

Esnoga Bet Emunah

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

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| Three and 1/2 year Lectionary Readings | Second Year of the Triennial Reading Cycle |
| Iyar 24, 5777 – May 19/20, 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 pay for Her Excellency Giberet MaryBeth bat Noach who is suffering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet MaryBeth bat Noach 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 for His Excellency Mr. Terry ben Noach, the uncle of HE Giberet Zahavah bat Sarah who is gravely ill. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Mr. Terry ben Noach, May the Holy One, 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, swiftly and soon, and we will say amen ve amen!

We also pray for the mother of H.E. Giberet Zahavah bat Sarah, Mrs. Peggy Johnston, who is very sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stoppel 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 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!

We pray for the health of Her Excellency Giberet Paulinet bat Noach (the mother of HE Adon Abiner ben Abraham). **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Paulinet bat Noach 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!

Friday Evening May 19, 2017
Evening: Counting of the Omer Day 39

Evening Counting of the Omer Day 39
Then read the following:

| Day of the Omer | Ministry | Date | Ephesians | Attributes |
|-----------------|-------------------|---------|-----------|------------------------------|
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

Ephesians 5:24-28 Just as the Esnoga (congregation/Synagogue) submits to Messiah,¹ so let the wives be to their own husbands in everything.² Husbands, love³ your wives,⁴ even as Messiah also loved the Esnoga and gave himself for it,⁵ that he might sanctify (set apart) and cleanse⁶ it with the washing of water⁷ by the Torah,⁸ that he cause it to stand by⁹ himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,¹⁰ but that it should be holy and without blame.¹¹ Therefore, men should follow the example of Messiah and love their wives as their own bodies. He who loves his wife loves himself.

¹ Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship.

² The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation.

³ The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12 Hatred stirs up strife: But love atones for all sins.** Also, note the relationship to "love" in the 3rd Parnas, the feminine aspect of the Parnasim.

⁴ This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master.

⁵ The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life's work of Messiah.

⁶ **καθερίζω** – *katharizo* infers ritual purity.

⁷ The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness.

⁸ Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is "set apart" and "cleansed," made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the "spoken" Torah i.e. Mesorah. Therefore, the means by which we are "cleansed is the Oral Torah.

⁹ The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to "serve at his side."

¹⁰ How is it that the Congregation of Messiah is presented "spotless" etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward.

¹¹ This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah.

Shabbat: "Vayiqra" – "And (He) called"
&
Shabbat Mevar'chim HaChodesh –
Proclamation of the New Moon for the Month of Sivan
(Thursday Evening May 25 – Friday Evening May 26, 2017)

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|--|--|---------------------------------------|
| וַיִּקְרָא | | Saturday Afternoon |
| "Vayiqra" | Reader 1 – Vayiqra 1:1-9 | Reader 1 – Vayiqra 4:1-4 |
| "And (He) called" | Reader 2 – Vayiqra 1:10-13 | Reader 2 – Vayiqra 4:5-8 |
| "Y (El) Ilamó" | Reader 3 – Vayiqra 1:14-17 | Reader 3 – Vayiqra 4:9-12 |
| Vayiqra (Lev.) 1:1 - 3:17 B'Midbar (Num.) 28:9-15 | Reader 4 – Vayiqra 2;1-16 | |
| Ashlamatah: Micah 6:9-16 + 7:7-8 | Reader 5 – Vayiqra 3:1-5 | Monday & Thursday Mornings |
| Special: 1 Samuel 20:18, 42 | Reader 6 – Vayiqra 3:6-11 | Reader 1 – Vayiqra 4:1-4 |
| Psalms 73:1-15 | Reader 7 – Vayiqra 3:12-17 | Reader 2 – Vayiqra 4:5-8 |
| | Maftir – B'midbar 28:9-15 | Reader 3 – Vayiqra 4:9-12 |
| N.C.: 1 Pet 1:1-2; Lk 9:51-56; Acts 25:1-22 | Micah 6:9-16 + 7:7-8 1 Samuel 20:18, 42 | |

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 performing 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Contents of the Torah Seder

- The Burnt Offering – Leviticus 1:1-2
- From the Herd – Leviticus 1:3-9
- From the Flock – Leviticus 1:10-13
- Meal Offering of Fine Flour – Leviticus 2:1-3
- Meal Offering of Cooked Flour – Leviticus 2:4-10
- Leaven, Honey and Salt – Leviticus 2:11-13
- Of First Fruits – Leviticus 2:14-16
- The Peace Offering from the Herd – Leviticus 3:1-5
- The Peace Offering from the Flock – Leviticus 3:6-17

Reading Assignment:

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

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

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

Vol. 11 – “The Divine Service,” pp. 1-82

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 1:1 – 3:17

| RASHI | TARGUM PSEUDO JONATHAN |
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| 1. He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying, | 1. And it was when Mosheh had completed to erect the tabernacle that Mosheh reasoned and judged in his heart, and said: To Mount Sinai, whose excellency is the excellence only of an hour and its holiness the holiness but of three days, I could not ascend till the time that the word was spoken to me; but the excellence of this the tabernacle of ordinance is an eternal excellency, and its holiness an everlasting holiness; therefore is it right that I should not enter within it until the time that I am spoken with from before the LORD. Then did the word of the LORD call unto Mosheh and the Word of the LORD spoke with him from the tabernacle of ordinance saying: |

| RASHI | TARGUM PSEUDO JONATHAN |
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| | <p>JERUSALEM: And it was when Mosheh had completed to erect the tabernacle to anoint it, and sanctify it, and all its vessels, that Mosheh reasoned in his heart, and said: Within Mount Sinai, whose majesty was the majesty of an hour, and its holiness the holiness of an hour, I might not ascend till the time which was bidden me from before the LORD; nor into the tabernacle of ordinance, whose majesty is an eternal majesty, and its holiness an everlasting holiness, is it right for me to enter till the time that I am bidden from before the LORD. And the Word of the LORD called to Mosheh; for the Word of the LORD was altogether with him, from the tabernacle of ordinance, saying:</p> |
| <p>2. Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.</p> | <p>2. Speak with the sons of Israel, and say to them: If a man of you, - but not of the rebellious worshippers of idols, - bring an oblation before the LORD, (it must be) from the clean cattle, from the oxen or from the sheep; but not from the wild beasts may you offer your oblations.</p> |
| <p>3. If his sacrifice is a burnt offering from cattle, an unblemished male he shall bring it. He shall bring it willingly to the entrance of the Tent of Meeting, before the Lord.</p> | <p>3. If his oblation be a burnt offering of oxen, he will bring a male unblemished to the door of the tabernacle of ordinance, and offer him to be accepted for himself before the LORD.</p> |
| <p>4. And he shall lean his hand [forcefully] upon the head of the burnt offering, and it will be accepted for him to atone for him.</p> | <p>4. And he will lay his right hand with firmness upon the head of the sacrifice, that it may be acceptable from him to propitiate on his behalf.</p> |
| <p>5. And he shall slaughter the young bull before the Lord. And Aaron's descendants, the kohanim, shall bring the blood, and dash the blood upon the altar, around [the altar] which is at the entrance of the Tent of Meeting.</p> | <p>5. And the slayer will kill the ox at the place of slaughter before the LORD, and the sons of Aharon the priest will bring the blood in vessels, and sprinkle the blood which is in the basins round about the altar that is at the door of the tabernacle of ordinance.</p> |
| <p>6. And he shall skin the burnt offering, and cut it into its [prescribed] sections.</p> | <p>6. And he will take away the skin from the sacrifice, and divide him according to his members. JERUSALEM: And he will skin the holocaust, and divide him by his members.</p> |
| <p>7. And the descendants of Aaron the kohen shall place fire on the altar, and arrange wood on the fire.</p> | <p>7. And the sons of Aharon the priest will put fire upon the altar, and lay wood in order upon the fire;</p> |
| <p>8. And Aaron's descendants, the kohanim, shall then arrange the pieces, the head and the fat, on top of the wood which is on the fire that is on the altar.</p> | <p>8. and the priests the sons of Aharon will lay the members in order and the heart and the covering of the fat upon the wood that is on the fire upon the altar.</p> |
| <p>9. And its innards and its legs, he shall wash with water. Then, the kohen shall cause to [go up in] smoke all [of the animal] on the altar, as a burnt offering, a fire offering, [with] a pleasing fragrance to the Lord.</p> | <p>9. And he will wash the inwards and his legs with water; and the priest will offer the whole upon the altar of burnt offering an oblation to be accepted with grace before the LORD.</p> |
| <p>10. And if his offering is [brought] from the flock from sheep or from goats as a burnt offering he shall sacrifice it an unblemished male.</p> | <p>10. And if his oblation be of the flock, whether of the lambs or of the young goats, he will bring a male unblemished.</p> |

| RASHI | TARGUM PSEUDO JONATHAN |
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| 11. And he shall slaughter it on the northern side of the altar , before the Lord. And Aaron's descendants, the kohanim, shall dash its blood upon the altar, around. | 11. And the slayer shall kill it at the foot of the altar on the north side , before the LORD, and the priests the sons of Aharon will sprinkle the blood that is in the basins upon the altar round about. |
| 12. And he shall cut it into its [prescribed] sections, with its head and its fat, and the kohen shall arrange them on top of the wood which is on the fire that is on the altar. | 12. And he will divide it by its members, its head and its body, and the priest will set them in order on the wood which is upon the fire on the altar. |
| 13. And the innards and the legs, he shall wash with water. Then, the kohen shall offer up all [of the animal], and cause it to [go up in] smoke on the altar. It is a burnt offering, a fire offering [with] a pleasing fragrance to the Lord. | 13. And the inwards and his legs he will wash with water, and the priest will offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with grace before the LORD. |
| 14. And if his sacrifice to the Lord, is a burnt offering from birds, he shall bring [it] from turtle doves or from young doves. | 14. And if his oblation before the LORD be of birds he will bring his oblation from the turtle doves or the young Of pigeons; but of the turtle doves he will bring the largest, and of the pigeons the young ones. |
| 15. And the kohen shall bring it near to the altar, and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird's] blood shall be pressed out upon the wall of the altar. | 15. And the priest will offer it upon the altar, and will wring off its head, and burn upon the altar, and press out its blood at the side of the altar. |
| 16. And he shall remove its crop along with its entrails, and cast it next to the altar on the east side, to the place of the ashes. | 16. And he will remove its gullet and the contents thereof, and throw it by the eastern side of the altar in the place where they burn the cinders. JERUSALEM: And the priest will bring it to the side of the altar, and twist off its head, and lay it in order upon the altar, and press out its blood at the bottom of the altar. And he will remove its ventricle with the dung, and throw it by, on the east of the altar at the place where the cinders are emptied. |
| 17. And he shall split it open with its wing feathers [intact], but he shall not tear it completely apart. The kohen shall then cause it to [go up in] smoke on the altar, on top of the wood which is on the fire. It is a burnt offering, a fire offering [with] a pleasing fragrance to the Lord. | 17. And he will cut it between its wings, but not to sever the wings from it; and the priest shall burn it at the altar upon the wood which is on the fire: it is a sacrifice, an oblation to be received with favor before the LORD. JERUSALEM: And he will cut it through its wings, but not to dissever; and the priest will lay it in order upon the, altar, on the wood that is upon the fire. |
| 1. And if a person brings a meal offering to the Lord, his offering shall be of fine flour. He shall pour oil over it and place frankincense upon it. | 1. But when a man will offer the oblation of mincha before the LORD, his oblation will be of flour, and he will pour oil upon it, and put incense thereon, |
| 2. And he shall bring it to Aaron's descendants, the kohanim, and from there, he [the kohen] shall scoop out his fistful of its fine flour and its oil, in addition to all its frankincense. Then, the kohen shall cause its reminder to [go up in] smoke on the altar; [it is] a fire | 2. and bring it to the priests the sons of Aharon; and he will take from thence his hand full of the meal and of the best of the oil, with all the frankincense; and the priest will burn the goodly memorial at the altar, an oblation to be accepted with grace before the LORD. |

| RASHI | TARGUM PSEUDO JONATHAN |
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| offering [with] a pleasing fragrance to the Lord. | |
| 3. And what remains of the meal offering shall belong to Aaron and to his descendants; [it is] holy of holies from the fire offerings of the Lord. | 3. And what remains of the mincha will be Aharon's and his sons, most holy among the oblations of the LORD. |
| 4. And if one brings a meal offering baked in an oven, it shall consist of [either] unleavened loaves [made] of fine flour mixed with oil, or unleavened wafers anointed with oil. | 4. And when you will offer the oblation of a mincha of that which is baked in the oven, it will be cakes of flour, unleavened and mixed with oil, and wafers unleavened, which are anointed with oil. JERUSALEM: And wafers unleavened. |
| 5. And if a meal offering on a pan is your sacrifice, it shall be [made] of fine flour, mixed with oil; it shall be unleavened. | 5. And if your oblation of a mincha be from the pan, it will be of flour mingled with oil, unleavened will it be. |
| 6. Break it into pieces, and you shall [then] pour oil over it. It is a meal offering. | 6. He will break it in pieces, and pour oil thereupon. It is a mincha. JERUSALEM: And he will break it in pieces, and pour oil thereon. |
| 7. And if your sacrifice is a meal offering [made] in a deep pot, it shall be made of fine flour with oil. | 7. And if your oblation be a mincha from the gridiron, it will be made of flour broiled with oil. |
| 8. Thus you shall bring the meal offering which shall be made from these [types], to the Lord. And he shall bring it to the kohen, and he shall bring it close to the altar. | 8. And the mincha which has been made with the flour and the oil you will bring in before the LORD, and the man who brings it will present it to the priest, and the priest will take it to the altar. |
| 9. And the kohen shall lift out, from the meal offering, its reminder and cause it to [go up in] smoke on the altar; [it is] a fire offering [with] a pleasing fragrance to the Lord. | 9. And the priest will separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with grace before the LORD. |
| 10. And what remains of the meal offering shall belong to Aaron and his descendants; [it is] holy of holies from the fire offerings of the Lord. | 10. And what remains of the mincha will be for Aharon and his sons, it is most holy among the oblations of the LORD. |
| 11. No meal offering that you sacrifice to the Lord shall be made [out of anything] leavened. For you shall not cause to [go up in] smoke any leavening or any honey, [as] a fire offering to the Lord; | 11. But no mincha which you offer to the LORD will you make with leaven; for neither leaven nor honey may you offer as an oblation before the LORD. |
| 12. [However,] you shall bring them as a first [fruit] offering to the Lord; nevertheless, they shall not go up on the altar as a pleasing fragrance to the Lord. | 12. When you offer an oblation of first fruits before the LORD, the bread of the first fruits you may bring leavened, and the dates in the season of first fruits, and the fruit with its honey you may bring, and the priest may eat them; but they will not burn them at the altar as an oblation to be received with favour. |
| 13. And you shall salt every one of your meal offering sacrifices with salt, and you shall not omit the salt of your God's covenant from [being placed] upon your meal offerings. You shall offer salt on all your sacrifices. | 13. And every oblation of your mincha you will salt with salt; you will not withhold the salt of the covenant of your God from your mincha, because the twenty and four gifts of the priests are appointed with a covenant of salt; therefore salt will you offer with all your oblations. |
| 14. When you bring a meal offering of the first grains to the Lord, you shall bring your first grain meal offering | 14. And if you will present a mincha of first fruits before the LORD, (ears of wheat) roasted by fire, roasted flour |

| RASHI | TARGUM PSEUDO JONATHAN |
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| [from barley], as soon as it ripens, parched over the fire, kernels full in their husks, [ground into] coarse meal. | and meal of barley will you offer as a mincha of your first fruits. |
| 15. And you shall put oil on it, and place frankincense upon it. It is a meal offering. | 15. And you will put olive oil upon it, and lay frankincense thereon; it is a mincha. |
| 16. Then, the kohen shall cause its reminder to [go up in] smoke, [taken] from its coarse meal and from its oil, with all its frankincense; [it is] a fire offering to the Lord. | 16. And the priest will burn its memorial of praise from the meal and from the best of the oil, with all the frankincense, an oblation before the LORD. |
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| 1. If his sacrifice is a peace offering, if he brings it from cattle, whether male or female, unblemished he shall bring it before the Lord. | 1. And if his oblation be of the sanctified victims, if from your cattle he offer, whether male or female, he will offer it perfect. |
| 2. And from the peace offering, he shall bring a fire offering to the Lord [comprised of]: the fat covering the innards and all the fat that is on the innards, | 2. And he will lay his right hand firmly on the head of his oblation, and the slayer will kill it at the door of the tabernacle of ordinance, and the priests the sons of Aharon will sprinkle the blood upon the altar round about. |
| 3. And from the peace offering, he shall bring a fire offering to the Lord [comprised of]: the fat covering the innards and all the fat that is on the innards, | 3. And of the sanctified victim, his oblation before the LORD, he will offer the covering of fat which covers the innards, even all the fat which is upon the innards. JERUSALEM: And the fat and the entire breast to the chine he will remove, and the fat which covers the innards. |
| 4. and the two kidneys [along] with the fat that is upon them which is over the flanks. And he shall remove the diaphragm with the liver, along with the kidneys. | 4. And the two kidneys, and the fat which is upon them, that is, upon the folding and the caul that is upon the liver with the kidneys, he will remove. |
| 5. And Aaron's descendants shall cause it to [go up in] smoke on the altar, apart from the burnt offering, which is on top of the wood that is on the fire; [it is] a fire offering [with] a pleasing fragrance to the Lord. | 5. And the sons of Aharon will offer it on the altar with the sacrifice that is on the wood which is upon the fire, an oblation to be received with favor before the LORD. |
| 6. And if his sacrifice for a peace offering to the Lord is from the flock, whether male or female, unblemished he shall bring it. | 6. And if his oblation of a consecrated offering before the LORD be from the flock, whether male or female, his oblation will be perfect. |
| 7. If he brings a sheep as his sacrifice, then he shall bring it before the Lord. | 7. If he present a lamb for his oblation, he will bring it before the LORD; |
| 8. And he shall lean his hand [forcefully] upon the head of his sacrifice, and slaughter it before the Tent of Meeting. And Aaron's descendants shall dash its blood upon the altar, around. | 8. and lay his right hand firmly on the head of his oblation, and the slayer will kill it before the tabernacle of ordinance, and the sons of Aharon will sprinkle its blood upon the altar round about. |
| 9. And from the peace offering, he shall bring a fire offering to the Lord [comprised of] its choicest part the complete tail, which he shall remove opposite the kidneys, and the fat covering the innards and all the fat which is on the innards, | 9. And of the offering of his consecrated oblation he will offer the best of its fat, and remove the whole of the tail, close to the spine, the covering of fat which covers the innards, even all the fat that is upon the innards. |
| 10. and the two kidneys [along] with the fat that is upon them, which is over the flanks. And he shall | 10. And the two kidneys and the fat which is upon them, upon the foldings, and the caul that is over the |

| RASHI | TARGUM PSEUDO JONATHAN |
|---|---|
| remove the diaphragm with the liver, along with the kidneys. | liver, together with the kidneys, he will take away. |
| 11. And the kohen shall cause it to [go up in] smoke on the altar, as food for the fire, to the Lord. | 11. And the priest will sacrifice it at the altar, the meat of an oblation before the LORD. |
| 12. And if his sacrifice is a goat, he shall bring it before the Lord, | 12. And if his oblation be from the young goats, he will bring it before the LORD, |
| 13. and he shall lean his hand [forcefully] upon its head and slaughter it before the Tent of Meeting, and Aaron's descendants shall dash its blood upon the altar, around. | 13. and lay his right hand upon its head, and the slayer will kill it before the tabernacle of ordinance, and the sons of Aharon will sprinkle its, blood upon the altar round about. |
| 14. And from it, he shall bring his offering a fire offering to the Lord [comprised of] the fat covering the innards, and all the fat which is on the innards, | 14. And of his oblation before the LORD he will offer the covering of fat which covers the inwards, even all the fat that is upon the inwards. |
| 15. and the two kidneys with the fat that is upon them, which is over the flanks. And he shall remove the diaphragm with the liver; along with the kidneys he shall remove it | 15. And the two kidneys and the fat which is upon them (and) on the foldings, and the caul which is over the liver, along with the kidneys, he will take away. |
| 16. And the kohen shall cause it to [go up in] smoke on the altar, consumed as a fire offering, [with] a pleasing fragrance. All [sacrificial] fat belongs to the Lord. | 16. And the priest will sacrifice them at the altar, the meat of an oblation to be received with favor. All the fat (will be offered) before the LORD. |
| 17. [This is] an eternal statute for all your generations, in all your dwelling places: You shall not eat any fat or any blood. | 17. It is an everlasting statute unto all your generations, that neither the fat nor the blood will be eaten in any of your dwellings, but upon the back of the altar it will be sacrificed unto the Name of the LORD. |
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Rashi and Targum Pseudo Jonathan for: B'Midbar (Num.) 28:9-15

| Rashi's Translation | Targum Pseudo Jonathan |
|---|---|
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |

| Rashi's Translation | Targum Pseudo Jonathan |
|--|--|
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary for: Vayiqra (Leviticus) 1:1 – 3:17

Chapter 1

1 And He called to Moses Every [time God communicated with Moses, whether it was represented by the expression] וַיְדַבֵּר, "And He spoke," or וַיֹּאמֶר; "and He said," or וַיִּצַו, "and He commanded," it was always preceded by [God] calling [to Moses by name] (Torath Kohanim 1:2-3). [קְרִיאָה] is an expression of affection, the [same] expression employed by the ministering angels [when addressing each other], as it says, "And one called (וַיִּקְרָא) to the other..." (Isa. 6: 3). To the prophets of the nations of the world, however, He revealed Himself through expressions denoting coincidence and impurity, as the verse says, "and God happened to [meet] (וַיִּקְרָא) Balaam" (Num. 23:4). -[Bemidbar Rabbah 52:5] [The expression וַיִּקְרָא has the meaning of a coincidental happening, and also alludes to impurity. [See Deut. 23:11, regarding the expression וַיִּקְרָא לְיָלֵא.]

And He called to Moses The [Divine] voice emanated and reached Moses' ears, while all [the rest] of Israel did not hear it. One might think that for each new section [representing a new topic], there was also [such] a call. Scripture, therefore, states, "and [the Lord] spoke (וַיִּדְבֹר) [to him]," [denoting that] only for speech, [i.e., when God "spoke" to Moses, or "said" to him, or "commanded" him,] was there a call, but not at the subsections. [For when these expressions are employed, they demarcate the beginning of major sections, i.e., when God first called to Moses and then proceeded with the prophecy at hand, unlike the beginning of each separate subsection, when God simply continued His communication to Moses without "calling" him anew. Now, if each subsection in the Torah does not represent a new beckoning from God to Moses, ushering in a new prophecy, then] what is the purpose of these subsections? To give Moses a pause, to contemplate between one passage and the next, and between one subject and another. [And if this pause for contemplation was given to the great Moses when being taught by God, then] how much more [necessary is it] for an ordinary man learning [Torah] from another ordinary man [to be allowed pauses between sections and subjects, to carefully contemplate and understand the material being learned].- [Torath Kohanim 1:3]

to him Heb. וְלֹאֵלֹהִים [That is, God spoke only to Moses. This phrase comes] to exclude Aaron. Rabbi Judah [Ben Betheira] says: "Thirteen times in the Torah, God spoke (וַיִּדְבֹר) to both Moses and Aaron together, and, corresponding to them were thirteen [other] occasions [when God spoke only to Moses] precluding [Aaron], to teach you that they were not said [directly] to Aaron, but to Moses, that he should say them to Aaron. These are the thirteen cases where [Aaron was] precluded: (1) "To speak with him...", (2) "...speaking to him...", (3) "...and He spoke to him" (Num. 7:89); (4) "I will meet with you [there at set times], etc. ..." (Exod. 25:22) All of them can be found [in the above dictum of Rabbi Judah] in Torath Kohanim (1:4). Now, [even though it was Moses who exclusively heard the prophecies,] one might think that they [i.e., the rest of Israel, nevertheless] heard the sound [of God] "calling" [to Moses preceding the prophecy]. Scripture therefore, says: [not "He heard] the voice [speaking] to him (לו),] [but] "[he heard] the voice [speaking right up] to him (וְלֹאֵלֹהִים)" (Num. 7:89). [This verse could have used the word לו, "to him," rather than such an exclusive expression as וְלֹאֵלֹהִים, "right up to him." However, it uses this expression in order to teach us that only] Moses heard [the Divine voice calling him], while all [the rest] of Israel did not hear [it].-[Torath Kohanim 1:4]

from the Tent of Meeting This teaches us that the [Divine] voice stopped and did not project itself beyond the Tent [of Meeting]. One might think that this was because the voice was low. Scripture therefore says, "[And when Moses came into the Tent of Meeting, he heard] the voice" (Num. 7:89). What is the meaning of "the voice" [with the definite article]? It is the voice referred to in Psalms (29:4-5): "The voice of the Lord is in strength; the voice of the Lord is in beauty. The voice of the Lord breaks cedars." If so, why does it say, "[and the Lord spoke to him] from the Tent of Meeting"? [To inform us] that the [Divine] voice stopped. A case similar to this [where a powerful sound uttered within the Holy Temple was not heard outside,] is: "And the sound of the cherubim's wings was heard up to the outer courtyard..." (Ezek. 10:5). One might think that the sound was low. Scripture therefore states [further in that verse]: "...as the voice of the Almighty God when He speaks!" Why then does the verse say, "[the sound...was heard] up to the outer courtyard" [and not further, if this sound was indeed so mighty]? Because when it reached there, it stopped.-[Torath Kohanim 1:5]

[And the Lord spoke to him] from the Tent of Meeting, saying One might think [that God spoke to Moses] from the entire house [that is, that the Divine voice emanated from the entire Tent of Meeting]. Scripture therefore states, "[and he heard the voice speaking to him] from above the ark cover" (Num. 7:89). [If so,] one might think [the voice emanated] from the entire ark cover. Scripture therefore states [further in that verse], "from between the two cherubim."-[Torath Kohanim 1:5]

saying [God told Moses:] Go forth and say to them [the children of Israel] captivating words, [namely:] "For your sake God communicates with me." Indeed, we find this is so for all the thirty-eight years that the Israelites were in the desert, placed under a ban, [i.e.,] from the incident involving the spies and onwards, the [Divine] speech was not addressed especially to Moses, for it says, "So it was, when all the men of war had finished dying from among the people, that the Lord spoke to me saying ..." (Deut. 2:16-17). [Only then was] the Divine speech [again] addressed specifically to me. Another explanation [of וַיֹּאמֶר is that God says to Moses]: "Go forth and tell them My

commandments, and bring Me back word whether they will accept them," as the verse says, "and Moses reported the words of the people back to the Lord" (Exod. 19:8). -[Torath Kohanim 1:6]

2. When a man from [among] you brings a sacrifice Heb. כִּי יָקָרִיב, when he brings. [That is, Scripture is not dealing here with an obligatory sacrifice, in which case it would have said, "a man shall bring" Rather,] Scripture is speaking here of voluntary sacrifices [and thus says, "When a man ...brings a sacrifice"].-[Torath Kohanim 1:12]

a man Heb. אָדָם. Why is this term used here [as opposed to "אָדָם"]? [It alludes to Adam, the first man on earth, and teaches us:] Just as Adam, the first man, never offered sacrifices from stolen property, since everything was his, so too, you must not offer sacrifices from stolen property.-[Vayikra Rabbah 2:7]

animals Heb. מִן הַבְּהֵמָה. One might think that wild beasts are also included [since sometimes wild beasts are included in this term, and therefore may be offered up as sacrifices]. Scripture therefore states [here], "from cattle or from the flock."-[Torath Kohanim 1:16]

from animals—but not all of them. [The phrase therefore comes] to exclude the case of animals that have cohabited with a human, as an active or a passive party. -[Torath Kohanim 1:17]

from cattle Heb. מִן הַבָּקָר [The phrase "from cattle" comes] to exclude an animal that has been worshipped [as a deity].

or from the flock Heb. וּמִן הַצֹּאן [This phrase comes] to exclude an animal set aside [i.e., designated for sacrifice to pagan deities].-[Torath Kohanim 1:18]

or from the flock [The extra "vav" at the beginning of this phrase comes] to exclude the case of a goring animal that has killed [a man]. Now, when [Scripture] states below (verse 3): מִן הַבָּקָר, "of cattle," [the word מִן] need not have been used, since Scripture has already [taught us the exclusions here. Therefore, this extra word comes] to exclude a טִרְפָּה [an animal with a terminal disease or injury]. -[Torath Kohanim 1:17]

you shall bring Heb. תִּקְרִיבוּ [The plural form of the verb] teaches [us] that two people may donate a voluntary burnt offering in partnership.-[Torath Kohanim 1:19]

your sacrifice Heb. קָרְבָּנֵיכֶם [The plural form] teaches us that [a burnt offering] may also be offered as a voluntary gift from the community (Torath Kohanim 1:20). This sacrifice was called עֹלֹת קִנְיָ הַמִּזְבֵּחַ, "the burnt-offering which was provision for the altar." [Every year, each twenty-year old male was taxed to give a silver half-shekel for communal sacrifices. See Exod. 30:11-16. This voluntary sacrifice] was purchased with any money remaining [from the previous year's collection of half-shekels, and was offered as a communal burnt offering when there were no individual offerings brought, in order to prevent the altar from being bereft of sacrifices. Thus, the name "provision for the altar"].-[Shev. 12a].

3. male—but not a female. When Scripture repeats later (verse 10) [that the burnt-offering must be] "a male [animal]," it appears unnecessary to state that [since Scripture has already taught us that it must be a male animal and not a female. Therefore, this repetition of the word "male," comes to teach us that a sacrifice must consist of a completely] male [animal], not an animal of indeterminate gender or a hermaphrodite.-[Bech. 41b]

unblemished Heb. תָּמִים, perfect, without a blemish.

[He shall bring it ...] to the entrance of the Tent of Meeting He [himself] must attend to bringing it up to the courtyard [of the Temple] (Torath Kohanim 1:24). Why does the verse repeat the word "bring" here [when it says, "he shall bring...He shall bring it"]? This repetition teaches us that] even in the case of Reuben's burnt offering [animal] being mixed up with Simeon's burnt offering [animal, and the animals cannot be identified], nevertheless, each one of them must be offered up in the name of [its rightful owner] whoever that may be. Similarly, if [an

animal designated for] a burnt offering has been mixed up with non-consecrated animals, the non- consecrated animals must be sold to those who need burnt offerings, and thus all of these animals are now [designated to become] burnt offerings. [Accordingly] each animal is now brought in the name of [its rightful owner] whoever that may be. Now, one might think that this must be done even if [an animal designated to become] a burnt offering became mixed up with animals unfit for sacrifice or with [animals designated to become] different kinds of sacrifices [e.g., a sin offering, a guilt offering, etc.]. Scripture therefore says here: יָקָרִיבֵנּוּ, [meaning, “he must bring it.” This teaches us that only an animal fit for and specifically designated as a burnt offering must be brought here].-[Torath Kohanim 1:25]

He shall bring it [This clause] teaches us that the person is coerced [to bring the offering if he is remiss in bringing the sacrifice he had promised]. One might think that this means that they should force him against his will [to bring the offering]! Scripture therefore says: “[He shall bring it] willingly (לְרָצוֹן).” How is this possible [that on one hand he should be forced, yet on the other, he must bring the offering willingly? The explanation is that] they must coerce him until he says “I am willing.”-[R.H. 6a, Torath Kohanim 3: 15] 3-4.

Before the Lord...And he shall lean [The procedure of] leaning [the hands upon sacrifices] does not apply to a high place [a private altar. These high places were permitted to be used before the permanent Temple was built when the Mishkan was in Gilgal, Nob, and Gibeon. Certain sacrifices could be offered up on them. We learn this from the continuity of these two verses that only “before the Lord”—that is, in the sanctuary precincts—only “should lean his hand upon” the head of sacrifices, but not on a high place outside the sanctuary precincts.]-[Torath Kohanim 1:27].

4. upon the head of the burnt offering [The text could have simply said “upon its head.” However, it adds “burnt offering”] to include [any sacrifice that is called a “burnt offering,” namely,] (1) an obligatory burnt offering, that it too requires יָקָרִיב [leaning the hands on its head. Since this section deals with voluntary burnt offerings, this case requires an extra word to include it. See commentary on verse 2]; also included is (2) a burnt offering from the flock [that it too must have יָקָרִיב, for this is not specified in the verses dealing with the burnt offering from the flock. See verses 10-13].-[Torath Kohanim 1:30]

the burnt offering [The use of the definite article here teaches us that the verse is referring to “the” burnt offering, i.e., the one mentioned earlier, where it says, “from cattle or from the flock” (verse 2). Thus] excluding the burnt offering from birds.-[Torath Kohanim 1:30]

and it will be accepted for him For which [sins] will [the sacrifice] be accepted for him [thereby atoning for them]? If you say that [the offering is accepted and thereby the person is atoned for] sins which incur the penalty of excision, the death penalty through the court, the death penalty through the heaven[ly court], or lashes, their punishments are [expressly] stated, [and thus, the person must undergo the respective punishment to receive atonement for those sins]. Thereby, we determine that it is accepted only for [failure to perform] a positive commandment [for which the punishment is not expressly stated in the Torah, or [violation of] a negative commandment that is attached to a positive commandment. [I.e., some negative commandments are attached to a positive commandment that relates to the same matter. An example of this is the law of the Passover lamb. The Torah states: “And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire” (Exod. 12:10). Here, the negative commandment is “attached” to the positive commandment. How so? If someone has transgressed the negative commandment and left over some of the Passover lamb until the following morning, he may exonerate himself from the punishment he has just incurred by fulfilling the positive commandment attached, namely by burning the remainder in fire. That is an example of “a negative commandment that is attached to a positive commandment.” See Mak. 4b.]-[Torath Kohanim 1:31].

5. And he shall slaughter...And...the kohanim shall bring [the blood] [Since the word kohanim is mentioned only in reference to receiving the blood, and not before, we learn that all procedures in a sacrifice] from receiving [the blood in a vessel] and onwards are the duty of the kehunah [as opposed to non- kohanim]. This teaches regarding the slaughtering [which precedes receiving the blood], that it is valid [even if performed] by a stranger [i.e., a non-

kohen].-[Zev . 32a]

before the Lord in the courtyard [of the Holy Temple].

and [...the kohanim] shall bring [the blood] [Although **וַיִּקְרֹב** literally means “bringing,” here,] it means “receiving” [the blood in a vessel], which is the first [procedure immediately following the slaughtering]. However, it literally means “bringing” [the blood to the altar]. [Consequently,] we learn that both these procedures are the duties of Aaron’s descendants [i.e., the kohanim].-[Chag. 11a]

Aaron’s descendants One might think [that these duties may be performed as well by Aaron’s descendants who are] **וְהַלְלִים**, kohanim whose lineage invalidates them for kehunah [e.g., if the mother was divorced before marrying the kohen]. Scripture therefore adds: “the kohanim ” [indicating that these duties may be performed only by kohanim].-[Torath Kohanim 1:38]

[The kohamin, shall bring] the blood, and dash the blood Why does Scripture say, “blood, blood” here twice? To include [the cases of blood from a burnt offering,] that was mixed up with the same type [of blood, i.e., the blood of burnt offerings from two different people being mixed up, and [blood from a burnt offering] that was mixed up with a different type [of blood, i.e., from another type of sacrifice]. One might think that this would also include [the case that the blood was mixed up with blood of] an unfit sacrifice, or [blood from] inner sin offerings [the blood of which is to be sprinkled on the inner altar] or [blood from] outer sin offerings [the blood of which is to be sprinkled on the outer altar] even though [the latter, have their blood dashed] above [the chut hasikra, the red line, of the altar], while this [the burnt offering has its blood dashed] below [the chut hasikra of the altar]. Scripture [therefore] states [regarding a burnt offering] in another place: “its blood” (verses 11 and 15). [This expression teaches us that only cases in which the blood of a burnt offering is mixed up with the blood of another sacrifice which is also to be dashed below the chut hasikra on the altar, no problems arise, and these bloods can both be dashed at that level of the altar. This excludes the case of inner sin offerings whose blood is sprinkled inside and outer sin offerings whose blood must be dashed above the chut hasikra].-[Torath Kohanim 1:39]

And [...the kohanim,shall...] dash [the blood...around]-[The kohen] must stand below [i. e., on the ground], and dash [the blood] from the vessel [in which it was received] onto the wall of the altar below the chut hasikra, towards the corners [of the altar. Meaning, from the ground he approaches the northeastern corner of the altar and dashes some of the blood from its receptacle onto the corner ridge where the northern wall and the eastern wall of the altar meet, below the red line. In this way, the blood dashes onto both the northern and eastern sides of the altar with one motion by the kohen. That motion is thus referred to as “one application (of blood) which is two,” i.e., one dashing motion, which applies the blood to two faces of the altar. The kohen then proceeds to the southwestern corner of the altar and again performs this procedure, thereby applying the blood to both the southern and western walls of the altar in one motion. Thus, in a total of two dashing motions, the blood has been applied to the four faces of the altar. These dashes are referred to as “two applications (of blood) which are four.”] Therefore, it says “around,” namely that [with these prescribed dashing motions] the blood is to be applied to the four sides of the altar. Now, one might think that [when the verse says that the kohen must dash the blood around the altar, this means that] he must encircle it [the altar with blood] like a thread. Scripture therefore says: “[the kohanim] shall...dash [the blood],” and it is impossible to apply it [as a continuous line] around the altar through a “dashing” motion. Alternatively, one might think that “shall...dash” refers to one dashing motion. Scripture therefore says: “around” [and it is impossible to apply the blood all around the altar with one dashing motion]. How then [should the blood be applied to the altar]? The kohen must make “two applications, which are four.”-[Torath Kohanim 1:40]

[the altar] which is at the entrance of the Tent of Meeting But not when [the Tent of Meeting] is disassembled [even though the altar itself may be standing, since at such a time the altar is not “at the entrance of the Tent of Meeting”].-[Torath Kohanim

6. And he shall skin [the burnt offering] Why does the verse say “the burnt offering” ? To include every [kind of] burnt offering [not just this one in the procedure of] skinning and cutting up [in the prescribed manner].-[Torath

Kohanim 1:45]

its [prescribed] sections [The verse does not state that the animal is cut into pieces, but rather “into its pieces,” implying that it must be cut into specific prescribed pieces] and not [to cut] its [prescribed] pieces into [smaller] pieces.-[Torath Kohanim 1:47; Chul. 11a].

7. shall place fire [on the altar] Even though the fire descended [miraculously] from heaven [onto the altar, to consume the sacrifices], it was [nevertheless] a mitzvah for a mortal to bring [his fire to the altar.-[Torath Kohanim 1:49; Zev. 18a]

the descendants of Aaron the Kohen [But we know that Aaron was a Kohen Gadol ! So what does “the Kohen ” come to teach us? It teaches us that the Kohen Gadol may perform the sacrificial service only] when he is [invested] in his kehunah [i.e., wearing the proper eight garments of the Kohen Gadol]. If, however, he officiated wearing the raiment of an ordinary

8 Aaron’s descendants, the kohanim [But we know that Aaron’s descendants are kohanim ! So what does “the kohanim ” come to teach us?] The [ordinary] kohanim must be functioning in their kehunah [i.e., the proper four garments of the ordinary kohanim]. If an ordinary kohen officiated wearing the “eight garments” [of a Kohen Gadol], however, his service is rendered invalid.

the pieces, the head Since the head is not included in the skinning and cutting up [procedures], since it was detached by the slaughtering, the Torah had to count it individually [to inform us that it was to be placed on the altar as it is, even though it is not skinned.] -[Chul. 27a]

and the fat Why is [the fat] mentioned [separately]? To teach you that the kohen must bring it up [onto the altar together] with the head, and that with it he covers the area where [the animal] was slaughtered. This was done in deference to the honor of God on high [because the cut throat is soiled with the blood of the head] (Rashi, Yoma 26a). -[Chul. 27a]

[the wood] which is on the altar The logs of wood must not project beyond the [area of the arranged] woodpile [constituting one square cubit. This is so that the kohanim would not be disturbed by protruding pieces of wood when they go around the altar].-[Torath Kohanim 1:54]

9 as a burnt offering [I.e., the kohen] must burn the animal with the [specific] intention that it is a burnt offering.-[Torath Kohanim 1:58]

a fire offering Heb. אֶשֶׁן. When he slaughters [the animal], he must slaughter it with the [specific] intention [to burn it completely in] fire. Every [instance of the word] אֶשֶׁן in Scripture, is an expression related to [the word] אֶשֶׁן, “fire,” foyere in Old French.

pleasing Heb. נִיחָוּת[This word stems from the same root as the expression נָחַת נָחַת, “contentment.” God says: “This sacrifice] gives Me contentment, for I said [My commandment], and My will was fulfilled!”

10 And if...from the flock The “vav” [meaning “and” here demonstrates that this section concerning voluntary burnt offerings from the flock] is a continuation from the previous subject [those from cattle, and is thereby connected in that the laws of each are common to both]. But why was it separated [by a paragraph]? In order to give Moses a pause, so that he could contemplate between one passage and the next.-[Torath Kohanim 1:59]

from the flock...from sheep...from goats [The word “from” tells us that one cannot take all the animals of these classes, rather only “from” them, thereby disqualifying certain animals from being brought for a sacrifice.] These [three mentions of the word “from”] are three exclusions [from being offered as a sacrifice], excluding an aged [animal], a sick [animal] and a foul smelling [animal].-[Torath Kohanim 1: 60]

11 on the...side of the altar Heb. גַּרְדֵּי הַמִּזְבֵּחַ, “on the...side of the altar.”

[And he shall slaughter it] on the northern [side of the altar], before the Lord [The law of] slaughtering on the northern side does not apply [when sacrificing an animal] on a high place [See above on verse 4].-[Torath Kohanim 1:27] [We learn this from this verse that a burnt offering must be slaughtered “on the northern side of the altar” only if it is “before the Lord,” i.e., in the sanctuary precincts, but not outside them.]

14 from birds But not all birds. Since it is stated: “an unblemished male, from cattle, from sheep, or from goats” (Lev. 22:19), [denoting that the requirement of] perfection and maleness apply [only] to animals, but [the requirement of] perfection and maleness does not apply to birds. One might think that even a bird that lacks a limb [may be brought for this offering]. Scripture, therefore, says [here]: “from birds” [but not all birds, excluding a bird lacking a limb].-[Torath Kohanim 1:71]

turtle-doves [Because the verse specifies “young” doves, whereas it simply says “turtle-doves” without stating “young,” it must refer to] adult ones [only that may be offered], and not young ones.

young doves young ones [only may be offered], and not adult ones. -[Torath Kohanim 1:74]

from turtle- doves or from young doves [The word “from” occurring twice in this verse comes] to exclude [birds] whose feathers have just begun to become reddish in both species, that they are unfit [for sacrifice], for they are too old to be qualified as “young doves,” and they are too young to be qualified as [adult] “turtle- doves.”-[Torath Kohanim 1:75].

15 shall bring it One may bring even a single bird. -[Torath Kohanim 1:77] **the kohen shall ...**

nip off The nipping [of the bird’s head] must not be done with anything but with the body of kohen. He would cut with his [thumb]nail adjacent to the back of the head, cutting right through its spine, until he reached the simanim [literally, “the signs”; in the context of slaughtering, this refers to the esophagus (gullet) and the trachea (wind-pipe)], and cuts through them [see Rashi on Lev. 5:8].

and its [the bird’s] blood shall be pressed out [The word גָּמְצָה] an expression similar to “the pressing out (מִיץ)of wrath” (Prov. 30:33); and, “for the milking (גָּמְצָה)has come to an end” (Isa. 16:4). He presses the slaughtering area [of the bird’s neck] against the wall of the altar, and thereby, the blood is pressed out and runs down [the wall].

and cut...and cause it to go up in smoke...shall be pressed out [According to the sequence of these terms, one would think that Scripture is commanding the kohen to first cut the bird’s neck, send the bird up in smoke, and only then to press out its blood. But] is it possible to suggest this? Since [the kohen] has already caused the bird to go up in smoke, he presses its blood out? Rather, [the meaning is clearly not so, and the procedure of causing the bird to go up in smoke appears in the verse after that of nipping off the head, to teach us that] just as with the procedure of causing it to go up in smoke, the bird’s head [is smoked] separately and its body separately, so is it with the procedure of nipping [the bird’s head, i.e., the head is cut at the neck, to become virtually separate from its body-even though it is still attached to the body by the skin] (Torath Kohanim 1:81). According to the simple meaning of the verse, it is transposed [and is to be understood as]: and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird’s] blood shall already have been pressed out.

16 its crop Heb. מְרִאָתוֹ, the place of the רָעִי, the digested food or waste, i.e., the crop, [known in the Talmud as פֶּקַח]The word מְרִאָתוֹ stems from רָעִי, which is equivalent to רָעִי, since an “aleph” is sometimes interchangeable with an “ayin.”-[Torath Kohanim 1:84]

with its entrails Heb. בְּגִזְתָּהּ, with its entrails (Zev. 64b). The word גִּזְתָּהּ denotes something disgusting, as [in the verse], “for they are foul (נִצְוֹ), even slipping” (Lam. 4:15). And this is what Onkelos means [when he translates this word as]: בְּאֹרְכָלֶיהָ, “with its digested food” [i.e., the excrement found in its entrails]. This is the explanation given by Abba Yose ben Hanan, who states: The kohen removes the gizzard with it. But our Rabbis, of blessed memory,

[understanding הַנֹּצֵחַ to mean “feathers,]” explain [the verse as follows]: With a knife, he cuts an opening around the crop, like a window, and takes it [together] with the feathers (הַנֹּצֵחַ) that are on the skin (Zev. 65a). In the case of the burnt offering of an animal, which eats exclusively from the feeding trough of its owner, it says, “And the innards and the legs, he shall wash with water. ... and cause it to [go up in] smoke [on the altar]” (verse 13). However, regarding birds, which feed themselves on things stolen [from other people’s property], the verse says here, “And he shall [remove its crop]...and cast” the entrails, which ate from stolen property.-[Vayikra Rabbah 3:4]

next to the altar on the east side At the eastern side of the שַׁבָּת [the ramp leading up to the altar].-[Torath Kohanim 1:86]

to the place of the ashes I.e., the place where each morning they deposit the ashes removed [from the outer altar], and the ashes removed from the inner altar and the menorah. All these were [miraculously] absorbed there in their place.-[Yoma 21a].

17 And he shall split it open Heb. פָּשָׁה. The term פָּשָׁה refers only to [splitting open] with the hand. Similarly, [Scripture] says regarding Samson: “and he split it open (וַיִּפְּשֵׁהוּ) as he would have split open (פָּשָׁה) a kid” (Jud. 14:6). -[Zev. 65b]

with its wing feathers [I.e.,] with its wings; he need not pluck out its wing feathers.

with its wing feathers [Lit., “its wings.” Here, it refers to] the actual feathers [of its wings]. But surely you will not find even the simplest of people [i.e., even a person who is not particular,] who, when smelling the odor of burnt feathers, does not find it repulsive. Why then does Scripture command us to send [the feathers] up in smoke? [The feathers are left intact] so that the altar should appear sated and adorned with the sacrifice of the poor man [who could afford only a bird].-[Vayikra Rabbah 3:5]

but he shall not tear it completely apart [Although the kohen splits open the bird,] he must not tear it apart completely into two [separate] pieces. Rather, he must tear it along its back. Now, regarding a bird [offering], it says here: “a pleasing fragrance [to the Lord],” and regarding animals, it says, “a pleasing fragrance [to the Lord]” (verse 9) [as well. From here we see that both in the case of a large animal or a small bird, the fragrance is pleasing to God]. This teaches us: Whether one offers much or little, [it is equally pleasing to God,] provided that he directs his heart to Heaven.-[Torath Kohanim 1:91]

Chapter 2

1 And if a person brings [literally, “And if a soul brings.”] Regarding all the sacrifices which were donated voluntarily, the only instance where Scripture states the word נַפְשׁ “soul” is in the case of the meal-offering. Now, who usually donates a meal-offering? A poor man [because flour is less expensive than birds or animals]. [Hence,] the Holy One Blessed is He, says: “I account if for him as if he has sacrificed his very soul!”-[Men. 104b]

his offering shall be from fine flour If a person says, “I hereby take upon myself to bring a meal-offering,” without specifying which type of meal-offering, then he shall bring מִנְחַת סֹלֶת, a meal-offering of fine flour, which is the first of the meal-offerings [mentioned in this chapter] (Men. 104b), and קִמְצָה [fistful of the offering] is scooped out while it is [still in the form of] flour, as is explained in this passage. Since five kinds of meal-offerings are enumerated here, all of which had to be brought ready-baked before the קִמְצָה [scooping took place], with the exception of this one, it is, therefore, called מִנְחַת סֹלֶת, “a meal-offering of fine flour.”

fine flour - סֹלֶת. [The term] מִנְחַת סֹלֶת always denotes [fine flour of] wheat, as the verse says, “fine flour (סֹלֶת) of wheat” (Exod. 29:2). -[Torath Kohanim 2:96] No meal-offering consists of less than one עֲשָׂרִית [“one tenth” of an ephah of flour], as it is said, “one tenth measure for a meal-offering (עֲשָׂרִית)” (Lev.14:21), [implying that] one tenth measure [shall be used] for each meal-offering.-[see Men. 89a]

He shall pour oil over it Over all of it. [However,]

and place frankincense upon it Upon part of it; the kohen places a fistful of frankincense upon it at one side [of the offering]. Now what makes you say this? Because an inclusion after an inclusion in the Torah means only to exclude. [Now, here, the expression **עָלֶיהָ**, upon it or over it, is inclusive in nature, for its assumed meaning is “upon all of it,” i.e., the kohen shall pour the oil over all of the offering. In the continuation of the verse, “and place frankincense upon it (**עָלֶיהָ**),” however, the second mention of the word **עָלֶיהָ** represents a **רָבִי** after a **רָבִי**, and so, the second **עָלֶיהָ** becomes preclusive, meaning that the frankincense is to be placed only upon part of the offering.] Another explanation: Oil [is poured] over all of it, because it [the oil] has to be mixed with it and scooped with it, as it is said, “[scoop out a fistful] from its fine flour and its oil.” However, the frankincense because it is neither mixed nor scooped with it, as it is said, “in addition to] all its frankincense” (verse 2), for, after he has completed the **קִמְצָה** procedure, he collects all the frankincense from the meal-offering and makes it go up in smoke.-[Torath Kohanim 2:98] **He shall pour [oil]...and place [frankincense] ...and he shall bring [it to...the kohanim]** - [Because Scripture mentions the “pouring” of the oil before the individual “brings” it to the kohanim,] this teaches [us] that pouring and mixing may be performed [even] by a non- kohen. [And how do we know this concerning the mixing? Because in verses 5-6 below, Scripture states of a meal-offering, “mixed with oil,” before the pouring procedure is to take place, thus, if pouring may be performed by a non- kohen, then mixing, which precedes pouring, may surely be performed by a non- kohen

2 [And he shall bring it to...] the kohanim, and he [the kohen] shall scoop out From the **קִמְצָה** scooping procedure and onwards, it is exclusively the priesthood who is commanded [to perform these remaining procedures].- [Torath Kohanim 2:100]

And from there, he [the kohen] shall scoop out [From where?] From the place where the feet of the non- kohen were standing.- [Torath Kohanim 2:104] This teaches us that scooping may be performed any place within the courtyard of the Holy Temple, even within the eleven cubits [span of courtyard grounds] in which ordinary Israelites [i.e., non- kohanim were permitted] to walk.-[Yoma 16b]

his fistful One might think [that the fistful may be] full to overflowing, bursting through his fist and coming out on every side! Scripture, therefore, states in another passage, “And from it, he shall lift up in his fist” (Lev. 6:8), [i.e., only what is contained within his fist is valid to be burnt]. But since [we now know that the amount shall be only] what is contained within his fist, one might suggest that it means less than a fistful. Scripture, therefore, states here, **מֵלֵא**, “full” [i.e., it shall be a full fist]. How then [does the kohen scoop out exactly a fistful, not more and not less]? He covers the palm of his hand with his three fingers, [and then, with the remaining thumb from above and little finger from below, he levels off any overflowing mixture, so that exactly a full measure of “three fingers” is attained].-[Torath Kohanim 2:105; Men. 11a] This is the definition of **קִמְצָה**, a “fistful” in the Hebrew language [while in other languages, a “fistful” of something might mean four fingers full of something].

in addition to all its frankincense In addition to all the frankincense, the fist shall be full.

its frankincense. Then, [the kohen] shall cause...to [go up in] smoke- The frankincense is also to be burnt.- [Torath Kohanim 2:107]

his fistful of its fine flour and its oil but if he scooped, and a grain of salt or a particle of frankincense went up into his hand, it is unfit. -[Torath Kohanim 2:107]

its reminder The fistful offered up to the Most High [God], is the “reminder” of the meal-offering, because through it, its owner [who brought that sacrifice] is remembered for the good, [causing G-d] contentment.

3 to Aaron and his descendants The Kohen Gadol [signified by “Aaron” here,] takes a portion [of what remains of the meal-offering] first, without having to take part in the equal division of the meal offering, while [after this,] the ordinary kohen [signified by “and his descendants” here,] takes his share in the equal division of the meal-offering.-[Torath Kohanim 2:112]

[it is] **holy of holies** for the Kohanim.

from the fire-offerings of the Lord They may take their share in it only after the offerings to the fire [i.e., only after the fistful has been scooped out and burnt, thereby becoming a fire-offering to God. Before this, however, they may not partake of the meal-offering].-[Torath Kohanim 2: 113]

4 And if you bring [a meal-offering which was baked in an oven] [Namely: If a person] said, "I hereby take upon myself to bring a meal-offering baked in an oven." Scripture teaches [us] that he may bring either loaves or wafers.- [Torath Kohanim 2:115] The loaves are to be mixed up (בְּלוֹלָת) [with olive oil], while the wafers are to be anointed (מְשִׁיחִים) [with olive oil].-[Torath Kohanim 2: 117; Men. 74b] Now, our Rabbis (Men. 75a) differ regarding the anointing procedure (מְשִׁיחָה) [for the wafers]: Some say that one must anoint them and again anoint them until all the oil in the log [a volume of liquid] has been used up, for all meal-offerings require one log of oil [each]. Others say that [some of] the oil was smeared [on the wafer] in the form of a Greek "chi" [shaped like the Hebrew כּ, see Rashi Exod. 29:2], while the remaining oil was eaten separately by the kohanim. [Now, the verse here says, "mixed with oil...anointed with oil."] What does the repetition of the word "oil" come to teach us? [It teaches us that for meal-offerings, oil used need not be only from the initial extract from the olives, but] may also be from the second and third extract out of the olives. The only case where the initial extract of oil is required, is the menorah, because regarding it, Scripture says (Exod. 27:20), שֶׁמֶן זֵית זָךְ, "clear olive oil."-[Torath Kohanim 2:118] And we learned in Men. (76a): All meal-offerings baked before the קְמִיצָה [scooping out] procedure, and consequently whose קְמִיצָה performed by breaking the offering into pieces (see verse 6), all shall be offered in [parcels of] ten loaves [regarding those about which Scripture says חֲלוֹת, "loaves," and parcels of] ten wafers, for those offerings about which Scripture says רְקִיקִין, "wafers."

5 And if a meal-offering on a pan [is your sacrifice] - מְנַחֵה עַל הַמִּזְבֵּחַ Namely: If one said, "I hereby take upon myself to bring מְנַחֵת הַמִּזְבֵּחַ, a pan- fried meal offering." [מְנַחֵחַ] was a vessel in the Holy Temple, in which [certain] meal-offerings were baked in oil upon the fire. This vessel is not deep, but shallow. And therefore, meal-offerings made in it were hard, for since the pan was shallow, [the oil spread thin and consequently,] the fire consumed the oil [causing the product to become hard].-[Men. 63a] And all [meal-offerings] require three applications of oil: יִצִּיקָה [pouring], בְּלִילָה [mixing] and placing oil in the vessel before their preparation.-[Torath Kohanim 2:121, Men. 75a]

fine flour, mixed with oil [This] teaches [us] that he must mix them while they are [still] fine flour [and not mixing the oil with the already-fried cakes].-[Torath Kohanim 2: 122]

6 Break it into pieces, [...It is a meal-offering] [The clause at the end of this verse, "It is a meal-offering," appears superfluous. However, it] comes to include all meal-offerings baked before the קְמִיצָה procedure, to [have their קְמִיצָה performed by] פְּתִיחָה, breaking them into pieces.-[Men. 75a]

and you shall [then] pour oil over it. It is a meal-offering This includes all meal-offerings for יִצִּיקָה, "pouring of the oil." One might think that this applies also to a meal- offering baked in an oven. Scripture, therefore, says, "[You shall then pour oil] עָלָיָה, over it, " [but not over that baked in an oven.] Perhaps we should exclude חֲלוֹת, loaves [of oven-baked meal-offerings only], while not excluding the רְקִיקִין wafers [of oven baked meal-offerings]? Scripture, therefore, says, הֵיא [i. e., "It," to have both cases of loaves and wafers of an oven-baked meal-offering excluded from יִצִּיקָה].-[Men. 75a].

7 [made] in a deep pot - מְרִחֶשֶׁת. This was a deep vessel in the Temple. And since it was deep, its oil gathered together, and the fire did not burn it. Consequently, meal-offerings made in it, vibrate (רִחְשִׁין)(Torath Kohanim 2:127), [as] anything which has become softened through a liquid, [like in the case of deep-frying מְנַחֵחַ מְרִחֶשֶׁת appears to vibrate (רִחְשֵׁ) and wiggle.

8 which shall be made from these [types] [literally, "which shall be made from these," meaning a meal-offering]

which shall be made from one of these types [of meal-offerings mentioned, namely, fine flour baked in an oven, pan-fried or that made in a deep pot].

And he shall bring it i.e., its owner [shall bring it] to the kohen.

and he shall bring it close [I.e.,] the kohen [shall bring it close].

to the altar He shall bring it close to the south-western corner of the altar.-[

9 its reminder This is קמץ, [the fistful scooped out of the meal-offering].

11 or any honey Any sweet fruit extract is called honey.

12 [However,] you shall bring them as a first [fruit] offering What can you bring from leaven and honey? A first [fruit] offering, namely, a) the שתי הלחם, the two loaves [of bread] brought on Shavuoth, which come from leaven, as it is said: “they shall be baked leavened” (Lev. 23:17), and b) The בכורים, “first fruits” which [contain] דבש, honey, e.g., the first fruits of figs and dates.-[Men. 58a]

13 the salt of [your God's] covenant for there was a covenant made with salt since the six days of Creation, in that the lower waters were promised that they would be offered on the altar. [And how were they offered? In the form of] salt [which comes from water,] and in the water libations on the Festival [of Succoth].

[You shall offer salt] on all your sacrifices [including] burnt-offerings from animals and birds, and the אימורים, the portions of the sacrifices offered up on the altar, from all holy sacrifices.-[Men. 20a]

14 When you bring Heb. ואת תקריב. Now, the word אם [here] has the meaning of כי, “when,” because this is not optional, for Scripture is referring to the העומר מנחת [the omer meal-offering, a community sacrifice brought on the sixteenth of Nissan,] which is obligatory. [Thus, the verse reads: “When you bring...”].- [Torath Kohanim 2:148] Likewise, “And when (ואם) the Jubilee...will be” (Num. 36:4), [and not “if the Jubilee...will be”].

a meal offering of the first grains Scripture is referring here to the מנחת העומר, the “omer meal-offering,” which is to be offered אביב, meaning, as soon as the grain has ripened, and it comes from barley. [And how do we know that it comes from barley?] For here in our verse, it says, אביב, and in an earlier verse, it says (Exod. 9:31), כי השערה אביב, “for the barley was ripened (אביב)”.- [Torath Kohanim 2:149; Men. 68b]

parched over the fire For they dry the grain over a fire, in a roasting pipe [Rashi explains in Tractate Men., אביב refers to a vessel used by those selling roasted seeds].- [Torath Kohanim 2:150] [And they had to do this to the grain,] for otherwise, it could not be ground up, because it is moist.

kernels full in their husks, [ground into] coarse meal Heb. גרש כרמל “Broken up while still moist (כרמל).”

coarse meal Heb. גרש, an expression denoting breaking up or grinding with grit millstones, and likewise, “Indeed, He has made [my teeth] grind (ויגרס) on gravel” (Lam. 3: 16), and similarly in the verse, “My soul is crushed (גרסה)” (Ps. 119:20).

full in their husks Heb. כרמל, [an acronym of כר, husk, and מלא, full. Thus, it means: The grain is ground up] while the husk (כר) is still full (מלא) (Men. 66b), i.e., when the produce is still fresh and full in its stalks; hence, fresh ears of grain are called כרמל, and similarly, “and sheaves of fresh grain (כרמל) in their shells” (II Kings 4: 42).

Chapter 3

1 peace-offering Heb. שלמים. [So named] because they instill peace (שלוים) in the world. Another explanation:

[They are called **שְׁלֵמוֹת** because they bring about harmony (**שְׁלוֹם**), [since some portions of the sacrifice go] to the altar, to the Kohanim and to the owner [of the sacrifice].-[Torath Kohanim 3:156].

3 and all the fat [This expression] comes to include the fat that is on the maw [the lowest stomach and all the more so, the fat upon the intestines]: These are the words of Rabbi Ishmael. Rabbi Akiva, however, says: [It comes to include only] the fat upon the intestines.-[Torath Kohanim 3:168, Chul. 49].

4 the flanks Heb. **הַכְּסָלִים**, flancs in Old French. For, in the case of a live animal, the fat that is on the kidneys, is situated at the height of the flanks, and they [the flanks] are situated below. This is the fat beneath the loins, which is called lonbels in Old French, the white fat visible above, upon the height of the flanks, while on the lower part of the flanks, [this fat is not visible, because] the flesh covers it.- [Chul. 93a, and Rashi there]

the diaphragm This is the dividing wall [separating the thoracic cavity (breathing organs) from the abdominal cavity (organs of digestion)], which is called **ebres** in Old French. In the Aramaic language it is called **חַצְרָא דְּכַבְדָּא**, the yard of the liver.

with the liver Along with the diaphragm [which covers the liver], he must take a small amount of the liver. [The fact that some of the liver must be taken is illustrated] in another verse, where [regarding the same matter], Scripture says (Lev. 9:10), **וְנָצַת הַיִּתְרָת מִן הַכְּבֵד**, “and the diaphragm from the liver”.-[Torath Kohanim 3:172]

the liver along with the kidneys - **עַל הַכְּבֵד עַל הַכְּלֵיָּת**. In addition to the liver and in addition to the kidneys, he shall remove this.

5 In addition to the burnt offering Heb. **עַל הָעֹלָה**, in addition to the burnt-offering. [From here,] we learn that the daily burnt-offering precedes any other sacrifice upon the woodpile [of the altar].

7 If [he brings] a sheep Since among the sacrificial portions of the sheep there is something that is not among the sacrificial portions of the goat, namely that the tail of a sheep is offered up [on the altar], these two [namely sheep and goats] were divided into two sections.-[Torath Kohanim 3:185].

8 And [Aaron's descendants] shall dash [its blood] Two applications [of blood were required], which were [counted as] four (see Rashi above, Lev. 1:5). The Kohen must dash [the blood] by means of a vessel. He does not apply [the blood] with his finger except [in the case of] a sin-offering.-[Zev. 53b].

9 the choicest part Heb. **חֵלְבֹו**. [Usually, its fat. Here it means] its choicest part. And what is this? The complete tail.

opposite the kidneys Heb. **הַיִּצְעָנָה**, above the kidneys, which give counsel (הַיִּצְעָנָה).

11 as food for the fire, to the Lord Food for the fire, in the Name of the most High [God].

food Heb. **לֶחֶם**, an expression meaning food [in general, not only bread]. Similarly, we find in the verse, “Let us destroy his food (לֶחֶם) with wood” (Jer. 11:19); and, “made a great feast (לֶחֶם)” (Dan. 5:1), and, “On joyous occasions, a feast (לֶחֶם) is made” (Eccl. 10:19).

17 [This is] an eternal statute This entire verse is explained very clearly in Torath Kohanim (3:189).

Ketubim: Tehillim (Psalms) 73:1-15

| Rashi | Targum |
|---|--|
| 1. A song of Asaph. Truly God is good to Israel, to the | 1. A psalm composed by Asaph. Truly God is good to |

| Rashi | Targum |
|--|---|
| pure of heart. | Israel, to the pure of heart. |
| 2. But as for me, my feet had almost turned away, in an instant my steps would have been swept away. | 2. But my feet had almost slipped; my steps had all but faltered. |
| 3. For I envied the perverse; I would see the tranquility of the wicked. | 3. For I became jealous of the mockers whenever I would see the welfare of the wicked. |
| 4. For there are no fetters to their death, and their health is sound. | 4. For they are not dismayed and daunted by the day of their death; their opinions are sought out, and their heart is fat and strong. |
| 5. In the toil of mortal man they are not, neither are they plagued with mankind. | 5. They do not toil with the toil of men who are occupied with Torah; and they are not smitten with the righteous/generous sons of men who endure sufferings. |
| 6. Therefore, they wear pride as a necklace; the robbery that they commit envelops their hips. | 6. Because of this, pride has adorned them, a crown that they place on their heads because of their rapacity. |
| 7. Because of their fat, their eyes bulge; they surpassed the imaginings of their heart. | 7. Their faces are distorted by fat; their carvings have transgressed, the heart is ashamed. |
| 8. They consume, and speak wickedly about oppression; they speak about the Most High. | 8. They will decay because of fatness; and they will speak to cause harm and to oppress; they will speak from the arrogance of their heart. |
| 9. They have set their mouth against Heaven, and their tongue walks through the earth. | 9. They have set their mouth against the holy ones of heaven; and their tongue flares against the holy ones of the earth. |
| 10. Therefore, His people will return here, and the waters of the full [stream] are drain water to them. | 10. Then he turns against the people of the LORD, to rule them; and they will smite them with hammers, and cause many tears to flow from them. |
| 11. And they say, "How does God know, and is there knowledge in the Most High?" | 11. And they will say, "How then does God know, and is there knowledge in the Most High?" |
| 12. Behold these are wicked, yet they are tranquil in the world and have increased wealth. | 12. Behold, these are the wicked who dwell securely in this age; they have acquired property, they have procured wealth. |
| 13. But for nought I cleansed my heart and bathed my hands with cleanliness. | 13. Truly in vain have I purified my heart, and washed my hands in purity. |
| 14. And I was plagued all the days, and my chastisement was every morning. | 14. And I have been smitten all day; and my admonition has come with every dawn. |
| 15. If I said, "I shall tell it as it is," behold I have made the generation of Your children into traitors. | 15. If I said, "I will talk like them" behold, I would have done evil to the generation of Your children. |

Rashi's Commentary for: Psalms 73:1-15

1 A song of Asaph. Truly God is good to Israel, etc. Since the topic of this psalm deals with the troubles that befall Israel, he commences it in this manner. And this is the meaning: **Although I cry out and am dismayed at Israel's troubles, I knew that the Holy One, blessed be He, is good to them, and that He brings evil upon them for their own good, in order to give them merit in the life of the world to come.**

2 But as for me before I laid this to my heart.

my feet had almost turned away and my steps swep

3 For I envied the perverse Those who pervert their ways, whose tranquility I would see.

the perverse Heb. בהוללים, mixed, as (Isa. 1:22): "your wine is diluted (מהול)watter."

4 For there are no fetters to their death Heb. חרצבות, an expression of tying, as (Isa. 58:6): "to undo the fetters (חרצבות)of wickedness," meaning the locks of the fetters with which they bind the poor. Here, too, there are no pains to their death. Those who die among them die healthy, [strong as] a palace, without pains. But our Rabbis explained חרצבות as an abbreviation, meaning that they are not (חרדין)or saddened (עצבין)by the day of death (Shab. 31b). Another explanation: that the Holy One, blessed be He, does not delay (מאחר) their desire (צביונם).

6 Therefore, they wear pride as a necklace Because of this, pride adorns them as a necklace, insofar as it ascends upon his neck.

the robbery that they commit envelopes their hips The robbery they commit makes them fat, enveloping their buttocks and hips with th

7 Because of their fat, their eyes bulge Their eyes bulge because of the abundant fat, for in an emaciated person, the eyes are sunken.

they surpassed the imaginings of their heart More than what their heart hopes for and awaits, came to them. In the attainment of their hand, they surpassed the desire of their heart.

8 They consume their neighbors.

and speak wickedly about oppression To oppress the needy.

they speak about the Most High e.g. Pharaoh, Sennacherib, and Nebuchadnezzar. [Pharaoh said] (Exod. 5:2): "Who is the Lord that I should obey Him?" [Sennacherib said] (Isa. 36:20), "Who are they among all the gods of the lands...?" [Nebuchadnezzar said] (Isa. 14:14), "I will ascend above the heights of the clouds." That is the meaning of: "They have set their mouth against Heaven."

10 Therefore, His people will return here Since His people sees that the way of the wicked prospers, they will return on the way of the wicked, to adopt their ways.

here Heb. הלא, as (Jud. 18:3): "Who brought you here (הלא)?" [Equivalent to] פה.

and the waters of the full are drain water to them And the waters of the full streamthey are words of Torahare considered by them as water that drains out, an

11 And they say, "How does God know" How can we say that there is knowledge in the Holy One, blessed be He, and that His Torah is true?

12 Behold these are wicked They [are wicked] and transgress His Torah; yet they are tranquil in the world and increase power and wealth.

they are tranquil in the world An expression of tranquility.

have increased Heb. השגו, have increased. Menachem (p. 72) explains: ישוב עמו ה'לום, the wicked will return to crush (להלם) the people of the Holy One, blessed be He. The first interpretation I learned from the words of Rabbi Meir the son of Isaac, the cantor, may the memory of the righteous be for a blessing.

13 But for nought I cleansed my heart All this refers back to: "And they say, 'How does God know?' " They also say, "But for nothing and in vain we keep the commandments of the Holy One, blessed be He, for behold, we are plagued all the days."

14 and my chastisement appears all day; constantly, from morning to morning, new troubles are renewed.

15 If I said, "I shall tell it as it is" Said Asaph, "If I said in my heart to tell everything as it is, all that His people say about this."

behold I have made the generation of Your children into traitors That is to say that I would make them into traitors and wicked men.

Meditation from the Psalms

Psalms 72:1-20

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

The third book of Tehillim¹² begins with this psalm. Whereas the first two books of Psalms are dedicated primarily to specific, personal events in the lives of individuals, the last two books concern general, universal themes which demonstrate G-d's goodness. The introductory verse of this psalm is a resounding declaration of faith which eloquently sets the tone for the ensuing compositions: Truly God is [naught but] good to Israel!

The psalmist surveyed Jewish history, past, present, and future, and beheld only misery and travail for the Jews, while evil men flourished. Countless other observers have had their faith weakened by the same gnawing question: Why does they way of the wicked prosper.¹³

The superscription of our psalm ascribes authorship to Assaf.¹⁴ Assaf addresses those plagued by indecision and doubt. 'Do not be troubled by seeming inconsistencies', he counsels, 'for everything God does to Israel is good. He causes you to suffer now, so that the fruits of your good deeds may be preserved for the future world of reward'.¹⁵ Remember this and no complaints will ever escape your lips; instead, your heart will overflow with

¹² Corresponding, in the Torah, to the book of Vayikra (Leviticus).

¹³ Yirmiyahu (Jeremiah) 12:1

¹⁴ This is the second psalm attributed to Assaf, one of the ten composers who contributed to the Book of Tehillim (Bava Basra 14b). In addition to this work, Assaf wrote eleven more psalms (73-83) making him the most prolific psalmist after David himself. Assaf was the leading Levite musician of his times [I Chronicles 16:5,7; 25:1,2,6] and his name is often equated with that of David, [Nehemiah 12:46]. Assaf was more than a composer, he was also endowed with the spirit of prophecy [I Chronicles 25:2]. Many centuries later we find that when King Chizkiyahu rededicated the Temple he commanded the Levites to praise HaShem with the words of David and Assaf the Seer [II Chronicles 29:30, see Tanna d'Bei Eliyahu Chap. 30]. The Sages differ as to the precise identity of Assaf. Rabbi Yochanan says that Assaf is one of the three sons of Korach who jointly composed many of the psalms. However, since he was a devoted Torah scholar, he merited the privilege of composing songs himself as well as in collaboration with his brothers. Based on a series of verses (I Chronicles 6:22-28 citing the lineages of Assaf and Aviassaf) Rav maintains that Assaf could not have been one of Korach's sons (Shir HaShirim Rabbah 4:4).

¹⁵ Radak; Rashi

endless hymns of gratitude.¹⁶

Our psalm, and Ashlamata, are all about a famous question asked by the Prophet:

Yirmiyahu (Jeremiah) 12:1 Right wouldst Thou be, HaShem, were I to contend with Thee, yet will I reason with Thee: Why do the wicked prosper? Wherefore are all they secure that deal very treacherously?

We touched briefly on this subject when we looked at Psalms chapter 12. However, because our psalmist devoted this entire psalm to this question, and it is the subject of our Ashlamata, I would like to examine this question in greater depth.

This famous question needs to be answered in order that we should begin to understand the ways of HaShem. This question is especially important at Rosh HaShana (Yom Teruah).¹⁷

In various places, the Torah compares a person to a tree:

Devarim (Deuteronomy) 20:19 A person is like the tree of a field...
Yeshayahu (Isaiah) 65:22 For as the days of a tree shall be the days of my people.
Yirmiyahu (Jeremiah) 17:8 He will be like a tree planted near water...

All men enter the world with their tree planted on the middle line between good and evil. Their branches hang on both sides and they will bear fruit on both sides. HaShem will bring mitzvot and sins in order that they should test them. Most (99.99%) all people will remain firmly planted and will never move their tree off that middle line.

In Bereshit (Genesis) 3:9, Adam and Chava had just eaten some fruit from the forbidden tree and, sensing HaShem's presence in the Garden of Eden, they hid among the trees. While they were hiding, HaShem asked Adam a one-word question. In Hebrew that word is *ayeka?* In English it means, "Where are you"? This question continues to reverberate through time to confront every man: Where are you?

Each man has the power of choice, and is able to choose either side, knowingly and willingly, as well as to possess whichever one he wishes. Man was therefore created with both a good inclination (*yetzer tov*) and an evil inclination (*yetzer hara*). He has the power to incline himself in which ever direction he desires.¹⁸

Therefore, the physical world was made neutral, left for man to determine how it would be used. One world, two possibilities, and man is the one to determine whether or not he walks that path, or stumbles it in. But, try it he must, for that is what he was created to do.



Those who are righteous, the *tzaddikim*, in this world have made a conscious, decision to plant their tree on the side of righteousness. Those who are wicked, in this world, have made a decision to plant their tree on the side of wickedness. Yet, most people never make a decision to move their tree one way or the other, and thus they remain in the middle, balanced between good and evil, they are still firmly straddling the line, a very bad position to be in. They fail to do what they were

created to do.

¹⁶ 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.

¹⁷ I learned this lesson from Rabbi Akiva Tatz.

¹⁸ Derech HaShem, 1:3:1

Rosh HaShanah is a day tailor made by HaShem, for planting one's tree on the side of righteousness. We were born to choose life. We were born to become tzaddikim!

Devarim (Deuteronomy) 30:19 *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the HaShem thy G-d, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the HaShem sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

The type of choices that are able to accomplish an attachment to HaShem, are those choices taken for the express purpose of attaching to life, and to good, instead of what is temporary, and therefore to the evil.

These kinds of choices are made in the context of confronting moral dilemmas when we are torn in two directions, and we do not have a powerful inner program instilled by heredity or environment pointing us in the right direction. We desire one thing, but we know that the right decision is in the other direction, not because of our inner program but because HaShem told us in the Torah that that is the way to go. It is in these sorts of situations that present us with the opportunity of attaching ourselves to righteousness, to life.

Devarim (Deuteronomy) 30:15-19 *Look, I have placed before you today the life and the good, and the death and the evil, that which I command you today, to love HaShem your HaShem, to walk in His ways, to observe His commandments, His decrees, and His ordinances ... But if your heart will stray and you will not listen, and you are led astray, and you prostrate yourselves to strange gods and serve them, I tell you today that you will surely be lost ... I have placed life and death before you, blessing and curse; and you shall choose life so that you will live, you and your offspring...*

Now, lets look at the implications that can be derived from the fact that our tree will always have some branches on the other side of this line, no matter which decision we have made. The Midrash provides a perfect introduction to this subject as it states the way HaShem acts in a very succinct way:

Midrash PESIQA deRAB KAHANA Pisqa Nine IX:I *[Concerning the verse: When a bull or sheep or goat is born, it will remain seven days with its mother; and from the eighth day on it will be acceptable as an offering by fire to the Lord (Lev. 22:27)]: Your righteousness/generosity is like the mountains of God, Your judgments are like the great deep; [man and beast You save, O LORD] (Ps. 36:6). R. Ishmael and R. Aqiba: R. Ishmael says, "With the righteous / generous, who carry out the Torah, which was given from the mountains of God the Holy One, blessed be He, does righteousness / generosity like the mountains of God. Your righteousness / generosity is like the mountains of God. But with the wicked, who do not carry out the Torah, which was given 'from the mountains of God,' the Holy One, blessed be He, seeks a strict accounting, unto the great deep. Your judgments are like the great deep. R. Aqiba says, "All the same are these and those: the Holy One, blessed be He, seeks a strict accounting with [all of] them in accord with strict justice. He seeks a strict accounting with the righteous / generous, collecting from them the few bad deeds that they do in this world, in order to pay them an abundant reward in the world to come. And He affords prosperity to the wicked and gives them a full reward for the minor religious duties that they successfully accomplished in this world, in order to exact a full penalty from them in the world to come."*

Now that we have succinctly seen how HaShem works, lets examine this concept in more detail. We shall continue to use the metaphor of the tree to help explain how HaShem works.

If we have made a conscious decision to move our tree to the side of righteousness, then we are on the road to

becoming a great Tzaddik. Never the less, we will still have some branches which hang over the side of wickedness. HaShem, in His mercy, will assist us in either moving our tree more, or in pruning the branches which are on the side of wickedness. The pruning of the branches is what we see as the tribulations that the righteous encounter in their walk with HaShem. The sufferings and trials of the righteous are simply the pruning of their wayward branches. These branches are the sins which the righteous commit. Since evil is temporary, it's *reward* (punishment) is paid out in this world. HaShem can see that this tree will be with Him in the Olam HaBa, the world to come. In that world of clarity, there will be no sin and no ambiguity. Therefore, the sins of the righteous must receive their *reward* (correction) in this world, because in the Olam HaBa there is only righteousness.

People who have attached themselves to the eternal, even if they have only done so once in their lives, will make it to the Olam HaBa eventually, in spite of the multitude of their transgressions. Never the less, those transgressions must be corrected in this world.

But what about that person's past transgressions? His transgressions are a barrier to the enjoyment of the Olam HaBa and consequently they must be dealt with and purified. Consequently, the transgressions of such a person must be dealt with either in this world or in Gehenom (hell). But once again utilitarian considerations mandate that the necessary purification be accomplished in this world. Therefore, anyone who belongs in the Olam HaBa but is blemished by transgressions, as most of us are, this world can logically be expected to be a vale of tears.

Jewish tradition teaches that HaShem's policy is never to allow a person's mitzvot to be cancelled by his transgressions. Therefore, if a person performed his mitzvot with the type of dedication that is required to attach himself to HaShem and to eternal life, this act altered his inner reality permanently. He is now a person who is attached to Olam HaBa once and for all and he will eventually enjoy that life.

We certainly do not want to think of ourselves as wicked. But most of us know that we are not tzaddikim gemurim, "totally righteous people" either. If so, we will make it to the Olam HaBa with HaShem's help, as all people in general do except for the wicked. But this means that something has to be done to cleanse us of our many evil deeds. This can either be done by the means of hardships that we suffer in this world, or by subjecting us to the tortures of Gehenom or hell after we die.

As the tortures of hell are infinitely more painful than any tribulation we might experience in this world, we ought to prefer to complete our purification in this one. So why, on Rosh HaShana, are we asking HaShem for an easy year? And how could the decree of a good year possibly be considered a favorable judgment?

Shabbath 104a *If one comes to cleanse himself, he is helped by HaShem.*

There is an additional component that we need to be aware of. The righteous is seeking an eternal reward and is not interested in a temporary reward, and because HaShem has promised an eternal reward, the ONLY reward is the reward in the Olam HaBa, the world to come. Because the righteous man has not attached himself to the *temporary* world, any reward in this world becomes unavailable to him. He is not attached to this world.

On the other hand, if we have made a conscious decision to move our tree to the side of wickedness, then we are on the road to becoming a great rasha, a wicked person. Never the less, we will still have some branches which hang over the side of righteousness. Even the most wicked person does some mitzvot, some kindness in this world. HaShem, in His mercy, will assist the rasha in either moving his tree more, or in pruning the branches which are on the side of righteousness. The pruning of the branches is what we see as the prosperity that the wicked encounter in this world. The prosperity of the wicked is simply the pruning of their wayward branches. These branches are their mitzvot. HaShem can see that this tree will NOT be with Him in the Olam HaBa, the world to come. In that world of clarity there can be no sin and no ambiguity. Therefore, the mitzvot of the wicked must

receive their “reward” (blessing) in this world, because in the Olam HaBa there is only righteousness. In the Olam HaBa, the world of clarity, the wicked will simply not exist.

Reward in this world is mainly distributed to those who cannot receive their reward in the Olam HaBa because they simply won't make it there. (The exceptions are too complicated to explain in the context of this essay.) But even such people, known as reshaim gemurim, or “totally evil”, have many good deeds to their credit. They may have been good fathers or husbands, they may have helped people when they felt the urge, and consequently they need to be rewarded.

Of course, it is impossible for us to grasp how such people with all these good deeds to their credit can be considered reshaim gemurim without appreciating how evil is to be understood, according to Jewish tradition.

Never the less, Jewish tradition dictates that it is impossible to receive the reward for any mitzva (good deed) in this world:

***Kiddushin 39b** Yet is it a fact that he who performs one precept in addition to his [equally balanced] merits is rewarded? But the following contradicts it: He whose good deeds outnumber his iniquities is punished, and is as though he had burnt the whole Torah, not leaving even a single letter; while he whose iniquities outnumber his good deeds is rewarded, and is as though he had fulfilled the whole Torah, not omitting even a single letter! — Said Abaye: Our Mishnah means that a festive day and an evil day are prepared for him, Raba said: This latter agrees with R. Jacob, who said: There is no reward for precepts in this world.¹⁹ For it was taught: R. Jacob said: There is not a single precept in the Torah whose reward is [stated] at its side which is not dependent on the resurrection of the dead. [Thus:] in connection with honouring parents it is written, that thy days may be prolonged, and that it may go well with thee. In reference to the dismissal of the nest it is written, that it may be well with thee, and that thou mayest prolong thy days. Now, if one's father said to him, 'Ascend to the loft and bring me young birds,' and he ascends to the loft, dismisses the dam and takes the young, and on his return falls and is killed — where is this man's happiness and where is this man's prolonging of days? But 'in order that it may be well with thee', means on the day that is wholly good; and 'in order that thy days may be long', on the day that is wholly long.*

The commentators explain that it would be utterly cruel of HaShem to reward any good deed in this world when the option exists to reward it in the next. The reward for any good deed preformed by someone with a share in the Olam HaBa, the world to come, should automatically be received later on simple utilitarian grounds. The payoff in this world is incomparably less, and rewarding the good deed here would be an unconscionable waste of a valuable resource.

The truth is that the reward of a mitzva simply doesn't fit into this world. If you lined up the pleasure felt by all human beings from the beginning of the world to the present and squeezed it into a single moment, it would still not equal a moment's pleasure in the Olam HaBa.

Nachmanides explains that the word *tov*²⁰ or “good”, refers to something “everlasting”, and that the word *ra* or “evil” refers to something “temporary”. This view is intuitively sensible as well, HaShem wants the good to last forever, whereas evil is clearly a temporary phenomenon. According to this perception, a rasha is not necessarily an evil person in the common sense of the word; rather, he is a person who is attached only to the temporary and transient and has never connected himself to the everlasting.

¹⁹ In this world, we receive an expense account in order to have the resources to accomplish the mitzvot, but this is not the reward, it is just an expense account.

²⁰ Bereshit (Genesis) 1:4

As Nachmanides explains: Life and good and death and evil are not different things but synonymous; the good is life everlasting, and the evil is death because it is temporary. This passage states that life is gained through choice: *choose life so that you will live*. The rasha is not evil in the common sense; he is merely a person who chooses the temporary and the short-lived rather than the everlasting.

For the rasha who has failed to attach himself to the eternal even once in his life, but who has performed many good deeds which must be rewarded, this world is the only place where such rewards can be made available, he does not exist in the Olam HaBa! As the rewards of mitzvot are so incomparably large, we would expect him to have a wonderful life in this world. Thus, the wicked prosper in this world, but they do not exist in the Olam HaBa.

Further, the wicked does not believe in an eternal existence and would not want his reward in the next world. He wants his reward in this world, and he wants it NOW! Therefore, HaShem must pay him in this world. He would not want any other reward.

In the end of days, HaShem will reveal Himself and say just two words: "*Ani HaShem* - I am HaShem," and all will become crystal clear to us. Everything will make sense; it will all fit. We'll see that there was a divine scheme. A sequence of events had to take place the way it did for our ultimate benefit. And we will see clearly that even what seemed bad and unjust was, without a doubt, orchestrated by HaShem for our benefit.

Cause and Effect

This world and what happens in it is not about reward and punishment. As we have explained, reward and punishment become a part of our world due to purely secondary considerations. This world is a workplace. The Divine policies that apply here are generated primarily by concerns over maximizing production, just as you would expect in any industrial setting. After all, the product of this world is the manufacture of eternal life. Practically speaking, this means that the creation of a place in Olam HaBa for all of us is the focus of Hashgacha Pratit, Divine Providence.

There are three primary factors involved: We all must be placed into a situation that will force us to produce. For example, suppose **A** is sent into the world to correct the character trait of arrogance and cruelty. The extent of the correction achieved will determine **A**'s place in the Olam HaBa. Providence will have determined that **A** must be born rich or become wealthy early in his adult life. Such a life situation will guarantee that he will always contend with the character traits he was sent to correct. People will constantly ask him for help, and with each instance he will have to confront his streak of cruelty. The very fact that everyone will always be asking him for help and attempting to curry favor with him will ensure that he has to confront his trait of arrogance.

On the other hand, **B** is sent to the world to correct the trait of self-pity and to demonstrate the cheerful acceptance of one's lot. Providence will arrange for **B** to be poor, as his poverty will automatically force him to contend with the very problems he was sent into the world to work on. If **A** were poor and **B** were rich neither would automatically be forced to do their jobs, and their productivity would be entirely dependent on their inner motivation, a very inefficient policy in terms of assuring maximum productivity. As they say, necessity is the mother of invention. No one has ever come up with a better motivator. **A**'s wealth and **B**'s poverty thus have zero relationship with reward and punishment. The determination is based on purely utilitarian considerations.

The second function of Providence is to provide help. As the Talmud states "someone who seeks to make himself spiritually impure, they open the way for him, and if someone desires to purify himself, heaven assists him²¹". Providence is always there to provide assistance; how much assistance, and what sort will be available, is again

²¹ Yoma 38b

based on considerations of productivity.

Rabbi Moshe Chaim Luzatto in "Derech HaShem", "The Way of God", explains that there are three levels of assistance in either direction. The person who begins on the path towards the Olam HaBa, the world to come, automatically receives some assistance. The person who is firmly set on his way gets more; his assistance comes in the form of redefining his job so that it is easier to complete. The person who has already gone most of the way gets the most assistance; HaShem provides him with whatever it takes to guarantee that he successfully completes his job.

But if we want HaShem to help us and lead us away from the wrong choice and along the path of life and goodness, then we have to do something equal and similar to deserve it. We have to go out onto the roads, where the roads are forked and there is a choice that needs to be made, and we have to stand there and tell other Jews, which way they should go, we have to go out there and scream "go in the right path, go in the path of goodness, away from the avenger, the Satan, away from the yetzer hara, the evil inclination".

For the rasha who is headed in the opposite direction there are also three levels of "assistance". Someone who has begun on the path away from the Olam HaBa loses the assistance he could have received and is left to his own devices, but Divine Providence doesn't hinder him from turning back to face the right direction either. On the other hand, for the person who is well on his way on the road that leads away from the Olam HaBa is positively hindered from turning back. Divine Providence places him in a situation that makes it difficult for him to change directions, while the confirmed rasha is placed in a life situation that renders a change in direction next to impossible.

Luzatto provides a practical example to bring this down to earth. Changing one's direction in life requires introspection, self-criticism and thought. These in turn require opportunity and motivation. Thus the rasha may be so loaded down with the trials and cares of poverty and ill health that his daily struggles make it impossible for him to enjoy the peace of mind that is required to really look closely at his life and figure out that he is headed in the wrong direction. Or Divine Providence may decide to bless the rasha with great wealth which will remove his motivation to indulge in searching self-criticism. Why rock the boat when everything is going well? The method selected by the Providence will depend on whether the rasha needs to be rewarded for his good deeds in this world or not.

This determination of Divine Providence, of how much positive help a person deserves, or how many obstacles should be placed in his path, is a function of judgment. This is what the judgment of Rosh HaShana is about.

The Judgment of Rosh HaShana

Let us return to our examples **A** and **B**.

A, the wealthy man who was sent into the world to struggle with arrogance and cruelty has been doing a poor job. He hasn't been at all charitable and he has become unapproachable and haughty. He knows about the workings of Providence that we have just described and stands before HaShem on Rosh HaShana, desperately afraid. His wealth was given to him only to ensure a productive struggle with his negative character traits. As he is losing the struggle and not being productive, if he were HaShem, at this point he would decide to take his wealth away as a means of making the task of reaching his objective more cumbersome and difficult.

What can he do about it? He should say to HaShem that he realizes that until now he has been deficient

in his task but from now on he intends to fully engage in the activities for which he was born. If he can persuade HaShem of his sincerity, he will not lose his wealth.

B, also stands before HaShem knowing that his poverty is a result of the workings of Providence. But he has done an excellent job and worked on his self-pity and has tried to accept his situation with good cheer. He tells HaShem that he has struggled hard and long and been productive and now he would like some help. He would like his task made easier and therefore there is no more need for him to be poor. Let HaShem consider what he has accomplished as enough and let him contend with other character traits such as arrogance and cruelty. Let Providence place him in a life situation that would make him productive in these new tasks. Let Providence make him rich.

Rosh HaShana is indeed about judgment. The judgment doesn't concern ultimate rewards but is about the availability of Divine assistance. Unlike the ultimate rewards which are the direct results of the inner transformations accomplished by the person himself and therefore cannot be awarded but must be chosen, assistance is a variable commodity whose availability is never absolutely fixed. Like everything else in this world it is relative rather than absolute, and human beings can employ their creative ingenuity to increase it.

The wicked prosper because they have chosen evil and death. They are receiving the reward for their mitzvot in a temporary world because they are attached to temporary things only.

In the Nazarean Codicil

The idea that certain things receive their due in this world and others in the next world, is clearly spelled out in the remez of the Nazarean Codicil:

***Luqas (Luke) 16:19-31** There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

This passage warns us to hear and heed the law of Moshe. This is just another way of warning us to choose life! Choosing life is nothing more than moving your tree. After all, moving our tree to the side of righteousness is the ultimate choice for life.

The physical world was made neutral, left for man to determine how it would be used. One world, two possibilities, and man is the one to determine whether or not he walks that path, or stumbles it in. But, try it he must, for that is what he was created to do.

The Worm on the Hook of Reality

It is possible to believe that our prosperity is due to our own hard work and wisdom. When we believe this, we must also believe that HaShem does not control His world. Never the less, it is easy to deceive ourselves and believe in our own abilities.

Hard work does not bring prosperity; HaShem brings prosperity. When people work hard and prosper, they can fool people into believing that they achieved their own prosperity. We must *constantly* acknowledge that HaShem is in control of our prosperity and all of our circumstances, and we must verbalize this to others. If we fail to alert others to HaShem's total control, then we become the worm on the hook of reality. We deceive others into imitating us so that they can achieve what we achieved. We become like the wicked who believe in their own hard work, looks, wisdom, etc. and that those are what brought our success.

Do not become the worm on the hook of reality!

A certain man had a horse, a mule and a pig. The two beasts of burden were given each day a certain measure of grain, while the pig got as much as he could eat.

"Look here, brother," said the horse to the mule one day. "I don't think we are treated right. We who do all the master's work are getting just a certain ration of food, whereas the hog who does nothing but loaf around the place gets as much as he can devour."

"When the time comes you will understand why", replied the mule.

A few weeks later, the master killed the hog and made a banquet for his friends.

"So with the wicked people", say Chazal. "His pleasure is only temporary, in this world only, while the righteous will reap everlasting rewards in the world to come."

Tehillim (Psalms) 92:6-7 An obtuse man cannot know, nor can a fool understand this: when wicked people sprout like grass and all the workers of iniquity blossom, it is in order to destroy them forever.

Ashlamatah: Micah 6:9-16 + 7:7-8

| Rashi | Pseudo-Jonathan |
|---|-----------------|
| 9. The voice of the Lord calls out to the city, and the wisdom of the Torah, the one who sees Your name; hearken to the staff and Who appointed it. | 9. |
| 10. Does the house of the wicked last long, [or do] the treasures of wickedness? And an ephah of leanness is condemned. | 10. |
| 11. Will I merit with scales of wickedness or with a bag of deceitful weights? | 11. |

| Rashi | Pseudo-Jonathan |
|---|-----------------|
| 12. For the wealthy thereof are full of violence, and the inhabitants thereof speak lies, and their tongue is guile in their mouth. | 12. |
| 13. Therefore I, too, will smite you with sore wounds and make [you] desolate because of your sins. | 13. |
| 14. You shall eat and not be sated, and it shall bend you over in your innards; and you shall overtake, but you shall not rescue, and those whom you rescue I will deliver to the sword. | 14. |
| 15. You shall sow, but you shall not reap; you shall tread the olives, but you shall not anoint yourself with oil; and the must; but you shall not drink wine. | 15. |
| 16. And the statutes of Omri shall be observed, and every deed of the house of Ahab; and you shall walk in their counsels, in order that I make you an astonishment, and its inhabitants a hissing; and the disgrace of My people you shall bear. | 16. |
| | |
| 7. 7 But I will hope in the Lord; I will wait for the God of my salvation; my God shall hearken to me. | 7. |
| 8. Rejoice not against me, my enemy; although I have fallen, I will rise; although I will sit in darkness, the Lord is a light to me. | 8. |
| | |

Special Ashlamatah: 1 Samuel 20:18, 42

| Rashi & The Keter Crown Bible - Chorev | Targum Pseudo-Jonathan |
|--|---|
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. <i>18. Yonatan said to him, "Tomorrow is the new moon and you will be missed because your seat is empty.</i> | 18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty." |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. <i>42. Yonatan said to David, "Go in peace. [Remember that] we have sworn in the name of the LORD, saying, The LORD shall be a witness between me and you, between my offspring and your offspring forever."</i> | 42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city. |

Rashi's Commentary on Micah 6:9-16 + 7:7-8

9 The voice of the Lord calls out in the city -The voice of the prophets of the Lord calling out, calling them [the people] to repentance. [from Jonathan]

and the wisdom of the Torah, the one who sees Your name -The prophet who sees Your name calls out the wisdom of the Torah; i.e., the one who puts his heart to contemplate and to see your ways. The word **V'tushih** refers to the verse above it.

hearken to the staff and Who appointed it -Bend your ears, and hearken to the staff of retribution that will punish you, concerning which the prophets warn you; and hearken to who it is Who appointed that retribution, whether He has the ability to fulfill what He decreed. But Jonathan did not render in this manner.

and the wisdom of Torah, the one who sees Your name From here we deduce that whoever recites daily a verse beginning [with the letter] and ending [with the letter] as his name begins and ends, the Torah saves him from Gehinnom.

10 Does the house of the wicked last long, [or do] the treasures of wickedness? - The "hey" of **Halsh** is vowelized with a "pattach" [not a kamatz] because it denotes a question. And this is its meaning: **O'od** is an expression of longevity. **Halsh** is like **HaYesh**, is there. In I Chronicles (2:13) we find: "Ishai the father of David," instead of "Yishai." Here, too, is **Ish** instead of **Yesh**. And so in II Samuel (14:19): "If anyone can **Ish** turn to the right or to the left." [This is identical to] "If anyone can **Yesh** turn to the right or to the left." So did Jonathan render it: Is there. Will it enter your mind that the house of the wicked will last long, and the treasures of wickedness?

And an ephah of leanness is condemned -A small measure with which your wealthy deceive the poor and bring them to leanness - that is condemned by the wrath of the Holy One, blessed be He.

13 I will smite you with sore wounds -I have made your wounds sore - strong and ill and incurable.

and make [you] desolate Heb. **Hash'mem**, to make you desolate because of your sins.

14 and it shall bend you over in your innards Heb. **V'Yeshcha'akh**. The food that you eat - I will bring a curse into it within your intestines, and it will cause you illness, that you will be ill and walk bent over. So it is explained in Sifre: How do we know that, even within the intestines? Scripture states: "And it shall bend you over in your innards." In the parashah of Ekev, in expounding (Deut. 11:12) "The eyes of the Lord your God are upon it," Jonathan, too, renders [our verse] in this manner: And it shall be to you for illness and a wound in your intestines.

and you shall overtake -your enemies who lead your sons and daughters away, into captivity; but you shall not rescue them, and if you rescue them, their end will be to the sword. In the name of Rabbi Menahem I heard: You shall gain your desire for sexual intercourse, but you shall not ejaculate. You shall not have the strength to ejaculate semen; and, if you do ejaculate [and beget children], their end will be that I will deliver them to the sword [of the enemy].

16 And the statutes of Omri shall be observed -I know that you will not obey Me, but through you and your children will all the statutes of Omri and Ahab [the evil kings of Israel] be observed. and the disgrace of My people you shall bear -You shall bear the iniquity for the disgrace that the peoples of the world deride My people, for the Torah admonished them concerning (Deut. 25:14): "You shall not have in your house two kinds of ephah," but they do not keep it.

Chapter 7

7 But I will hope in the Lord -The prophet is saying so.

8 Rejoice not... my enemy - Babylon and the wicked city of Rome.

PIRQE ABOT

Pereq Vav

Mishnah 6:3

Hakham Yitschaq (ben Moshe) Magriso

If one learns from his colleague one chapter, one law, one word, or even one letter, he must give him honor. We thus find that David, king of Israel, only learned two things from Achitophel, but he still called him his master, lord and intimate. It is thus written [that David said of Achitophel], *"You were my equal, my lord, my intimate"* (Psalms 55:14). It is therefore certainly so [in other cases]. If David, a king of Israel, only learned from m Achitophel two things, but still called him, "his master, his lord, and intimate," then one who learns from his colleague, a chapter, a law, a verse, a word, or even one letter, must certainly give him honor. Honor is nothing other than Torah, as it is written, "The scholars will inherit honor" (Proverbs 3:35). [It is also written.] *"The upright shall inherit good"* (Proverbs 28:10). Good is nothing other than Torah, as it is written, *"I have a good teaching, My Torah, do not forsake it"* (Proverbs 4:2).

Earlier we learned that when a person studies Torah and devotes himself to it, he is considered to be a companion and friend to God. Here, the master continues, teaching that when one learns anything in Torah from a colleague, he must show him love and esteem, acting toward him with the greatest respect.

It does not matter how little the one has learned from the other. Even if he has learned in the Oral Torah (**Torah SheB'alPeh**) a single chapter of the Mishnah, or a single law (**Halakha**). The same is true of the written Torah (**Torah SheBiKethav**), even if he has learned a single verse, or even a single letter, In any case, one must give the person who taught him respect.

We see this in the case of King David, who learned only two things from Achitophel, and no more.

The first case was when Achitophel saw King David in his study: (**Beth Ha-Midrash**), all alone, delving into the Torah. Achitophel said, "Why are you studying by yourself? Do you not know that it is taught, 'A sword on the loners, and they will become fools' (Jeremiah 50:36)? A person who studies alone deserves the sword.

"When you study alone, your mind becomes dull. Not only that, but you will be very likely to make major errors. On the other hand, when you study with others, your mind develops. If you come up with the wrong interpretations, your colleagues are always available to challenge you and correct you."

Achitophel's second lesson came when he saw King David walk in to the academy (**Yeshivah**) walking erectly with his body unbent. He said, "How can you walk into the academy like that? Are you not aware of the teaching, 'In God's house we walk with reverence (**Regesh**)' (Psalms 55:15)? When you walk into a house of God, whether it is an Esnoga (**Beth Ha-Kenesseth**) or house of learning (**Beth Ha-Midrash**), you must do so with reverence."

According to another opinion, Achitophel saw King David walk slowly into the academy. [The word **Regesh**], translated earlier as "reverence," and it can also be interpreted to mean "vigor." When Achitophel saw King David walking slowly, he quoted the verse, [In God's house we walked with vigor."] He said, "When going to the academy, you should be running with inspiration."

These were the two things that King David learned from Achitophel.

King David was not only king, but he was a sage and saint who was worthy of prophetic inspiration (Ruach Ha-Qodesh). Achitophel, on the other hand, was a wicked person and a criminal. Still, King David referred to Achitophel as his master and teacher, and said of him, "You were a man who was my equal, my master and my intimate friend" Psalms 55:14}. King David said to Achitophel, "You are a man just as I am. You are not a greater scholar than I am. Still, I call you my master and teacher because of the two things that I learned from you.

Obviously, then, if a person learns from his colleague, who is an equal he must give him even more honor. This is true even if the colleague taught only a single letter of the Torah.

Such honor is only due someone who teaches a person Torah. If one teaches another person subjects other than Torah, such as a trade or a science, the student has no obligation to give him honor. The master thus says, "Honor is nothing other than Torah." The honor mentioned in the Mishnah only pertains to the study of Torah.

We see that honor is only due to Torah scholars. It is thus written, "The Torah Scholars shall inherit honor" (Proverbs 3:35). These Scholars are specifically Torah scholars, as we find in another verse, "The upright will inherit good" (Proverbs 28:10). The "good" mentioned in the later verse is nothing other than Torah, as God says, "I have given you a good teaching, My Torah, do not forsake it" (Proverbs 4:2).

Verbal Tallies

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

Vayikra (Leviticus) 1:1 – 3:17

Micah 6:9-16 + 7:7-8

Tehillim (Psalms) 73:1-15

1 Pet 1:3-9, Lk 9:51-56, Acts 25:1-12, Acts 25:13-22

The verbal tallies between the Torah and the Psalm are:

Spake / Spoken / Speak - דבר, Strong's number 01696.

Saying / Say - אמר, Strong's number 0559.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Called / Crieth - קרא, Strong's number 07121.

Spake / Spoken - דבר, Strong's number 01696.

Vayikra (Leviticus) 1:1 And the **LORD <03068> called <07121> (8799)** unto Moses, and **spake <01696> (8762)** unto him out of the tabernacle of the congregation, **saying <0559> (8800)**,

Micah 6:9 The **LORD'S <03068>** voice **crieth <07121> (8799)** unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

Micah 6:12 For the rich men thereof are full of violence, and the inhabitants thereof have **spoken <01696> (8765)** lies, and their tongue is deceitful in their mouth.

Tehillim (Psalms) 73:8 They are corrupt, and **speak <01696> (8762)** wickedly concerning oppression: they speak loftily.

Tehillim (Psalms) 73:11 And they **say <0559> (8804)**, How doth God know? and is there knowledge in the Highest?

NAZAREAN TALMUD

SIDRA OF VAYIKRA (LEV.) 1:1 – 3:17

“VAYIQRÁ” “AND CALLED”

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

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
LUQAS (LK) 9:51 – 56
Mishnah נ:נ

HAKHAM TSEFET'S SCHOOL OF PESHAT
1 TSEFET (PET.) 1:1 – 2
Mishnah נ:נ

¶ And now it happened that when the days were approaching for him to be taken up, he (Yeshua) determined to appear in Yerushalayim. And he sent messengers ahead of him, and as they went they entered into a village of the Shomron in order to prepare for him. And they did not accept him because he was determined to go to Yerushalayim. Now when his talmidim Ya'aqob and Yochanan saw it, they said, “Master, do you want us to call fire to come down from the heavens and consume them?” But he turned around and rebuked them, and they proceeded to another village.

Tsefet, a Shaliach (apostle – emissary)²² of Yeshua HaMashiach, to the ones predetermined²³ sojourners of the Diaspora of Pontus, Galatia, Cappadocia, Asia, and of Bithynia, according to the foreknowledge²⁴ of G-d the Father, in the Ruach HaKodesh (breathing of holiness). Setting you apart to obedient compliance (of the Torah), made ritually clean²⁵ through the life and teachings of Yeshua HaMashiach. May chesed (loving-kindness) and shalom (peace – wholeness) be multiplied to you.

HAKHAM SHAUL'S SCHOOL OF REMES
2 LUQAS (ACTS)
Mishnah נ:נ

Now when Festus²⁶ arrived in the province, after three days he went up to Yerushalayim from Caesarea. And the Chief Kohanim and the most prominent men of the Jewish Tz'dukim (Sadducees) brought charges against Hakham Shaul to him, and were urging him, asking for a favor against him, that he summon him to Yerushalayim, because they were preparing an ambush to do away with him along the way. Then Festus replied that Hakham Shaul was being kept at Caesarea, and he himself was about to go there in a short time. So he said, “Let those among you who are men of authority go down with me, and if there is any wrong in the man, let them bring charges against him.” And after he had stayed among them not more than **eight or ten days (nine days)**, he went down to Caesarea. **On the next day** he sat down on the **judgment seat** and gave orders for Hakham Shaul to be brought. And when he arrived, the Jewish Tz'dukim who had come down from Yerushalayim stood around him, bringing many and serious charges that they were not able to prove, while Hakham Shaul said in his defense, **“Neither against the Torah of the my people (the Jewish people) nor against the Temple** nor against Caesar have I sinned with reference to anything!” But Festus, because he wanted to do a favor for the Jewish Tz'dukim, answered and said to Hakham Shaul, “Are you willing to go up to Yerushalayim to be tried before me there concerning these things?” But Hakham Shaul said, “I am standing before the judgment seat of Caesar, where it is necessary for me to be judged. I have done no wrong to the Jewish people, as you also know very well. If then I am doing wrong and have done anything deserving

²² We should see these words as words coming from a Hakham.

²³ ἐκλεκτός – *eklektos*, elect, predetermined. κατὰ πρόγνωσιν θεοῦ - according to the foreknowledge of G-d. The predetermination (prognosis) is fore knowledge. This pre-knowledge is G-d's ability to see the consequences of action. This means He can see the results that His actions will produce. Furthermore, G-d can see all the actions that His creatures will make. Therefore, the election is based on what is “predetermined.”

²⁴ πρόγνωσις – *prognosis* “foreknowledge” or that which has been prophesied.

²⁵ Also, associated with נבואה - meaning prophecy

²⁶ Festus means “festival.” Therefore, the allegorical translation could read “And now the Festival arrived.” Here the inference would be that the Festival of Yom Kippur or Purim had arrived.

death, I am not trying to avoid dying. But if there is nothing true of the things which these people are accusing me, no one can give me up to them. I appeal to Caesar!" Then **Festus**, after discussing this with his council, replied, "You have appealed to Caesar—to Caesar you will go!"

Now after some time had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. And while they were staying there many days, Festus laid out the case against Hakham Shaul to the king, saying, "There is a certain man left behind by Felix as a prisoner, concerning whom when I was in Yerushalayim the Chief Kohanim and the Zeqenim of the Jewish Tz'dukim presented evidence, asking for a sentence of condemnation against him. To them I replied that it was not the custom of the Romans to give up any man before the one who had been accused met his accusers **face to face** and received an opportunity for a defense concerning the accusation. Therefore, when they had assembled here, I made no delay; on the next day I sat down on the judgment seat and gave orders for the man to be brought. When they stood up, his accusers began bringing no charge concerning him of the evil deeds that I was suspecting, but they had some issues with him concerning their own religion, and concerning a certain Yeshua, who was dead, whom Shaul claimed to be alive. And because I was at a loss with regard to the investigation concerning these things, I asked if he was willing to go to Yerushalayim and to be judged there concerning these things. But when Shaul appealed that he be kept under guard for the decision of His Majesty the Emperor, I gave orders for him to be kept under guard until I could send him to Caesar." So Agrippa said to Festus, "I want to hear the man myself also." "Tomorrow," he said, "you will hear him."

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

| | | | | | |
|-----------------|-----------|----------------------|-------------|------------|--------------|
| *Lev 1:1 – 3:17 | Ps 73:1-5 | Micah 6:9-16 + 7:7-8 | 1 Pet 1:1-2 | Lk 9:51-56 | Acts 25:1-22 |
|-----------------|-----------|----------------------|-------------|------------|--------------|

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

THE CHOSEN

In a manner of speaking 1st Tsefet (Pet) 1:1 begins very much like Mordechai (Mark) 1:1. Mordechai begins with the Hebrew words "Resheet." Resheet speaks of the principle thing of importance, the chief etc. 1st Tsefet (Pet) 1:1 speaks of the elect, chosen or first ordained.

Hakham Tsefet's idea of being "chosen" best being understood when we dissect the Greek word ἐκλέγομαι – *eklegome*. This Greek word is a compound word comprised of two Greek words ἐκ and "lego" from its root is "logos" – meaning "a word spoken." When applied contextually we see that Hakham Tsefet is speaking to the ἐκλέγομαι – *eklegome* "the chosen," or "elect" in the Diaspora. This means that Hakham Tsefet is speaking to the B'ne Yisrael who are the chosen throughout the Diaspora. Therefore, we understand that **out of** the endless stream of Adam's seed, G-d chose the B'ne Yisrael to be His special people. The prefix of our Greek word, ἐκλέγομαι – *eklegome* is ἐκ or ἐξ – *ek ex*, meaning "out of." However, ἐκ or ἐξ – *ek ex*, contextually means that this selecting "out of" occurred before the foundation of the earth.

Ephesians 1:3 – 6 To be read on Nisan 18, connecting Chesed coupled with prophecy

Let the God and Father of our master Yeshua HaMashiach be Blessed²⁷, having blessed²⁸ us in Messiah with

²⁷ Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General "barakhot" (blessings) follow the format of "Blessed are you O Lord God...)

²⁸ The "blessing" mentioned here is in past tense.

every spiritual²⁹ blessing³⁰ in the heavens,³¹ even as **He (God) has elected³² (separated)³³ us³⁴** (the Jewish people) to be in union with him³⁵ Messiah **before the foundation of the world³⁶ to be Tsadiqim (a-gios) and blameless in His God's presence in love. He God appointed us as His chief/principle³⁷ adoption³⁸ as His own (children) through Yeshua HaMashiach according His desire and good will to the praise of the honour of His chesed (loving-kindness), in which He has made us accepted as the one beloved.**

In concise terms, Hakham Tsefet and Hakham Shaul³⁹ show us that the selection of the B'ne Yisrael took place before the foundation of the earth. Because this is a Peshat commentary, we understand that the phrase "before the foundation of the earth" means before B'reshet (Gen) 1:1. When speaking in Remes this phrase means, before the events of Har Sinai i.e. since Abraham. This tells us that the Matan HaTorah is the "foundation of the earth." Jewish Scholars have suggested that this is the day, "The earth stood still."⁴⁰

The Peshat interpretation of ἐκλέγομαι – *eklegome* would them mean that before time, or the foundation of the earth G-d dictated (logos) the mission of each soul to him before he was created, or before the earth was created. Because there is no such thing as a single independent soul in Judaism, we must understand the idea to mean that G-d dictated to the B'ne Yisrael their mission on the earth before there was a cosmos.

How are we to understand this from Peshat?

The earth/cosmos is built on the structure of the orally breathed Torah, i.e. the "Oral Torah." It was the Oral Torah, breathed out of the mouth of G-d, which caused the cosmos to begin its assembly. This is self-evident when reading B'reshet (Genesis). The repeated refrain "and G-d said," is G-d's recital of the Oral Torah, the "foundation of the world." Not only is the Oral Torah the "foundation of the world," it is the oral account of the history of the heavens and earth as well. This means that the history of the world/cosmos is wrapped up in the

²⁹ πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" gifts. Gifts is added. "Gifts" is NOT implied. Therefore, we see in πνευματικός the essence of the soul Heb. נְשָׁמָה a soul, living being, life, self, person, desire, passion, appetite, emotion. Str. H5315, TWOT 659b

³⁰ εὐλογία πνευματικῆ - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da'at. ChaBaD. To put this more succinctly these "words" are the judgments of the Hakhamim. We also see these word applying to the Mesorah – Oral Torah. In these "breathings", we have good spiritual (breathed) words.

³¹ ἐπουράνιος compound ἐπι and οὐράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of there are the judgments which are "binding on earth" because they have been made in the spiritual world.

³² ἐκλέγω Greek ἐκλέγω is compound. ἐκ meaning out of λέγω logos or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. נִשְׂאָהָא Gen. 1:1 can be translated נִשְׂאָהָא In the head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

³³ cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145

³⁴ We need to now alert the reader to pay special attention to Hakham Shaul's (Paul) "us" and "you." Hakham Shaul's use of we, us and you are key to determining who he is addressing.

³⁵ see 1:11 below

³⁶ We interpret this to mean at or before Har Sinai. The foundation of the world was G-d's giving of the Torah. However, the Greek word καταβολή – *katabole* also means, "to conceive." Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus, it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of καταβολή – *katabole* is also related to the thought of injecting or depositing semen into the womb.

³⁷ cf. TDNT 6:685 3. Metaphorical. Here our Ephesians text is Remes/Allegorical bordering So'od. Therefore, we see that the Jewish people are the Chief/principle adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of "to foreordain," "to predestine." Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὀρίζειν. προορίσκειν is the same. See B'reshet 42:22 where Reuven equates the soul of Yosef with his blood.

³⁸ υἱοθεσία = υἱο son θεα derived from *Theos* God

³⁹ Author of the Letter to the Ephesians

⁴⁰ This is because at that moment in time everything achieved its intended potential in space and time.

Oral Torah. To find one's place in history is to find his place in the Oral Torah. To reject the Oral Torah is to nullify one's place in history and more specifically the Olam HaBa. If the Torah – *nomos*⁴¹ is the structure of the universe, we must opine that the Oral Torah is the structure both of the Y'mot HaMashiach (Days of Messiah) and the Olam HaBa (the ever-coming world). We further state that Halakhic application of the Oral Torah is a means for the restoration of Gan Eden (Paradise).

THE ORAL TORAH IS THE PROVIDENCE OF G-D'S "FOREKNOWLEDGE"

The written Torah is wound in a spiraling scroll. The Oral Torah is a scroll that contains the history of the cosmos written on its leaves. As such, the foreknowledge of G-d is recorded on the pages of the Oral Torah. The **foreknowledge**⁴² of G-d the Father, is breathed out in the Ruach HaKodesh (breath of holiness) **setting you**, the B'ne Yisrael **apart**. The breathing of G-d was the recital of the Oral Torah used in the creating of the cosmos. Herein the *Keri'at Shema* – recital of the Shema, becomes an essential part of Jewish life. "Hear O Yisrael," the words of the "orally breathed Torah" with the mission and agenda of Jewish life that are uttered each day as the infrastructure of the cosmos.

Abot 6:2 Every day a Heavenly voice issues forth from Mount Horeb (Sinai) to proclaiming: "Woe to humankind for their contempt of the Torah" and whoever is not occupied with the Torah is rebuked, as it is said – "As a golden rings in a swine's snout, so is a beautiful woman who deviates from discretion" (Mishle/Proverbs 11:22) And it is said – And the Tablets are the work of God and the writing is God's writing engraved upon Tablets" (Shemot 32:16) Read not engraved [*charuth*] but freedom [*cheruth*], for there is no one free save one who is occupied with Torah study. And anyone who is occupied with Torah study will become exalted, as it said – "From God's gift [Mattana] to God's heritage [Nachaliel] and from God's heritage [Nachaiel] to the high places [Bamoth]" (B'midbar 21:19).

Adam and Havah experienced this voice on a daily basis.

B'resheet 3:8 "They (Adam and Havah) heard the voice of halakhah (i.e. walking) from the Breath of the LORD God in the garden."

Do we need to return to the Garden to hear the voice that Adam and Chavah heard daily? NO! G-d has given us living voices from which we hear the daily breathed Torah just as it was uttered in Gan Eden (Garden of Eden). Every day we can hear the voice of the Ruach HaKodesh (breath of holiness – the breathing of the Oral Torah) breathed through the mouths of the Hakhamim in their lessons of the Torah.

RITUAL PURITY AND MESSIAH

Hakham Tsefet stealthily places his subtle allusion to the defunct Levitical Priesthood in his opening pasuk (verse). We have translated the allusion as "**Setting you apart to obedient compliance (of the Torah), made ritually clean**⁴³ **through the life and teachings of Yeshua HaMashiach.**" The obvious thing we should see from this pasuk is that Messiah functioned as Kohen (Priest). However, he is referred to as a Kohen Gadol in Hakham Shaul's letter to the Bereans (Hebrews). This "Priesthood" is not from the Levitical line. This priesthood is after the order of Melchizedek. The Priesthood of Melchizedek is the priesthood of the firstborn. As we will see in the Remes commentary below, Yeshua restored the Priesthood of the firstborn through his life of sacrificial righteous/generosity. The purity we now experience is through the washing of the Torah.

⁴¹ Nomos is the Greek word for Written Torah/Oral Torah. However, this word is like the Hebrew word Torah in that it takes on all the meanings of Torah. Torah is not strict law. It is also education, principles rules etc.

⁴² πρόγνωσις – *prognosis* "foreknowledge" or that which has been prophesied.

⁴³ Also associated with נָבִיא - meaning prophecy

Ephesians 5:25-27 Husbands, love⁴⁴ your wives,⁴⁵ even as Messiah also loved the Esnoga and gave himself for it,⁴⁶ that he might sanctify (set apart) and cleanse⁴⁷ it with the washing of water⁴⁸ by the Torah,⁴⁹ that he cause it to stand by⁵⁰ himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,⁵¹ but that it should be holy and without blame.⁵²

The Torah is a cleansing agent that supersedes the “mayim chayim” (living waters). How can water that only touches the body cleanse the soul? The Living Torah, i.e. the Oral Torah has the ability to reach into the deepest recesses of the soul and cleanse even the darkest places. The Neshamah then exudes the energy/power of G-d that ritually cleanses the whole being.

For those who may not realize what has happened with the readings of Mordechai (Mark) and 1st Tsefet (Pet) being exchanged, Hakham Tsefet intentionally makes this exchange. His allusion points to the fact that the Levitical Priesthood is now defunct and that the Priesthood of the firstborn is now reinstated.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

LET THE READER UNDERSTAND

We must note here at the beginning of the Remes commentary what should be obvious, this commentary is non-literal. Our agenda is to prove the Tz'dukim possessed a great deal of power over Roman officials. The narrative of Hakham Shaul offers an allegorical scenario based on Yom Kippur, “the day of atonement,” for the sake of determining his point. The Tz'dukim as actors, are portrayed as High Priests, Levites and Jewish nobility.⁵³ Furthermore, it is hard to differentiate between Roman officials and Jewish Priesthood. However, the Roman Prefect and Legate make judgments on this “Tenth” day. What is Hakham Shaul's allegory trying to say?

SOME BACKGROUND

Scholarship concerning the Tz'dukim is limited to say the least. The most probable High Priest during the present incident was Ishmael b. Phabi II or Ananias b. Nebedaeus. While it is hard to say with certainty, the stronger evidence might point to Ananias b. Nebedaeus. A general overview of the Nazarean Codicil and the Priesthood

⁴⁴ The numerical value of love (ahavah) is thirteen, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** Hatred stirs up strife: But love atones for all sins. Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim.

⁴⁵ This command appears nowhere else. It is exclusive to Hakham Shaul. However, we see that high ethic that is presented to the Congregation of the Master.

⁴⁶ The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life's work of Messiah.

⁴⁷ καθαρίζω – *katharizo* infers ritual purity.

⁴⁸ The Torah washes? What does the Torah wash? The Torah washes that mind, Nefesh bringing it to a higher state of consciousness.

⁴⁹ Note that it by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase ῥῆμα – *rhema* can only refer to the “spoken” Torah i.e. Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah.

⁵⁰ The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers to Messiah and the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world. The text should read that he, Messiah caused his Congregation to stand at his side etc. Παρίστημι – *paristemi* can also mean to “serve at his side.”

⁵¹ How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward.

⁵² This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah.

⁵³ Keeping in mind that they are illegitimate priests and not from the Levitical line

extant during its time shows that on multiple occasions that Tz'dukim to have encounters with Roman officials. Officials such as Pilate, Herod, Felix and Festus are often seen in union opposing Nazareans. What is striking is the fact there always seems to be a measure of harmony between the Tz'dukim and the Roman hierarchy. As we have seen, Felix wanted Hakham Shaul to offer him a bribe for his release. Nevertheless, it seems evident that he is caught in the crossfire. He seems to have the power to release Hakham Shaul, but the Tz'dukim appear to greatly hinder his plan.

Each encounter between the Tz'dukim and the Roman prefect shows that the Tz'dukim have a great deal of influence over these officials. Evidence show that the Tz'dukim and the acting High Priests possessed authority over the Prefects to a measure. The Tz'dukim were appointed by the Legate rather than the Prefect. Bond shows that no Prefect ever appointed or deposed a High Priest from the time that Caiaphas took office as High Priest.⁵⁴ The records show that Valerius Gratus was the fourth Prefect of the province of Judea. Gratus deposed four High Priests annually in the first years of his tenure. When Gratus appointed Yosef Kayafa as High Priest, something changed. The process of appointing the High Priest was taken from the hands of the Prefect to the Legate. The exact reason for this alteration is not known.

We also know from Josephus and other historians that the Tz'dikim did not just disappear into thin air after the destruction of the Temple as some conjecture. However, the record of their existence after the 70 C.E is sparse and piecemeal. This information gives enough data to know that they stayed in Eretz Yisrael for a period until their "disappearance." No one has the answer as to where they went and what occupation they assumed. As a group that made their living at the expense of others in the Temple, they were possibly known as Epicureans. Regardless of their names and titles, all the different sects of Judaism during the first Century disliked them. This would have given them ample reason to relocate to Rome with other Jewish people of the Diaspora.

THE HIGH PRIESTHOOD AN ALLEGORY

The text of Hakham Shaul is an allegorical enigma. It clearly speaks of Yom Kippur. Key phrases like, "Judgment seat," Tenth day, and "Face to Face" are synonymous with Yom Kippur terminology.

However, there is a juxtaposition of Judges. Where the Jewish High Priest should be referred too, we see the Roman Prefect. Suffice it to say, Hakham Shaul's allegory is a cryptic allusion to the fact that the High Priesthood would eventually migrate to Rome. Again, as noted above the power and authority they have over the Roman officers shows that they would have considerable acceptance in Rome. However, there is a missing piece of information. The Romans would not have accepted Judaism in its pure form, with or without the Oral Torah. What was lacking was a way to connect with the Roman population. The Romans were pantheistic worshipping a host of deities, gods and goddesses. Therefore, it would be a short step to accepting Yeshua the resurrected Messiah as a new Deity into the Roman pantheon. And, every deity needs his ritual practices etc. Here the Tz'dukim were well versed in ritual practice. The great arguments between the P'rushim (Pharisees) and the Tz'dukim was over differences of ritual practice. Therefore, we see that they loved to modify and invent their own ritual practices. As they initiated their new religion, all the Roman gods would be washed away, gradually replaced by "Christianity." Interestingly, the Roman gods were borrowed from the Greeks. Therefore, what would it hurt to introduce one more?

Even though "there were four colleges for priests, there was no priestly class; it would always remain a public office. This practice would even extend to the imperial palace. From the time of Emperor Augustus, the emperor would assume the title of *pontifex maximus* or chief priest."⁵⁵ The Romans were more interested in ritual than "belief." Therefore, the Tz'dukim would have easily introduced their ritual practices in Roman garb with relative

⁵⁴ Bond, Helen K. *Caiaphas: Friend of Rome and Judge of Jesus?* 1st ed. Louisville, Ky: Westminster John Knox Press, 2004. P.43

⁵⁵ http://www.ancient.eu.com/Roman_Religion/

ease.⁵⁶ Interestingly their ritual practices were for the sake of winning wars. This practice won Constantine to "Christianity."

Finally, under Diocletian's successor Emperor Constantine, Christianity would finally receive recognition in the Edict of Milan in 313 CE. Constantine's benevolence towards Christianity can be traced to the Battle of Milvan Bridge in 312 CE where he beheld a vision (a cross in the sky), enabling him to be victorious and become the emperor of a united Roman Empire.⁵⁷

The new religion was anchored. It had a pseudo-god, quasi-rituals and government funding, what more could you ask for? The Tz'dukim had killed two birds with one stone. Nazarean Judaism had been transformed into a cultic religion and the Romans had become "Christian."

Hakham Shaul's letters and allegories went unheeded. Initially the Gentiles had to turn to the Jewish kanapfim (wings of angels or Tallit), taking hold of the tzitzit, i.e. submitting to Jewish authority. Now the tides were turned and it has taken us millennia to do tikun. We must not throw caution to the wind. We MUST proceed with great care and diligence!

AMEN V'AMEN!

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 (Hebrew Scriptures) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
 3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
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-

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléché HaOlám,
Ashér Natán Lánú 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!"

⁵⁶ In Rome individual expression of belief was unimportant, strict adherence to a rigid set of rituals was far more significant, thereby avoiding the hazards of religious zeal. (http://www.ancient.eu.com/Roman_Religion/)

⁵⁷ http://www.ancient.eu.com/Roman_Religion/

Saturday Evening May 20, 2017 Evening: Counting of the Omer Day 40

Evening Counting of the Omer Day 40

Then read the following:

| Day of the Omer | Ministry | Date | Ephesians | Attributes |
|-----------------|-------------------|---------|-----------|-----------------------------|
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

Ephesians 5:29-33 For, no man ever hates his own body,⁵⁸ rather (he) sustains and values⁵⁹ it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.⁶⁰ As it is written, "For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh."⁶¹ This is a profound So'od, (secret – mystery)⁶² but I speak concerning Messiah and his congregation. But also let everyone of you, so love his wife even as himself, and the wife should defer to her own husband.

Sunday Evening May 21, 2017 Evening: Counting of the Omer Day 41

⁵⁸ No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as "body" makes most sense here.

⁵⁹ Hoehner notes that these two words are from the "nursery." They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 766-7

⁶⁰ These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e. "sustains and values it." Some versions insert "out of his flesh and bones." If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words.

⁶¹ Cf. B'resheet 2:22 The Greek version of this text shows the transformation "into one flesh." The better wording of the text would be "two become one flesh." The phrase is used in 1 Corinthians 6:16 of a man being "joined" to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being "joined" to a prostitute means that the male will absorb all the sins of the prostitute and will atone for them.

⁶² The **Mystery – So'od** is not something that cannot be told because it is a secret in the western sense of the word. The "mystery" is accurately described as the "mystery of his will" in Eph:9 The mystery/secret is unfolded in the mind of the reader/talimid. As such, the talimid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the "mystery," at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it...*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it "in absentia". It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, *Man is not Alone*, Farrar, Straus and Giroux, 1976 p.19. The "Word" of G-d" in this realm is unspoken. This is the ethereal world of spirit. This "Virtue" is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called "gilgal" or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This "imagination" reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom "draws" us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The "memorized" Word "written" on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we "capture" the "essence" of a thing it becomes telluric of a necessity. It contains a measure of its "spirituality" but is must be blended with it natural and finite mirror before we can comprehend it.

Evening Counting of the Omer Day 41
Then read the following:

| Day of the Omer | Ministry | Date | Ephesians | Attributes |
|-----------------|----------|---------|-----------|---|
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3 Virtue: Emet (Truth/Honesty) Ministry: Parnas [Pastor] (Female – hidden) |

Ephesians 6:1-4 Children, obey your parents⁶³ in the Lord,⁶⁴ for this is right (just)⁶⁵. “Honor your father and mother, (which is the first mitzvah with a promise),⁶⁶ so that it may be well with you, and that you may live long on the earth.”⁶⁷ And fathers, do not provoke your children to anger,⁶⁸ but bring them up in the discipline⁶⁹ (Mesorah – Oral) Torah and instruction⁷⁰ of the Lord.⁷¹

Monday Evening May 22, 2017
Evening: Counting of the Omer Day 42

Evening Counting of the Omer Day 42
Then read the following:

| Day of the Omer | Ministry | Date | Ephesians | Attributes |
|-----------------|----------------|---------|-----------|----------------------------|
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

Ephesians 6:5-8 Bondservants,⁷² follow the direction of your masters⁷³ according to the flesh, with reverential

⁶³ The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.”

⁶⁴ We capitalize LORD so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says “Honor father and mother.” Shemot 20:12

⁶⁵ δίκαιος – *dikaïos* “just/right.” This refers to the standard/expectancy of G-d’s mitzvot (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew יָשָׁר, יֵשֶׁר – *yashar*, straight or upright.

⁶⁶ Cf. Shemot 20:12

⁶⁷ As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah.

⁶⁸ אַף, אִי, אִי – *aph /af*, anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children.

⁶⁹ The Gk. words παιδεία and παιδεύειν are mostly used for מוֹסֵר and יוֹסֵר. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word יוֹסֵר and the derived מוֹסֵר can denote “to educate,” “education.” This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment. Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (5:604).

⁷⁰ We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

⁷¹ Bring them up with the instruction of G-d.

⁷² The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc.

⁷³ The use of κύριος – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors)

awe (fear and trembling), in purity of motive (singleness of your heart), as if it (your service) were to Messiah; not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding (motive – neshamah), with good will doing service as to the Lord and not to men knowing that the Lord rewards midda kneged midda (measure for measure), whether he is a bondservant or a freeman.

Tuesday Evening May 23, 2017
Evening: Counting of the Omer Day 43

Evening Counting of the Omer Day 43

Then read the following:

| Day of the Omer | Ministry | Date | Ephesians | Attributes |
|-----------------|---------------|---------|-----------|-----------------------------|
| 43 | Moreh/Masoret | Iyar 28 | 6:9 | Humility united with Chesed |

Ephesians 6:9 And masters, do the same things to them⁷⁴ the (bondservants),⁷⁵ setting aside any coercion (threats), knowing⁷⁶ that your Master also is in the heavens.⁷⁷ There is no partiality⁷⁸ with him.

Wednesday Evening May 24, 2017
Evening: Counting of the Omer Day 44

Evening Counting of the Omer Day 44

Then read the following:

| Day of the Omer | Ministry | Date | Ephesians | Attributes |
|-----------------|--------------|---------|-----------|--------------------------------------|
| 44 | Moreh/Chazan | Iyar 28 | 6:10-12 | Humility united with Reverential Awe |

Ephesians 6:10-12 Finally,⁷⁹ my brothers, be clothed⁸⁰ (strong)⁸¹ in the Lord and in the strength⁸² of His might.⁸³

joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life.

⁷⁴ “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant.

⁷⁵ The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah.

⁷⁶ To have intimate knowledge that the Master above is watching all his talmidim below.

⁷⁷ **Midda kneged midda** (measure for measure), also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master.

⁷⁸ We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d.

⁷⁹ Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the

Put on⁸⁴ the whole armor of G-d⁸⁵ so that you may be able to stand against the deceits⁸⁶ (methods) of the adversary.⁸⁷ For we do not wrestle⁸⁸ against flesh and blood,⁸⁹ but⁹⁰ against principalities,⁹¹ against

Jewish men i.e.; tallits and T'fillin. With a possible reference to the tallit as a "little Mishkan" (tent) we see that connection that Hakham Shaul is trying to make.

⁸⁰ **ἔνδυναμόω** – *endunamoo* is paralleled by the Hebrew **עָבַד** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e. tallits and T'fillin. Being wrapped in the tallit and T'fillin is a symbol of G-d's power and might.

⁸¹ See note above. **ἔνδυναμόω** – *endunamou* could be translated "be empowered." If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying "be empowered with virtuous power." It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be "dressed" is the L-RD carrying the connotations that being dressed in the tallit and the T'fillin.

⁸² **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems to be in concert with two other words, **ἀρχή** – *arche*, meaning the chief or principle power, **ἐξουσία** – *exousia*, meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew.

⁸³ Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of "warfare" and "Adonai Tzabot." What stands out in this concept and the context of the present pericope is that it is the L-RD that is associated with "Adonai Tzabot." In other words we would seem to expect the title Elohim (G-d) rather than the L-RD because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan's justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul's presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah's lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. "Adonai Tzabot" is the compassionate power that is an affront to the negativity. Through the power of "Adonai Tzabot" warfare is waged and the resultant force is compassion which defeats the despotic negative power.

⁸⁴ **ἔνδύω** – *enduo*, meaning "to draw on" like **ἔνδυναμόω** – *endunamoo* is rooted in Hebrew **עָבַד** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, "draw" down the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as "balanced" draw their balance from the power above. **ἔνδύω** – *enduo*, to sink into (clothing) further shows that the officer's power is derived from above.

⁸⁵ **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the "Armour of G-d." **This absolute nonsense!** How can we look at a Roman soldier as "G-d?" This approach is Hellenistic paganism. Isa 59, below shows the "Armour of G-d."

Isa. 59:14-19 Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (*tallit*). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or spirit of the LORD drives.

The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

Ps. 7:11-13 God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

Ps. 91:4 He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**.

⁸⁶ The English vocabulary does not have a comparable word to describe Greek **μεθοδείας** from **μεθοδεία** – *methodeia*, which is founded in the Hebrew word **רָגַל** – *ragal*, meaning "to go about as a calumniator."

⁸⁷ The meaning of the Greek **διάβολος** – *diabolos*, does not mean "Satan" in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumination. The reference here to "spirits" is that of the shedim (demons) rather than the "devil" of Christian myth. We should note that by use of "*shade* – demon," Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to "*shedim* – demons" teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, "demon possessed." Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says... Early Judaism held that **God ruled over Israel directly, his rule over the Gentile**

authorities,⁹² against the rulers of the cosmos,⁹³ ruling the present age of darkness,⁹⁴ against spiritual wickedness among the heavenly spheres.⁹⁵

nations was indirect and impersonal, through an agent something like a Persian satrap, if one will. The most common way of imagining these agents is in terms of the "**angels of the nations**." A more Hellenistic way of putting the matter is to say that God's rule, especially over nature, is administered by the "elements of the world," that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning "the powers." If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century world-view. Cf. Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis)

⁸⁸ The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this "wrestling match." Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For "rightly," says Esau, "is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing" (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya'aqob wrestled until dawn, and has earned the title "wrestler." Therefore, the B'ne Yisrael are "Sons" of the wrestler who are also engaged in this wrestling match.

⁸⁹ Not "wrestling against flesh and blood" shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga.

⁹⁰ Greek ἀλλὰ (but) is adversative showing struggle.

⁹¹ Three specific "powers" are referenced in this pericope, ἀρχή – *arche*, principalities, ἐξουσία – *exousia*, authorities and κοσμοκράτωρ – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, ἀρχή – *arche*, is frequently mentioned with ἐξουσία – *exousia*, authorities. Ἀρχάς from ἀρχή – *arche* in terms of person or personality, ἀρχή – *arche* refers the "leader, pioneer or originator" or that which is principle in rank. With reference to the "Seven Officers," this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses ἀρχή – *arche* as a reference to the "origin of creation." Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, ἀρχή – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. Εξουσίας from ἐξουσία – *exousia*, authorities. Εξουσία – *exousia*, is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. Εξουσία – *exousia*, also denotes the power of freedom, the unlimited possibility of action. While ἀρχή – *arche*, is related to the "Will of Messiah," ἐξουσία – *exousia*, represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses ἐξουσία – *exousia*, as the "symbol of authority" over the woman's head. In this sense ἐξουσία – *exousia*, shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have a symbol of authority on her head.). Εξουσία – *exousia*, possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. Κοσμοκράτωρ – *kosmokrator*, the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, rulers of the cosmos, ruling the present age of darkness showing that the Gentile is under the influence of the heavenly spheres.

⁹² Εξουσία – *exousia* from ἐξεστι – *exesti* the freedom to act. The negative connotations of ἐξουσία – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives.

⁹³ Hakham Shaul's inclusion and phrase "we" shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These "spheres" are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are "legalistic." The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below

⁹⁴ The "present age" of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the "age to come," Olam HaBa (the eternal, infinite coming age).

⁹⁵ These "Spheres" are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven (wild) waves of the sea, foaming without water to their own shame; wandering spheres (stars)**

Thursday Evening May 25, 2017
Evening: Counting of the Omer Day 45

Evening Counting of the Omer Day 45

Then read the following:

| Day of the Omer | Ministry | Date | Ephesians | Attributes |
|-----------------|---------------|---------|-----------|---------------------------------|
| 45 | Moreh/Darshan | Iyar 29 | 6:13-15 | Humility united with Compassion |

Ephesians 6:13-15 Therefore,⁹⁶ take upon yourselves⁹⁷ the whole armor of G-d,⁹⁸ that you may be able to withstand in the evil day,⁹⁹ and having done all, to stand. Therefore stand, being equipped with the knowledge (Da'at) truth,¹⁰⁰ being clothed about with a breastplate of righteousness/generosity¹⁰¹ and your walk¹⁰² ordered¹⁰³ by the restorative¹⁰⁴ Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience, with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).

Coming Festival:

Chag Shabuoth – Festival of Pentecost
(Evening Tuesday 6th of June – Evening 8th of June, 2017)

For Further Information see:

<http://www.betemunah.org/shavuot.html> & <http://www.betemunah.org/freedom.html>

for who the deepest darkness is reserved for (their) **eternity**. In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B'ne Yisrael as the recipients of the Torah Oral/Written.

⁹⁶ The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d.

⁹⁷ "Be clothed" with the virtues of G-d

⁹⁸ Please refer to Iyar 29, the 44th day of the Omer.

⁹⁹ This phrase is synonymous with the phrase "evil age" used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer.

¹⁰⁰ This translation is consistent with a true Remes translation.

¹⁰¹ Here we see that Hakham Shaul is teaching us that the "Breastplate of Righteousness/Generosity" belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah's house

¹⁰² Allegorically "feet" here is a reference to hakahah.

¹⁰³ **Ετοιμασία** – *hetoimasia*, prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. **קִיּוּם** – *kûn* A primitive root; properly to **be erect (that is, stand perpendicular – upright)**; hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed.

¹⁰⁴ **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc.

**Next Shabbat:
Shabbat: "Nefesh Ki-Techeta" – "When a soul sins"**

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|---|----------------------------|---------------------------------------|
| נֶפֶשׁ כִּי-תַחֲטָא | | Saturday Afternoon |
| "Nefesh Ki-Techeta" | Reader 1 – Vayiqra 4:1-4 | Reader 1 – Vayiqra 5:1-3 |
| "When a soul sins" | Reader 2 – Vayiqra 4:5-7 | Reader 2 – Vayiqra 5:4-6 |
| "Si alguien peca" | Reader 3 – Vayiqra 4:8-12 | Reader 3 – Vayiqra 5:7-10 |
| Vayiqra (Lev.) Lev. 4:1-35 | Reader 4 – Vayiqra 4:13-21 | |
| Ashlamatah: Ezek 18:4-13, 32 | Reader 5 – Vayiqra 4:22-26 | Monday & Thursday Mornings |
| | Reader 6 – Vayiqra 4:27-31 | Reader 1 – Vayiqra 5:1-3 |
| Psalms 73:16-28 | Reader 7 – Vayiqra 4:32-35 | Reader 2 – Vayiqra 5:4-6 |
| | Maftir – Vayiqra 4:32-35 | Reader 3 – Vayiqra 5:7-10 |
| N.C.: 1 Pet 1:3-9; Lk 9:57-58; Acts 25:23-27 | Ezek 18:4-13, 32 | |

שַׁבַּת שְׁלוֹמ

Shabbat Shalom!

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