

Esnoga Bet Emunah

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Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Sivan 02, 5777 – May 26/27, 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 lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. **Toda Rabba!**

We pray 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 26, 2017 Evening: Counting of the Omer Day 46

Evening Counting of the Omer Day 46
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
46	Moreh/Parnas 1	Sivan 2	6:17-18	Humility united with Confidence

Ephesians 6:17-18 And take the head-covering¹ of atonement,² and the circumcision knife³ of the Oral Torah,⁴ which is the Torah of G-d,⁵ praying always the prayer (i.e. Amidah) and supplication in accordance to the Siddur,⁶ and guarding this very thing with all reverence⁷ and supplication for all Tsadiqim.⁸

¹ **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8

² The head covered with a **קובע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קובע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole)² is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole**,” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. Ontario: Woodside Bible Fellowship. G4982

³ **Romans 13:3-4 For the Rulers of the Synagogue are not a terror to good works** (acts of righteousness/generosity), **but to those who do evil. Do you want to (be) irreverent to the authority** (of the Bet Din)? **Do what is beneficial, and you will have praise from the same. For he, the Chazan is God’s servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan) does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God’s minister** (Deputy of the Bet Din), **avenger to execute wrath on him who practices evil.** Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek **μάχαιραν** holds the idea of some sort of contention. This is not always the case with the **μάχαιραν**, however in our present case the **μάχαιραν** is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion.

⁴ Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah.

⁵ We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century.

⁶ While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective.

⁷ TDNT 3.619

⁸ As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people.

Shabbat: “Nefesh Ki-Techeta” – “When a soul sins”

Shabbat	Torah Reading:	Weekday Torah Reading:
נֶפֶשׁ כִּי-תַחֲטֵא		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	

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 Sin Offering – Leviticus 4:1-2
- Of the High Priest – Leviticus 4:3-12
- Of the Community – Leviticus 4:13-21
- Of a Ruler – Leviticus 4:22-26\
- Of a Commoner – Leviticus 4:27-35

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. 82-100

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 4:1-35

RASHI	TARGUM PSEUDO JONATHAN
1. And the Lord spoke to Moses, saying,	1. And the LORD spoke with Mosheh, saying:
2. Speak to the children of Israel, saying: If a person sins unintentionally [by committing one] of all the commandments of the Lord, which may not be committed, and he commits [part] of one of them	2. Speak with the sons of Israel, saying: When a man has sinned inadvertently against any of the commandments of the LORD (in doing) what ought not to be done, and he has done it against any one of them:
3. If the anointed kohen sins, bringing guilt to the people, then he shall bring for his sin which he has committed, an unblemished young bull as a sin offering to the Lord.	3. if the high priest who is consecrated with oil has sinned,-as when he has offered a sin offering for the people not according to the rite, he will bring for his sin a young bullock unblemished before the LORD for a sin offering.
4. And he shall bring the bull to the entrance of the Tent of Meeting before the Lord, and he shall lean his hand [forcefully] upon the bull's head and slaughter the bull before the Lord.	4. He will bring in the bullock to the gate of the tabernacle of ordinance, to the presence of the LORD, and lay his right hand upon the head of the bullock, and the slayer will kill the bullock before the LORD.
5. And the anointed kohen shall take from the bull's blood and bring it into the Tent of Meeting.	5. And the high priest who is anointed with oil will take of the blood of the bullock, and carry it into the tabernacle of ordinance;
6. And the kohen shall dip his finger into the blood and sprinkle some of the blood seven times before the Lord, before the dividing curtain of the Sanctuary.	6. and the priest will dip his fingers in the blood, and sprinkle the blood seven times in the presence of the LORD before the veil of the sanctuary.

RASHI	TARGUM PSEUDO JONATHAN
	JERUSALEM: And the priest will dip his fingers, and sprinkle some of the blood seven times.
7. And the kohen shall place some of the blood on the horns of the incense altar which is in the Tent of Meeting, before the Lord, and he shall pour all the blood of the bull onto the base of the altar [used] for burnt offerings, which is at the entrance of the Tent of Meeting.	7. And the priest will put some of the blood upon the horns of the altar of sweet incense that is before the LORD in the tabernacle of ordinance, and all the rest of the blood of the bullock he will pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance.
8. And all the fat of the sin offering bull he shall separate from it: the fat covering the innards, and all the fat that is on the innards,	8. And all the fat of the bullock of the sin offering he will separate from him, the covering of fat which covers the inwards, even all the fat which is upon the inwards.
9. and the two kidneys [along] with the fat that is on them, which is on the flanks; and the diaphragm with the liver, along with the kidneys, he shall remove it,	9. And the two kidneys, and the fat which is upon them, upon the folding, and the caul that is upon the liver, with the kidneys, he will remove.
10. just as was separated from the bull [sacrificed as] a peace offering, the kohen shall then cause them to [go up in] smoke on the altar [used] for burnt offerings.	10. As it was separated from the bullock of the consecrated sacrifice, so will (these things) be separated from the lambs and from the goats, and the priest will burn them upon the altar of burnt offering.
11. [He shall then take] the bull's skin and all of its flesh, along with its head and along with its legs, its innards and its waste matter.	11. And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung,
12. He shall take out the entire bull to a clean place outside the camp, [namely,] to the ash depository, and he shall burn it in fire on wood. Thus, it shall be burnt in the ash depository.	12. the whole of the bullock he will carry forth into a clean place without the camp, to a place where the cinders are poured out, and will burn him with wood in the fire, at the place where cinders are poured out will be be burned.
13. And if the entire community of Israel errs because a matter was hidden from the eyes of the congregation, and they commit one of all of all the commandments of the Lord, which may not be committed, incurring guilt;	13. And if the whole congregation of Israel have erred, and the thing has been hidden from the sight of the congregation in doing inadvertently against one of the commandments of the LORD what was not right to be done, and (thus) have sinned;
14. When the sin which they had committed becomes known, the congregation shall bring a young bull as a sin offering. They shall bring it before the Tent of Meeting.	14. and the sin which they have sinned be made known to them; the congregation will offer a young bullock as a sin offering, and will bring him before the tabernacle of ordinance.
15. The elders of the community shall lean their hands [forcefully] upon the bull's head, before the Lord, and one shall slaughter the bull before the Lord.	15. And twelve of the elders of the congregation, the counselors (amarkelin) appointed over the twelve tribes, will lay their hands firmly upon the head of the bullock, and the slayer will kill the bullock before the LORD.
16. The anointed kohen shall bring some of the bull's blood into the Tent of Meeting,	16. And the high priest will carry some of the blood of the bullock into the tabernacle of ordinance.
17. and the kohen shall dip his finger from the blood, and sprinkle [it] seven times before the Lord, before the dividing curtain.	17. And the priest will dip his finger into the blood, and sprinkle some thereof seven times in the presence of the LORD before the veil;
18. And he shall then place some of the blood on the horns of the altar that is before the Lord in the Tent of Meeting. And then he shall pour all the blood onto the	18. and he will put some of the blood upon the horns of the altar that is before the LORD within the tabernacle of ordinance, and all the (residue of the)

RASHI	TARGUM PSEUDO JONATHAN
base of the altar [used] for burnt offerings, which is at the entrance to the Tent of Meeting.	blood he will pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance.
19. And he shall separate all its fat from it and cause it to [go up in] smoke on the altar.	19. And all the fat he will separate from him, and burn at the altar.
20. He shall do to the bull just as he did to the bull of the sin offering thus he shall do to it. Thus the kohen shall make atonement for them [the community], and they will be forgiven.	20. And he will do with the bullock as he did with the bullock for the sin of the high priest, so will he do with him. And the priest will atone for them, and it will be forgiven them.
21. And he shall take the bull outside the camp and burn it, just as he burned the first bull. It is a sin offering for the congregation.	21. And the bullock will be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Israel may be forgiven. It is a sin offering for the congregation.
22. If a leader [of Israel] sins and unintentionally commits one of all the commandments of the Lord, which may not be committed, incurring guilt;	22. At what time the ruler of his people will have sinned, and done against any of the commandments of the LORD his God that which ought not to have been done, and he has sinned through ignorance;
23. if his sin that he has committed is made known to him, then he shall bring his offering: an unblemished male goat.	23. if his sin that he has sinned be made known to him, he will bring for his oblation a kid of the goats, a male, unblemished;
24. And he shall lean his hand [forcefully] upon the goat's head and slaughter it in the place where he slaughters burnt offerings, before the Lord. It is a sin offering.	24. and he will lay his right hand firmly upon the head of the goat, and the slayer will kill him at the place of the sacrifice of the burnt offering before the LORD. It is a sin offering.
25. And the kohen shall take some of the blood of the sin offering with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour its blood onto the base of the altar [used] for burnt offerings.	25. And the priest will take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, and will pour out the blood at the foundation of the altar of burnt sacrifice.
26. And he shall cause all its fat to [go up in] smoke on the altar, just like the fat of the peace offering. Thus the kohen shall make atonement for his sin, and he will be forgiven.	26. And all the fat he will burn at the altar, as was the fat of the sanctified oblations; and the priest will atone for him on account of his sin, and it will be forgiven him.
27. If one person of the people of the land commits a sin unintentionally, by his committing one of the commandments of the Lord which may not be committed, incurring guilt;	27. And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of the LORD what was not right to do, and he has sinned;
28. if his sin that he committed is made known to him, he shall bring his sacrifice: an unblemished female goat, for his sin that he committed.	28. if his sin that he has sinned be made known to him, he will bring for his oblation an unblemished female of the goats for the sin that he has sinned;
29. And he shall lean his hand [forcefully] on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering.	29. and he will lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice;
30. And the kohen shall take some of its blood with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its [remaining] blood at the base of the altar.	30. and the priest will take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.

RASHI	TARGUM PSEUDO JONATHAN
31. And he shall remove all of its fat, just as the fat was removed from the peace offering. The kohen shall then cause it to [go up in] smoke on the altar, as a pleasing fragrance to the Lord. Thus the kohen shall make atonement for him, and he will be forgiven.	31. And he will remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest will burn it at the altar, to be received with acceptance before the LORD; and the priest will atone for him, and he will be forgiven.
32. If he brings a sheep for his sin offering, he shall bring an unblemished female.	32. But if he bring a lamb as his offering for sin, he will bring a female, unblemished;
33. He shall lean his hand [forcefully] upon the head of the sin offering and slaughter it as a sin offering in the place where he slaughters the burnt offering.	33. and lay his right hand on the head of the sin offering, and kill it as an oblation for sin, at the place of burnt sacrifice.
34. And the kohen shall take some of the blood of the sin offering with his finger and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its blood onto the base of the altar.	34. And the priest will take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.
35. And he shall remove all its fat, just as the sheep's fat is removed from the peace offering. The kohen shall then cause them to [go up in] smoke on the altar, upon the fires for the Lord. Thus the kohen shall make atonement for him, for his sin which he committed, and he will be forgiven.	35. And all the fat he will remove, as the fat of the lamb of the sanctified victims was removed, and the priest will burn it at the altar with the oblations of the LORD, and the priest will make atonement for him on account of the sin that he has sinned, and it will be forgiven him.

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

Rashi's Commentary for: Vayiqra (Leviticus) 4:1-35

2 of all the commandments of the Lord Our Rabbis explained: A sin-offering is brought only for such a transgression whose prohibition is expressed [in the Torah] as a negative commandment, and whose willful violation incurs the

penalty of excision (premature death by the hands of Heaven). The unintentional violation of such prohibitions incurs a sin-offering [upon the individual].-[*Torath Kohanim* 4:196; *Shab.* 69a)]

of one of them [The text should have read, "one of them." Since it says, "of one of them," it means to include the case of someone who has transgressed even] part of one of these prohibitions. For example, [if one writes a single letter on the Sabbath, he is not liable for transgressing a prohibition by law of Torah. If he writes two letters, he is liable. Therefore,] if one writes the letters oJ from iUgn¹J, [which he had intended to write, or] jB from rIj²b, [which he had intended to write, or] is from is from kYtHbS, [which he had intended to write, although he did not complete the names he intended to write, since the two-letter names are words in their own right, he is liable for writing on the Sabbath, even though he transgressed only part of the prohibition].-[*Torath Kohanim* 4:197]

3 If the anointed kohen commits a sin, bringing guilt to the people Heb. oŠgv ,©nJ©tk, lit. to the guilt of the people. Its Midrashic explanation is: The anointed *kohen* is liable [for a sin-offering] only when "the matter is hidden" [i.e., when the halachah eluded him, and he thereby issued an erroneous halachic decision] and a resultant unintentional [sinful] action [is committed], as it is said, "to the guilt of the people" [just as in the case of the community (court) pronouncing an erroneous law, resulting in an unintentional sinful action being committed, as the verse says (verse 13 below),] "because a matter was hidden from the eyes of the congregation; and they committed...." -[*Torath Kohanim* 4: 204, *Hori'oth* 7a] [In this context, however, there is a difference between the community (court) and the anointed *kohen*. If the community (court) pronounced an erroneous law and as a result, others sinned unintentionally, then the community (court) is liable. However, if the anointed *kohen* pronounced an erroneous law, he is liable only if he himself acts on this, whereas if others acted on his erroneous ruling, he is not liable, for in his case, our verse here says, "for his sin which he has committed."] The plain meaning of this verse is, however, according to the Aggadic explanation: When the *Kohen Gadol* sins, this is the very guilt of the people, because they are dependent on him to effect their atonement and to pray for them, and now he has become spoiled.-[*Vayikra Rabbah* 5:6]

bull Heb. rP One might think that this means an old one. Scripture, therefore, adds, iC [young animal]. But if it shall be young, one might think that it be a very young one. Scripture, therefore, says: rP [a term which independently means a mature animal, thus teaching us that it shall not be a very young bull]. So how [do we reconcile both mature and yet young?] It refers to a bull in its third year.-[*Torath Kohanim* 4:208]

5 to the Tent of Meeting i.e., to the *Mishkan*, and in the Temple, to the *Heichal*, [which housed the menorah, the table, and the incense altar, the equivalent of the Holy, in the *Mishkan* in the desert].

6 before the dividing curtain of the Sanctuary Heb. Js«E©v ,f«rŠP [i.e., the blood was to be sprinkled towards the dividing curtain,] opposite the place of its holiness, namely, directed [to the site] between the poles [which were attached to the Holy Ark]. But the blood [although sprinkled in that direction,] was not to touch the dividing curtain. However, if it did touch, it touched [and it did not matter].-[*Yoma* 57a].

7 all the blood i.e., the remaining blood.-[see *Zev.* 25a]

8 And all the fat of the [...] bull It should have said, "its fat." What does the [seemingly superfluous] word "bull" teach us? It comes to include [another bull, namely,] the bull of Yom Kippur (Lev. 16:3) in the [laws regarding the] kidneys, the fats and the diaphragm.

the sin-offering [Similarly, this seemingly superfluous word] comes to include [another sin-offering, namely,] goats [brought as a sin-offering to atone for unintentional] idolatry (Num. 15:24) in the [laws regarding the] kidneys, the fats and the diaphragm.

he shall separate...from it i.e., [he shall remove the fat] while it is still attached [to the animal]; he shall not cut [the animal] into [its prescribed] pieces before the removal of its fat.-[Torat Kohanim 4:230].

10 just as was separated Like those parts specified in the case of the ox [offered as a] peace-offering. But what is specified in the case of the peace-offerings that is not specified here? [Nothing at all! So why mention the peace-offering altogether?] In order to compare it to the peace-offering, [as follows]: Just as the peace-offering had to be designated for the specific purpose of a peace-offering, so too, this sacrifice had to be designated for its specific purpose, and just as peace-offerings [bring] peace to the world, so too, this sacrifice [brings] peace to the world.- [Torat Kohanim 4:231] And in *Shechitath Kodashim* (Zev.), it is taught that this [seemingly superfluous phrase, “just as was separated...,”] is necessary here, in order to learn from it the rule, that we do not derive a law from another matter which is itself only derived [and not explicitly stated in Scripture], when it comes to holy sacrifices. [This is found] in chapter [five of Zev.,] *Eizehu Mekoman*.-[Zev. 49b] 9-11.

with the liver, along with the diaphragm [in verse 9, and in verse 11:]

along with its head and along with its legs All these [mentions of the word kg here, literally “upon,”] are expressions of adding, like (sck|n) “apart from.” [Thus, in addition to the explanations given earlier (see *Rashi* verse 3:4), when verse 9 says, “And he shall remove the diaphragm with [part of] the liver, along with the kidneys,” the meaning is “he shall remove the diaphragm, besides (removing part of) the liver and the kidneys.”]

12 to a clean place Since there was a place outside the city designated for uncleanness, [namely,] to cast plague-stricken stones [which had thereby become unclean] (Lev. 14:40), and for a cemetery, Scripture needed to qualify this instance of “outside the camp”—which [in the case of Jerusalem] was equivalent to outside the city—that the place had to be [ritually] clean.

outside the camp Outside the three camps [of the encampment of Israel, when they were set up in the desert, namely: The camp of the *Shechinah*, the Levite camp, and the general Israelite camp.]. Regarding the Holy Temple in Jerusalem, however, it means outside the city, as is explained by our Rabbis in Tractate *Yoma* (68a), and in *San.* (42b).

to the ash depository Heb. iJS©v Q†pJ kt, to the place where they poured out (ih^f%oPlJ) the ashes which were removed from the altar, as it is said, “and he shall take out the ashes...outside the camp” (Lev. 6:4).

Thus, it shall be burnt in the ash depository [But the verse has just told us this!] Surely, it does not need to restate it! However, [this repetition comes] to teach [us] that [the bull shall be burnt in the ash depository,] even if there are no ashes there [at the time].-[Torat Kohanim 4:239]

13 the...community of Israel This refers to the [Great] Sanhedrin [the Supreme Court of Israel, seated at the Holy Temple].-[Torat Kohanim 4:241]

because a matter was hidden [This means that the Sanhedrin] issued an erroneous decision regarding any matter in the Torah that incurs the penalty of excision, by declaring that matter permissible.-[Hor. 7b]

the congregation, and they and they commit meaning that the community acted upon their instruction.-[Hor. 3a].

17 before the dividing curtain But above, Scripture says (verse 6), “before the dividing curtain of the Sanctuary.” [Why before was there mention of holiness, whereas now, the verse omits it?] This may be compared to a king against whom a province revolted. If only a minority rebels, his cabinet remains intact. If the entire country rebels, however, his cabinet does not remain intact. Here, too. When the anointed *kohen* sinned (referred to in the verses

leading up to verse 6), the name of holiness was still attached to the Sanctuary. When they all sin, (as verse 13 states, "If the entire community of Israel errs"), God forbid, the holiness retracts.-[Zev. 41b].

18 the base of the altar [used] for burnt-offerings, which is at the entrance to the Tent of Meeting This is the western base, which is [situated] opposite the entrance.-[*Torath Kohanim* 4:229].

19 And he shall separate all its fat Although Scripture here does not explicitly mention the diaphragm and the two kidneys, they are derived from (verse 20 below), "He shall do to the bull just as he did [to the bull (sacrificed) as a sin-offering]." Now why are these details not specified here? The School of Rabbi Ishmael taught: This can be compared to a king who was furious with his beloved friend, but shortened [the account of] his offense, because of the affection [he had for him].-[Zev. 41a].

20 He shall do to the bull i.e., with *this* bull,

just as he did to the bull [sacrificed] as a sin-offering i.e., just as is delineated in the case of the bull of the anointed *kohen*. [Thus,] included [in the procedures of sacrificing this bull, is the burning of] the diaphragm and the two kidneys, which are specified there and are not specified here (Zev. 41a). [Now, since Scripture relies on the anointed *kohen's* sin-offering to teach us the service of sacrificing this bull, why does it specify the procedure involving the sprinkling of the blood, which amounts to a repetition?] The repetition of [details of] the service procedures [involving the sprinkling of blood] comes to teach us that if [even] one application of blood is missing [in the service, the offering is] invalid.-[*Torath Kohanim* 4:252] [But surely we would know this, without Scripture having to tell us. Why should we think that one missing application of blood would still result in a valid offering?] Since we find regarding the applications [of blood] upon the outer altar, that if the *kohen* made [only] one application, he nevertheless effected atonement, thus, Scripture needs to tell us here, that [in the case of this bull, where the blood was sprinkled inside the Sanctuary,] that [the omission of even] one application [of blood] affects [the validity of the offering].

22 If the leader [of Israel] sins Heb. תַּיִיגִּה תְּהִיגֵב רַאֲיֵת, [Why does Scripture not use the word וְיָטַח like in the cases of verses 3 and 13 above? The answer is that רַאֲיֵת is] an expression reminiscent of [the dictum starting with the word] הַיָּרֵשֶׁת, "fortunate is...", namely: "Fortunate is the generation whose leader [does not hold himself too high, but rather,] gives attention to bringing an atonement offering for his unintentional sins-and how much more will he experience remorse for the sins he has committed willfully!" -[*Torath Kohanim* 4:257].

23 if...is made known Heb. גִּסְלוֹתָ [This could be literally understood as, "Or ...is made known to him." However, here, the verse] has the meaning: "If [his sin...] is made known to him." There are many instances of [the word] It used as expressions of וְיָטַח, "if," and [there are many instances of] וְיָטַח used instead of It. Similar [to this verse, then,] is (Exod. 21:36): תֻּבַּח יִשְׁבַּח רִי הֵן גִּסְלוֹתָ [which means: "If it was known that the ox was used to goring."]

[If his sin...] is made known to him When he committed the sin, he thought that it was permissible, but afterwards, it became known to him that it was forbidden.

24 in the place where he slaughters burnt-offerings namely, in the northern area of the Holy Temple courtyard, as is expressly mentioned in the case of the burnt-offering.-[*Torath Kohanim* 4:270]

It is a sin-offering [If he slaughters it] for this purpose [i.e., for a sin-offering], it is valid, but if it is [slaughtered] not for this purpose, it is invalid.-[*Torath Kohanim* 271].

25 its blood [i.e., its] remaining blood.

26 just like the fat of the peace-offering i.e., just like the parts [of the animal burnt on the altar] specified for the goat mentioned under the category of peace-offerings.

31 just as the fat was removed from the peace-offering i.e., like the parts [burnt on the altar] of the goat mentioned under the category of peace-offerings.

33 and he shall slaughter it as a sin-offering i.e., its slaughtering shall be performed for the specific purpose of a sin-offering.-[Torath Kohanim 4:290].

35 just as the sheep's fat is removed whose prescribed parts [offered up on the altar] are increased by the [addition of its] tail. And likewise, in the case of a female sheep brought as a sin-offering, it too requires the tail [to be added together] with the prescribed parts [offered up on the altar].-[Torath Kohanim 4: 291]

upon the fires for the Lord Upon the fires [prepared by man] for the Lord, *foayles* in old French, pyres.

Ketubim: Tehillim (Psalms) 73:16-28

Rashi	Targum
16. And when I ponder to know this, it is iniquity in my eyes.	16. And I thought to know this, but it is a weariness in my sight.
17. Until I came to the sanctuaries of God, and I understood their end.	17. Until the time of redemption, when I come to the sanctuaries of God, I will understand their fate.
18. Only in slippery places do You set them; You cast them down to ruin.	18. Truly You have placed them in dark places, You have thrown them into the wasteland.
19. How they became desolate instantly! They were completely consumed by terrors.	19. How they have become a desolation in a moment! They are finished, destroyed because of chaos.
20. As a dream without awakening; O Lord, in the city You will despise their form.	20. Like a dream of a man who awakes: the LORD in the great day of judgment, when they awake from their graves; in anger You will despise their likeness.
21. For my heart was in ferment, and my mind was on edge.	21. For my heart will feel pain, and my kidneys burn like fire.
22. But I was brutish and I did not know; I was [as] a beast with You.	22. And I am a fool, and I do not know; I was reckoned as a beast with You.
23. Yet I was constantly with You; You grasped my right hand.	23. But I am continually with You; You have grasped my right hand.
24. With Your counsel You led me, and after[wards], You took me [for] glory.	24. You will guide me by Your counsel; and after the glory that You commanded to come upon me is complete, You will take me.
25. For whom do I have in heaven, and I desired no one with You on earth.	25. Who, like You, is mine in heaven, but You? And besides You I desire no friend on earth.
26. My flesh and my heart yearn; God is the rock of my heart and my portion forever.	26. My body and my heart are destroyed; God is the Mighty One who tries my heart and my portion forever.
27. For behold, those who have distanced themselves from You will perish; You have cut off anyone who strays from You.	27. For behold, the wicked who are far from You will perish; You have destroyed all who stray from the fear of You.

28. But as for me-God's nearness is my good; I have placed my refuge in the Lord God, to tell all Your mission.	28. But to be near to the LORD is good to me; I have placed my confidence in the LORD God, to tell to all the righteous/generous the commandments of Your charge.
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Rashi's Commentary for: Psalms 73:16-28

16 And when I ponder in my heart.

to know this what the manner of the Holy One, blessed be He, is.

So it is iniquity in my eyes. This manner appeared to me as iniquity and not justice.

17 Until I came to the sanctuaries of God, which are in Jerusalem, and saw what happened to Sennacherib. Then I understood the end of the wicked, that it is to destruction. Then I said, "All the good that comes to them is only slippery places; for the Holy One, blessed be He, makes their way slippery, that it should be easy and smooth, so that they should not put their heart to return to Him, and they should perish."

18 Only in slippery places do You set them All the goodness that comes to them, for ultimately, You cast them down to ruin.

19 by terrors By demons.

20 As a dream without awakening As a sleep without end (without awakening), which is an eternal sleep, so did they have (Isa. 37:36): "And an angel of the Lord went forth and slew...of the camp of Assyria."

O Lord, in the city You will despise their form In Jerusalem, with which they dealt evilly, there the form of their image was despised, and they were all burnt.

21 For my heart was in ferment Before I saw this downfall with the holy spirit, my heart was in ferment because the way of the wicked prospered, and my mind was on edge (אשתונן), an expression of a sharpened sword (שנון). When it is reflexive, the "tav" is placed in the middle of the radical, as is the case of every word whose radical commences with "shin."

22 But I was brutish, and I did not know what this manner was, and I was as a beast with You.

23 Yet I Although I saw all this constantly, I was with You, and I did not move from fear of You.

You grasped my right hand to strengthen me in Your fear when my feet are about to turn from Your way, as it is stated above (verse 2): "my feet had almost turned away."

24 You led me Heb. תנחני, [like] נחיתני, You led me.

and after[wards], You took me [for] glory If the cantillation sign were on כבוד, its interpretation would be: After You bestowed upon Sennacherib all the glory You had allotted to him, You will take me to You. You have performed wondrous miracles for Israel and have destroyed Sennacherib. Now that the cantillation sign is on ואחר, this is its interpretation: (and afterwards,) You took me to glory; You drew me to You for glory and beauty.

25 For whom do I have in heaven [Was there] any angel that I chose for me as a god? I chose only You.

26 My flesh...yearn My flesh and my heart yearn for You. **yearn** Heb. בלה, an expression of desire, as (119:81): "My soul yearned (בלתה) for Your salvation."

27 who strays from You Who separates himself from You.

28 Your mission Your message; the holy spirit that comes into my heart to say it.

Meditation from the Psalms

Psalms 73:16-28

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

I am going to repeat my opening from last week where we looked at the first part of Psalms chapter 73.

The third book of Tehillim⁹ 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 G-d 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.¹⁰

The superscription of our psalm ascribes authorship to Assaf.¹¹ Assaf addresses those plagued by indecision and doubt. 'Do not be troubled by seeming inconsistencies', he counsels, 'for everything G-d 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'.¹² Remember this and no complaints will ever escape your lips; instead, your heart will overflow with endless hymns of gratitude.¹³

Last week we looked at why the wicked prosper. This week, I am interested in exploring a narrative which describes what we can know about the future that HaShem has planned for His world and for His people, and for the wicked. The premise for this perspective is based on a pasuk from Kohelet:

⁹ Corresponding, in the Torah, to the book of Vayikra (Leviticus).

¹⁰ Yirmiyahu (Jeremiah) 12:1

¹¹ 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).

¹² Radak; Rashi

¹³ 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.

Kohelet (Ecclesiastes) 1:9 *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

Based on the above pasuk, we can infer that the state of man in the day that he was created, is the state that HaShem had planned for man, for all time. Thus, we can understand that whatever we were in Gan Eden, the Garden of Eden, is what we will be in the Olam HaBa, the world to come.

I have heard wise men who describe the Olam HaBa and Gehenna. They say that in the Olam HaBa you *get* to sit and study Torah all day and you never *have to* stop to eat or sleep. They say that in Gehenna, that you *have to* sit and study Torah all day and that you never *get* to stop to eat or sleep. It is all a matter of perspective. If you have learned to love HaShem and to sit in His presence, then the Olam HaBa will be a paradise. If, on the other hand, you have spurned HaShem and His presence, then this same environment will become Gehenna, a place of great torment.

In keeping with the idea that the Olam HaBa is a garden, our Sages have indicated that there is an orchard in Gan Eden. This orchard is called by its Hebrew name: PaRDeS. PaRDeS, an orchard, is also an acronym for Peshat, Remez, Drash, and Sod. These are the four levels of Torah study. Peshat is the simple meaning. Remez is the level of hints and types. Drash is the level of parables, and the Sod is the secret level. In describing Gan Eden as a PaRDeS, our Sages have taught us that the Olam HaBa is a place of Torah study. It is a place where we will bask in the presence of HaShem.

We can begin to understand this concept of PaRDeS by reviewing what Adam was commanded Gan Eden:

Bereshit (Genesis) 2:15 *And HaShem G-d took the man, and put him into the garden of Eden to dress it and to keep it.*

The word *dress* comes from the same Hebrew root as *Avodah*, which we translate as service or worship. The word *keep* comes from a Hebrew root which means *to guard*. It is the same root which is applied to Shabbat.

Devarim (Deuteronomy) 5:12 *Keep the sabbath day to sanctify it, as HaShem thy G-d hath commanded thee.*

Thus, as we guarded Shabbat, we will also guard the garden.

The Judgment

After we die, there will be a judgment. In this court, there will be all the components we find in an earthly court. In fact, the earthly court is modeled after the heavenly court.¹⁴ In the heavenly court, you will be the defendant. As a defendant, you will stand at the end of your life with all of your sins and all of your mitzvot, your good deeds. Your sins will be weighed against your mitzvot to see if, in the end, you accomplished the mission that HaShem gave you. Additionally, HaShem will also take into account corrections, the troubles you experience in this world, that you have already experienced because of your transgressions. These corrections typically take the form of misfortunes and infirmities.

The defense attorney will be a malak, an angel, who looks and acts like you did when you defended others in this world. In effect, you will also be the defense attorney.

The prosecuting attorney will be a malak who looks and acts like you did when you prosecuted others in this world. In effect, you will also be the prosecuting attorney.

¹⁴ This section is based on Pirke Avot 4:11

The judge will be a malak who looks and acts like you did when you judged others in this world. In effect, you will also be the judge.

In the heavenly court, you will be confronted with who you really are. There will be no doubt in your mind that the proceeding was entirely fair and just, because they will be conducted exactly as you would have conducted them. The only difference is that their effects will be on you instead of on someone else.

If you stand in the judgment of the heavenly court, you are already in an unfavorable position. In other words, if you could avoid being arrested and charged with a crime, then your chances of escaping an unfavorable judgment are much better than if you have already been arrested and taken to court.

Obviously if you have committed a sin, there is an expectation that you will be arrested and taken to the court for judgment. The question is: How does one avoid arrest and trial if he has in fact committed a transgression?

HaShem has a provision in his court system for a transgressor to avoid being arrested and standing in the judgment. That provision is called teshuva, repentance. Teshuva is the ability that HaShem has given a person to change who he really is. If one performs teshuva properly, then one has actually changed who he is. Thus, when the malak with the arrest warrant is sent to arrest you; he will be unable to find you because you no longer exist. The one who committed the sin has been transformed into one who would never have committed that sin. This is the power of Teshuva.

Bear in mind that Teshuva is a two-way street, as is everything in HaShem's world. If one can repent for a misdeed, then one can also repent for a mitzva, a good deed. For example, if after performing some meritorious act like giving food to a hungry man, you find out that the food was exchanged for strong drink, and you regret giving the food, then you will also wipe out that mitzva by transforming yourself into one who would never have given the food. Thus, this mitzva would be removed from your slate in the judgment. One must be very careful to repent only for misdeeds, never for mitzvot, good deeds.

One should keep this courtroom scene in his mind as he goes about his life in this world. When he is called upon to defend others, he should put his heart and soul into the defense in exactly the same way as he would if he were the one accused of the crime. This means that we should do everything we can to expose the mitigating factors that lead others into sin. We do not want to defend sin, but rather we want to defend good people who occasionally sin. We must constantly be on the lookout for the good that comes from others.

We should also be careful how we judge others. No matter how bad the circumstances may appear, we need to construct, in our minds, a scenario that accounts for all the actions, in a favorable way. This is contrary to human nature. Usually, we seek to convict others rather than acquit them. If we keep in mind that we will one day be in the heavenly court, then we can begin to realize how important it is to judge others as favorably as we possibly can. Thus, when we stand in the heavenly court, we will be judged fairly.

Finally, we should keep the courtroom scene firmly in the forefront of our minds when we prosecute others in this world. Whenever we find ourselves accusing others of a sin, we should bear in mind that the enthusiasm with which we accuse others, will be used against us in the heavenly court. We should accuse only when there is no other way to correct an injustice. Our accusations should be factual and should seek to also mention any mitigating factors. Our accusation should lack enthusiasm, as we truly should not want others to be prosecuted for their sins. In short, we should accuse others in the same way that we would want ourselves to be accused.

Judging the living and the dead.

On Rosh HaShana, we read in the machzor, the prayer book for the festival, that HaShem will judge the living and the dead, on Rosh HaShana. HaShem will judge the living and the dead every year on Rosh HaShana.

1 Tsefet (Peter) 4:5 *Who shall give account to him that is ready to judge the quick and the dead.*

Zohar Chadash, fol. 19, 1 *"In the first day of the new year the holy blessed G-d sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened."*

Revelation 20:12 *And I saw the dead, small and great, stand before G-d; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

It is easy to understand how the living will be judged. Their deeds of the previous year will stand before them in the judgment. The judgment of the dead is a little more difficult to understand. How can the dead be judged every year? What is the point of rehashing the same things that were hashed out last year?

The judgment of the living and the dead follows the same pattern.

The living are judged not only for the deeds that they have performed in the last year, but they are also judged for the good deeds that others performed because of their actions. For example, a parent who teaches his children to love HaShem and to keep His commands, will receive reward every time that child performs the deeds that his parents taught him. In the same way, a man will receive reward for the deeds of his talmidim, his students, when they do the deeds that their teacher taught them. Those who wrote books that influenced others to perform mitzvot will also be judged every year on Rosh HaShana.

The wicked are judged in exactly the same way. The wickedness that they put into the world will be judged every year on Rosh HaShana. If they taught their children to perform deeds of wickedness, then they will receive a part of the punishment for the sins that were committed by those children, during the year. If those children taught their children the deeds they learned from their father, then those sins will also have a punishment that will be earned on Rosh HaShana.

If the living are judged every year on Rosh HaShana in this way, then we can begin to understand how the dead can be judged every year. Whatever good or evil they put into the world by their words or deeds, will be judged on Rosh HaShana. So, even though they themselves are no longer doing deeds in this world, their descendants, talmidim, friends, acquaintances, and every one they have touched, have been doing the deeds that we put into the world. These are the deeds that bring judgment to the dead, every year.

We must, therefore, be very careful about what we put into the world. Our mistakes and transgression can be amplified and reverberate down through time, and the corresponding punishments can be incurred year by year.

Correspondingly, we must do everything in our power to put righteousness into the world. Because these deeds will also reverberate through time and accumulate merit for us in the Olam HaBa.

We are here to accomplish deeds.

As we contemplate what deeds to put into the world; we are constantly confronted with deeds that involve both that which is commanded and that which is forbidden.

For example: We are commanded to put tzitzith, fringes, on all of our four cornered garments. Additionally, we are forbidden from mixing wool and linen in the same garment. Now suppose that we have an opportunity to put wool tzitzith on a linen garment. This involves doing the mitzva and also committing the transgression of mixing linen and wool. The question is: Do we transgress in order to do the mitzva?

Our Sages have answered with a resounding **YES!** Our Sages have taught that we were put into this world to accomplish the deeds that HaShem prepared for us:

Ephesian 2:10 For we are his workmanship, created in Mashiach Yeshua unto good works, which G-d hath before ordained that we should walk in them.

We are here to “do”. Therefore, our Sages have taught us that, with certain exceptions, we are to perform the mitzva of tzitzith even though it involves the sin of mixing linen and wool. We are here to accomplish a mission. There are occasions when there is collateral damage. This is to be expected and should not deter us from accomplishing our mission. It is our mission to accomplish the deeds that HaShem has prepared for us. Now, let’s look at the future for Jews, the Ger Toshav (G-d fearers), and the Ger Tzadik (The righteous Gentile who has converted to Judaism). We will see which folks enjoy the Messianic Age and what folks enjoy the Olam HaBa, the World to come.

It is interesting to note that the Torah never talks about the reward of the righteous. Why is reward never even mentioned in the Torah? The answer is both intriguing and disconcerting at the same time. If the Torah had commanded us to serve HaShem for the sake of reward, it would be a mitzva to do so. We would literally be *earning* our reward. HaShem did not want us to have this focus. He wanted us to serve Him because of our love for Him and for no other reason. This would be true love.

In the Shema, we echo this theme twice a day:

Devarim (Deuteronomy) 6:4-5 Hear, O Israel: HaShem our G-d, HaShem is one. Love HaShem your G-d with all your heart and with all your soul and with all your strength.

In the Tanach, the so called Old Testament, we see reward only in the vaguest terms:

Tehillim (Psalms) 19:9-11 The fear of HaShem is pure, enduring forever. The ordinances of HaShem are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward.

In this same vague way, the Nazarean Codicil also views reward. We never see it as something we can work for:

Matityahu (Matthew) 5:46 – 6:6 If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect. "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. "So, when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, So that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. But when you pray, go

into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.

So, reward is not the focus of the Torah and it should not be our focus. Because the Torah never tells us *what* our reward will be, we must look elsewhere if we are to understand what the future will hold for us.

Let's start by defining some terms. What exactly is the Messianic Age?

The Messianic Age is the millennium during while Mashiach¹⁵ will resurrect the dead and rule. Some Jewish sources call this the Olam HaBa, the World to Come. For the sake of this paper, we will call it the Messianic Age. The Talmud explains the difference between this world and the Messianic age:

Berachot 34b R. Hiyya b. Abba also said in the name of R. Johanan: All the prophets prophesied only for the days of the Mashiach, but as for the world to come, 'Eye hath not seen, oh G-d, beside Thee'. These Rabbis differ from Samuel; for Samuel said: There is no difference between this world and the days of the Mashiach except [that in the latter there will be no] bondage of foreign powers, as it says: For the poor shall never cease out of the land.¹⁶

The world after the Mashiach comes is often referred to in Jewish literature as Olam HaBa. This term can cause some confusion, because it is also used to refer to a spiritual afterlife. In English, we commonly use the term "Messianic age" to refer specifically to the time of the Mashiach. The Talmud sheds some light on this period:

Pesachim 68a R. Samuel b. Nahmani said in R. Jonathan's name: The righteous are destined to resurrect the dead, for it is said, There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age;¹⁷ and it is written, and lay my staff upon the face of the child.¹⁸

'Ulla opposed [two verses]. It is written, He will swallow up death for ever;¹⁹ but it is written, For the youngest shall die a hundred years old?²⁰ There is no difficulty: there the reference is to Israel; here, to heathens. But what business have the heathens there? — Because it is written, And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers.²¹

R. Hisda opposed [two verses]. It is written, Then the moon shall be confounded, and the sun ashamed;²² whereas it is written, Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days?²³ There is no difficulty: the former refers to the world to come;²⁴ the latter to the days of the Mashiach.²⁵ But according to Samuel, who maintained, This world differs from the Messianic age only in respect of the servitude to governments,²⁶ what can be said? — Both refer to

¹⁵ Mashiach (Messiah)

¹⁶ Debarim (Deuteronomy) 15:11. 'Never' i.e., not even in the Messianic era.

¹⁷ Zechariah 8:4.

¹⁸ Melachim Bet (II Kings) 4:29. The staff was employed to revive the child (ibid. seq.), and the same purpose is assumed for it in the first verse.

¹⁹ Yeshayahu (Isaiah) 25:8.

²⁰ Ibid. 65:20.

²¹ Ibid. 61:5.

²² Ibid. 24:23.

²³ Ibid. 30:26.

²⁴ Then the sun and the moon shall be ashamed — i.e., fade into insignificance because of the light radiating from the righteous (Rashi in Sanhedrin 91b).

²⁵ V. Sanhedrin, Sonc. ed., p. 601, n. 3.

²⁶ I.e., delivery from oppression.

the world to come, yet there is no difficulty: one refers to the camp of the righteous; the other, to the camp of the Shechinah.

What is the Olam HaBa?

The Olam HaBa is the world without time which comes at the end of the Messianic age. Some Jewish sources call this Gan Eden, the Garden of Eden ("the World of Souls").²⁷

Olam HaBa will be characterized by the peaceful co-existence of all people:

Yeshayahu (Isaiah) 2:2-4 *And it shall come to pass in the last days, [that] the mountain of HaShem's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of HaShem, to the house of the G-d of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of HaShem from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

Shabbath 63a R. ELIEZER SAID: THEY ARE ORNAMENTS FOR HIM. *It was taught: Said they [the Sages] to R. Eliezer: Since they are ornaments for him, why should they cease in the days of the Mashiach? Because they will not be required, he answered, as it is said, nation shall not lift up sword against nation. Yet let them exist merely as ornaments? — Said Abaye. It may be compared to a candle at noon.*²⁸

*Now this disagrees with Samuel.*²⁹ *For Samuel said, This world differs from the Messianic era only in respect to servitude of the exiled, for it is said, For the poor shall never cease out of the land.*³⁰ *This supports R. Hiyya b. Abba,*³¹ *who said, All the prophets prophesied only for the Messianic age, but as for the world to come, the eye hath not seen, O Lord, beside thee [what he hath prepared for him that waiteth for him].*³² *Some there are who state: Said they [the Sages] to R. Eliezer:*

Since they are Ornaments for him, why should they cease in the days of the Mashiach? In the days of the Mashiach too they shall not cease, he answered. This is Samuel's view, and it disagrees with R. Hiyya b. Abba's.

Hatred, intolerance and war will cease to exist. Some authorities suggest that the laws of nature will change, so that predatory beasts will no longer seek prey and agriculture will bring forth supernatural abundance:

Yeshayahu (Isaiah) 11:6-11:9 *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice'*

²⁷ "Gan Eden ('the World of Souls') and Olam HaTechiyah ('the World of Resurrection') are both known as Olam HaBa ('the World to Come') - and this has resulted in many errors."

²⁸ Being unnecessary then, it is not beautiful either. Thus, when war will be abolished, the instruments of war will not be adornments. Now, however, that they may be needed, they are also ornamental.

²⁹ Sc. the view that they will cease to be in the days of the Messiah.

³⁰ Debarim (Deuteronomy) 15:11. This implies that poverty will continue in the Messianic era. Hence the prophets' tidings of a new state of affairs cannot refer to the Messianic era, which will be the same as the present, save in this matter.

³¹ Sc. the Baraita which states that weapons of war will cease to exist in the Messianic age.

³² Yeshayahu (Isaiah) 64:3. — The conception of the future world is rather vague in the Talmud. In general, it is the opposite of *this world*. In Ber, I, 5, 'this world' is opposed to the days of the Messiah, and this in turn is differentiated here from the future world. The following quotation from G. Moore, 'Judaism' (Vol. 2, p. 389) is apposite: 'Any attempt to systematize the Jewish notions of the hereafter imposes upon them an order and consistency which does not exist in them'.

den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of HaShem, as the waters cover the sea.

Others, however, say that these statements are merely an allegory for peace and prosperity.

All of the Jewish people will return from their exile among the nations to their home in Israel:

Yeshayahu (Isaiah) 11:11-12 *And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

Yirmeyahu (Jeremiah) 23:7-8 *Therefore, behold, the days come, saith HaShem, that they shall no more say, HaShem liveth, which brought up the children of Israel out of the land of Egypt; But, HaShem liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

The Talmud also talks about this time:

Berachot 12b MISHNAH. THE EXODUS FROM EGYPT IS TO BE MENTIONED [IN THE SHEMA'] AT NIGHT-TIME. SAID R. ELEAZAR B. AZARIAH: BEHOLD I AM ABOUT SEVENTY YEARS OLD, AND I HAVE NEVER BEEN WORTHY TO [FIND A REASON] WHY THE EXODUS FROM EGYPT SHOULD BE MENTIONED AT NIGHTTIME UNTIL BEN ZOMA EXPOUNDED IT: FOR IT SAYS: THAT THOU MAYEST REMEMBER THE DAY WHEN THOU CAMEST FORTH OUT OF THE LAND OF EGYPT ALL THE DAYS OF THY LIFE.³³ [HAD THE TEXT SAID,] 'THE DAYS OF THY LIFE' IT WOULD HAVE MEANT [ONLY] THE DAYS; BUT 'ALL THE DAYS OF THY LIFE' INCLUDES THE NIGHTS AS WELL. THE SAGES, HOWEVER, SAY: 'THE DAYS OF THY LIFE REFERS TO THIS WORLD; ALL THE DAYS OF THY LIFE' IS TO ADD THE DAYS OF THE MASHIACH.

GEMARA. It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Mashiach? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?³⁴ They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly you read: Thy name shall not be called any more Jacob, but Israel shall be thy name.³⁵

Yirmeyahu (Jeremiah) 30:3 *For, lo, the days come, saith HaShem, that I will bring again the captivity of my people Israel and Judah, saith HaShem: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.*

Hosea 3:4-5 *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and [without] teraphim: Afterward shall the children of Israel return, and seek HaShem their G-d, and David their king; and shall fear HaShem and his goodness in the latter days.*

³³ Debarim (Deuteronomy) 16:3.

³⁴ Yirmeyahu (Jeremiah) 23:7. 8.

³⁵ Bereshit (Genesis) 35:10.

The law of the Jubilee will be reinstated in the Olam HaBa. In the Olam HaBa, the whole world will recognize HaShem as the only true G-d, and the Jewish religion as the only true religion:

Yeshayahu (Isaiah) 2:2-3 *And it shall come to pass in the last days, [that] the mountain of HaShem's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of HaShem, to the house of the G-d of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of HaShem from Jerusalem.*

There will be no murder, robbery, competition or jealousy. There will be no sin:

Zephaniah 3:13 *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make [them] afraid.*

Sacrifices will continue to be brought in the Temple, but these will be limited to thanksgiving offerings, because there will be no further need for expiatory offerings.

The Torah contains several references to "the End of Days", which is the time of the Mashiach. The Mashiach is the one who will be anointed as king in the End of Days.

Eating and Drinking in the World to Come³⁶

Our Sages have taught³⁷: "In the World to Come (Messianic Age) there will be neither eating nor drinking; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence."

In the Messianic Age (Olam HaTechiyah, "the World of Resurrection") there will be physical bodies complete with all their organs, as now.

Nevertheless, even though there will then be neither eating nor drinking, the physical body with all its organs will not have been created in vain, G-d forbid; rather, the body will be nourished by the radiance of the Divine Presence.

In this it will resemble Moshe Rabbeinu during his forty days on Mount Sinai: his physical body remained intact, except that it was nourished by the spirituality of the Divine light.

How do we lose our share in the Olam HaBa?

"In his Mishneh Torah, Maimonides concludes that both the one who denies the concept of resurrection of the dead or the one who denies the coming of the Mashiach are among those who have forfeited their share in Olam Haba -- the Hereafter³⁸."

What the Torah tells us about cooking can also help us to understand the Messianic age and the Olam HaBa. First let's see what the Torah teaches us about cooking on the Sabbath:

Shemot (Exodus) 35:3 *Ye shall kindle no fire throughout your habitations upon the sabbath day.*

³⁶ Likutei Torah, Shabbat Shuvah, p. 65d

³⁷ Berachot 17a.

³⁸ Mishneh Torah Hilchot Teshuva 3:6

So, the Torah indicates that cooking is NOT allowed on Shabbat. The Mishna gives us the thirty-nine labors forbidden on Shabbat:

Shabbath 7:2. THE PRIMARY LABOURS ARE FORTY LESS ONE, [VIZ.:] SOWING, PLOUGHING, REAPING, BINDING SHEAVES, THRESHING, WINNOWER, SELECTING, GRINDING, SIFTING, KNEADING, **BAKING**, SHEARING WOOL, BLEACHING, HACKLING, DYEING, SPINNING, STRETCHING THE THREADS, THE MAKING OF TWO MESHES, WEAVING TWO THREADS, DIVIDING TWO THREADS, TYING [KNOTTING] AND UNTYING, SEWING TWO STITCHES, TEARING IN ORDER TO SEW TWO STITCHES, CAPTURING A DEER, SLAUGHTERING, OR FLAYING, OR SALTING IT, CURING ITS HIDE, SCRAPING IT [OF ITS HAIR], CUTTING IT UP, WRITING TWO LETTERS, ERASING IN ORDER TO WRITE TWO LETTERS [OVER THE ERASURE], BUILDING, PULLING DOWN, EXTINGUISHING, KINDLING, STRIKING WITH A HAMMER, [AND] CARRYING OUT FROM ONE DOMAIN TO ANOTHER: THESE ARE THE FORTY PRIMARY LABOURS LESS ONE.

So, the Mishna makes it quite clear that cooking (baking) is forbidden on Shabbat. Now let's see what the Torah says about cooking on the festivals:

Shemot (Exodus) 12:16 And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you.

The Shulchan Aruch uses this pasuk to indicate that cooking is permitted on the festivals. So, we can cook on the festivals IF we started the fire before the festival started. Now, how does this apply to the Messianic Age and the Olam HaBa?

The Messianic Age is like the festivals. It is a time of rest, but we are allowed to cook. The Sages have understood this to mean that any character improvements or mitzvot we have started before the Messianic Age began (we started the fire before the festival began), we will be allowed to continue to completion (cook). But, if we did not start the improvement or Mitzva before the Messianic Age (we did not light the fire before the festival began), we will not be allowed to start them after the Messianic Age begins. In the Messianic Age, we will have resurrected bodies, physicality. With this physicality, we will be able to "do" in the world to a limited extent.

The Olam HaBa is like Shabbat. It is a time of rest, but we are not allowed to cook. The Sages have understood this to mean that we may no longer perform mitzvot or character improvements (there is no cooking). In fact, the Sages all agree that there is no physicality in the Olam HaBa, only reality. Without physicality, there is no "doing". Our reality has been built. One way to understand this is to compare us to HaShem. Does HaShem have hands or arms?

Devarim (Deuteronomy) 11:1-3 Therefore thou shalt love HaShem thy G-d, and keep his charge, and his statutes, and his judgments, and his commandments, always. And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of HaShem your G-d, his greatness, his mighty hand, and his stretched out arm, And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

According to the above pasuk, HaShem does indeed have hands and arms. So, what is the difference between His hands and arms, and our hands and arms? Surely you would agree that His are much more powerful. So, what is the difference between His and ours?

His are REAL, ours are only physical. His are unlimited, ours are limited. In the Olam HaBa, we will have real arms and real hands. In the Olam HaBa we will experience reality. The Sages say that everything we have as a part of our body is given to help us understand what reality is like. Physicality, which is unreal, teaches us about the real.

Ashlamatah: Ezekiel 18:4-13, 32

Rashi	Targum
1. ¶ And the word of the Lord came to me, saying:	1. ¶ The word of prophecy from before the LORD was with me, saying:
2. "What do you mean that you use this parable over the land of Israel, saying, 'The fathers have eaten sour grapes and the children's teeth are set on edge'?"	2. What is it with you that you quote this proverb concerning the land of Israel, saying, "The fathers have sinned and the children have been punished?"
3. As truly as I live, says the Lord God, you shall no longer use this parable in Israel.	3. As I live, says the LORD God, you will never again have this proverb quoted in Israel.
4. Behold, all souls are Mine. Like the soul of the father, like the soul of the son they are Mine; the soul that sins, it shall die.	4. Behold, all souls are Mine. Before Me, as the soul of the father so is the soul of his son: the person who sins, he alone will die.
5. So a man who is righteous and practices justice and righteousness,	5. If a man is righteous/generous and does what is lawfully right and meritorious,
6. And does not eat [offerings of meals] on the mountains, and does not lift up his eyes to the idols of the house of Israel; neither defiles his fellow man's wife nor approaches a woman in her period of separation,	6. on the mountains he has not worshipped idols, and has not lifted up his eyes to the idol worship of the House of Israel; and he has not defiled his neighbor's wife, and has not approached a menstruous woman;
7. And wrongs no man; what has been pledged for a debt he returns; [he] has committed no robbery, gives his bread to the hungry, and clothes the naked with garments,	7. who did not oppress anyone; who has returned the pledge on a debt; and has not committed robbery; and who has given of his bread to the hungry, and clothed the naked with his own garment;
8. Does not lend on interest, nor does he take any increase on a loan, keeps his hand back from wrong, executes true judgment between man and man,	8. who has not given money on interest, nor taken usury; who has withheld his hand from falsehood; who has practiced true justice between man and man;
9. Has walked in My statutes, and has kept My ordinances to deal truly-he is a righteous man; he shall surely live, says the Lord God.	9. who has walked in My statutes and has observed My laws by acting truth-fully: he is righteous/generous; he will surely live, says the LORD God.*
10. If he beget a profligate son, a shedder of blood, and he commits upon his brother any of these [crimes].	10. Now, he may have begotten a son who is wicked, who sheds blood, and does to his brother any of these things;
11. And he does not do all these [good deeds], but has even eaten [offerings of a meal] to the mountains and defiled his fellow man's wife;	11. even though he himself has done none of these things. Rather, the son worships idols on the mountains, and defiles his neighbor's wife;
12. Wronged the poor and the needy, committed robberies, did not return pledges, lifted up his eyes to the idols, committed abomination;	12. he has oppressed the poor and the needy; he has committed robbery; he has not returned the pledge; and he has lifted up his eyes to idolatry; he has committed an abomination.
13. Gave out on interest, accepted increase on loans - shall he then live? He shall not live! He has done all these abominations; he shall surely die; his blood falls back on himself!	13. He has given money on interest and has taken usury; will he survive? He will not survive. He has committed all these abominations, he will surely die; he alone is to blame for his violent death.

Rashi	Targum
14. And behold, if he beget a son, who sees all the sins of his father which he has done, and sees and does not do likewise;	14. And behold, he has begotten a son who saw all the sins which his father had committed; who saw, but did not imitate them.
15. He did not eat on the mountains and did not lift up his eyes to the idols of the house of Israel, did not defile his fellow man's wife,	15. He has not worshipped idols on the mountains, and has not lifted up his eyes to the idolatrous worship of the House of Israel; who has not defiled his neighbor's wife;
16. Wronged no man; did not retain any pledge, and committed no robbery; his bread he gave to the hungry and the naked he covered with clothes;	16. who has not oppressed anyone; who has not taken a pledge; who has not committed robbery; who has given of his bread to the hungry; and who has covered the naked with his own clothes;
17. From the poor he kept his hand back, interest and increase he did not take; My ordinances he kept, in My laws did he walk-he shall not die for the sins of his father, he shall surely live.	17. who has not withheld his hand from the poor; who has taken no interest or usury; he has obeyed My law; he has walked in My statutes; he will not die for the sins of his father; he will surely live.
18. [But] his father, because he illegally suppressed, committed robbery against his brother and did what is not good among his people, behold, he shall die for his iniquity.	18. His father, because he practiced oppression, robbed one of his brothers; and who did not do what was proper in the midst of his people, behold, he has died for his sin.
19. Yet you say, "Why does the son not bear with the sin of the father?" But the son has practiced justice and righteousness, he has kept all My laws and he carries them out; he shall surely live.	19. And you say, 'Why is not the son punished for the sins of the father?' But the son has done what is truly just/generous and meritorious, he has kept all My statutes and performed them: he will surely live.
20. The soul that sins, it shall die; a son shall not bear the iniquity of the father, and a father shall not bear the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. {S}	20. The person who sins, he will die. The son will not be punished for the sins of the father, and the father will not be punished for the sins of the son; the merit of the righteous/generous will be fulfilled in him and the sin of the wicked will be upon him." {S}
21. And if the wicked man repent of all his sins that he has committed and keeps all My laws and executes justice and righteousness, he shall surely live, he shall not die.	21. But the wicked, if he repents of all the sins which he had committed, and keeps all My statutes and does what is truly just and righteous/generous, he will surely live, he will not die.
22. All his transgressions that he has committed shall not be remembered regarding him: through his righteousness that he has done he shall live.	22. None of the sins which he had committed will be remembered against him. For the righteousness/generosity which he has done he will survive.
23. Do I desire the death of the wicked? says the Lord God. Is it not rather in his repenting of his ways that he may live? {S}	23. Do I desire at all the death of the wicked says the LORD God. Is it not rather that when he turns from his way, he will survive? {S}
24. And when the righteous repents of his righteousness and does wrong and does like all the abominations that the wicked man did, shall he live? All his righteous deeds that he has done shall not be remembered; in his treachery that he has perpetrated and in his sin that he has sinned, in them shall he die.	24. And when the righteous/generous turns away from his righteousness/generosity and deals falsely, committing all the abominable things which the wicked practices, will he survive? All the righteousness/generosity which he had done will not be remembered; for the falsehood which he has practiced and for the sins which he committed, he will die.

Rashi	Targum
25. Yet you say, 'The way of the Lord is not right!' Hear now, O house of Israel: Is it My way that is not right? Is it not rather your ways that are not right?	25. Yet you have said, 'The good ways of the LORD have not been declared to us. Now, listen, O House of Israel. Have not My good ways been declared to you? Is it not your ways, surely yours, which are not right?
26. When a righteous man repents of his righteousness and does wrong and dies on that account; for the wrong that he has done he should die. {S}	26. When the righteous/generous man turns away from his righteousness/generosity and deals falsely and dies because of them, he will die for the falsehood which he has committed. {S}
27. And when a wicked man repents of his wickedness that he has done, and does justice and righteousness, he will keep his soul alive.	27. And when the wicked man turns away from the sins which he has committed and does that which is truly just and righteous/generous, he will save his life.
28. He will see and repent of all his transgressions that he has committed-he shall surely live; he shall not die.	28. He has seen and repented for all the sins which he had committed, he will surely live, he will not die."
29. And yet the house of Israel say, 'The way of the Lord is not right!' Is it My ways that are not right, O house of Israel? Is it not rather your ways that are not right?	29. Yet the House of Israel have said, The good ways of the LORD have not been declared to us. Have not My good ways been declared to you, O House of Israel? Is it not rather that your ways, yours, are not right?
30. Therefore, every man according to his ways I will judge you, O house of Israel, says the Lord God: repent and cause others to repent of all your transgressions, and it will not be a stumbling block of iniquity for you.	30. Therefore, from each according to his ways will I exact punishment from you, O House of Israel, says the LORD God. Return to My worship, and remove idol worship from you, that it should not be a sinful stumbling block for you.
31. Cast away from yourselves all your transgressions whereby you have transgressed, and make yourselves a new heart and a new spirit, and why should you die, O house of Israel!	31. Put far from you all your sins by which you have sinned and make for yourselves a faithful heart and a faithful spirit. Why should you die, O House of Israel?
32. For I do not desire the death of him who dies, says the Lord God: so turn away and live! {P}	32. For I have no desire in the death of anyone who deserves to die, says the LORD God. Return to My worship, and you will survive." {P}

* **Note to verses 4-9** – Please observe that the sacrificial laws and Mitzvot of the Torah (post the sin of the golden calf) are **NOT** considered by the prophet as being matters of life or death! Further, this confirms the text of last week's Ashlamatah (Micah 6:8): **"He has told you, O man, what is good, and what the Lord demands of you; but to do justice/charity, to love loving-kindness, and to walk discreetly with your God"** (Rashi). And **"It has been told to you, o man, what is good. and what does the LORD seek from you, except to carry out true justice and to love acts of kindness. You will be modest by walking in the fear of your God"** (Targum Pseudo-Yonatan). Again, notice that **no animal sacrifices are mentioned or required implicitly or explicitly in this passage.**

Rashi's Commentary to: Ezekiel 18:4-13, 32

1 And the word of the Lord came to me, saying:

2 What do you mean that you use this parable r'xlx, fruit before it has ripened. Verjus in French, verjuice.

and the children's teeth are set on edge Heb. v'sbh+v%oe!T, agazeront in Old French, will be set on edge. So is the way of the Holy One, blessed be He: the fathers sin and the children are punished, for the kings of Israel sinned for many years before they were exiled, and we too need not be concerned that we shall be

punished for our iniquities.

3 shall no longer use this parable Heb. Mashal LiMeshol «[the infinitive].

4 Behold, all souls are Mine So why should the son who did not sin against Me suffer? Is he not Mine?

6 And does not eat on the mountains "On the mountains, he did not worship pagan deities" [Targum Jonathan] by eating "sacrifices of the dead."

to the idols Referring to other idolatry, e.g., Baal in Samaria and the calves in Bethel and Dan.

7 wrongs Heb. v[®]blh, an expression of wronging (vtblt) ; i.e., he wronged no man.

what has been pledged for a debt he returns If he took his friend's garment as a pledge for a loan, he would return it to him at sunset.

10 and he commits upon his brother any of these Heb. jt. Jonathan renders: and he does to his brother anyone of these.

11 And he does not do all these All these good deeds that his father did.

12 committed abomination Homosexual relations.

14 and sees and does not do likewise He sees with his heart that it is not good to do so, et il apercut in French, he realized.

17 From the poor he kept his hand back from harming him.

24 All his righteous deeds, etc., shall not be remembered Our Sages qualified this as referring to one who regrets them.

29 is not right Heb. i#fšTh, like i#eTh, afetes in Old French; just, correct, right.

30 repent and cause others to repent Heb. *Shuvu V'HaShivu* you repent and you cause others to repent (tourner, retourner in French), turn [others], return.

Verbal Tallies

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

Vayikra (Leviticus) 4:1-35
Yehezkeel (Ezekiel) 18:4-13, 32
Tehillim (Psalms) 73:16-28
1 Pet 1:3-9, Lk 9:57-58, Acts 25:23-27

The verbal tallies between the Torah and the Psalm are:

Bring / Went - בא, Strong's number 0935.
Hand - יד, Strong's number 03027.

The verbal tallies between the Torah and the Ashlamata are:

Children / Son - בן, Strong's number 01121.
Israel - ישראל, Strong's number 03478.
Soul - נפש, Strong's number 05315.
Sin - חטא, Strong's number 02398.
Done / Do - עשה, Strong's number 06213.
Any - אחד, Strong's number 0259.

Vayikra (Leviticus) 4:1 And the LORD spake unto Moses, **saying <0559> (8800)**, 2 Speak unto the **children <01121>** of **Israel <03478>**, **saying <0559> (8800)**, If a **soul <05315>** shall **sin <02398> (8799)** through ignorance against any of the commandments of the LORD concerning things which ought not to be **done <06213> (8735)**, and shall **do <06213> (8804)** against **any <0259>** of them:

4 And he shall **bring <0935> (8689)** the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his **hand <03027>** upon the bullock's head, and kill the bullock before the LORD.

Tehillim (Psalms) 73:17 Until I **went <0935> (8799)** into the sanctuary of God; then understood I their end.

Tehillim (Psalms) 73:23 Nevertheless I am continually with thee: thou hast holden me by my right **hand <03027>**.

Yehezkeel (Ezekiel) 18:4 Behold, all **souls <05315>** are mine; as the **soul <05315>** of the father, so also the **soul <05315>** of the **son <01121>** is mine: the **soul <05315>** that **sinneth <02398> (8802)**, it shall die.

Yehezkeel (Ezekiel) 18:5 But if a man be just, and **do <06213> (8804)** that which is lawful and right,

Yehezkeel (Ezekiel) 18:6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of **Israel <03478>**, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

Yehezkeel (Ezekiel) 18:10 If he beget a **son <01121>** that is a robber, a shedder of blood, and that doeth the like to **any one <0259>** of these things,

Hebrew:

Hebrew	English	Torah Reading Lev. 4:1-35	Psalms 73:16-28	Ashlamatah Ezek 18:4-13, 32
אֲדֹנָי	Lord		Ps. 73:20 Ps. 73:28	Ezek. 18:9 Ezek. 18:32
אֶחָד	any, one	Lev. 4:2 Lev. 4:13 Lev. 4:22 Lev. 4:27		Ezek. 18:10
אֱלֹהִים	God	Lev. 4:22	Ps. 73:26 Ps. 73:28	
אֶרֶץ	common, earth	Lev. 4:27	Ps. 73:25	
בוא	bring, went	Lev. 4:4 Lev. 4:5 Lev. 4:14 Lev. 4:16 Lev. 4:23 Lev. 4:28 Lev. 4:32	Ps. 73:17	

Hebrew	English	Torah Reading Lev. 4:1-35	Psalms 73:16-28	Ashlamatah Ezek 18:4-13, 32
בֵּן	children, sons	Lev. 4:2 Lev. 4:3 Lev. 4:14		Ezek. 18:4 Ezek. 18:10
דָּם	blood	Lev. 4:5 Lev. 4:6 Lev. 4:7 Lev. 4:16 Lev. 4:17 Lev. 4:18 Lev. 4:25 Lev. 4:30 Lev. 4:34		Ezek. 18:10 Ezek. 18:13
חַטָּא	sins	Lev. 4:2 Lev. 4:3 Lev. 4:14 Lev. 4:22 Lev. 4:23 Lev. 4:27 Lev. 4:28 Lev. 4:35		Ezek. 18:4
חַפֵּץ	desire		Ps. 73:25	Ezek. 18:32
יָד	hand	Lev. 4:4 Lev. 4:15 Lev. 4:24 Lev. 4:29 Lev. 4:33	Ps. 73:23	Ezek. 18:8
יָדַע	known, know	Lev. 4:14 Lev. 4:23 Lev. 4:28	Ps. 73:16 Ps. 73:22	
יְהוָה	LORD		Ps. 73:28	Ezek. 18:9 Ezek. 18:32
יִשְׂרָאֵל	Israel	Lev. 4:2 Lev. 4:13		Ezek. 18:6
כִּלְיָה	kidneys	Lev. 4:9	Ps. 73:21	
כִּסָּה	covers	Lev. 4:8		Ezek. 18:7
לָקַח	take	Lev. 4:5 Lev. 4:25 Lev. 4:30 Lev. 4:34	Ps. 73:24	Ezek. 18:8 Ezek. 18:13
נֶפֶשׁ	person, anyone	Lev. 4:2 Lev. 4:27		Ezek. 18:4
נָתַן	put, give	Lev. 4:7 Lev. 4:18 Lev. 4:25 Lev. 4:30 Lev. 4:34		Ezek. 18:7 Ezek. 18:8 Ezek. 18:13
עֵין	eyes	Lev. 4:13	Ps. 73:16	Ezek. 18:6 Ezek. 18:12
עָשָׂה	done, do, make, made	Lev. 4:2 Lev. 4:13 Lev. 4:20 Lev. 4:22 Lev. 4:27		Ezek. 18:5 Ezek. 18:8 Ezek. 18:9 Ezek. 18:10 Ezek. 18:11

Hebrew	English	Torah Reading Lev. 4:1-35	Psalms 73:16-28	Ashlamatah Ezek 18:4-13, 32
				Ezek. 18:12 Ezek. 18:13
קרב	offer	Lev. 4:3 Lev. 4:14		Ezek. 18:6
שפך	pour	Lev. 4:7 Lev. 4:18 Lev. 4:25 Lev. 4:30 Lev. 4:34		Ezek. 18:10

Greek

GREEK	ENGLISH	Torah Reading Lev. 4:1-35	Psalms 73:16-28	Ashlamatah Ezek 18:4-13, 32	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:3-9	Tosefta of Luke Lk 9:57-58	Remes/Gemara Of Acts/Romans and James Acts 25:23-27
άνηρ	man			Eze 18:8			Acts 25:23 Acts 25:24
άνθρωπος	man, men			Eze 18:5 Eze 18:7		Lk. 9:58	
άπολλυμι	destroyed		Psa 73:19		1 Pet. 1:7		
δει	not, fit	Lev 4:2			1 Pet. 1:6		Acts 25:24
δοξα	glory		Psa 73:24		1 Pet. 1:7		
ειδω	know, having seen				1 Pet. 1:8		
εισερχομαι	enter		Psa 73:17				Acts 25:23
ελπις	hope		Psa 73:28		1 Pet. 1:3		
εσχατος	latter end, last		Psa 73:17		1 Pet. 1:5		
εχω	have					Lk. 9:58	Acts 25:26
ζωα	lives, living			Eze 18:9 Eze 18:13 Eze 18:32	1 Pet. 1:3		Acts 25:24
θαινατος	death			Eze 18:13 Eze 18:32			Acts 25:25
θεις	God	Lev. 4:22	Ps. 73:26 Ps. 73:28		1 Pet. 1:3 1 Pet. 1:5		
κεφαλη	head	Lev 4:4 Lev 4:11 Lev 4:15 Lev 4:24 Lev 4:29 Lev 4:33				Lk. 9:58	
κυριος	LORD	Lev 4:1 Lev 4:2 Lev 4:3 Lev 4:4 Lev 4:6 Lev 4:7 Lev 4:13 Lev 4:15 Lev 4:17 Lev 4:18	Ps. 73:28	Ezek. 18:9 Ezek. 18:32	1 Pet. 1:3	Lk. 9:57	Acts 25:26

GREEK	ENGLISH	Torah Reading Lev. 4:1-35	Psalms 73:16-28	Ashlamatah Ezek 18:4-13, 32	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:3-9	Tosefta of Luke Lk 9:57-58	Remes/Gemara Of Acts/Romans and James Acts 25:23-27
		Lev 4:22 Lev 4:24 Lev 4:27 Lev 4:31 Lev 4:35					
λαμβάνω	take, taking	Lev 4:5 Lev 4:30 Lev 4:34		Eze 18:8 Eze 18:13			
ὁδοίς	way			Eze 18:11		Lk. 9:57	
οὐρανοίς	heavens		Psa 73:25		1 Pet. 1:4	Lk. 9:58	
πατήρ	father			Eze 18:4 Eze 18:11	1 Pet. 1:3		
ποιεῖω	make, made	Lev. 4:2 Lev. 4:13 Lev. 4:20 Lev. 4:22 Lev. 4:27		Ezek. 18:5 Ezek. 18:8 Ezek. 18:9 Ezek. 18:10 Ezek. 18:11 Ezek. 18:12 Ezek. 18:13			
πόλις	city		Psa 73:20				Acts 25:23
πορεύομαι	went, go			Eze 18:9 Eze 18:11		Lk. 9:57	
πῦρ	fire	Lev 4:12			1 Pet. 1:7		
τις	any one	Lev. 4:2 Lev. 4:13 Lev. 4:22 Lev. 4:27		Ezek. 18:10		Lk. 9:57	Acts 25:26
υἱοίς	children, sons	Lev. 4:2 Lev. 4:3 Lev. 4:14		Ezek. 18:4 Ezek. 18:10		Lk. 9:58	
Χριστοίς	anointed, Christ	Lev 4:5 Lev 4:16			1 Pet. 1:3 1 Pet. 1:7		
ψυχή	soul	Lev 4:2 Lev 4:27		Eze 18:4	1 Pet. 1:9		

PIRQE ABOT
Pereq Vav
Mishnah 6:4
Hakham Yitschaq (ben Moshe) Magriso

This is the way of the Torah. Eat bread with salt, drink, water by the measure, sleep on the ground, live a life of hardship, and toil in the Torah. If you do this, you will be happy in this world, and it will be good for you in the World to Come. Do not seek greatness for yourself, and do not crave honor. Do more than your scholarship [warrants]. Do not covet the table of kings, for your table is greater than their table, and your crown is greater than their crown. Your Employer is also trustworthy to pay you a wage for your work.

The master now tells us what a person must do in order to be worthy of the Crown of the Torah (**Kether Torah**) and to be able to serve God properly. He must be content with the necessities of life, and not seek more, neither food nor clothing. This is the foundation if a person wishes to be worthy of the Torah. He must be content with his lot. He will then have the time to study and meditate on the Torah, without having his mind immersed in worldly affairs and the gaining of wealth so as to satisfy his appetites. He will also avoid dishonesty, and will not think of taking other people's property dishonestly.

In general, if a person learns not to eat more than is essential to sustain his health, he will be well prepared to study Torah and serve God. He will make good use of his time, and not waste it on trivial affairs and unimportant pursuits.

The master thus said, "**Eat bread with salt, and drink measured amounts of water.**" He must make a habit of eating small quantities, just enough to sustain life and health. Even if a person has only bread, and does not have the money to buy something to eat with it, he should not waste time seeking more. It is better that he eat his bread with a little salt, and spend his time productively.

The same is true of drinking. One may not be able to afford wine or other beverages, and may have nothing to drink except water. Even his water supply may not be unlimited, and he may have to measure each cupful.

Although a person may have to subsist with a bare minimum, he should ignore his poverty, and devote himself to the Torah. The Torah cannot be attained without sacrifice. It is thus written, "This is the Torah-when a man dies in a tent" (Numbers 19:14). True mastery of the Torah requires that a person be ready to sacrifice even his life for it.

The master says that if a person does this he will be happy in this world. Since he can get along with the bare necessities, he will be strong and healthy. And even if he is in a place where he cannot make good meals and must sleep on the ground, it will not bother him at all. He will not feel uncomfortable, and his body does not suffer when he lacks good food and fine clothes.

On the other hand, when a person spends his life pursuing his worldly appetites, he will eventually be confronted with the truth that death awaits him, and he will waste away from depression. When he lacks something, he may even resort to dishonesty and theft so as to satisfy his desire for luxuries. Ultimately, however, his desires are never truly fulfilled.

The master therefore says that if a person does not live merely to satisfy his appetites and desires, but gets along with whatever he has, he will be happy, even in this world. He will be strong and healthy, and live a contented life. He will also be happy in the World to Come. Since he does not enjoy the fruit of his good deeds in this world, all his reward is left waiting for him in the Future World.

The master also taught, "**Do not seek status for yourself, do not crave honor more than your learning merits, and do not covet the table of kings.**" These three items parallel the three things which, according to Rabbi Eleazer HaKafar, "**remove a person from the world: jealousy, desire, and fame**" (4:28). If a person immerses himself in any of these three things, he destroys himself both in this world and the next.

Addressing himself to "**jealousy**," the master here says, "**Do not seek status.**" A person becomes jealous when he sees that his neighbor has status and advantages such as property and wealth. He thus becomes jealous, since he wishes to be greater than his neighbor. But if a person does not seek status for himself, it is certain that he will not be jealous of his neighbor.

Addressing himself to "**fame**," the master said, "**Do not crave fame.**" When you see that people honor others, do not envy them. If you try to attain honor and fame, you will lose the world. But if you study Torah for the sake of Heaven, honor and fame will come to you automatically. Then you will be able to accept them.

The master therefore said, "**Do not seek status, and do not crave fame.**" Do not go out and seek status, and do not pursue fame. However, if you find yourself in a position where status and fame come to you automatically, you need not be embarrassed. This is especially true if the status and fame come as a result of your Torah knowledge.

Addressing himself to "desire," the master said, "**Do not desire the table of kings.**" Do not pursue worldly pleasures, wishing that you could eat and drink like a king. **If you study Torah, your "table" in the World to Come will be much greater than the table of any mortal king.** Their tables only exist temporarily, **while yours will be eternal.**

Even in this world, your table is greater than theirs. You are content with your lot, and are happy and joyful at your table. You eat every bite with joy. But the people who eat at the king's table, are never fully satisfied. No matter how fine their meals, they are always thinking of those who have even greater tables. Everything that they have seems puny in their eyes.

Your crown is also greater than theirs, both in this world and in the next. A king's crown is "always dependent on others; if his subjects do not like him, they can impeach him and take his crown away.

Moreover, the master teaches that "**your Employer can be trusted to pay you a wage for your work.**" Although you may have status and honor in this world, your reward is reserved for you in the World to Come. When the time comes, God will be sure to pay you a full "wage" for the Torah you studied and taught, as well as for the good deeds that you did in this world!

NAZAREAN TALMUD
SIDRA OF VAYIKRA (LEV.)
"NEFÉSH KI-TECHETÁ" - "WHEN A SOUL SINS"
BY: H. EM RABBI DR. ELIAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
LUQAS (LK) 9:51 – 56 & 9:57 - 62
Mishnah נ:נ

And as they were traveling on the road, someone said to him, "I will follow you wherever you go!" And Yeshua said to him, "Foxes have dens and birds of the air have nests, but the Son of Man has no permanent place to lay his head."

HAKHAM SHAUL'S SCHOOL OF REMES
2 LUQAS (ACTS) 25:23-27
MISHNAH נ:נ

So on the next day, Agrippa (II) and Bernice came with great pageantry and entered into the audience hall, along with military tribunes and the most prominent men of the city. And when Festus gave the order, Hakham Shaul was brought in. And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole population of the Jews appealed to me, both in Yerushalayim and here, shouting that he must not live any longer. But I understood that he had done nothing deserving death himself, and when this man appealed to His Majesty the Emperor, I decided to send him. I do not have anything definite to write to my lord about him. Therefore I have brought him before you all—and especially before you, King Agrippa—so that after this preliminary hearing has taken place, I may have something to write. For it seems unreasonable to me to send a prisoner and not to indicate the charges against him."

HAKHAM TSEFET'S SCHOOL OF
PESHAT
1 TSEFET (PET.) 1:3-9
Mishnah נ:נ

Blessed be the God and Father of our Master Yeshua HaMashiach, who according to His (God's) great chesed (loving-kindness) has renewed a living hope to us through the resurrection of Yeshua HaMashiach from the dead, to an incorruptible inheritance,³⁹ undefiled, and unfading, reserved for you in the heavens. Who by the virtuous power of G-d, having been kept through faithfulness to redemption ready to be revealed in these last days.⁴⁰ In which you should greatly rejoice, for yet a little while, if need be, grieving in the greatest manifold testing's of your faithful obedience.⁴¹ So that the testing's of your trustworthiness being much more precious than that of gold that perishes, but being purified by fire, similarly that you might be found worthy of praise and honor and glory at the unveiling of Yeshua HaMashiach. Even though you have not seen him, you love him; whom you do not see at the present, but being faithfully obedient to him you exult with unspeakable joy, and having been glorified, obtaining the goal of your faithful obedience, to the redemption of your souls.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

NOW I REMEMBER

Blessed be the G-d and Father of our Master Yeshua haMashiach, who according to His great mercy (The Father's) has regenerated us again to a living hope through the resurrection of Yeshua haMashiach from the dead...

³⁹ Note here the connection to the previous pericope where Yeshua talked of the Hakhamim that receive their reward, "will not lose their reward."

⁴⁰ Lit. End times

⁴¹ Paraphrased to remember the testing's of Abraham Avinu

Hakham Tsefet continues the cryptic introduction which parallels the Torah Seder for the week. “Blessed be the G-d and Father of our Master Yeshua haMashiach.

The inheritance (the lot of connection to a place of preeminence in Judaism) received by the convert to Nazarean Judaism

Rebirth to hope – Hebrew Tikvah

Hakham Tsefet now recounts the story of the resurrection which was before forbidden. The resurrection of Yeshua has renewed an anticipation of the general resurrection. While Hakham Tsefet and the other talmidim (specifically Yaakov and Yochanan) did not understand the resurrection of Yeshua in relation to the general resurrection before, they now have a renewed hope of the general resurrection in the resurrection of Yeshua now.

What before seemed so impossible has now come to light. The resurrection (after “3” days) and ascension of Yeshua on Lag bOmer (33rd Day) 42 has clarified all the misconceptions. The Talmidim are now able to see what Yeshua was saying in the recent sections of Mordechai’s Meṣorah. The “rebirth” is not some mystical elevation of status as ascribed to by some theologians. The Greek ἀναγεννάω (anagennaō) is the renewal of expectation ἐλπίς (elpis). What Hakham Tsefet is referring to here is the resurrection and ascension of Yeshua. The death and burial sent the talmidim into the depths of despair. The resurrection brought about a renewal of living hope. (ζῶ - zaō) is written present active tense. This means that the belief in the resurrection died with the death of Yeshua. However, it has been “born anew” with the resurrection of and ascension of Yeshua.

To an inheritance incorruptible and undefiled, and unfading, reserved in the Heavens for you...

What seemed lost in the account of Yeshua’ death has now returned to the glory of its former state. The resurrection of the dead is now seen as the long-awaited promise. It is an incorruptible inheritance that has never been defiled. It is an unfading hope reserved for us who hold our faith in HaShem and his messiah.

By the power of G-d, having been kept through faithfulness to a salvation ready to be revealed in the end...

The Greek word δύναμις (*dunamis*) covers a great amount of territory. In short, *dunamis* refers to the “supernatural, miracle working power” (ability) of G-d. My use of “supernatural” is based on the idea that G-d possesses a power or ability that is above (supra) the elements of nature (natura). Here I am reminded of the Biblical story where G-d takes Avraham “outside” and tells him to look at the stars. When we look at things from a strictly natural perspective we will find insurmountable problems and limitations. However, when we look at things from the same perspective as Avraham we will be able to overcome our problems. This was the difficulty of Yeshua’ talmidim faced. If they were limited to the world of nature they found limitation. When was Yeshua raised from the dead, by G-d hand the mind was opened to supernatural possibilities.

הַשְׁמוּרִים בְּעֵז אֱלֹהִים Hashumrim b’oz Elohim

We could not help but notice Delitzsch Hebrew translation here. It is very apropos. However, it seems that this might just be a great play on words by the simple talmid of Yeshua, Hakham Tsefet. This phrase might be translated “the guarding in strength Elohim” or “the guarding Boaz the Judge.” Or, maybe “Boaz the guarding Judge.” This would be very apropos during the time or near the time of Shabuoth.

The Greek text is consistent with the Hebrew translation. φρουρέω (phroureō) suggests that guardianship comes from being faithful to the Torah and Mitzvot. This form a Greek play on word consistent with the Hebrew concept of “shomer.”⁴³ The Greek furthers the concept of guarding by using a compound verb. φρουρέω (phroureō) is the compound of πρό (pro- before) and ὁράω (horaō – to see with the eyes or mind). The guardianship of the soul is through faithfully observing (shomer and emunah) the mitzvot of HaShem. This will guard and secure the σωτηριῶν

⁴² See H.Em.Rabbi Dr. Hillel Ben David’s thesis on [Lag BOmer](#) being the date of the ascension.

⁴³ H8104 Samar שומר

ετοιμην αποκαλυφθηναι - salvation ready to be revealed. Theological Dictionary of the New Testament (TDNT) suggests that ἀποκαλύπτω (apokaluptō) is a “revelation (revealing) that is being moved towards.”⁴⁴ Therefore, we are looking forward to the revelation, unveiling of the salvation that is guarded by faithful obedience to the mitzvot. The salvation waits to be revealed εν καιρω εσχατω “in the end time.” The promised salvation is for an appointed time in the future. The “salvation” being referred to here is NOT the being “born again” so often referred to by contemporary theologians who have lost touch with what Hakham Tsefet was really trying to say.

The great rejoicing is the rejoicing over the resurrection and ascension of Yeshua. This “hope” is a source of joy. However, temptations and tests are ever present to determine the stuff that men are really made of. Likewise, tests and temptations determine that areas of weakness that need to be strengthened. Hakham Tsefet and all the talmidim have suffered several trials and tests. They are perfectly aware of the results of “**manifold temptations.**” Trials are often misunderstood and the values of a test is never appreciated when we suffer the ill effects of its nature. Yaakov (James) echoes this same them in his letter to those of the Diaspora. The “trying of your faithfulness produces patience.” However, he begins by saying “count it all joy when you experience varied trials, **knowing this.** All this testing and trying stuff makes us mature, so says Hakham Yaakov. Hakham Tsefet suggests that it is more **precious than gold** which parishes. The product of the trial is maturity, maturity means becoming a Hakham.

Obtaining the goal of your faithfulness, the salvation of your souls ...

Having obtained the “end” of your faith (faithfulness). We love (HATE) the way the translators butcher the text for the sake of their agenda’s. The Greek word τέλος (*telos*) has several connotations. This word is usually taken out of context to suggest that the Torah has ended among other things. Generally speaking, τέλος (*telos*) means achievement, goal or completion (as in attaining maturity i.e. achieving a goal). However, *telos* also means “power” or “office.”⁴⁵ Herein we could see that the goal of faithfulness is that of becoming a Hakham. The word *telos* has other connotations. However, we must remember that the connotations of the word as used in the Nazarene Codicil must always be measured against Semitic use.

The **salvation of your souls** is the *telos* – goal being sought after. The final goal is the attainment of “salvation.” Like the word *telos*, σωτηρία (*sōtēria*) suffers from great abuse. The σωτηρία (*sōtēria*) of the soul is achievement of maturity. This idea is very complex. However, the true reward of the Olam haba is not the ability to float on some ethereal cloud. The true reward (salvation of the soul) is the achievement of the soul. In other words, the reward σωτηρία (*sōtēria* - salvation) is what we make of our “souls.” We should also note that the context here. Hakham Tsefet looks forward to salvation in the future. Therefore, his idea of salvation in this periscope is the future resurrection. He further suggests that faithfulness is requisite for those who will have their part in the resurrection and the olam haba.

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

We have now been apprised of this narrative for the third time. The first was the actual hearing before Festus, the second-time Festus repeats the story to Agrippa and now the rehearsal once again. So, what is Hakham Shaul trying to say?

We have a play on words in the names Hakham Shaul uses as characters. Does this negate the literality of events? No, not at all. What the narrative does for us is allow us a glimpse into the events of Hakham Shaul’s life in the same way that the Mesorot (Gospels) do for the life of the Master. This is a natural Jewish way of transmitting halakhic materials. In the present Remes commentary the narrative is therefore, laced with words that tell the meaning from an allegorical level. As such, we must look carefully at Hakham Shaul’s choice of words. We must also read G-d’s providential hand into the narrative as well. Therefore, the narrative is a way of telling how Hakham Shaul’s life fit

⁴⁴ TDNT 3.564

⁴⁵ All the above translations and meaning are derived from TDNT 8.49 (*54)

into the providential plan of G-d.

First, we see the great pageantry of Agrippa as he enters the audience hall. At his side is his sister Bernice. And we have Festus the great orator who wants everyone to know of his innocence. The final character is Hakham Shaul, imprisoned now for some time.

Therefore, let us scroll through the cast and see what allegorical web Hakham Shaul has been weaving.

First mention in our cast of characters is Agrippa II. As is always the case, the names of our cast possess important details for understanding the allegorical story. Agrippa's name stems from the Greek word ἄγριος – *agrios*, translated as “wild,” “savage” and “raging.” The true meaning of the word associates itself with a feral animal living and growing in the fields or woods. Allegorically this means that Agrippa II is like an animal in his sense of morality and piety. His grandfather ordered all the infants in Yehudah (Judea) killed because he suspected that the Messianic king would usurp his throne. Agrippa I was the father of Agrippa II. Agrippa I died in the city of Caesarea where the present events are transpiring, in A.D. 44, as we read in 2 Luqas 12. He entered the arena with a brilliant suit trying to project himself as a god. Agrippa II is now in an incestuous relationship⁴⁶ with his sister Bernice who is no saint. ἄγριος – *agrios*, rooted in ἄγρός – *agros*, means field or farm. This connects verbally with Hakham Tsefet's idea of being fruitful. Allegorically his name also points to the “little hero.”

Queen Bernice as we will see was no saint. She was first married to her uncle Herod, king of Chalcis, and after his death (A.D. 48) she lived under circumstances of great suspicion with her own brother.⁴⁷ She eventually becomes the mistress of Titus who destroyed the Bet HaMikdash. Allegorically her name seems to be a combination of two Greek words, φέρω – *phero*, “bring” and νίκη – *nike* “victory.”

The next in our cast of characters is Festus. It is easily seen that his name relates to “festival.”

And, we must not forget our author and victim Hakham Shaul whose name in Greek means “small or little.”

Could Hakham Shaul be telling us that we are in 1 Adar near the time of the “little Festival” of Purim? Could he also be hinting at the fact that we are now turned towards the festival that will bring victory to the little ones, i.e. the Jewish people of the Diaspora?

Being held captive by Rome (Edom) Hakham Shaul's message, like the Mesorah of the Master is held under Roman guard. We must opine that Messiah, his Mesorah and talmidim have been “hidden.” They are now waiting their disclosure and finishing the “task at hand.” Many are looking at eschatology to solve their problems rather than seeking G-d. This is because the so-called theologians tossed theonomy to the wind.

Allegorically Hakham Shaul represents the abode of the Shekinah. The Shekinah is mostly hidden in the west with the rest of the Jewish people. We, the Jewish people dwell among the feral animals who portray themselves as heroes and those promising “victory” through the economy of their “festivals. Yet even in our own day of enlightenment, we have all the pseudo-players. Like the schoolchildren, they love to play “dress up.” They cannot have a Bet Din because they do not have the Mesorah of the Master to guide them. Like the Roman pomp, they have no respect or love for the Hakhamim. They would hold them captive in their theological prisons so they can exercise contempt for the Malchut/Kingdom/Governance of G-d through the Bate Din and Hakhamim.

They stumble and there is no one to catch them, they reject the calling to become sages. However, what they fail to

⁴⁶ Thematic correlation to our Torah Seder.

⁴⁷ Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (G959). Ontario: Woodside Bible Fellowship.

see is that they have rejected the Kingdom of Messiah and his plenipotentiary agents.

May G-d's loving-kindness guide them to the truth!

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 [Torah Seder (Lev. 4:1-35), Psalms (73:16-28), Prophets Ezek 18:4-13, 32)] 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 Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

Saturday Evening May 27, 2017 Evening: Counting of the Omer Day 47

Evening Counting of the Omer Day 47

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
47	Moreh/Parnas 2	Sivan 3	6:19-20	Humility united with Sincerity

Ephesians 6:19-20 And pray for me, that words may be given to me,⁴⁸ that I may open my mouth⁴⁹ and speak

⁴⁸ Hakham Shaul now makes a personal request.

⁴⁹ פִּי יִפְתָּח – we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "patach", which implies a bilateral "opening." Patach is an opening to elevate one's self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an "Opening" to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "faucets" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So'od meaning of *patach* Eliyahu must have been

freely⁵⁰ to make known the mystery⁵¹ (So'od) of the Mesorah,⁵² for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.⁵³

Sunday Evening May 28, 2017
Evening: Counting of the Omer Day 48

Evening Counting of the Omer Day 48
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
48	Moreh/Parnas 3	Sivan 4	6:21-22	Humility united with Truth

Ephesians 6:21-22 But, so that you also may know⁵⁴ my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,⁵⁵ who I have sent⁵⁶ to you for the same purpose, that you might know our affairs and that he might comfort your hearts.

Monday Evening May 29, 2017
Evening: Counting of the Omer Day 49

Evening Counting of the Omer Day 49
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
49	Moreh/Moreh	Sivan 5	6:23-24	House of the Presence – Teacher Virtue: Humility Ministry: Meturgeman/ Moreh /Zaqen (Interpreter/Teacher/Elder)

known in the first century. We are not suggesting that "Patach Eliyahu" as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century.

⁵⁰ Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned.

⁵¹ See Nisan 30 day 15 of the Omer

⁵² The allegorical "meaning of the secret of the Mesorah is "Messiah" (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the "Secret (So'od) of Messiah (the Mesorah) through his quasi-mystical letter of "Ephesians." We can also say that the allegorical meaning of the "mystery of the Mesorah" refers to the Seven Men of the Congregation who are the congregation's attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the "body" of Adam Kadmon" the archetypical man i.e. Messiah.

⁵³ Speaking "freely as I ought to speak" carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah.

⁵⁴ Hakham Shaul's wants his readers to "know," be intimately acquainted with his teachings on the Mesorah. "Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),"

⁵⁵ We see from these words that "Tychicus, a beloved brother and faithfully obedient servant" is perfectly versed in the Mesorah and capable of expounding all levels to the "Ephesian" congregation. Or we might say that "Tychicus, a beloved brother and faithfully obedient servant" will systematically organize the Eshnoga among the Ephesians. This is very much in line with the "ordered Mishnah."

⁵⁶ שְׁלֵחַת יְהוָה – sent – apostle, sent as an emissary on Hakham Shaul's behalf.

Ephesians 6:23-24 Shalom⁵⁷ to the brothers, and love⁵⁸ with faithful obedience,⁵⁹ from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach⁶⁰ in sincerity. Amen ve Amen.

**Chag Shabuoth – Festival of Pentecost
(Evening Tuesday May 30 – Evening June 01, 2017)**

For Further Information see:

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

Next Shabbat:

Shabbat: “VeNefesh Ki-Techeta” – “And if a soul sins”

Shabbat	Torah Reading:	Weekday Torah Reading:
וּנְפֹשׁ כִּי-תִחַטָּא		Saturday Afternoon
“VeNefesh Ki-Techeta”	Reader 1 – Vayiqra 5:1-4	Reader 1 – Vayiqra 5:14-16
“And if a soul sins”	Reader 2 – Vayiqra 5:5-7	Reader 2 – Vayiqra 5:17-19
“Y si alguien peca”	Reader 3 – Vayiqra 5:8-10	Reader 3 – Vayiqra 5:14-19
Vayiqra (Lev.) Lev. 5:1-26	Reader 4 – Vayiqra 5:11-13	
Ashlamatah: Zech 5:3-11 + 6:14	Reader 5 – Vayiqra 5:14-16	Monday & Thursday Mornings
	Reader 6 – Vayiqra 5:17-19	Reader 1 – Vayiqra 5:14-16
Psalms 74:1-23	Reader 7 – Vayiqra 5:20-26	Reader 2 – Vayiqra 5:17-19
	Maftir – Vayiqra 5:24-26	Reader 3 – Vayiqra 5:14-19
N.C.: 1 Pet 1:10-12; Lk 9:59-62; Acts 26:1-23	Zech 5:3-11 + 6:14	



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

⁵⁷ Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office.

⁵⁸ Unity and giving

⁵⁹ At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight.

⁶⁰ The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai.