ordained it, when he went forth over the land of Egypt, [when] I understood a language that I had not known.	6. He made it a testimony for Joseph, who did not go near the wife of his master; on that day he went out of the prison and ruled over all the land of Egypt. The tongue I did not know I have taught and] heard.
7. I removed his shoulder from burdens; his hands were removed from the cauldron.	7. I have removed his shoulder from servitude; his hands were taken away from casting clay into a pot.
8. In distress, you called and I released you; I answered you-[though you called] in secret- with thunder; I tried you by the waters of Meribah, forever.	8. In the time of the distress of Egypt, you called and I delivered you; I made you fast in the secret place where My presence is, where wheels of fire call out before Him; I tested you by the waters of Dispute forever.
9. Hearken, My people, and I will admonish you, Israel, if you hearken to Me.	9. Hear, O My people, and I will bear witness for you, O Israel, if you will accept My word.
10. No strange god will be within you, neither will you prostrate yourself to a foreign god.	10. There will not be among you worshippers of a foreign idol, and you will not bow down to a profane idol.
11. I am the Lord, your God, Who brought you up from the land of Egypt; open your mouth wide, and I will fill it.	11. I am the LORD your God, who brought you up from the land of Egypt; open wide your mouth with the words of Torah, and I will fill it with all good things.

Rashi	Targum
12. But My people did not hearken to My voice, neither did Israel desire to [follow] Me.	12. But My people did not receive My voice; and Israel did not want My word.
13. So I let them go after their heart's fantasies; let them go in their counsels.	13. And I expelled them for the thoughts of their heart, they went away in their wicked counsel.
14. If only My people would hearken to Me, if Israel would go in My ways.	14. Would that my people had listened to Me that Israel would walk in My ways!
15. In a short time I would subdue their enemies and upon their enemies I would return My hand.	15. In a little while I will humble their enemies, and I will turn My strong blow against their enemies.
16. The enemies of the Lord would lie to Him, and their time would be forever.	16. The enemies of the LORD will be false to Him; and their harshness will last forever.
17. Then He would feed them with the fat of wheat and I would sate you with honey from a rock.	17. But He will feed him with the best of wheat bread; and I will satisfy you with honey from the rock.
1. A song of Asaph. God stands in the congregation of God; in the midst of the Elohim (judges) He will judge.	1. A hymn composed by Asaph. God, His presence abides in the assembly of the righteous who are strong in Torah; He will give judgment in the midst of the Elohim (righteous judges).
2. How long will you judge unjustly and favor the wicked forever?	2. How long, O wicked, will you judge falsely, and lift up the faces of the wicked forever?
3. Judge the poor and orphan; justify the humble and the impoverished.	3. Judge the poor and the orphan; acquit the needy and the poor.
4. Release the poor and the needy; save [them] from the hands of [the] wicked.	4. Save the poor and needy, from the hands of the wicked deliver them.
5. They did not know and they do not understand [that] they will walk in darkness; all the foundations of the earth will totter.	5. They do not know how to do good, and they do not understand the Torah, they walk in darkness; because of this, the pillars of the earth's foundations shake.
6. I said, "You are angelic creatures, and all of you are angels of the Most High."	6. I said, "You are reckoned as angels, and all of you are like angels of the height."
7. Indeed, as man, you will die, and as one of the princes, you will fall.	7. But truly you will die like the sons of men; and like one of the leaders you will fall.
8. Arise, O God, judge the earth, for You inherit all the nations.	8. Arise, O LORD, judge all the inhabitants of the earth; for You will possess all the Gentiles.

Rashi's Commentary for: Psalms 81:1-17 + 82:1-8

Chapter 81

1 on the gittith A musical instrument that comes from Gath.

2 sound the shofar on Rosh Hashanah.

3 a pleasant harp with a lyre Rabbi Chiyya bar Abba says: The "kinnor" and the "nevel" are the same. Rabbi Simon says: The [number of] strings distinguishes one from the other. Why is it called "nevel"? Because it puts all other types of music to shame.

4 on the New Moon When the moon renews itself.

on the appointed time The appointed day for it, and so (Prov. 7:20): "on the appointed day (בבסה) he will come home"; to the appointed time that had been fixed.

and I will fill it According to whatever you ask I will fill.

5 For it is a statute for Israel from the Holy One, blessed be He, to sound the shofar on that day, the day of the judgment of the Holy One, blessed be He.

6 As a testimony for Jehoseph He ordained it On Rosh Hashanah, Joseph went out of prison.

[when] I understood a language that I had not known It is explained in tractate Sotah (36b) that [the angel] Gabriel taught him seventy languages.

7 from the cauldron From slave labor to cook the pots in the manner of other slaves.

from the cauldron Heb. מדוד, a pot, as (I Sam. 2:14): "And he would thrust into the fire-pot or into the pot (הדוד)."

8 In distress, you called to Me, all of you. You called from the distress of the labor of the burdens of Egypt, and I released you.

I answered you in secret with thunder You called in secret between Me and you, but I answered you with a voice of thunder; I made known My might and My awesome deeds in public.

I tried you by the waters of Meribah, forever Although it was revealed and tried before Me that you were destined to provoke Me with the waters of Meribah. So it was taught in Mechilta (Exod. 19:2).

9 Harken, My people Since I did all this for you, it is fitting for you to harken to Me.

11 open your mouth wide to request of Me whatever your heart desires.

13 after their heart's fantasies Heb. בשירותלבם, after the views of their heart, as (above 5:9): "because of those who lie in wait for me (שוררי)."

14 If only My people would harken to Me Still, if they desired to return to Me and to harken to Me...

15 In a short time I would subdue their enemies In a short time I would subdue their enemies.

I would return My hand I would return my blow from upon you to lay it upon them, and then...

16 The enemies of the Lord would lie to Him, and their time would be [The time of] their retribution [would be] forever.

17 Then He would feed them Israel.

and...from a rock He sated them with honey when they went in His ways, as the matter that is stated (Deut. 32:13): "He suckled them with honey from the rock."

Chapter 82

1 God stands in the congregation of God to see whether they [the judges] judge fairly, and you judges, how long will you judge unjustly?

3 justify If he [the poor man] is right in his cause, do not reverse the verdict to condemn him in order to favor the wicked.

5 They did not know The judges who pervert justice.

and they do not understand that because of this iniquity, they will walk in the dark (on the order of [Exod. 23:8]: "for bribery blinds, etc."), and all the foundations of the earth will totter because of it.

6 You are angelic creatures Angels. When I gave you the Torah, I gave it to you on the condition that the Angel of Death should not rule over you.

7 Indeed, as man, you will die Indeed, as Adam, you will die since you corrupted your deeds as he did.

and as one of the princes the first [princes], who died, so will you fall. The Midrash Aggadah (Mid. Ps. 82:3) [explains]: As one of the celestial princes, for it is said (Isa. 24:21): "the Lord will visit punishment upon the host of heaven on high."

8 Arise, O God Asaph commences to pray that He rise and cut off from Israel those corrupt judges.

for You are the One Who inherits the nations, and everyone is in Your hands to judge.

Meditation from the Psalms

Psalms 81:1-17 + 82:1-8

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

Psalms 81 and 82 were both composed by Assaf.¹ Lets take a look at these two VERY INTERESTING psalms. I just wish I had a couple hundred pages to explore several interesting aspects. But, alas, I have room for only a couple of thoughts, sorry.

Psalms Chapter 81 Intro

In Psalms chapter 80, Israel beseeched God to redeem His people from exile. Psalms chapter 81 celebrates the Divine salvation which ended our servitude in Egypt. The climax of the redemption from bondage in Egypt occurred when the Jews actually left the land on the fifteenth of Nisan, a day which is commemorated by the Passover festival. However, the process of redemption began six months earlier, on the first of Tishri, Rosh HaShanah, when the Israelites stopped working as slaves for their Egyptian taskmasters.²

¹ Literally, Assaf - אסף means to *gather in*, alluding to the ingathering of Israel from tyranny and exile. (Chazah Zion)

² Rosh HaShanah 11a

This composition commemorates that event: From the burden I removed his shoulder, I let his hands pass from the kettle (v. 7). This psalm also speaks of the shofar blast (v. 4), a powerful call to celebrate new found freedom and a new year.

This psalm was designated to accompany the Temple sacrifices on Rosh HaShanah.³ It is also the Song of the Day, for the fifth day of the week.⁴

Psalms Chapter 82 Intro

Psalms chapter 82 presents a vigorous affirmation of the Torah judicial system and a forceful condemnation of those who corrupt and falsify God's law.

The Talmud⁵ designates this psalm as the Song of the Day, for the third day of the week, because on the third day of creation God uncovered the earth with His wisdom and prepared the world for His chosen assembly, alluding to Bereshit (Genesis) 1:9: where we read: God said, 'Let the waters beneath the heaven be gathered into one area, that the dry land may appear'.

Maharsha⁶ explains that the continued existence of the earth depends on the maintenance of equity and justice. When men discipline themselves to remain within the strict confines of the law, God reciprocates by keeping the forces of nature within their proper boundaries. But when men disregard moral values, God reciprocates by unleashing the destructive forces of nature. At the time of the flood, for example, the earth became corrupt before God and the earth became filled with robbery.⁷ As a result, the seas ignored their boundaries and filled the land with flood waters.

Psalms Chapter 81 Comments

Now let's start with an aspect of Psalms chapter 81. Psalms chapter 81 is the psalm we read on Rosh HaShanah. This has many interesting implications. To approach this topic, let's examine a very interesting pasuk in our first psalm:

Tehillim (Psalms) 81:6 *He appointed it in Yehoseph (יהושף) for a testimony, when He went forth against the land of Egypt. The speech of one that I knew not did I hear:*

Yosef,⁸ the slave, is made second only to Pharaoh. This means that he has been elevated over all of the other politicians of Pharaoh's court. Imagine the envy and bitterness of the lifelong politicians in Pharaoh's court. This envy and bitterness can not be directly expressed so the displaced politicians must challenge Yosef according to the law. The Talmud records this intrigue:

Sotah 36b R. Hiyya b. Abba *said in the name of R. Johanan: At the moment when Pharaoh said to Yosef, And without thee shall no man lift up his hand etc., Pharaoh's astrologers exclaimed: 'Wilt thou set in power over us a slave whom his master bought for twenty pieces of silver!' He replied to them, 'I discern in him royal*

³ Rosh HaShanah 30b – Thus it is no surprise that we encounter Psalms chapter 81 in the Sephardi machzor for Rosh HaShanah.

⁴ Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁵ Rosh HaShanah 31a

⁶ Ibid. 4

⁷ Bereshit (Genesis) 6:11

⁸ Rachel conceived Joseph on Rosh HaShana. (*Rosh HaShanah 10b*) *Yevamot 64*

characteristics.' They said to him, 'In that case he must be acquainted with the seventy languages'. Gabriel came and taught [Yosef] the seventy languages, but he could not learn them. Thereupon [Gabriel] added to his name a letter from the Name of the Holy One, blessed be He, and he learnt [the languages] as it is said: He appointed it in Yosef for a testimony, when he went out over the land of Egypt,⁹ where I [Yosef] heard a language that I knew not. On the morrow, in whatever language Pharaoh conversed with him he replied to him; but when [Yosef] spoke to him in the holy tongue he did not understand what he said. So he asked him to teach it to him; he taught it to him but he could not learn it. [Pharaoh] said to him, 'Swear to me that thou wilt not reveal this'; and he swore to him. When [Yosef] later said to him, My father made me swear, saying, he remarked to him, 'Go, ask [to be released from] thine oath.' He replied to him, 'I will also ask [to be released from my oath] concerning thee'. Therefore, although it was displeasing to him, [Pharaoh] said to him, Go up and bury thy father, according as he made thee swear.

Sefer HaYasher also lends us some insight into this passage:

Yasher 48:42 And the king was sitting upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the king's head, dazzled the eye, and Yosef wondered greatly at the king. 43 And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had seventy steps. 44 And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, and speak with him. 45 If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king. 46 And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in. 47 And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages. 48 And when Yosef came before the king he bowed down to the ground before the king, and he ascended to the third step, and the king sat upon the fourth step and spoke with Yosef. **49:1** After these things the king sent and assembled all his officers and servants, and all the princes and nobles belonging to the king, and they all came before the king. 2 And the king said unto them, Behold you have seen and heard all the words of this Hebrew man, and all the signs which he declared would come to pass, and not any of his words have fallen to the ground. 3 You know that he has given a proper interpretation of the dream, and it will surely come to pass, now therefore take counsel, and know what you will do and how the land will be delivered from the famine. 4 Seek now and see whether the like can be found, in whose heart there is wisdom and knowledge, and I will appoint him over the land. 5 For you have heard what the Hebrew man has advised concerning this to save the land therewith from the famine, and I know that the land will not be delivered from the famine but with the advice of the Hebrew man, him that advised me. 6 And they all answered the king and said, The counsel which the Hebrew has given concerning this is good; now therefore, our lord and king, behold the whole land is in thy hand, do that which seemeth good in thy sight. 7 Him whom thou chooses, and whom thou in thy wisdom knowest to be wise and capable of delivering the land with his wisdom, him shall the king appoint to be under him over the land. 8 And the king said to all the officers: I have thought that since God has made known to the Hebrew man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem good in your sight I will place him over the land, for he will save the land with his wisdom. 9 And all the officers answered the king and said, But surely it is written in the laws of Egypt, and it should not be violated, that no man shall reign over Egypt, nor be the second to the king, but one who has knowledge in all the languages of the sons of men. 10 Now therefore our lord and king, behold this Hebrew man can only speak the Hebrew language,

⁹ Joseph was released from prison on Rosh HaShana. *Rosh Hashanah 10b-11a*

and how then can he be over us the second under government, a man who not even knoweth our language? 11 Now we pray thee send for him, and let him come before thee, and prove him in all things, and do as thou see fit. 12 And the king said, It shall be done tomorrow, and the thing that you have spoken is good; and all the officers came on that day before the king. 13 And on that night the Lord sent one of his ministering angels, and he came into the land of Egypt unto Yosef, and the angel of the Lord stood over Yosef, and behold Yosef was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife. 14 And the angel roused him from his sleep, and Yosef rose up and stood upon his legs, and behold the angel of the Lord was standing opposite to him; and the angel of the Lord spoke with Yosef, and he taught him all the languages of man in that night, and he called his name Jehoseph. 15 And the angel of the Lord went from him, and Yosef returned and lay upon his bed, and Yosef was astonished at the vision which he saw. 16 And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Yosef to be brought, and the king's servants went and brought Yosef before Pharaoh. 17 And the king came forth and ascended the steps of the throne, and Yosef spoke unto the king in all languages, and Yosef went up to him and spoke unto the king until he 146 arrived before the king in the seventieth step, and he sat before the king. 18 And the king greatly rejoiced on account of Yosef, and all the king's officers rejoiced greatly with the king when they heard all the words of Yosef.

The excerpt from the Talmud teaches us that Yosef received two things from the angel Gabriel: Mastery over the all seventy languages of the earth, and an additional letter to his name. Chazal¹⁰ learned these two things from their exegesis of our passage in Tehillim:

Tehillim (Psalms) 81:6 *He appointed it in Yehoseph (יהוסף) for a testimony, when He went forth against the land of Egypt. The speech of one that I knew not did I hear:*

The verse refers to יהוסף (Yehoseph), that is, יוסף (Yosef) with an extra letter, the letter ה heh. Additionally, the passage refers to his having heard a language he had not understood. These two ideas are combined in the Talmud, producing the concept of Yosef being taught this information by the angel Gabriel.

Yosef's name change is not as well known as Avram's change to Avraham, also by the addition of the letter ה heh. This name change also has repercussions in halacha. The Midrash tells us that the addition to Yosef's name is related to the spurning of the advances of the Potiphar's wife:

Midrash Rabbah - Leviticus XXIII:10 *There were three who fled from transgression and with whom the Holy One, blessed be He, united His name. They are: Yosef, Jael, and Palti. How do we know it of Yosef? Because it says, He appointed it in Yosef (Yehoseph) for a testimony (Psalm 81:6). What is the implication of the expression 'Yehoseph'? God (yah) testifies in regard to him that he did not touch Potiphar's wife.*

Yosef's allegiance to HaShem brought about a merger, reflected in the change of Yosef's name. The new form, *Yehoseph*, serves as an ongoing testimony to his faithfulness to HaShem. This association between the name Yehoseph and his rejection of Potiphar's wife's advances, allows us an insight into another passage in the Talmud, commenting on Bereshit 39:11:

Sotah 36b *How was it with Yosef [that he sanctified the Name]? — As it is written: And it came to pass about this time, that he went into the house to do his work. R. Johanan said: This teaches that both [Yosef and Potiphar's wife] had the intention of acting immorally. 'He went into the house to do his work' — Rab and*

¹⁰ Chazal or Ḥazal (Hebrew: חז"ל), an acronym for the Hebrew "Ḥakhameinu Zikhram Liv'rakha" (חכמינו וזכרונם לברכה), "Our Sages, may their memory be blessed"), refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE.

Samuel [differ in their interpretation]. One said that it really means to do his work; but the other said that he went to satisfy his desires. 'And there was none of the men of the house etc. — is it possible that there was no man in a huge house like that of this wicked [Potiphar]! — It was taught in the School of R. Ishmael: That day was their feast-day, and they had all gone to their idolatrous temple; but she had pretended to be ill because she thought, I shall not have an opportunity like to-day for Yosef to associate with me. And she caught him by his garment, saying etc. At that moment his father's image came and appeared to him through the window and said: 'Yosef, thy brothers will have their names inscribed upon the stones of the ephod and thine amongst theirs; is it thy wish to have thy name expunged from amongst theirs and be called an associate of harlots?' (As it is written: He that keepeth company with harlots wasteth his substance.) Immediately his bow abode in strength

Yosef's conscience motivates him to reject the advances of Potiphar's wife, but the connection with the ephod seems a bit obscure. The context of this next Talmudic passage is a discussion of the ephod of the High Priest, which, we are told, is inscribed with exactly fifty letters:

Sotah 36b *SIX TRIBES ASCENDED THE SUMMIT OF MOUNT GERIZIM etc. What means and the half of them? — R. Kahana said: As they were divided here [on the mounts] so were they divided on the stones of the ephod. An objection was raised: The High priest had two precious stones on his shoulders, one on this side and one on the other side; upon them were inscribed the names of the twelve tribes, six on one stone and six on the other, as it is said: Six of their names on the one stone, [and the names of the six that remain on the other stone, according to their birth]. [This indicates that] the second six were to be according to their birth, but the first six were not to be according to their birth; because [the name of] Judah came first, and there were fifty letters, twenty-five on each stone.*

In order to make the equation work, one suggestion in the Talmud is that Yosef's name needs another letter:

Sotah 36b *[It was stated above that on the stones of the ephod] were fifty letters; but there were fifty less one! — R. Isaac said: One letter was added to the name of Yosef, as it is said: He appointed it in Yehoseph for a testimony, when he went out over the land of Egypt.*

Had Yosef sinned, he would have been rejected, excluded from the totality of the twelve tribes, and his name would not have appeared on the ephod. By retaining his purity, Yosef received an extra letter which serves as a testimony to his righteousness.

The starting point of the discussion in the Talmud actually concerned not the ephod, but the blessings and the curses which the tribes performed on Mount Gerizim and Mount Ebal:

Sotah 36b *SIX TRIBES ASCENDED THE SUMMIT OF MOUNT GERIZIM etc. What means and the half of them? — R. Kahana said: As they were divided here [on the mounts] so were they divided on the stones of the ephod.*

The ephod is introduced into the discussion here because of the similar division of the tribes. The Talmud describes the events of the day:

Sotah 36a *After that they brought the stones, built the altar, and plastered it with plaster, and inscribed thereon all the words of the Torah in seventy languages; as it is said: Very plainly. Then they sacrificed burnt-offerings and peace-offerings, ate and drank and rejoiced, pronounced the blessings and the curses, packed up the stones, and came and lodged in Gilgal; as it is said: Carry them over with you and lay them down in the lodging place. It is possible [to think that they were to deposit them] in any lodging place; therefore there is a*

text to state, Where ye shall lodge this night, and then it is written: And those twelve stones, which they took [out of Jordan, did Joshua set up in Gilgal].

In order to understand the intrinsic connection between these ideas we must explore the nature of speech and the purpose of language. When man was created, he was endowed with numerous capabilities, as the Torah recounts:

Bereshit (Genesis) 2:7 *And HaShem God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The Targum¹¹ expands on this, and explains that man was endowed with speech. The breath of HaShem with which man was animated gave him the capability of speech. The purpose of speech is for man to manifest the image of HaShem with which he is endowed. Yet Bereshit goes on to tell so many tales of individual and collective failure, that at times it seems the image of HaShem within man has become tarnished. One such event was the rebellion by the generation of the Tower of Babel.

[JERUSALEM. And all the inhabitants of the earth were (of) one language, and of one speech, and one counsel: for they spake the holy language by which the world was created at the beginning: while their hearts erred afterwards from the Word of Him who spake, and the world was, at the beginning; and they found a plain in the land of Pontos and dwelt there.]

And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone, and slime for cement. And they said, Come, we will build us a city and a tower, and the head of it shall come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, before that we be scattered on the face of the earth. And the Lord was revealed to punish them for the work of the city and the tower which the sons of men builded.

[JERUSALEM. And they said, Come now, and we will build us a city and a tower, and the head of it shall reach to the summit of the heavens, and we will make us in it a house of worship at the top,.....and we will put a sword in his hand, lest there be set against him the array of war, before we be scattered upon the face of all the earth.]

And the Lord said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine. And the Lord said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man shall not understand the speech of his neighbour. And the Word of the Lord was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from thence upon the face of all the earth into seventy languages. And one knew not what his neighbour would say: but one slew the other; and they ceased from building the city. Therefore He called the name of it Bavel, because there did the Lord commingle the speech of all the inhabitants of the earth, and from thence did the Lord disperse them upon the faces of all the earth.

In the wake of this sin of rebellion, man, who still possessed the ability to speak, lost the ability to communicate. Not only were there multiple languages, but that thought of man which had been successfully put in words, was not only partially successful. The very essence of man had been limited by his sin. Generations later, Yosef, who has HaShem's name as a part of his person, is the first individual who is able to reach back to the point before this sin, when man was still able to communicate, when man's soul was still directly in touch with his mission. This is what the Sages convey in the Gemara: Yosef masters language. Not just seventy languages, but language itself! Yosef,

¹¹ The Targums of Onkelos and Jonathan Ben Uzziel On the Pentateuch, With The Fragments of the Jerusalem Targum From the Chaldee, By J. W. Etheridge, M.A.

who had been taken from his people, from his own language, found himself in a debased, alien society. Yosef, at seventeen, is imbued with the Spirit of HaShem. He is able to speak clearly, and to effectively communicate.

Ironically, the Zohar explains the origin of Yosef 's greatness:

Zohar Pinchas 213b *Come and see, at the moment when the wife of Potiphar grabbed him, Yosef made believe that he did not understand her language...*

Yosef 's reward for this feigned ignorance which in part saved him from sin was the mastery of all language. We might trace this idea to the mitzva that the Bne Israel, upon entering the land of Israel, were to write the words of the Torah:

Devarim (Deuteronomy) 27:4-8 *Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. 5 And there shalt thou build an altar unto HaShem thy God, an altar of stones: thou shalt not lift up any iron tool upon them. 6 Thou shalt build the altar of HaShem thy God of whole stones: and thou shalt offer burnt offerings thereon unto HaShem thy God: 7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before HaShem thy God. 8 And thou shalt write upon the stones all the words of this law very plainly.*

The Mishna explains:

Sotah 32a *HOW WERE THE BLESSINGS AND CURSES [PRONOUNCED]? WHEN ISRAEL CROSSED THE JORDAN AND CAME TO MOUNT GERIZIM AND MOUNT EBAL WHICH ARE BY SAMARIA, (THIS IS IN THE VICINITY OF SHECHEM WHICH IS IN THE VICINITY OF THE TEREBINTHS OF MOREH, AND IT IS SAID, ARE THEY NOT BEYOND JORDAN ETC. AND ELSEWHERE IT STATES, AND ABRAM PASSED THROUGH THE LAND UNTO THE PLACE OF SHECHEM UNTO THE TEREBINTH OF MOREH; AS THE TEREBINTH OF MOREH MENTIONED IN THIS LATTER VERSE IS SHECHEM, SO THE TEREBINTH OF MOREH MENTIONED IN THE FORMER VERSE IS SHECHEM.) SIX TRIBES ASCENDED THE SUMMIT OF MOUNT GERIZIM, SIX TRIBES ASCENDED THE SUMMIT OF MOUNT EBAL, AND THE PRIESTS AND LEVITES WITH THE ARK WERE STATIONED BELOW IN THE CENTRE, THE PRIESTS SURROUNDING THE ARK, THE LEVITES [SURROUNDING] THE PRIESTS, AND ALL ISRAEL ON THIS SIDE AND THAT SIDE; AS IT IS SAID, AND ALL ISRAEL, AND THEIR ELDERS AND OFFICERS, AND THEIR JUDGES STOOD ON THIS SIDE THE ARK AND ON THAT SIDE ETC. THEY TURNED THEIR FACES TOWARDS MOUNT GERIZIM AND OPENED WITH THE BLESSING: 'BLESSED BE THE MAN THAT MAKETH NOT A GRAVEN OR MOLTEN IMAGE', AND BOTH PARTIES RESPOND AMEN. THEY THEN TURNED THEIR FACES TOWARDS MOUNT EBAL AND OPENED WITH THE CURSE: 'CURSED BE THE MAN THAT MAKETH THE GRAVEN OR MOLTEN IMAGE', AND BOTH PARTIES RESPOND 'AMEN'. [SO THEY CONTINUE] UNTIL THEY COMPLETE THE BLESSINGS AND CURSES. AFTER THAT THEY BROUGHT THE STONES, BUILT THE ALTAR AND PLASTERED IT WITH PLASTER, AND INSCRIBED THEREON ALL THE WORDS OF THE TORAH IN SEVENTY LANGUAGES, AS IT IS SAID, VERY PLAINLY. THEN THEY TOOK THE STONES AND WENT AND SPENT THE NIGHT IN THEIR PLACE.*

The Torah must be taught in every language in order to bring the entire world to the point of clarity and communication.

Yosef was the first to set out from his home and become submerged in alien culture. Unlike Abraham, who remained on the edge of other communities and taught morality to individuals, Yosef was positioned in the highest echelons of the most powerful empire of his day, under constant scrutiny, constantly compared and contrasted with the society at large. Despite this challenge, Yosef maintained holiness and purity on a personal level. Despite being pulled by his garments toward a spiritual abyss, Yosef displayed greatness.

Our vision of the future is closely intertwined with this very aspect of Yosef 's greatness: In the future, the confusion in the world will end. The curse of Babel will be undone. People will speak one language with clarity, and the words of Torah will be universally understood:

Zephania (Zephaniah) 3:8-9 *Therefore wait ye upon me, saith HaShem, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. 9 For then will I turn to the people a pure language, that they may all call upon the name of HaShem, to serve him with one consent.*

On that day, the peoples of the world will grab onto the tzitzith of the Jew; not in an attempt to corrupt, but, this time, in a search for HaShem:

Zechariah (Zechariah) 8:23 *Thus saith HaShem of hosts; In those days that ten men shall take hold out of all languages of the nations, even shall take hold of the tzitzith of him that is a Jew, saying, We will go with you: for we have heard God with you.*

OK, that's a quick look at an interesting aspect of Psalms chapter 81. Now lets take a look at an interesting aspect of Psalms chapter 82.

Psalms Chapter 82 Comments

Again, lets begin with an interesting pasuk in:

Tehillim (Psalms) 82:6 *I said: Ye are gods, and all of you sons of the Most High.*

This reminds me of:

Yochanan (John) 10:34 *Jesus answered them, Is it not written in your law, I said, Ye are gods?*

How could Yeshua possibly tell these Jews that they are all Gods? If Yeshua said it, then it must be true! Thus it is that all the Children of Israel are called by HaShem to be Gods, i.e. Torah Judges. Torah Judges are called Rabbi by the Ashkenazi Jews and Hakham by Sephardi Jews.

For those who do not realize it, Yeshua (in Yochanan [John] 10:30-36) is quoting Psalm 82:6

In the above passage, the Septuagint translates *Elohim* as *Theos*! This demonstrates that our Sages understood that the Greek *Theos* is an accurate translation of the Hebrew *Elohim*. Here, as well as in other places in the Tanach, HaShem calls all male Israelites to become Torah Judges and their name as Torah Judges, is *Elohim*. Torah Judges are better known as Rabbis or Hakhamim.

The Greek word is *Theos*. Thus in John 1:1 "The Word is God (*Theos*)":

Yochanan (John) 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God (Theos).*

Elohim is translated as *God* in Bereshit 1:1.

Bereshit (Genesis) 1:1 *In the beginning God created the heaven and the earth.*

This suggests that in Yochanan 1:1, God = *Theos* = *Elohim*. With this in mind, lets retranslate Yochanan 1:1:

Yochanan 1:1 *In the beginning was the Word and the Word was with Elohim and the Word was Elohim.*

So, who is this Elohim? *Elohim* is a plural word that is used in connection with HaShem, with Moshe (Moses), with Mashiach, and indeed with all Hakhamim (Rabbis). Lets review a few pasukim to verify this:

Of HaShem:

Bereshit (Genesis) 2:4 *These are the generations of the heavens and of the earth when they were created, in the day that HaShem Elohim made the earth and the heavens,*

Of Moshe:

Shemot (Exodus) 4:16 *And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as Elohim.*

Of Mashiach and of Hakhamim:

Tehillim (Psalms) 82:1-6 *A Psalm of Asaph. Elohim standeth in the congregation of the mighty; he judgeth among the Elohim. 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah. 3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them out of the hand of the wicked. 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. 6 I have said, Ye are Elohim; and all of you are children of the most High.*

Yochanan (John) 10:33-36 *The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself Elohim. 34 Yeshua answered them, Is it not written in your law, I said, Ye are Elohim? 35 If he called them gods, unto whom the word of Elohim came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest;*

Now, in Yochanan 1:1, The Word (Yeshua) is *Elohim*. Yeshua is God (*Elohim*). Additionally, we can see that HaShem is also *Elohim* in this passage because there are two separate entities, that created the world, mentioned.

HaShem is God (*Elohim*), certain Jews are God (*Elohim*), and that Yeshua is God (*Elohim*). How can this be? Once this is resolved we will clearly understand the answer to our conundrum.

Tehillim 82, quoted in Yochanan 10:34, shows us that the Hebrew word for God is *Elohim*. Additionally, from the construction of John 1:1, we can clearly see a connection with Bereshit (Genesis) chapter 1. This gives us an enormous clue as to the Hebrew word underlying the word *God* in John chapter one. Thus we see that Yeshua, in John chapter 10, is calling these Jews, *Elohim*.

HaShem also called Moses, *God - Elohim*:

Shemot (Exodus) 7:1 *And HaShem said unto Moses, See, I have made thee a God (Elohim) to Pharaoh: and Aaron thy brother shall be thy prophet.*

Samuel the Prophet is also called *Elohim*:

I Shmuel (Samuel) 28:11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. 12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. 13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw Gods (*Elohim*) ascending out of the earth. 14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

In this next passage, we see an explicit use of the Hebrew *Elohim* as referring to Hakhamim¹² or Rabbis (judges):

Shemot (exodus) 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges (*Elohim*), to see whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges (*Elohim*) shall condemn, he shall pay double unto his neighbour.

The Midrash also derives this point from Shemot 22:28:

Shemot (Exodus) 22:28 Thou shalt not revile the Gods (*Elohim*), nor curse the ruler of thy people.

Midrash Rabbah - Exodus XXXI:16. THOU SHALT NOT REVILE ELOHIM (XXII, 27). R. Meir said: Above all did the Holy One, blessed be He, exhort Israel concerning their judges who teach them justice and concerning their ruler, for it says, THOU SHALT NOT REVILE ELOHIM, NOR CURSE A RULER OF THY PEOPLE. You will thus find that Korach and his congregation were smitten only because they stretched out their hands against Moses and Aaron.

The Ramban, commenting on Shemot (Exodus) 21:6, says:

6. THEN HIS MASTER WILL BRING HIM UNTO 'HA'ELOHIM' - "to the court. The servant must take counsel with those who sold him."¹³ [Thus is the language of Rashi.] And Rabbi Abraham ibn Ezra wrote that the judges are called *Elohim* because they uphold the laws of G-d on earth.

In my opinion Scripture uses these expressions: *Then his master will bring him unto 'ha'elohim;* the cause of both parties will come before *'ha'elohim'*¹⁴ in order to indicate that G-d will be with the judges in giving their judgment. It is He Who declares who is just, and it is He Who declares who is wicked. It is with reference to this that Scripture says, *he whom 'Elohim' (G-d) will condemn.*¹⁵ And so did Moses say, *for the judgment is G-d's;*¹⁶ so also did Jehoshaphat say, *for you judge not for man, but for the Eternal, and He is with you in giving judgment.*¹⁷ Similarly Scripture says, *G-d stands in the congregation of G-d; in the midst of 'elohim' (the judges) He judges,*¹⁸ that is to say, in the midst of a congregation of judges He judges, for it is G-d Who is the Judge.

¹² This is the Hebrew word that is used by Sefardi Jews to refer to their Rabbis.

¹³ This section speaks here of one who was sold by the court for a theft which he had committed and was not able to pay for (further, 22:2). On refusing to go free at the end of his six years of service, the servant is to take counsel with his vendors [the court] "and they will advise him to go free, for when he is free he can serve G-d in more ways than he could as a servant etc." (Zeh Yenachmeinu commentary on the Mechilta).

¹⁴ Further, 22:8.

¹⁵ Ibid.

¹⁶ Deuteronomy 1:17.

¹⁷ II Chronicles, 19:6.

¹⁸ Psalms 82:1.

And so also it says, *Then both men, between whom the controversy is, will stand before the Eternal.*¹⁹ And this is the purport of the verse, *For I will not justify the wicked,*²⁰ according to the correct interpretation. In *Eleh Shemoth Rabbah* I have seen it said:²¹ "But when the judge sits and renders judgment in truth, the Holy One, blessed be He, leaves, as it were, the supreme heavens and causes His Presence to dwell next to him, for it is said, *When the Eternal raised them up judges, then the Eternal was with the judge.*²²

Thus we see that Human judges, according to the Ramban, are known as *Elohim*.

Therefore, while there are human *Elohim*, never the less, most of the passages in the Tanach which use the word *Elohim*, refer to the Eternal One, Blessed is He.

Hopefully we have gained a bit of an insight into Psalms chapters 81 and 82.

Ashlamatah: Isaiah 66:1-11

Rashi	Targum
1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest?"	1. Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah?"
2. And all these My hand made, and all these have become," says the Lord. "But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.	2. All these things My might has made, did not all these things come to be, says the LORD? But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at My word.
3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations.	3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog; he who presents an offering, [like him who offers] swine's blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and their soul takes pleasure in their abominations.
4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. {S}	4. Even I will wish breaking for them, and from what they dreaded they will not be delivered; because, when I sent My prophets, they did not repent, when they prophesied they did not attend; but they did what is evil before Me, and took pleasure in that which I did not wish. {S}
5. Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified, " but we will see your joy, and they shall be ashamed.	5. Listen to the word of the LORD, you righteous/generous who tremble at the words of His pleasure: "Your brethren, your adversaries who despise you for My name's sake say, 'Let the glory of the LORD increase, that we may see your joy'; but it is they who will be put to shame.

¹⁹ Deuteronomy 19:17.

²⁰ Further, 23:7.

²¹ Shemot Rabbah 30:20.

²² Judges 2:18.

Rashi	Targum
6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies.	6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to His enemies.
7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child.	7. Before distress comes to her she will be delivered; and before shaking will come upon her, as pains upon a woman in travail, her king will be revealed.
8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children?	8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? For Zion is about to be comforted and to be filled with the people of her exiles.
9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. {S}	9. I. God, created the world from creation, says the LORD; I created every man; I scattered them among the peoples; I am also about to gather your exiles, says your God. {S}
10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her.	10. Rejoice in Jerusalem and be glad for her, all you who love her; rejoice with her in joy, all you who were mourning over her,
11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. {S}	11. that you may be indulged and be satisfied with the plunder of her consolations; that you may drink and be drunk with the wine of her glory." {S}
12. For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled.	12. For thus says the LORD: "Behold, I bring peace to her like the overflowing of the Euphrates river, and the glory of the Gentiles like a swelling stream; and you will be indulged, you will be carried upon hips, and exalted upon knees.
13. Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled.	13. As one whom his mother comforts, so My Memra will comfort you; you will be comforted in Jerusalem.
14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the Lord shall be known to His servants, and He shall be wroth with His enemies. {S}	14. You will see, and your heart will rejoice; your bodies will flourish like grasses; and the might of the LORD will be revealed to do good to His servants. the righteous/generous, and He will bring a curse to His enemies. {S}
15. For behold, the Lord shall come with fire, and like a tempest, His chariots, to render His anger with fury, and His rebuke with flames of fire.	15. For behold, the LORD is revealed in fire, and His chariots like the storm-wind, to render the strength of His anger, and His rebuke with a flame of fire.
16. For with fire, will the Lord contend, and with His sword with all flesh, and those slain by the Lord shall be many.	16. For by fire, and by His sword, the LORD is about to judge all flesh; and those slain before the LORD will be many.
17. "Those who prepare themselves and purify themselves to the gardens, [one] after another in the middle, those who eat the flesh of the swine and the detestable thing and the rodent, shall perish together," says the Lord.	17. Those who join and purify themselves for your gardens of the idols, company following company, eating swine's flesh and the abomination and the mouse, will come to an end together, says the LORD.
18. And I - their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory.	18. For before Me their works and their conceptions are disclosed, and He is about to gather all the peoples and the nations and their languages; and they will come and will see My glory,

Rashi	Targum
19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations.	19. and I will set a sign among them. And from them I will send survivors among the Gentiles, to the province of the sea, the Puleans, and the Ludeans, who draw and shoot with the bow, to the province of Tubal and Javan, the islands, those afar off, who have not heard the fame of My might or seen My glory; and they will declare My glory among the Gentiles.
20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord.	20. And they will bring all your brethren from all the Gentiles as an offering before the LORD, with horses and with chariots, and with ewes, and with mules, and with songs, upon My holy mountain, to Jerusalem, says the LORD, just as the sons of Israel will bring an offering in a clean vessel to the sanctuary of the LORD.
21. And from them too will I take for priests and for Levites, " says the Lord.	21. And some of them I will bring near to become priests and Levites, says the LORD.
22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand.	22. For as the new heavens and the new earth which I am making stand before Me, says the LORD, will your seed and your name be established.
23. And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.	23. From new moon to new moon, and from Sabbath to Sabbath, all the sons of f1esh will come to worship before Me, says the LORD.
24. "And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh." {P}	24. And they will go forth and look on the bodies of the sinful men who have rebelled against My Memra; for their breaths will not die and their fire will not be quenched, and the wicked will be judged in Gehenna until the righteous/generous will say concerning them, We have seen enough." {P}

Rashi's Commentary to: Isaiah 66:1-11

1 The heavens are My throne I do not need your Temple.

which is the house that is fitting for My Shechinah.

2 And all these The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מְזַבֵּחַ, he who burns incense. Comp. (Lev. 5:12) "its memorial part (אֶזְכָּרְתָּהּ)." Also (ibid. 24:7), "and it shall be for the bread as a memorial (לְאֶזְכָּרָה)."

3 brings a gift of violence Heb. מְבַרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of מְבַרֵךְ applies to a gift that is for a reception. Comp. (Gen. 33:11) "Please take my gift (בְּרִכְתִּי)." Also (supra 36:16), "Make peace (בְּרִכָּה) with me and come out to me."

they, too, chose their ways They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp.

(Deut. 32: 25) "Both a young man and a virgin (גַּם בְּחֹרֶר גַּם בְּתוּלָה)"; (I Kings 3: 26) "neither mine nor yours (גַּם לִי גַם לְךָ)"; (Ecc. 9:1) "neither love nor hate (גַּם אֶהְבֶּה גַּם שִׂנְאָה)"; (Num. 18:3) "and neither they nor you shall die (אֲתָם גַּם הֵם גַּם)." Here, too, both they chose and I will choose.

4 their mockeries Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22: 29) "For you mocked (הִתְעַלַּלְתָּ)me."

and their fears What they fear.

since I called Hearken and return to Me.

and no one answered saying, "I heard."

5 who quake at His word The righteous who hasten with quaking to draw near to His words.

Your brethren...said **The transgressors of Israel mentioned above.** Another explanation:

Your brethren...who cast you out, said **Who said to you (Lam. 4:15), "Turn away, unclean one."**

who hate you, who cast you out **Who say (supra 65:5), "Keep to yourself, do not come near me."** [Because of the confusion, we quote other readings. Some manuscripts, as well as K'li Paz, read:]

Your brethren...said **The transgressors of Israel mentioned above.**

who hate you, who cast you out **who say (supra 65:5), "Keep to yourself, do not come near me."** Another explanation:

Your brethren...said **The children of Esau.**

who cast you out **Who said to you (Lam. 4:15), "Turn away, unclean one."**

For the sake of my name, the Lord shall be glorified With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

but we will see your joy The prophet says, But it is not so as their words, for "we will see your joy, and they shall be ashamed." Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

7 When she has not yet travailed When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

she has been delivered of a male child Heb. וְהִמְלִיטָהּ. Any emerging of an embedded thing is called הִמְלָטָה. And הִמְלָטָה is esmoucer, or eschamocier in O. F., to allow to escape.

8 Is a land born in one day? Can a pain come to a woman in confinement to bear a land full of sons in one day?

9 Will I bring to the birth stool and not cause to give birth Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

11 from the breast Heb. מִשָּׁד, an expression of breasts (מִדְּשָׁד).

you drink deeply Heb. תִּמְצֹו, sucer in French, to suck.

from her approaching glory Heb. תִּמְצֹו. From the great glory that is moving and coming nearer to her. תִּמְצֹו means esmoviment in O.F., movement.

Special Ashlamatah: Isaiah 51:12 - 52:12

Shabbat Nachamu IV

Rashi	Targum
12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?	12. "I, I am He that comforts you; of whom are you afraid. of man who dies, of the son of man who is reckoned as the grass?
13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor?	13. And you have forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets himself to destroy? And now. where is the fury of the oppressor?
14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting.	14. The avenger will speedily be revealed; the righteous/ generous will not die in destruction, neither will they lack their food.
15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name.	15. For I am the LORD your God, who rebukes the sea so that its waves roar, the LORD of armies is His name.
16. And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people.	16. And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might, to establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are my people.' "
17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.	17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing.
18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.	18. There is none to comfort her among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up.

Rashi	Targum
19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you?	19. Two distresses have come upon you. Jerusalem - you are not able to stand. When four will come upon you -spoil and breaking and famine and sword; there is none that will comfort you but I.
20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God.	20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God.
21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine.	21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine.
22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it.	22. Thus says your Lord, the LORD, your God who is about to take the just retribution of His people: "Behold, I have accepted from your hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more;
23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross."	23. and I will hand it over into the hand of those who were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were like a street to those who pass over."
1. Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you.	1. Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no longer pass among you the uncircumcised and the unclean.
2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion.	2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of glory; the chains of your necks are broken, O captives of the congregation of Zion.
3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money."	3. For thus says the LORD: "You were sold for nothing, and you will be redeemed without money.
4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing."	4. For thus says the LORD God: My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing.
5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed.	5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against the service of My name.
6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am."	6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I who speak; and my Memra endures."
7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."	7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of your God is revealed."

Rashi	Targum
8. The voice of your watchmen - they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion.	8. The voice of your guardians , who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return his Shekhinah to Zion.
9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem.	9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to comfort His people, He has redeemed Jerusalem.
10. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.	10. The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those at the ends of the earth will see the salvation of our God.
11. Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.	11. Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.
12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel.	12. For you will not go out in haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles.

Rashi's Commentary for: Yeshayahu (Isaiah) 51:12 – 52:12

12 who are you the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

13 And you forgot the Lord your Maker and you did not rely on Him.

the oppressor The rulers of the heathens (the nations of the world [Parshandatha, K'li Paz]) who subjugate you.

when he prepared Prepared himself.

Now where is the wrath of the oppressor Tomorrow comes and he is not here.

14 What must be poured out hastened to be opened Heb. מְהֵרָא צִפְּהָ לְהַפְתִּיחַ. Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צִפְּהָ An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): "Who rests on his dregs and was not poured from vessel to vessel." And he says there (v. 12), "And I will send pourers (צִפְּהָ) upon him and they shall pour him out (וְצִפְּהוּ) , and they shall empty his vessels." [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מְהֵרָא צִפְּהָ That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צִפְּהָ Girded. Comp. (infra 63:1) "Girded (צִפְּהָ) with the greatness of His strength."

and he shall not die i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

15 Who wrinkles the sea Heb. רָגַעַ, an expression similar to (Job 7:5) "My skin was wrinkled (רָגַעַ) ." Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

to plant the heavens to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

and to found the earth **And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].**

17 dregs Heb. קִבְּעַת. Jonathan renders: פִּיָּלִי, which is the name of a cup [phiala in Latin]. But it appears to me that קִבְּעַת, these are the dregs fixed (קִבְּוּעִים) to the bottom of the vessel, and the word מָצִית, "you have drained," indicates it, as it is said (Ps. 75:9): "...shall drain (מָצִית) its dregs."

weakness Heb. תִּרְעָלָה. That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) "And the cypress trees were enwrapped (הִרְעָלוּ) ." Also (supra 3:19), "And the bracelets and the veils (רְעָלוֹת) ," which is an expression of enwrapping, and in Tractate Shabbath (6:6): "Median women (sic) may go out veiled (רְעוּלוֹת) ," a kind of beautiful veil in which to enwrap oneself. תִּרְעָלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

you have drained Heb. מָצִית, egoutter in French, [to drain, exhaust].

19 These two things have befallen you Twofold calamities, two by two.

[With] whom will I console you? Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

20 fainted Heb. עִלְפוּ. An expression of faintness. Comp. (Amos 8:13) "The...virgins shall faint (תִּתְעַלְפֶּנָּה) from thirst." Pamer in O.F., (pamer in Modern French).

like a wild ox in a net Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) "And the wild ox (וַיִּתְּאוּ) and the giraffe."

21 and who is drunk but not from wine Drunk from something else other than wine.

22 Who shall judge His people Who shall judge the case of His people.

23 those who cause you to wander Heb. מוֹגִיָּךְ. Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) "And the multitude was wandering (נָמוּגָה) ," krosler in O.F.

Bend down and let us cross on your back.

Chapter 52

2 Shake yourself Heb. הִתְנַעֲרִי, escourre in O.F., to shake strongly, like one who shakes out a garment.

arise from the ground, from the decree (supra 3:26), "She shall sit on the ground."

sit down on a throne.

free yourself Untie yourself [from Jonathan].

bands of Heb. מוֹסָרִי, cringatro umbriah in O.F., [strap].

captive Heb. נִשְׁבִּיָּה, like נִשְׁבִּיָּה, captive.

3 You were sold for naught Because of worthless matters, i.e., the evil inclination, which affords you no reward.

and you shall not be redeemed for money but with repentance.

4 My people first went down to Egypt The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

5 And now, what have I here Why do I stay and detain My children here?

boast Heb. יְהִלִּילוּ, Boast saying, "Our hand was powerful."

is blasphemed Blasphemes itself, and this is an instance similar to (Num 7:89) "And he heard the voice speaking to him."

6 My people shall know When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

therefore, on that day The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

8 The voice of your watchmen The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

10 has revealed Heb. הִשְׁתַּחֲסֵף, has revealed.

11 touch no unclean one They shall be abominable to you to touch them.

get out of its midst **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

purify yourselves Heb. הִבְרִרוּ, purify yourselves.

you who bear the Lord's vessels You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert **[from here is proof of the resurrection of the dead].**

12 for...goes before you Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) "And the division of the camp of Dan shall travel, the rear guard of all the camps." Whoever goes after the camp is called מְאַסֵּף, the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): "And the rear guard was going after the Ark."

Verbal Tallies

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

Vayikra (Leviticus) 17:1 - 18:30
Tehillim (Psalms) 81:1-17; 82:1-8
Yeshayahu (Isaiah) 66:1-11
1 Pet 3:8 - 4:6, Lk 12:22-59, Rm 1:28 - 2:11

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Saying / Saith / Say - אמר, Strong's number 0559.
Sons / Children - בן, Strong's number 01121.
Israel - ישראל, Strong's number 03478.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.
Spake - דבר, Strong's number 01696.
Saying / Saith / Say - אמר, Strong's number 0559.
Sons / Children - בן, Strong's number 01121.
Thing / Word - דבר, Strong's number 01697.

Vayikra (Leviticus) 17:1 And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800), 2 Speak <01696> (8761) unto Aaron, and unto his sons <01121>, and unto all the children <01121> of Israel <03478>, and say <0559> (8804) unto them; This is the thing <01697> which the LORD <03068> hath commanded, saying <0559> (8800)

Yeshayahu (Isaiah) 66:1 Thus saith <0559> (8804) the LORD <03068>, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

Yeshayahu (Isaiah) 66:2 For all those things hath mine hand made, and all those things have been, saith the LORD <03068>: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word <01697>.

Yeshayahu (Isaiah) 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake <01696> (8765), they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

Yeshayahu (Isaiah) 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children <01121>.

Tehillim (Psalms) 81:4 For this was a statute for Israel <03478>, and a law of the God of Jacob.

Tehillim (Psalms) 81:10 I am the LORD <03068> thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

Tehillim (Psalms) 82:6 I have said <0559> (8804), Ye are gods; and all of you are children <01121> of the most High.

Hebrew:

Hebrew	English	Torah Reading Lev. 17:1 – 18:30	Psalms 81:1-17	Ashlamatah Isa 66:1-11
אָח	brother	Lev. 18:14 Lev. 18:16		Isa. 66:5
אֹיִב	enemies		Ps. 81:14	Isa. 66:6
אִישׁ	man	Lev. 17:3 Lev. 17:4 Lev. 17:8 Lev. 17:9 Lev. 17:10 Lev. 17:13 Lev. 18:6		Isa. 66:3
אָכַל	eats	Lev. 17:10 Lev. 17:12 Lev. 17:13 Lev. 17:14 Lev. 17:15	Ps. 81:16	
אֱלֹהִים	God	Lev. 18:2 Lev. 18:4 Lev. 18:21 Lev. 18:30	Ps. 81:1 Ps. 81:4 Ps. 81:10	Isa. 66:9
אָמַר	saying	Lev. 17:1 Lev. 17:2 Lev. 17:8 Lev. 17:12 Lev. 17:14 Lev. 18:1 Lev. 18:2		Isa. 66:1 Isa. 66:5 Isa. 66:9
אֶרֶץ	land, earth, ground, country	Lev. 18:3 Lev. 18:25 Lev. 18:27 Lev. 18:28	Ps. 81:5 Ps. 81:10	Isa. 66:1 Isa. 66:8
בּוֹא	bring, come, go	Lev. 17:4 Lev. 17:5 Lev. 17:9 Lev. 18:3		Isa. 66:4 Isa. 66:7
בַּיִת	house	Lev. 17:3 Lev. 17:8 Lev. 17:10 Lev. 18:9		Isa. 66:1
בָּן	sons	Lev. 17:2 Lev. 17:5 Lev. 17:12 Lev. 17:13 Lev. 17:14 Lev. 18:2 Lev. 18:10 Lev. 18:15 Lev. 18:17		Isa. 66:8
גּוֹי	nations	Lev. 18:24 Lev. 18:28		Isa. 66:8
דִּבֶּר	spoke, speak, say	Lev. 17:1 Lev. 17:2 Lev. 18:1 Lev. 18:2		Isa. 66:4
דְּבָר	thing, word	Lev. 17:2		Isa. 66:2 Isa. 66:5
דָּם	blood, bloodshed	Lev. 17:4 Lev. 17:6		Isa. 66:3

Hebrew	English	Torah Reading Lev. 17:1 – 18:30	Psalms 81:1-17	Ashlamatah Isa 66:1-11
		Lev. 17:10 Lev. 17:11 Lev. 17:12 Lev. 17:13 Lev. 17:14		
דֶרֶךְ	way		Ps. 81:13	Isa. 66:3
זָבַח	offer, sacrifices	Lev. 17:5 Lev. 17:7		Isa. 66:3
זָכָר	male	Lev. 18:22		Isa. 66:7
חֵלֶב	fat	Lev. 17:6	Ps. 81:16	
יָד	hand		Ps. 81:14	Isa. 66:2
יְהוָה	LORD	Lev. 17:1 Lev. 17:2 Lev. 17:4 Lev. 17:5 Lev. 17:6 Lev. 17:9 Lev. 18:1 Lev. 18:2 Lev. 18:4 Lev. 18:5 Lev. 18:6 Lev. 18:21 Lev. 18:30	Ps. 81:10 Ps. 81:15	Isa. 66:1 Isa. 66:2 Isa. 66:5 Isa. 66:6 Isa. 66:9
יוֹם	day		Ps. 81:3	Isa. 66:8
יָלַךְ	walk	Lev. 18:3 Lev. 18:4	Ps. 81:12	
יִשְׂרָאֵל	Israel	Lev. 17:2 Lev. 17:3 Lev. 17:5 Lev. 17:8 Lev. 17:10 Lev. 17:12 Lev. 17:13 Lev. 17:14 Lev. 18:2	Ps. 81:4 Ps. 81:8 Ps. 81:11 Ps. 81:13	
מַיִם	water	Lev. 17:15	Ps. 81:7	
מִצְרַיִם	Egypt	Lev. 18:3	Ps. 81:5 Ps. 81:10	
מִשְׁפָּט	judgments	Lev. 18:4 Lev. 18:5 Lev. 18:26	Ps. 81:4	
נֶפֶשׁ	person, souls one	Lev. 17:10 Lev. 17:11 Lev. 17:12 Lev. 17:14 Lev. 17:15 Lev. 18:29		Isa. 66:3
נָשָׂא	bear, raise	Lev. 17:16	Ps. 81:2	
נָתַן	set, give, gave, given	Lev. 17:10 Lev. 17:11 Lev. 18:20 Lev. 18:21 Lev. 18:23	Ps. 81:2	
עָבַר	pass	Lev. 18:21	Ps. 81:6	
עוֹלָם	forever	Lev. 17:7	Ps. 81:15	
עָלָה	offers, brought	Lev. 17:8	Ps. 81:10	Isa. 66:3

Hebrew	English	Torah Reading Lev. 17:1 – 18:30	Psalms 81:1-17	Ashlamatah Isa 66:1-11
עַם	people	Lev. 17:4 Lev. 17:9 Lev. 17:10 Lev. 18:29	Ps. 81:8 Ps. 81:11 Ps. 81:13	
עָנָה	answered		Ps. 81:7	Isa. 66:4
עָשָׂה	offer, do, did, make, made	Lev. 17:9 Lev. 18:3 Lev. 18:4 Lev. 18:5 Lev. 18:26 Lev. 18:27 Lev. 18:29 Lev. 18:30		Isa. 66:2 Isa. 66:4
קוֹל	voice		Ps. 81:11	Isa. 66:6
קָרָא	called		Ps. 81:7	Isa. 66:4
שָׂבַע	satisfied		Ps. 81:16	Isa. 66:11
שׂוֹר	ox	Lev. 17:3		Isa. 66:3
שָׁחַט	kills	Lev. 17:3		Isa. 66:3
שָׁלַח	casting out, gave over	Lev. 18:24	Ps. 81:12	
שֵׁם	name	Lev. 18:21		Isa. 66:5
שָׁמַע	heard, hear		Ps. 81:5 Ps. 81:8 Ps. 81:11 Ps. 81:13	Isa. 66:4 Isa. 66:5 Isa. 66:8
שָׂנְאָה	haters, hated		Ps. 81:15	Isa. 66:5

Greek:

GREEK	ENGLISH	Torah Reading Lev. 17:1 – 18:30	Psalms 81:1-17	Ashlamatah Isa 66:1-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 3:8-17	Tosefta of Luke Lk 12:22-34	Remes/Gemara of Acts/Romans and James Rm 1:28-32
ἀγαπάω	loving			Isa 66:10	1 Pet. 3:10		
ἀδελφή	sister	Lev 18:9 Lev 18:11 Lev 18:12 Lev 18:13 Lev 18:18					
ἀδελφοί	brother	Lev. 18:14 Lev. 18:16		Isa. 66:5			
ἀδικία	injustice	Lev 18:25					Rom. 1:29
ἀκούω	heard, hear		Ps. 81:5 Ps. 81:8 Ps. 81:11 Ps. 81:13	Isa. 66:4 Isa. 66:5 Isa. 66:8			
γῆ	land, earth, ground, country	Lev. 18:3 Lev. 18:25 Lev. 18:27 Lev. 18:28	Ps. 81:5 Ps. 81:10	Isa. 66:1 Isa. 66:8			
γίνομαι	happened, became, become	Lev 18:30			1 Pet. 3:13		
γλῶσσα	tongue		Psa 81:5		1 Pet. 3:10		
δίωμι	set, give, gave, given	Lev. 17:10 Lev. 17:11 Lev. 18:20	Ps. 81:2	Isa 66:3 Isa 66:9		Lk. 12:32 Lk. 12:33	

GREEK	ENGLISH	Torah Reading Lev. 17:1 – 18:30	Psalms 81:1-17	Ashlamatah Is 66:1-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 3:8-17	Tosefta of Luke Lk 12:22-34	Remes/Gemara of Acts/Romans and James Rm 1:28-32
		Lev. 18:21 Lev. 18:23					
δοκιμαζω	tried, try		Psa 81:7				Rom. 1:28
δοιλος	treachery, deceit				1 Pet. 3:10		Rom. 1:29
δοιξα	glory			Isa 66:11		Lk. 12:27	
ειθνος	nations	Lev. 18:24 Lev. 18:28		Isa. 66:8		Lk. 12:30	
ειδω	know, known				1 Pet. 3:9 1 Pet. 3:10	Lk. 12:30	
εις	one			Isa 66:8		Lk. 12:25 Lk. 12:27	
ειπω	said			Isa 66:5 Isa 66:9		Lk. 12:22	
εσθιω	eat, ate	Lev 17:10 Lev 17:12 Lev 17:13 Lev 17:14 Lev 17:15				Lk 12:22 Lk 12:29	
ειχω	retain, having				1 Pet. 3:16		Rom. 1:28
ζητειω	seeking				1 Pet. 3:11	Lk. 12:29 Lk. 12:31	
ημερα	day		Ps. 81:3	Isa. 66:8	1 Pet. 3:10		
θειω / εθειω	wanted, want			Isa 66:3	1 Pet. 3:10 1 Pet. 3:17		
θειος	God	Lev. 18:2 Lev. 18:4 Lev. 18:21 Lev. 18:30	Ps. 81:1 Ps. 81:4 Ps. 81:10	Isa. 66:9	1 Pet. 3:15 1 Pet. 3:17	Lk. 12:24 Lk. 12:28 Lk. 12:31	Rom. 1:28 Rom. 1:32
κακοις	evil				1 Pet. 3:9 1 Pet. 3:10 1 Pet. 3:11 1 Pet. 3:12		Rom. 1:30
καλειω	called			Isa 66:4	1 Pet. 3:9		
καρδια	heart		Psa 81:12		1 Pet. 3:15	Lk. 12:34	
κυριος	LORD	Lev. 17:1 Lev. 17:2 Lev. 17:4 Lev. 17:5 Lev. 17:6 Lev. 17:9 Lev. 18:1 Lev. 18:2 Lev. 18:4 Lev. 18:5 Lev. 18:6 Lev. 18:21 Lev. 18:30	Ps. 81:10 Ps. 81:15	Isa. 66:1 Isa. 66:2 Isa. 66:5 Isa. 66:6 Isa. 66:9	1 Pet. 3:12 1 Pet. 3:15		
λαλειω	spoke, speak, say	Lev. 17:1 Lev. 17:2 Lev. 18:1 Lev. 18:2		Isa. 66:4	1 Pet. 3:10		
λειγω	saying	Lev. 17:1 Lev. 17:2 Lev. 17:8 Lev. 17:12 Lev. 17:14 Lev. 18:1 Lev. 18:2		Isa. 66:1 Isa. 66:5 Isa. 66:9		Lk. 12:22 Lk. 12:27	

GREEK	ENGLISH	Torah Reading Lev. 17:1 – 18:30	Psalms 81:1-17	Ashlamatah Is 66:1-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 3:8-17	Tosefta of Luke Lk 12:22-34	Remes/Gemara of Acts/Romans and James Rm 1:28-32
λοῖγος	words			Isa 66:2 Isa 66:5	1 Pet. 3:15		
οὐρανός	heaven			Isa 66:1		Lk. 12:33	
πατήρ	father	Lev 18:7 Lev 18:8 Lev 18:9 Lev 18:11 Lev 18:12 Lev 18:14				Lk. 12:30 Lk. 12:32	
πετεινόν	bird	Lev 17:13				Lk. 12:24	
πληροῖω	fill		Psa 81:10				Rom. 1:29
ποιεῖω	offer, do, did, make, made	Lev. 17:9 Lev. 18:3 Lev. 18:4 Lev. 18:5 Lev. 18:26 Lev. 18:27 Lev. 18:29 Lev. 18:30		Isa. 66:2 Isa. 66:4	1 Pet. 3:11 1 Pet. 3:12	Lk. 12:33	Rom. 1:28 Rom. 1:32
ποιμνιον	flock			Isa 66:3		Lk. 12:32	
πορευομαι	shall go	Lev 18:3 Lev 18:4	Psa 81:12				
προῖσωπον	face, front	Lev 17:10 Lev 18:24			1 Pet. 3:12		
τεῖλος	director, finally		Psa 81:0		1 Pet. 3:8		
φοβεῖω	fear				1 Pet. 3:14	Lk. 12:32	
χεῖρ	hands		Ps. 81:14	Isa. 66:2			
ψυχή	person, souls one	Lev. 17:10 Lev. 17:11 Lev. 17:12 Lev. 17:14 Lev. 17:15 Lev. 18:29		Isa. 66:3		Lk. 12:22 Lk. 12:23	

NAZAREAN TALMUD
SIDRA OF VAYIKRA (LEV.) LEV 17:1 – 18:30
“ASHER YISHCHAT - “(HE) WHO SLAUGHTERS”
BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL
TOSEFTA
LUQAS (LK)
Mishnah נ:נ

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

And he said to his talmidim, “For this reason I tell you, do not be anxious for your life, what you will eat, or for your body, what you will wear. For life is more than food, and the body more than clothing. Consider the ravens, that they neither sow nor reap; to them there is neither storeroom nor barn, and God feeds them. How much more are you worth than the birds? And which of you with worry can add to his stature one cubit? If then you are not even able to do a very little thing, why are you anxious about the rest? Consider the lilies, how they grow: they do not toil or spin, but I say to you, not even Sh'lomo (Solomon) in all his glory was dressed like one of these. But if God clothes the grass in the field in this way, although it is here today and tomorrow is thrown into the oven, how much more will he do so for you, you who are of minimal faithful obedience? And you, do not worry about what you will eat and what you will drink, and do not be anxious (do not live in worry). For all the Gentiles of the world seek after these things, and your Father knows that you need these things. But seek his kingdom/governance (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents and these things will be added to you.

“Do not be afraid, little flock, because your Father is well pleased to give you the kingdom/governance (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents. Sell your surplus possessions and give charitable gifts. Make for yourselves money bags that do not wear out, an inexhaustible treasure in heaven where thieves do not approach or moth destroy. For where your treasure is, there your heart will be also.

But the goal of all this is to be of one mind, being sympathetic, having brotherly love, being kindhearted and humble minded. Not returning evil for evil or insult for insult, but to the contrary, giving blessing because this is the thing we are called to do, in order that you might inherit praise. For *who is the man that desires life, and loves days, that he may see good therein? Keep your tongue from evil, and your lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD are toward the righteous/generous, and His ears are open unto their cry. The face of the LORD is against them that do evil* (T'hillim – Psa. 34:12-16)²³ And who is the man who oppresses you with evil if you are zealous to do good. But even if you suffer because of righteousness, you are blessed. *Do not go about proclaiming conspiracies for everything these people speak of is conspiracies; do not fear what they fear and do not be overwhelmed by it* (Yesha'yahu – Isa. 8:12).²⁴ But sanctify the LORD God in your heart being perpetually ready for verbal defense to all those who ask of the hope, but let your speech be with gentleness and fear, having a good conscience so when they speak evil (seeking to defame and condemn or incriminate you) and disgrace you those who insult your righteous/generous conduct in Messiah will be ashamed. For you are superior when you suffer unjustly for doing right, if that should be God's will, than to suffer justly for doing wrong.

²³ Psalms 34:12-16

²⁴ Isaiah 8:12

And he also said to the congregations, "When you see a cloud coming up in the west, you say at once, 'A rainstorm is coming,' and so it happens. And when you see the south wind blowing, you say, 'There will be burning heat,' and it happens. You Painted ones! You know how to discern the appearance of the earth and the sky. But how is it you do not know how to discern the Olam HaZeh (this present time)? And why do you not also judge for yourselves what is right? As you are going with your accuser before the magistrate, try to settle with him on the way, so that he will not drag you before the judge, and the judge will hand you over to the Chazan (bailiff), and the Chazan will throw you into prison (slavery). I tell you, you

For²⁵ even Messiah suffered²⁶ once because of sin,²⁷ on behalf of the righteous/generous²⁸ and for the judgment of the unfaithful,²⁹ to bring you near to God. His body was certainly put to death, but he lives on in spirit. And he judged³⁰ those spirits, which were detained in prison; who were disobedient at the time when the longsuffering of God waited for Noah to construct the Ark, in which few, eight souls, were brought safely through water. Now this pattern³¹ shows safety,³² on the account of the resurrection of Messiah, who has preceeded us into the Heavens as is said "The Lord (God) says to my lord: 'Sit at My right hand, until I make your enemies your footstool,'"³³ and messengers, authorities and powers are subjected to him.

Consequently, Messiah suffered physically and you should guard yourselves by being like-minded,³⁴ because death to the body (physical appetites contrary to Torah and mitzvot) causes you to stop practicing what the Torah forbids. Be a person that no longer desires what is prohibited³⁵ but live according to the will of God, as explicated by the Hakhamim not spending the rest of your lives pursuing physical (appetites). For you have spent sufficient time living as Gentiles, the result of which was walking in shamelessness, insolence, lust, drunken debauchery,³⁶ drunken parading,³⁷ drunken parties and unlawful idolatry. These Gentiles now think it strange that you do not run together with them in the same dissolute lifestyle, that results in blasphemy. They will recount everything to the Judge who is ready to judge the living and dead. For this purpose,

²⁵ "For" connects the verse with the preceding thought and gives a reason why it is better to suffer for doing good. For a deeper discussion see, Arichea, D. C., & Nida, E. A. (1994), c1980). *A Handbook on the First Letter from Peter*. Previously published under title: *A translator's handbook on the first letter from Peter*. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 110

²⁶ Some variants suggest that Messiah "died" for sin or suffered because of sin. The text indicates suffering sin rather than death for sin.

²⁷ This passage does not make Messiah a sin offering as is posited by others.

²⁸ Here we are to understand that the Tsaddiq is brought closer to G-d because he already has a relationship with G-d.

²⁹ These are the non-righteous souls that are given the choice (free will) to choose acceptance of the Torah. Their decision is against the Torah therefore they are unfaithful, disobedient and unrighteous/generous.

³⁰ After much deliberation we have concluded that ἐκρίσεν from κηρύσσω must to be translated "judged." This is based on the Rabbinic use of the word. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. Vol. 3.697 – 718

³¹ תַּבְּנִיית – *tavnit*

1) pattern, plan, form, construction, figure

1a) construction, structure

1a1) meaning dubious

1b) pattern 1c) figure, image (of idols)

³² The language here actually suggests the following translation. As noted above, "Ritual immersion does not remove bodily filth, but is for those who have made a conscious decision to turn to G-d."

³³ Psalms 110:1

³⁴ [Thayer] **ἔννοια**, ἐννοίας, ἡ (νοῦς); **1.** the act of *thinking, consideration, meditation*; (Xenophon, Plato, others). **2.** a *thought, notion, conception*; (Plato, Phaedo, p. 73 c., etc.; especially in philosophical writings, as Cicero, Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epictetus diss. 2, 11, 2f, etc.; Plutarch, plac. philos. 4, 11, 1; Diogenes Laërtius 3, 79). **3.** *mind, understanding, will; manner of thinking and feeling*; German *Gesinnung*

³⁵ Winer's Grammar, sec. 30, 3 N. 5; specifically, desire for what is forbidden, lust, i.e. Torah prohibitions.

³⁶ οἶνοφλυγίας – This word forms a verbal tally to our present Torah Seder. However, the amazing fact is that it takes into consideration the fact that the Torah Seder must be read as a double reading portion.

³⁷ A nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry

will never get out until you have paid back even the last penny!" the Mesorah (Oral Torah) was presented to the dead that they might be judged in contrast to men alive in the flesh, agreeing with the ruach (Oral Torah) the way that God has instructed.³⁸

SCHOOL OF HAKHAM SHAUL'S REMES

ROMANS

Mishnah א:א

And just as they did not see fit to recognize God, God gave them over to a debased³⁹ mind,⁴⁰ to do the things that are not proper, being filled⁴¹ with all unrighteousness,⁴² wickedness, greediness,⁴³ malice,⁴⁴ full⁴⁵ of envy,⁴⁶ murder, strife,⁴⁷ deceit, malevolence.⁴⁸ They are gossipers,⁴⁹ slanderers,⁵⁰ haters of God,⁵¹ insolent,⁵² arrogant, boasters, contrivers of evil, disobedient to parents,⁵³ senseless, unfaithful, heartless, unmerciful, who, although they know the requirements (of the Law) of God, that those who do such things are worthy of death,⁵⁴ not only do they do the same things, but also they approve of those who do them.

Therefore you are without defense,⁵⁵ O Gentile⁵⁶ man, every one of you who passes judgment. For in the judgment you pass on someone else, you condemn yourself, for you who are passing judgment are doing the same things. However, we know that the judgment of God through the Bate Din and Hakhamim is according to truth of the Torah against those who do such things. But do you think this, O Gentile man who passes judgment on those who do such things, and who does the same things, that you will escape the judgment of God? Or do you despise the abundance of His (God's) chessed (loving-kindness) and mercy and patience, not knowing that the benevolence of God leads you to teshubah (repentance)? But because of the hardness and impenitence of your heart, you are accumulating wrath for yourself on the day of wrath and of the revelation of the judgment of God, who will render to each one according to his works: to those who, by tirelessness in good works, seek glory and honor and immortality, eternal life, but to those who act from self-seeking ambition disobey the truth of the Torah, and conform to wickedness, wrath and anger. There will be anguish and distress for every human being who does evil, of the Jew first and of the Hellenists, but glory and honor and peace (shalom) to

³⁸ Schwandt, J., & Collins, C. J. (2006; 2006). *The ESV English-Greek Reverse Interlinear New Testament*. 1 Pe 4:6.

³⁹ A mind that has been put to trial, judgment and declared unfit or unworthy

⁴⁰ That which is the equal of the Hebrew word "Ra" meaning vain, empty and "wicked"

⁴¹ Here the idea is that of a vessel filled with something to the point that it cannot receive anything more.

⁴² Lawlessness

⁴³ Some scholars believe that idolatry is associated with "greed."

⁴⁴ generally translated as "maliciousness," "evil" and "wickedness"

⁴⁵ Constantly engaged in envy

⁴⁶ The state of being filled with a jealousy of what others possess. Desiring others to lose their place and possessions

⁴⁷ Variance, contention, strife, wrangling etc.

⁴⁸ The quality or state of wickedness, baseness, depravity, wickedness, vice

⁴⁹ ψιθυριστής – *psithuristes* contains the idea of whispering in someone's ear "psssit"

⁵⁰ Those who speak evil when not in the presence of those they are slandering

⁵¹ Hatful to God, exceptionally impious and wicked

⁵² Those who are filled with self-importance and pride

⁵³ Speaking of those who have the anarchist spirit or attitude

⁵⁴ Hakham Shaul is not speaking of simple death. Here he intimates that the soul's of these individuals should be destroyed, or brought to the state of non-existence i.e. cast into the prison of Dumah.

⁵⁵ The language of the Court, Bet Din continues in this pericope further addressing Gentile judgment and Hakham Shaul as a Courtier.

⁵⁶ Contextually Hakham Shaul is speaking to Gentiles or possibly even Gentile converts. Therefore, his address must show the Gentile that he as an individual is incapable of passing "judgment" on others be they Gentiles or Jews.

Αναπολόγητος – *anapologetos* "without defense" clearly speaks to those who are without any defense for their actions. Αδίκος - *ádikos* is a similar legal synonym meaning to be unjust or to lack righteousness/generosity. According to Zodhiates, the basic meaning of this word involves the assertion by human society of a certain standard expected by its people, which, if not kept, can bring forth ensuing judgment. Zodhiates, S. (2000, c1992, c1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, TN: AMG Publishers. Strong's G1349

everyone who does good works (i.e. works of kindness), to the Jew first and to the Greek. For there is no partiality with God

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

Lev. 17:1 – 18:30	Ps 81:1-17 + 82:1-8	Isa 66:1-11	1 Tsefet (Pet) 3:8-18-4:6	Lk 12:22-59	Rom. 1:28-2:11
-------------------	---------------------	-------------	---------------------------	-------------	----------------

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

THE END OF THE TORAH?

A pasuk (verse) from Hakham Shaul's Igeret to the Romans will help us understand what Hakham Tsefet is saying in the present pericope.

Rom. 10:4 For Messiah is the ~~end~~ goal of the Torah for righteousness/generosity to everyone who is faithfully obedient.

Hakham Tsefet begins his pericope with a word that is abused by the scholarly community. In their desire to deprive the reader of truth, they have a way with words. Here the idea is that they know what the words really mean, but will they tell the truth? The answer to the question is, if it means abandonment of their pseudo-doctrines then NO!. This bias is based on their ignorance. Here we mean no insult. The point is that they do not really know what the Torah is or how it functions. Furthermore, they have no idea that they are bound by it. Therefore, let us begin with a bit of lexical information so that we may determine what Hakham Tsefet is saying.

But the goal of all this... (δέ τέλος πάντες), For Messiah is the goal of the Torah (τέλος γὰρ νόμου Χριστό).

These two phrases use the Greek word τέλος – *telos*, which scholars love to translate as “end,” having no honest regard to what τέλος – *telos* really means. Or, perhaps we should say that they really do know what it means and they love to misconstrue its true meaning so they can sow their doctrines of deceit.

Citing directly from the Strong's concordance we see that τέλος – *telos* is defined as follows, “From a primary *tello* (to set out for a definite point or goal).”⁵⁷ While the Strong's concordance is NOT a lexicon, the latest revisions have begun to place it in competition with other lexical works. Unfortunately, works like the Theological Dictionary of the New Testament (TDNT) lend to the confusion by being a commentary rather than a lexicon about this word. Furthermore, the TDNT butchers the above cited passage from Romans. To add insult to injury Delitzsch butchers the translation of both of our passages.

In both cases, Delitzsch translates τέλος – *telos* as *γῆθ* meaning “end.” This causes one to wonder why he did not use **טַו** with the meaning, objective, goal, aim, target, and destination. Another positive choice would have been **טַוּשׁ** – meaning gate, gateway, portal, goal, and wicket. This word would have shown us that the Mesorah is the gate or door to understanding the Torah.

Hakham Tsefet has a “goal” in mind. His materials have an objective in relation to his previous thoughts.

Romans 10: 4 as translated by Murdock is as follows...

⁵⁷ Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G5056). Ontario: Woodside Bible Fellowship.

Rom 10:4 For Messiah is the aim of the law (Torah), for righteousness/generosity, unto every one that believes (is faithfully obedient) in (to) him. Bracketed words are our interpretation.

James Murdock's Translation of the Peshitta above, hits the nail on the head. Messiah is NOT the END of the Torah and the halakhic system that it establishes. The Torah will stand FOREVER! Messiah is the "Model of Torah Observance!" Therefore, we now have a living example of a Halakhic man in the Master. Hakham Tsefet is telling his audience that we must never resort to the means and methods of the enemy. We MUST follow the pattern and example of the Master. Often times we lose sight of the **goal**. Here Hakham Tsefet reminds us there is a goal. From Psalm 34:12-16, Hakham Tsefet asks the question **Who is the man?**⁵⁸ Τέλος – *telos* is also associated with "power." Herein is the idea that we have the ability to achieve the goal. Or, we should say that the power resident in τέλος – *telos* is the power of achievement.

LASHON HARA

The present pericope teaches us how to deal with lashon hara (evil tongue or evil speech). However, the "Lashon HaRa" seems to be deeper than just words of malice, hatred and prejudice. In our present pericope, Hakham Tsefet uses the Greek word καταλαλέω – *katalaleō*. This word means more than just "Lashon HaRa." This word is associated with the idea of bringing incriminating accusations against someone. These accusations must have been something that suggested that the talmidim (Hakham Tsefet's talmidim and audience) were not following appropriate halakhic procedure. This damaging (evil speech) was the language of incriminations from a halakhic perspective. We have already seen these kinds of accusations in Mordechai (Mark) chapter 7. In that passage Yeshua's talmidim were accused of not following appropriate halakhic practices. The lesson we learned from that chapter is still relevant here. Bet Shammai did not recognize the halakhic procedure and practices of Bet Hillel.⁵⁹ We are told that during the first Century that Bet Shammai may very well have dominated halakhic life in Eretz Yisrael.⁶⁰ This evidence is derived from Mishnaic and Talmudic sources. This would have caused a sizable rift between the teachings of Hillel and Shammai. However, this "rift" would have been more readily noticeable between the Talmidim of the Master and Bet Shammai. The initial differences between the two schools (Hillel and Shammai) seemed to be the eighteen edicts of Shammai.⁶¹ It appears from Hakham Tsefet's response to the servants of Cornelius that the halakhic view of Shammai dominated Jewish life.⁶² Falk, further elaborates on the fact that during a discussion at Hananiah's home, members from Bet Shammai murdered students from Bet Hillel.⁶³ Falk further suggests that other groups were equally volatile during this period. He cites the possibility that the group who murdered the students of Hillel were the Zealot group of Sicarii.⁶⁴ Regardless of the group, Hakham Tsefet teaches his Talmidim that these methods are not acceptable. They are not consistent with the conduct and character of the Master.

THE GREAT CONSPIRACY

A Christian adage is that some people find a devil under every rock. These witch hunters see a conspiracy in everything. To focus on eschatological myths has a single result. This result, instills fear in the readers heart, a very non-Jewish practice. Selling fear is big business and therefore many people are constantly buying up materials that

⁵⁸ Psalms 34:12-16

⁵⁹ For a good example see Mishnah Berachot chapter 8 and related materials

See also my paper on the "Mishnah and Yeshua" and Hillel's Mishnah.

<http://torahfocus.com/2010/02/15/mishnah-and-yeshua/>

<http://torahfocus.com/2010/02/12/hillels-mishnah/>

⁶⁰ Harvey Falk, Jesus the Pharisee, A New Look at the Jewishness of Jesus, Wipf and Stock Publishers, pg 93ff

⁶¹ See Shabbat 13b-17a

⁶² See Acts 10:28 and related reading

⁶³ Harvey Falk, Jesus the Pharisee, A New Look at the Jewishness of Jesus, Wipf and Stock Publishers, pg 57ff

⁶⁴ Ibid pg. 57

advertise apocalyptic eschatology. Hakham Tsefet cites the Prophet Yesha'yahu showing that we have no business buying or selling eschatological fear.

Do not go about proclaiming conspiracies for everything these people speak of is conspiracies; do not fear what they fear and do not be overwhelmed by it (Yesha'yahu – Isa. 8:12).⁶⁵

Another translation reads...

Isa. 8:12 **You are not to say**, 'It is a conspiracy!' In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of it. ^(NAS)

It is interesting how Hakham Tsefet weaves the Lashon HaRa into the idea of speaking or selling conspiracies (apocalyptic eschatology). He echoes the Prophet's words do NOT speak of it, do not even talk about it. Your duty is to sanctify Messiah as Master in your heart. The pericope's vocabulary is interesting. Απολογιαν – *apologian* is a verbal defense given before a judge. The Talmid of the Master must be ready in a moment's notice to give an answer for the reason of his actions. However, the answer is not a key point. The attitude or response is the real virtue being called for. **"Let your speech be with gentleness and fear"** not with words of bitterness and spite. And, not with words of contention or malice. Let your conversation be like that of the Master. Then they will understand that we are his followers and that he made a positive change in our lives.

ATONEMENT, MESSIAH AND THE HAKHAMIM

Hakham Tsefet picks up on the word atonement in the Torah Seder and begins to unfold the meaning of atonement as it is associated with Messiah as a Tsaddiq.

B'Midbar 20:1. The entire congregation of the children of Israel arrived at the desert of Zin in the first month, and the people settled in Kadesh. Miriam died there and was buried there.

Rashi's comment on this pasuk (verse) helps us understand what Hakham Tsefet is saying.

Miriam died there: Why is the passage relating Miriam's death juxtaposed with the passage of the Red Cow? To teach you that just as sacrifices bring atonement, so the death of the righteous secure atonement. — [M.K. 28a].

Hakham Tsefet begins his pericope discussing the suffering of Messiah. Many translations render the Greek word ἔπαθεν – *epathen*, derived from πάσχω – *pascho* as "death." This translation would then read Messiah died for sin. This is an erroneous translation. πάσχω – *pascho* means to "suffer" not to die.

This leaves us with a question. Does the suffering of Messiah atone for sin? The verse suggests that Messiah suffered for the righteous but not for the "unjust." Furthermore, this leaves us with another question. Was Messiah the only Tsaddiq to suffer for sin? And, if Yeshua was not the only Tsaddiq to die for the sake of sin, what are we to make of all of this?

Let us state at the outset of the discussion that Yeshua is not the only Tsaddiq to die as the result of sin. Furthermore, the idea of a Tsaddiq's death atoning for sin is a commonly held belief among the Jewish people. We see that Moshe Rabbenu ascends the mountain to plead for forgiveness and atonement for the sin of the Golden Calf, willing to give his life as atonement for the sin of the Jewish people. Note what Moshe Rabbenu says as he stands before

⁶⁵ Isaiah 8:12

G-d. "If not, erase me now from Your book that You have written."⁶⁶ It is wrong to believe that Moshe Rabbenu was trying to coerce G-d into forgiving the Jewish people for the sin of the Golden calf by these words. In other words, Moshe Rabbenu was not saying that if G-d was going to destroy the Jewish people that He should destroy him as well. Moshe Rabbenu was offering his own life as atonement for the Jewish people because of the sin of the Golden calf. From this statement, the Sages of blessed memory have deduced that the life of a Tsaddiq atones for sin. **Likewise, we understand that the "blessings and cursing" of a Tsaddiq comes true.** When a Tsaddiq offers his life as atonement before G-d he (the Tsaddiq) is drawn closer to G-d. This ideology shows us that Hakham Tsefet understood Yeshua as a Tsaddiq atoning for the righteous/generous. Furthermore, many of the benefits that we experience is the result of the Patriarchs and their standard of righteous/generosity. The **Zechut Abot** - The Merit of our fathers is a perfect example of our being atoned for by the Tsadiqim.

Why then, or how is it that the death of the Tsaddiq atones? The main reason the death of the Tsaddiq atones is that sin flows from the physicality of the body, and the soul's withdrawal from the body signals the removal of physicality and sin. The death of the Tsaddiq atones for the whole world, for the Tsaddiq is the purpose of this world. Undeniably, the world was brought into existence for the sake of the Tsadiqim, for whom else would the world be created for? When the Tsaddiq parts from the physical, he is the complete good, understanding that this is not a discussion proving that the body is only given to sin. Therefore, we learn that because one Tsaddiq the cosmos exists, as it is written, "the Tsaddiq is the eternal foundation (yesod) of the world" Mishlei (Pro.) 10:25.

ATONEMENT AND THE PARENTHETICAL PRIESTHOOD

What are we to make of this? From this, we learn that the Tsaddiq can atone for sin, while living, and in his death. Moshe Rabbenu remained alive when he pleaded for the Jewish people. Yom Kippur, "the day of atonement," is the result of this petition. However, Moshe Rabbenu and Yom Kippur did not solve the problem of the Golden Calf. The sin of the Golden Calf instituted a parenthetical Priesthood from the Levite line that lasted until Yochanan HaMatvil (John the Baptist) relinquished it to Yeshua (representative of the Priesthood of the firstborn). Along with the restoration of the Priesthood of the Firstborn, the life of the Master atones for the Tsadiqim in restoring to them to the seminal work of the Oral Torah. His life was about its preservation. Therefore, we see and understand the great opposition towards the Oral Torah by other religions and anarchists. As we have stated in the recent past, with the destruction of the Temple the defunct Levitical Priesthood moved to Rome. They leave us a hint to their identity by revealing their character, which remained intact. The defunct Priesthood possessed three characteristics that we make note of here.

- They did not accept the Oral Torah
- They remained epicurean in practice
- They did not believe in the afterlife

The Tz'dukim (Sadducees) did not believe in the afterlife, therefore how can we state that they fabricated a pseudo-Nazarean Judaism? The answer is not hard when we realize that their religious invention appealed to the Pagan Romans. These priests were masters in weaving bits of paganism, mythology and Judaism into their new "religion." Therefore, in their words, they might have said, "because man cannot resurrect we will make Messiah a deity." Mythology is filled with deities dying and coming back to life. Therefore, the Tz'dukim blended mythology into their new religion to mask their disbelief in the afterlife by making Messiah a divine being.

ATONING CLOTHING?

We will not belabor what we have discussed in the recent past concerning the atoning function of the vestments of the Hakhamim. However, we will point out that association with the true Tsadiqim brings a measure of

⁶⁶ Shemot (Ex.) 32.32

righteous/generosity to those who will cleave to them.

b. Moed Katan 28a R. Eleazar said, wherefore is [the account of] Aaron's death closely followed by [the account of the disposal of] the priestly vestments?⁶⁷ [To inform you] that just as the priest's vestments were [means] to effect atonement,⁶⁸ so is the death of the righteous/generous [conducive to procuring] atonement.

We can readily see that the garments of the Priest are associated with the atonement by the Tsadiqim. If Aaron's garments as the Kohen Gadol (High Priest) of the parenthetical priesthood atone, how much the more should the vestments and garments of the Priesthood of the Firstborn atone for the Tsadiqim? Ceremonial robes, hats and regalia are all a means of bringing atonement to the talmidim of the Hakhamim. While we are not here to postulate some firing doctrine concerning the anointing of the Kohanim or others, it is common knowledge that the idea of anointing is that of rubbing oil on the recipient. By way of analogy, we note that those who "rub" gowns, robes and regalia of the Hakhamim are certainly benefited by their connection (rubbing) to G-d. This is what the Rambam is positing when he shows that "cleaving to G-d" means to "mix and associate" (rub) with the "wise men" i.e. the Hakhamim.⁶⁹

The topic of these vestments and their functioning is better taken up in Remes. Therefore, we will forego any real discussion on them in our Peshat commentary.

THE JUDGE

The idea of judgment is found in our Peshat text and the Tosefta of Luqas (Lk). There is a verbal tally of judge and judged between these materials. In the Peshat text, the Master is the judge of the dead. In the final paragraph of the Peshat text Hakham Tsefet alludes to the idea that the Master is judge of the living and the dead.

א ךּ ךּ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge)⁷⁰

While we see that, the Master is the son of the "Judge" (Elohim) we can also translate this to mean that he is the sum of the Hakhamim, i.e. Judges. In other words, Messiah qualifies as the "Judge" of the living and dead because he is the repository of the wisdom of the Hakhamim. By being the repository of this collective wisdom, the master can draw on the infinitesimal wisdom of the Sages to discern every possible case.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

HAKHAM SHAUL'S PROPHETIC STRUCTURE/NATURE

The pericopes that form the latter part of the first chapter of Romans show Hakham Shaul's keen awareness of Prophecy and prophetic structure. Roetzel⁷¹ notes that prophetic speech followed the following pattern.

1. Summons to hear, for example: "Now hear the word of the Lord"
2. Accusation: "You say do not prophecy" etc,

⁶⁷ Num. XX, 26, 28.

⁶⁸ Lev. XVI, 4, 24, 32, 33. Cf. Zeb.

⁶⁹ Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p.9

⁷⁰ Cf. Mk 1:1 our translation

⁷¹ Roetzel, Calvin. "The Judgment Form in Paul's Letters." *Journal of Biblical Literature* 88, no. 3 (September 1969): p. 305.

3. Message formula: "Therefore"
4. Announcement: "You will be" etc.

The present section of Romans 1:18-32 fits the same basic formula.

1. Introduction: "The wrath of G-d is revealed"
2. Offense: "You did not honor G-d"
3. Punishment: "G-d gave them up"
4. Hortatory conclusion: "Man is under the universal authority of the Torah"

Roetzel⁷² shows that Hakham Shaul consistently uses this prophetic style in much of his polemical work. What we find interesting in the present conclusion of those prophetic statements is that Hakham Shaul shows humankind to be under the authority of a Universal Torah. Furthermore, we can see that the opening pericope fits well the mission of the Nazarean Hakham. "Hakham Shaul a courtier of G-d's Mesorah."⁷³

UNIVERSAL TORAH

G-d's election of the B'ne Yisrael is covenantal. As we have seen, Hakham Shaul and the Mishnah both agree that all the B'ne Yisrael merit the Olam HaBa.⁷⁴ Just as the Mishnah and Gemara list the offenses against those, who do not merit the Olam HaBa, Hakham Shaul makes a bulleted list of sins as a fitting example of those who do not merit the ever-coming world.

- | | | |
|------------------------------------|------------------------|---------------------------------|
| • debased mind | • strife | • contrivers of evil |
| • unrighteousness | • deceit | • disobedient to parents |
| • wickedness | • malevolence | • senseless |
| • greediness | • gossipers | • unfaithful |
| • malice | • slanderers | • heartless |
| • full⁷⁵ of envy | • haters of God | • unmerciful |
| • murder | • insolent | |
| • arrogant | • boasters | |

Each of the items on this list can be defined as a form of idolatry and *anomia* (lawlessness). In a manner of speaking, the list is a general list that points to those who "deserve death." In this vein, it is better to define sin in the way Torah does, i.e. in relationship to God's Law and His moral character. Yochanan tells us "sin is lawlessness" - 1 Yochanan (John) 3:4. When Hakham Shaul seeks to demonstrate the universal sinfulness of humankind, he appeals to the Torah, whether the written law given to the Jewish people (Rom. 2:17–29) or the **unwritten law** (Universal ⁷⁶Torah) that operates in the consciences of Gentiles who, by their behavior, "show that what the Law requires is written on their hearts" (Rom. 2:15). In each case, their sinfulness is demonstrated by their lack of conformity to the Torah of God.

We should note that this definition emphasizes the negativity of sin. We recognize from experience that sin is detrimental to our Neshamah (soul), that it brings pain and destructive consequences to us and to others affected

⁷² Ibid pp. 305-312

⁷³ Cf. Romans 1:1

⁷⁴ Cf. m. San 10:1, Rm. 11:26

⁷⁵ Constantly engaged in envy

⁷⁶ By "universal" we are saying that the Torah is the construct of the Cosmos. The Torah – "Oral Torah" is the DNA of the Cosmos. When G-d speaks He uses the blueprint of the Torah. Therefore, the Torah is the cause and animation of every living thing in the Cosmos, a "universal Torah."

by it. But, to define sin as failure to conform to the Torah of God, is to say that sin is more than simply painful and destructive—it is also wrong in the deepest sense of the word. In a universe of structured Nomos (Torah – Law) created by God, sin should not exist. Sin is directly opposite to all that is good as is defined in the character of God. Sin is contrary to the Oral Torah, structured Nomos.

It is an elementary thought to understand that G-d created the cosmos through the Oral Torah. The opening chapter of B'reshet readily proves this true. We have shown in the past that Adam and Havah experienced a daily Oral Torah lesson. The Logos/Dabar/Memra (voice) of G-d communed with them daily.⁷⁷ If sin, is a violation and rebellion against the Law of G-d, Adam must have been exposed to the Oral Torah before his sin. Therefore, Adam's sin was simply sin by choice because the Torah existed as the structure of the cosmos. The Torah is often viewed as a living entity. In this vein, it is referred to as the Ruach HaKodesh, the "breathing of the Holy One" blessed be He.

Bereans (Heb.) 4:12 For the Living⁷⁸ Torah (is) full of Divine Power (given for the sake of a Divine task) and sharper than any double-edged sword, and penetrating to the point of discerning the Nefesh (basic human life) and ruach (the higher attributes of the human Neshamah), like the difference between the joints and marrow, and with the ability to judge the thoughts and intentions of the heart.

Hakham Shaul is aware of these points when he shows us that the above-mentioned sins are deserving of death. These sins deserving death are sins that separate the Neshamah from the Divine Presence. Therefore, it is the Oral Torah, which more accurately defines sin. Because the Torah is the cosmos, we can now understand how Hakham Shaul shows that the Gentiles are guilty by the Oral Torah. The reasoning behind the judgment "deserving of death" is because this lifestyle is alien to the Oral Torah. The Torah will wage war against everything that is *anomos* (lawless).

The enumerated sins all fit into the category opposing Social Order. The Torah written and Oral set limits and boundaries for Social structure. The boundaries and limits demand a localized community. The Sages of blessed memory took the Written Torah in conjunction with the Oral Torah and formed a social order i.e. Judaism.⁷⁹ The "Judaism" of the Tannaim is the Judaism that has survived to this present day. Hakham Shaul and the Nazarean Hakhamim in conjunction with the Tannaim salvaged Nazarean Judaism from destruction.

Today no Christian theologian would deny that Christianity began and took root in Jewish soil. But this consensus begins to become questionable, at least among many of my Protestant colleagues, if I add but one word and say without qualification that Christianity grew entirely out of Jewish soil. By arguing that early Christianity is completely a child of Judaism I am going against that view...⁸⁰

Not only were the Nazareans from "Jewish soil," contrary to Hengel's thoughts, Nazarean Judaism was synchronistically Orthodox. Hakham Shaul's Igeretim show the path to cosmic tikun. As we will see when we read the next chapter of his Igeret to the Romans, Hakham Shaul believes that the Torah is universal. This is in fact the Oral Torah, i.e. the Mesorah. But "**they know the requirements (of the Law) of God**" but reject it, therefore they have earned the wrath of G-d. However, the "wrath of G-d" is the reprisal for disobedience to the Oral Torah. This reprisal is found in the form of middah kneged middah. Hakham Shaul's present list shows that the cosmos is fused with cause and effect. The result of "knowing" (Da'at) the universal Torah and refusal to obey it is tantamount to blasphemy. Therefore, it seems evident that Hakham Shaul is appealing to the truth of the Torah's universalistic

⁷⁷ Cf. Iyar 23, 5773, B'reshet (Genesis) 3:8

⁷⁸ Having vital power and exerting the same upon the soul.

⁷⁹ Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. p.

63

⁸⁰ Hengel, Martin. *Conflicts and Challenges in Early Christianity*. Edited by Donald Alfred Hagner and C. K. Barrett. Harrisburg, Pa: Trinity Press International, 1999. pp. 1-2

nature, i.e. the Oral Torah. Like the Sages of blessed memory, Hakham Shaul notes the patterns⁸¹ of destruction within the Roman culture. He makes a call to arms telling us of all the things we must be guarding in these weeks.

We should learn from this pericope that those who regard the Torah with its due respect merit the Olam HaBa. However, the Torah as Hakham Shaul noted in his Igeret to the Bereans (Hebrews) is dynamic and alive. The cosmos can be said to breathe the Oral Torah as it is expounded in all the Bate Midrash. Each breath of a Hakham brings the Y'mot HaMashiach and Olam HaBa ever closer. Through the words of the Hakhamim we will once again merit to see Gan Eden (the Garden of Delight).

TEXTUAL CONTEXT

We must begin by addressing the textual context of Hakham Shaul's narrative before we discuss the allegorical implications of the text. Nearly all commentaries on Hakham Shaul's Igeret (Letter) show that between Chapter 1 and 2 there is a shift and Hakham Shaul begins his address to the Jewish congregants in the Roman Synagogues. Arguing from the hermeneutic, **Sevarah** – logical deduction, drash or deductive⁸² we can look at the pericope and easily determine that this is a fallacy. The first comment we will make is that we have a continued discussion on the "wrath of G-d." Secondly, and most importantly we see that the idea of "judgment" being addressed can in no way be associated with the Jewish people. Even the novice to Greek knows that the word **ἄνθρωπος** – *anthropos* means "man." In each instance where **ἄνθρωπος** – *anthropos* is used in this pericope, it appears in its singular form. Jewish ears should now be peaked. Why? Even the Jewish child who has yet to experience his Bar Mitzvah knows that it is impossible for a single Jewish man to pass judgment. Judgment always comes from a bench of three Hakhamim. Thirdly, the language and accusations Hakham Shaul is making deal with materials that are common knowledge to the Jewish people. The Jewish people do not need to be told, "(God's) **chesed** (loving-kindness), **mercy, patience and knowledge that the benevolence of God leads to teshubah.**" Hakham Shaul speaks to his audience as if they are unaware of these truths. Therefore, we must insist that the contents at present do NOT apply to the Jewish people.

ILLEGITIMATE JUDGMENT

The Peshat portion of our Torah Seder makes it abundantly clear that Hakham Shaul understood exactly what Hakham Tsefet was saying. Furthermore, he is undergirding the words of his Hakham and mentor. Hakham Tsefet shows that it will be the illegal judgment of the Roman administrator who actually condemns Yeshua to death by crucifixion. We have commented before on the illegitimacy of this decision. Firstly, the Tz'dukim knew they could not gather the Bet Din on the eve of Pesach. Consequently, they devised a plan to take Yeshua to Pilatos who they could bribe or coerce into the death penalty of a Tsaddiq. Hakham will argue the illegitimacy of Roman "authorities" in the near future. Therefore, we will cite the halakhic decision of the Nazarean Bet Din. However, we need not think that the Nazareans were alone in this decision.

Romans 13:1-10 Let every Gentile soul be subject to the governing authorities of the Jewish Synagogue. For there is no legitimate authority except that of the Jewish Bet Din from God, and the authorities of the Bet Din that exist are appointed by God. 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 Synagogue⁸³ are not a terror to good works (acts of righteousness/generosity), 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 praise

⁸¹ Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. p. 64

⁸² Lopes Cardozo, Nathan T. *The Written and Oral Torah: A Comprehensive Introduction*. Northvale, N.J: Jason Aronson Inc., 1997. pp 123-5

⁸³ Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da'at

from the same. For he (the Chazan)⁸⁴ is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan)⁸⁵ does not bear the circumcision knife⁸⁶ in vain; 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. For this reason, the servants of G-d (Parnasim) are devoted to collections of dues. Pay all their dues: revenues to whom revenues are due, reverence to whom reverence (to the bench of three), fear⁸⁷ to whom fear, honor to (the Parnasim) whom honor (are due the honor of their office). Owe no one anything except to love⁸⁸ one another (following the guidance of the Masoret), for he who loves another has accomplished (the intent of) the Torah. For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if there is any other negative commandment, are all summed up in this saying, namely, "You will love your neighbor as yourself." Love does no harm to a neighbor; therefore, love is the summation (intent) of the Torah.

Colossians 2:16 Let no Gentile **man therefore judge you** but the body of Messiah (i.e. the Jewish people) in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: For these are a shadow (prophecy/rehearsal) of things to come!

It should be evidently clear from these passages that the Gentiles have no place in judging Jewish Hakhamim. Why does Hakham Shaul make this argument in the present Torah Seder? It is evident enough that Hakham Shaul associates the Jewish Princes with true authority. Furthermore, we see their acts of generosity in the gifts that are bringing to the Mishkan. Allegorically we see that the Princes are undergirding and strengthening the "Temple of living stones."

THE BIG PICTURE

The allegory posited by Hakham Shaul is that the Jewish Hakhamim must embrace their cosmic duty and "Talmudize the Cosmos." Talmudizing the cosmos means restoring what was lost in the sin of Adam. The recent pericope to the Romans 1:25 we can see an allegorical picture of Adam's sin.

"Who exchanged the truth of God with (for) a lie, and worshiped and served⁸⁹ the creature (i.e. the Serpent/Nachash.)⁹⁰ rather than the Creator, who is blessed for eternity.⁹¹ Amen."

The Nachash/serpent became the master of Adam and Chavah. They served the creature rather than the Creator.

⁸⁴ The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority)

⁸⁵ Connected with the concept of Yir'ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

⁸⁶ 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.

⁸⁷ Fear, Yir'ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation)

⁸⁸ Here love, agape is associated with the Masoret – Catechist – Evangelist

⁸⁹ Abodah Zarah

⁹⁰ As noted above this is an exact statement for understanding the true nature of idolatry. Humanity that follows the creation rather than the Creator is a civilization of idolatry.

⁹¹ The contrast of G-d's wrath is given in terms of **Creator, who is blessed for eternity**, meaning there is no end to His blessings.

They accepted his lie and “**God⁹² gave⁹³ them over to the immoral cravings of their minds⁹⁴ (hearts), that their bodies⁹⁵ would become reprehensible⁹⁶ among themselves.**”

The implications are clear, Adam and Chavah saw that they were naked and their bodies became reprehensible to them. Therefore, they covered their bodies with fig leaves. Why fig leaves? The fig is an allegorical representation of the Y'mot HaMashiach. Consequently, in their attempt to atone for their sin they thought they would usher in the Y'mot HaMashiach. We realize that there are deep So'odic implications here that we cannot discuss in Remes. Nevertheless, the wise will understand.

NEW GAN EDEN

We have repeatedly returned to the thoughts concerning Gan Eden and the four levels of Hermeneutics. Our allegory demands that we look at Adam who lived in the Garden of Delight until he sinned. For the reparation of his sin, there must be a “new Adam.” Please take note that we did not say “Last Adam.”⁹⁷ Or, we might say that Adam must make a reparation for his deeds so that he can re-enter Gan Eden. The Sages of blessed memory envisioned this in the allegory of the B'ne Yisrael returning to Eretz Yisrael. But, how will the B'ne Yisrael be enabled to return to Eretz Yisrael? The short answer is when we (the B'ne Yisrael) come to a place of unity. However, this “unity” means that we must gather all the Nafshot Yehudi from the four corners of the earth. We cite this prayer each time we recite the Shema.

In the minds of the Sages the B'ne Yisrael become the “New Adam” and Eretz Yisrael becomes the “New Eden.” How did the Hakhamim purport that the B'ne Yisrael would merit such a reward? The Talmud Yerushalmi gives us the answer.

y. Peah 1:1 “He who performs the most good deeds inherits Gan Eden, but he who performs the most transgressions inherits Gehenna.”

Now the question should be asked, “why is the answer found in the Oral Torah?” And, why is it in the tractate “Peah.” The answer is obvious. Tractate Peah deals with agriculture (i.e. restoration of the Garden) and the corners of the field left to feed the poor etc. Therefore, we must deduce that the Oral Torah has the answers to how the B'ne Yisrael have become the “New Adam” and Eretz Yisrael” has become the “New Eden.”

Mal 3:4 “Then the offering of Y'hudah and Yerushalayim will be pleasing to the LORD as in the days of old and

⁹² Note that no intermediary or intercessor could intervene. This is the action of G-d upon the deserving wicked. What is evident contra Dodd is the “judgment of G-d” as a judicial act. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p. 55. However, we must refer to the opening pericope of our present Igeret (Letter) to the Romans. Romans 1:1 “Hakham Shaul, a **courtier** of Yeshua HaMashiach, called to be a Sh'liach, set apart by the Mesorah **of God.**” Hakham Shaul's language is judicial. Therefore, we must read certain phrases as if we were in a judicial setting. Regardless the act is deliberate and a reaction to the conduct of the wicked.

⁹³ According to Dodd **παραδίδωμι** – *paradidomi* the disastrous progress of evil in society is presented as a natural process of cause and effect, and not as the direct act of God. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p.55 However, we must assert that this “cause and effect” is middah kneged middah” and in turn the “judgment of G-d. Yet we must also concede to understand that actively judges the wicked.

⁹⁴ Hakham Shaul shows that the mindset of these men who resemble Jannes and Jambres in character is very corrupt. *Because men are such fools and that is why God has given them over to the filthy things their hearts desire. And they do shameful things with each other.*

⁹⁵ Hakham Shaul outlines idolatry in perfect clarity. However, the idolatry that he is outlining is not the idolatry that the B'ne Yisrael has ever succumbed too. The present “idolatry” is in every sense true idolatry; however, the circumstances mentioned by Hakham Shaul are “pagan idolatry” rather than what Yisrael has experienced. As such, pagan idolatry results in the deprivation of the human body created after the “image” of G-d. Furthermore, the deprivation of the “body” becomes communal and therefore, obliteration of societal ethics and mores.

⁹⁶ They do shameful things with each other.

⁹⁷ Cf. 1 Cor. 15:45

as in former years (i.e. Gan Eden).

The Sages saw “the days of old” and “former years” as a reference to the return to Gan Eden and not just a “former” state of Y’hudah and Yerushalayim.⁹⁸ The Sages found answers through “handkerchief hermeneutics.”⁹⁹ Just as the redemption from Egypt was a picture of the final redemption, the Hakhamim envisioned humanity’s return to Eden.

And, just as Adam exiled himself from the Garden, Yisrael must exile itself for the sake of cosmic return and restoration.

Because the Hakhamim know the path to redemption they have lead us into the Great Exile. This is explained in understanding that the microcosmic restoration sheds light on the macrocosmic renewal. If the Hakhamim have lead us into exile for the cosmic reparation, they will certainly know when and how to bring us back to the Garden of Delight. Herein Yeshua, a son of “delight”¹⁰⁰ becomes an allegorical prototype of the Hakhamim.

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. From all the Tanakh: Torah Seder (Lev 17:1 – 18:30), Psalms (Ps 81:1-17 +82:1-8), Prophets (Isa 66:1-11) 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?

⁹⁸ Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. pp. 97-136

⁹⁹ Cf. Yesha'yahu (Isa) 46:10

¹⁰⁰ Cf. Mk. 1:11

Blessing After Torah Study

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless,
and to establish you without a blemish,
before His majesty, with joy, [namely,] the only one God, our Deliverer,
by means of Yeshua the Messiah our Master, be praise, and dominion,
and honor, and majesty, both now and in all ages. Amen!”**

Next Shabbat:

Shabbat “Q’doshim Tih’yu” – “You will be holy/separate” Fifth Sabbath of Seven Sabbaths of Consolation

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

שבת שלום
Shabbat Shalom!

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