

Esnoga Bet Emunah

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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 09, 5777 – June 02/03, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

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

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

We pray for His Excellency Mr. Terry ben Noach, the uncle of HE Giberet Zahavah bat Sarah who is gravely ill. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Mr. Terry ben Noach, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

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

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

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

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

Shabbat	Torah Reading:	Weekday Torah Reading:
וּנְפֶשׁ כִּי-תִחַטָּא		Saturday Afternoon
“VeNefesh Ki-Techeta”	Reader 1 – Vayiqra 5:1-10	Reader 1 – Vayiqra 6:12-14
“And if a soul sins”	Reader 2 – Vayiqra 5:11-13	Reader 2 – Vayiqra 6:15-17
“Y si alguien peca”	Reader 3 – Vayiqra 5:14-16	Reader 3 – Vayiqra 6:12-17
Vayiqra (Lev.) 5:1 – 6:11	Reader 4 – Vayiqra 5:17-19	
Ashlamatah: Zech 5:3-11 + 6:14	Reader 5 – Vayiqra 5:20-26	Monday & Thursday Mornings
	Reader 6 – Vayiqra 6:1-6	Reader 1 – Vayiqra 6:12-14
Psalms 74:1-23; 75:1-11	Reader 7 – Vayiqra 6-7-11	Reader 2 – Vayiqra 6:15-17
	Maftir – Vayiqra 6:7-11	Reader 3 – Vayiqra 6:12-17
N.C.: 1 Pet 1:10-16; Lk 9:59-62+ 10:1; Acts 26:1-32	Zech 5:3-11 + 6:14	

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

- Others Who Bring a Sin Offering – Leviticus 5:1-13
- The Guilt-Offering – Leviticus 5:14-19
- Guilt-Offering for Breach of Trust – Leviticus 5:20-26

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. 100-117

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 5:1- 6:11

RASHI	TARGUM PSEUDO JONATHAN
1. If a person sins , whereby he accepts an oath, and he is a witness [to some matter] by seeing or knowing [it], yet he does not testify, he shall bear his transgression;	1. When a man will have sinned , and heard the voice of the oath of execration, or have been himself a witness, or will have seen that one of the world has transgressed against the words of an oath, or will have known that his companion has sworn or imprecated vainly, if he show it not, he will bear his sin.
2. Or if a person touches anything unclean, whether it is the carcass of an unclean wild animal, or the carcass of an unclean domestic animal, or the carcass of an unclean creeping animal, and it was hidden from him, he incurs guilt.	2. Or, if a man touch anything unclean, whether the carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of an unclean reptile, and it be hidden from him, and he, being unclean, will touch any consecrated thing, he is guilty.
3. Or if he touches the uncleanness of a human, with any uncleanness through which he may become defiled, and it is hidden from him and [later] he knows, he has incurred guilt;	3. Or if he touch the uncleanness of a man, even whatever uncleanness that defiles him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knows that he is defiled and not clean, he will be guilty.
4. Or if a person swears, expressing with [his] lips to do harm or to do good, whatever a man may express in an oath, and it is hidden from him and [later] he knows, he is guilty in any one of these cases.	4. Or if a man will swear to make declaration with his lips to do evil or good upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he knows that he has falsified, and he repent not; though he has become guilty in any one of these,

RASHI	TARGUM PSEUDO JONATHAN
5. And it shall be, when someone incurs guilt in any one of these cases, that he shall confess the sin which he had committed,	5. if he will have (thus) sinned in any one of these four things, but afterwards repent, he will make confession of the sin by which he has sinned.
6. and he shall bring his guilt offering to the Lord for his sin which he had committed, a female [animal] from the flock either a sheep or a goat, for a sin offering. And the kohen shall make atonement from his sin.	6. And he will bring the oblation of his trespass offering to the Presence of the LORD for the sin that he has sinned, a female lamb of the flock, or a kid of the goats, for a sin offering; and the priest will atone for him (that he may be absolved) from his sin.
7. But if he cannot afford a sheep, he shall bring as his guilt offering for that [sin] that he had committed, two turtle doves or two young doves before the Lord, one for a sin offering, and one for a burnt offering.	7. But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he has committed, two large turtle doves or two young pigeons before the LORD; one for a sin offering, and one for a burnt sacrifice.
8. He shall bring them to the kohen, who shall first offer up that [bird] which is [designated] for the sin offering. He shall cut its head [by piercing with his nail] opposite the back of its head, but shall not separate [it].	8. And he will bring them to the priest, who will offer that which he may choose for the sin offering first: and he will wring its head near to the spine, but not separate its head from the neck;
9. He shall sprinkle from the blood of the sin offering on the wall of the altar, and the remainder of the blood shall be pressed out onto the base of the altar. It is a sin offering.	9. and he will sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering.
10. And he shall offer up the second one as a burnt offering, according to the law. Thus the kohen shall make atonement for him, from his sin which he had committed, and he shall be forgiven.	10. And of the second bird he will make a burnt sacrifice, according to the rite with the bird which he had chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat. And the priest will expiate him from the sin that he has sinned, and it will be forgiven him.
11. But if he cannot afford two turtle doves or two young doves, then he shall bring as his sacrifice for his sin one tenth of an ephah of fine flour for a sin offering. He shall not put oil over it, nor shall he place frankincense upon it, for it is a sin offering.	11. But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three sein of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering.
12. He shall bring it to the kohen, and the kohen shall scoop out a fistful as its reminder, and cause it to [go up in] smoke on the altar, upon the fires of the Lord. It is a sin offering.	12. And he will bring it to the priest, and the priest will take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of the LORD: it is a sin offering.
13. Thus the kohen shall make atonement for his sin that he committed in any one of these [cases], and he shall be forgiven. And it shall belong to the kohen like the meal offering.	13. And the priest will atone for his sin that he has sinned, and it will be forgiven him. And the remainder will be a mincha to the priest.
14. And the Lord spoke to Moses, saying,	14. And the LORD spoke with Mosheh, saying:
15. If a person commits a betrayal and trespasses unintentionally against [one] of the things sacred to the Lord, he shall bring as his guilt offering to the Lord an unblemished ram from the flock with a value of silver shekels, in accordance with the shekel of the Sanctuary for a guilt offering.	15. When a man falsifies with falsity and sins, though with inadvertence, in making misuse of the holy things of the LORD, he will bring the oblation for his trespass to the presence of the LORD, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which has been

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	misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering.
16. And what he has trespassed against the holy thing he shall pay, and he shall add one fifth of its value to it, and he shall give it to the kohen. The kohen shall then make atonement for him through the ram of the guilt offering, and he shall be forgiven.	16. And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he will make good, and will add the fifth of its value unto it, and bring it to the priest who will atone for him with the ram of the trespass offering, and it will be forgiven him.
17. If a person sins and commits one of the commandments of the Lord which may not be committed, but he does not know, he is guilty, and he shall bear his transgression.	17. If a man sin, and do against any one of all the commandments of the LORD that which is not right to do, though he knew it not, he has sinned, and will bear his guilt;
18. He shall bring an unblemished ram from the flock, with the value for a guilt offering, to the kohen. The kohen shall then make atonement for his unintentional sin which he committed and did not know, and he shall be forgiven.	18. but (when he has discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; and the priest will atone for him for the ignorance with which he erred ignorantly and sinned, and it will be forgiven him.
19. It is a guilt offering he has incurred guilt before the Lord.	19. It is an oblation for trespass. Whosoever has become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of the LORD, for the sin that he has sinned.
20. And the Lord spoke to Moses, saying,	20. And the LORD spoke with Mosheh, saying:
21. If a person sins, betraying the Lord by falsely denying to his fellow concerning a deposit, or money given in hand, or an object taken by robbery, or he withheld funds from his fellow,	21. When a man sins and falsifies with falsehoods unto the Name of the Word of the LORD, or denies to his neighbor the deposit which has been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbor;
22. or he found a lost article and he denied it and swore falsely regarding any one of all these cases whereby a man may sin,	22. or if he find a thing that has been lost and denies it, and swears falsely about any one of all these by which a man in doing them will become guilty,
23. and it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found;	23. he who will thus transgress, and sin, and swear, will restore what he has robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found,
24. or anything else, regarding which he had sworn falsely, he shall pay it with its principal, adding its fifths to it. He shall give it to its rightful owner on the day [he repents for] his guilt.	24. or whatsoever about which he had sworn with falsehood, he will make good in the capital, and will add a fifth of its value thereto, and deliver it to its owner on the day that he makes penance for his sin.
25. He shall then bring his guilt offering to the Lord: an unblemished ram from the flock with the [same] value, for a guilt offering, to the kohen.	25. And he will bring an oblation for his trespass to the presence of the LORD; a male unblemished from the flock, according to its estimation for the trespass, (will he bring) unto the priest.

RASHI	TARGUM PSEUDO JONATHAN
26. And the kohen shall make atonement for him before the Lord, and he shall be forgiven for any one of all [cases] whereby one may commit [a sin], incurring guilt through it.	26. And the priest will atone for him before the LORD, and it will be forgiven him concerning any one of all these which he may have done and become guilty.
1. And the Lord spoke to Moses, saying,	1. And the Lord spoke with Mosheh, saying
2. Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.	2. Instruct Aharon and his sons, saying, This is the law of the burnt offering which is brought to make atonement for the thoughts (errors) of the heart: it is a burnt offering, which is made in (the manner of) the burnt offering at Mount Sinai, and abides upon the place of burning on the altar all the night until the morning: for the fire of the altar will be burning in it.
3. And the kohen shall don his linen tunic, and he shall don his linen trousers on his flesh. And he shall lift out the ashes into which the fire has consumed the burnt offering upon the altar, and put them down next to the altar.	3. And the priest will dress himself in vestments of linen, and put drawers of linen upon his flesh; and will separate the ashes which the fire (makes) in consuming the burnt offering upon the altar, and will place them at the side of the altar.
4. He shall then take off his garments and put on other garments, and he shall take out the ashes to a clean place outside the camp.	4. And he will take off his vestments and put on other garments, and carry forth the ashes without the camp into a clean place.
5. And the fire on the altar shall burn on it; it shall not go out. The kohen shall kindle wood upon it every morning, and upon it, he shall arrange the burnt offering and cause the fats of the peace offerings to [go up in] smoke upon it.	5. But the fire upon the altar will burn upon it unextinguished, and the priest will lay wood upon it from morning to morning, at four hours of the day, and will set in order the burnt offering upon it, and burn upon it the fat of the sanctified oblations.
6. A continuous fire shall burn upon the altar; it shall not go out.	6. The fire shall be ever burning upon the altar; it shall never be extinguished.
7. And this is the law of the meal offering: that Aaron's sons shall bring it before the Lord, to the front of the altar.	7. And this is the law of the Mincha, which the priests, the sons of Aharon, will offer in the presence of the LORD before the altar.
8. And he shall lift out of it in his fist, from the fine flour of the meal offering and from its oil and all the frankincense that is on the meal offering, and he shall cause its reminder to [go up in] smoke on the altar as a pleasing fragrance to the Lord.	8. And he will separate his handful of the flour of the mincha, of the best thereof, with all the frankincense which is upon the mincha, and burn it at the altar to be received with favor, as a memorial of praise before the LORD.
9. And Aaron and his sons shall eat whatever is left over from it. It shall be eaten as unleavened bread in a holy place; they shall eat it in the courtyard of the Tent of Meeting.	9. And that which remains of it will Aharon and his sons eat; unleavened will they eat it in the holy place, in the court of the tabernacle of ordinance will they eat it.
10. It shall not be baked leavened. [As] their portion, I have given it to them from My fire offerings. It is a holy of holies, like the sin offering and like the guilt offering.	10. Their portion of the residue of the mincha of My oblations given to them will not be baked with leaven; it is most sacred, as the sin offering and as the trespass offering.
11. Any male among Aaron's sons may eat it. [This is] an eternal statute for your generations from the fire	11. Every man of the sons of Aharon may eat of it. This is an everlasting statute for your generations

RASHI	TARGUM PSEUDO JONATHAN
offerings of the Lord. Anything that touches them shall become holy.	concerning the oblations of the LORD: everyone who touches them must be sanctified.

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) 5:1 – 6:11

1 he accepts an oath regarding some matter he had witnessed. I.e., they adjured him by oath, to the effect that if he knew anything regarding the matter, that he would testify for him.

2 Or if a person touches [anything unclean] And after [consequently acquiring] this uncleanness, he eats holy things [namely sacrifices], or he enters the Sanctuary, [each of which] constitutes a sin which, if committed willfully, incurs the penalty of excision. Thus it is explained in Tractate *Shevuoth* (7a).

is hidden from him i.e., the uncleanness was hidden from him [meaning that he knew that he was eating holy things or entering the Sanctuary; however, he did not know that he was in a state of uncleanness at the time].- [Shev.. 14b; *Torath Kohanim* 5:303]

he incurs guilt By eating the sacred food or by entering the Sanctuary.

3 the uncleanness of a human This refers to the uncleanness of a [human] corpse.-[*Torath Kohanim* 5:304]

with any uncleanness This [phrase] comes to include [in this law,] the case of uncleanness acquired by touching a זָכוּר אֲדָמָה [a man or woman who has experienced a discharge (see Lev. chapter 15)].-[*Torath Kohanim* 5:305]

[through which] he may become defiled [This phrase comes] to include someone who touches a man who has cohabited with a נְדִיבָה [a woman who is unclean because of a menstrual flow.]. -[*Torath Kohanim* 5:305]

through which [This phrase comes] to include one who swallows the carrion of a kosher bird.-[*Torath Kohanim* 5:306]

and it is hidden i.e., [he knew] that he had forgotten the uncleanness. **he**

has incurred guilt By eating the sacred food or by entering the Sanctuary.

4 with [his] lips But not in his heart [i.e., if he merely thought about it, he is not liable to bring a sacrifice].-[*Torath Kohanim* 5:311]

to do harm to himself, or

or to do good to himself. [That is to say, he swore:] “I will eat,” or “I will not eat,” or “I will sleep,” or “I will not sleep”.-[see *Shev.* 27a]

whatever [a man] may express [in an oath] This [phrase] comes to include [an oath] regarding the past [i.e., if he swore, “I ate,” “I did not eat,” etc.].-[*Shev.* 26a]

and it is hidden from him And [consequently,] he transgressed his oath (*Shev.* 26a). In all these cases [a person must bring an] עֹלָה יִרְדּ offering—sliding-scale offering, as explained here [in this passage. The person brings a lamb or a goat, or two turtle- doves or young doves, or a meal-offering, depending on what he can afford]. However, [for lying in] an oath involving the denial of a monetary claim, he is not [liable to] this type of offering, but rather, a guilt-offering.-[see below, verses 24-25]

8 who shall first offer...the sin-offering A sin-offering must precede a burnt- offering.-[*Torath Kohanim* 5:329] To what may this be compared? To an intercessor, who enters [the palace] to appease [the king]. Once he has appeased [him], the gift enters after him [i.e., first the sin-offering comes to appease, then the burnt-offering comes as a gift].-[*Zev.* 7b]

but shall not separate [it] He cuts only one organ [either the esophagus or the trachea].-[*Chul.* 21a]

the back of its head Heb. עֵרֶךְ It is the high part of the head which slopes down towards the neck [i.e., the back surface of the head, at the level of the face.-(see *Sifthei Chachamim* on Lev. 1:15)]. Thus, the expression, עֵרֶךְ, “[that which is situated] opposite the עֵרֶךְ, has the meaning: “that which sees the עֵרֶךְ” [Now since the עֵרֶךְ has been defined as the back surface of the head then “that which sees the עֵרֶךְ” refers to] the entire length of the back of the neck [the area which “sees the עֵרֶךְ,” i.e., which is directly adjacent to it].-[*Torath Kohanim* 5:332].

9 He shall sprinkle from the blood of the sin-offering In the case of a burnt- offering, Scripture requires only מְצִיץ, pressing out the blood (see Lev. 1:15), but for a sin-offering, both הִזְזָה, sprinkling of the blood, and מְצִיץ, pressing out the blood, are required. He grasps the עֵרֶךְ [or, as in some early editions and manuscripts: He grasps the bird. See *Yosef Hallel*] and sprinkles [the blood], and so, the blood spurts out onto the altar.-[*Zev.* 64b]

This is a sin-offering [If the bird was sacrificed] for the specific purpose [of a sin-offering], the offering is valid; however, if it was not [sacrificed] for the specific purpose [of a sin-offering], it is not valid.-[*Torath Kohanim* 5:335].

10 according to the law i.e., according to the ritual prescribed at the beginning of this *parashah* (Lev. 1:14-17), regarding the burnt-offering of a bird which is brought voluntarily.

11 for it is a sin-offering [and since a sinner is bringing it, albeit an unintentional sinner,] it is not proper that his offering should be embellished [by oil and frankincense].-[Men. 6a].

12 It is a sin-offering [This teaches us that] if the offering underwent קְמִיצָה, the scooping out procedure, and הִקְטִירָה the burning procedure, both for the specific purpose of a sin-offering, it is valid; if [these procedures were performed] not for the specific purpose of a sin-offering, however, the offering is invalid.-[*Torath Kohanim* 5:342]

13 for his sin that he committed Heb. עַל חַטָּאתוֹ. Here, Scripture changes the expression [previously used], for in the case of a rich man or a moderately poor man [who must bring a sin-offering] (see verses 6 and 10 above), it says, מִחַטָּאתוֹ, “from his sin,” while here, in the case of a very poor man [who can afford only a meal-offering], it says, עַל חַטָּאתוֹ [literally, “upon his sin”]. Our Rabbis (*Ker.* 27b) derived from here that, if a person sinned while he was rich and set aside money for a sheep or goat [as his sin-offering], and subsequently, became poor [before he purchased his sacrifice], he is to bring from part of it, two turtle-doves [or young doves, for the verse alluded to this by “from his sin-offering,” from the money designated for it. Similarly,] if a person set aside money for two turtle-doves [or two young doves, as his sin-offering and before the purchase,] he became poorer, he is to bring from part of it a tenth of an *ephah* [of flour as his sin-offering]. [And in the same vein,] if a [very poor] person designated money for a tenth of an *ephah* [of flour as his sin-offering] and became rich [before purchasing the flour], he must add to it and bring the offering of a rich man. For this reason it says here, עַל חַטָּאתוֹ [as if to say, “in addition to his sin-offering”].

in any one of these [cases] [literally, “from one from these,” thus meaning:] From one of these three [forms of] atonement described in the passage, namely, that of the rich, that of the poor, or that of the very poor. Now what is Scripture teaching us? [Since the Torah gives the three options for offerings, animals, birds, and flour, without specifying who may bring which option,] one might think that severe transgressions [namely contaminating the sanctuary and its holy things, for which the punishment is excision,] must [be atoned for by bringing the “largest” category of sacrifices, namely] sheep or goats, moderate transgressions [namely the oath of the witnesses, not punishable by excision, but which the Torah likens unintentional sins to intentional sins] must be atoned by a “moderate” offering, namely] birds, and the lightest of transgressions [namely the oath of pronouncement, which has neither stringency, must be atoned for by the lightest offerings, namely,] one-tenth of an *ephah* [of flour]. Thus, Scripture comes to teach us [otherwise, by saying,] מִאֶחַד מֵאֵלֶּה, “from one from these,” to liken light sins to grave sins regarding a sheep or a goat if he can afford it, and [likewise, to liken] grave sins to light sins regarding the one-tenth of an *ephah* [of flour], if [the sinner is] very poor.-[*Torath Kohanim* 5:343] [Although the Torah states in verse 7, “But if he cannot afford a sheep ...,” and in verse 11, “But if he cannot afford two turtle-doves or two young doves ...,” the text לֹא תִגִּיעַ יָדוֹ דֵּי שֶׁהָ לֹא תִשְׁיֵג יָדוֹ לְשִׁתִּי “If his hand did not reach the treachery to necessitate the bringing of a sheep,” and לֹא תִשְׁיֵג יָדוֹ לְשִׁתִּי “If his hand did not reach the treachery to necessitate the bringing of two turtle-doves or two young doves” (*Mizrachi, Sifthei Chachamim*).]

and it shall belong to the kohen like the meal-offering Heb. וְהָיְתָה לְכֹהֵן בְּמִנְחָה. [This comes] to teach [us] that the remaining portion of the meal-offering of a sinner is to be eaten [by the *kohen*]: this is according to its plain meaning. Our Rabbis, (*Torath Kohanim* 5:344; *Men.* 73b), however, explained [the passage to mean]: “And if it is for a *kohen*, it shall be like the meal-offering.” [That is to say: If this sinner is an ordinary Israelite, the remaining portion of the meal-offering is eaten by the *kohen*, as explained. However,] if this sinner is a *kohen*, the offering must be for him like any other meal-offering brought voluntarily by a *kohen*, which is included in “[Every meal-offering of a *kohen* shall be] completely [burnt]: it shall not be eaten” (Lev. 6:16).

15 If [a person] commits a betrayal Heb. כִּי תִמְעַל מֵעַל. [The term] מְעִילָה everywhere [in Scripture], denotes nothing but a change [of status or position. Hence, here, the person changed the particular article's status from sacred to mundane, through his misappropriation]. So it says: "And they betrayed (וַיִּמְעְלוּ) the God of their fathers, and they strayed after the gods of the peoples of the land" (I Chron. 5:25). Similarly, Scripture states regarding the סוֹטָה [a woman suspected of adultery] "and she commits a betrayal against him (וּמְעַלָּה בּוֹ מֵעַל)." (Num. 5:12). -[*Torath Kohanim*] [In both instances, betrayal represents a change of allegiance.]

and trespasses unintentionally against [one] of the things sacred to the Lord meaning that he used sacred articles for his own benefit. Now, where [in Scripture] was one warned [against misappropriating sacred articles]? The word טָמַא is stated here in our verse, and later on (Lev. 22:9), regarding *terumah* [the *kohen*'s due from produce], [the word] טָמַא is stated: "that they do not bear a sin (אָטָּמָה) because of it"; thus, just as there [in the case of *terumah*], Scripture warns, so too, here, Scripture warns. But [if we are using the word טָמַא to link these two passages, the following could be suggested]: Just as there [in the case of *terumah*], He warned only one who eats [it], so too, here, Scripture is warning only one who eats [sacred food, but not for merely having benefit from a sacred article]. Therefore, Scripture says: תִּמְעַל מֵעַל, the additional [word coming to include the general case of one deriving benefit from sacred articles].- [See *Torath Kohanim* 11:347, *Me'ilah* 18b, *Rashi* on *San.* 84a, *Makkoth* 13a]

of the things sacred to the Lord Things specifically designated for the Name [of God]. Thus, קִדְּשִׁים קְלִיִּם [sacrifices with a lesser degree of holiness] are excluded. [Also, portions of sacrifices which may be eaten by the *kohen*, and are therefore not considered exclusively "designated to God," are excluded].- [See *Torath Kohanim* 5:349]

ram Heb. אֵיל, a term denoting strength, like "and the mighty (אֵילֵי) of the land, he took away" (Ezek. 17:13). Here, too, it means "strong," [namely a ram] in its second year.- [See *Torath Kohanim* 5:350]

with a value of silver shekels namely, it must be worth two selaim.- [see *Ker.* 10b] [*Sela* in the Mishnah is the shekel of the Torah, and the minimum of שְׁקָלִים is two.]

16 And what he has trespassed against the holy thing he shall pay the principal and an [additional] fifth to the Holy Temple [treasury].

17 but he does not know, he is guilty and...He shall bring This section deals with one who has a doubt regarding a prohibition punishable by excision, whereby he does not know whether he has transgressed it [the prohibition] or not. For instance, [a piece of] prohibited animal fat (חֵלֶב) and [a piece of] permissible animal fat (שׁוֹמֵן) are placed before someone, and, thinking that both were permissible [fats], he ate one. Then, people told him, "One of those pieces was חֵלֶב, prohibited fat!" Now, the person did not know whether he had eaten the one piece that was חֵלֶב. In this case, he must bring a sacrifice called an אֲשֶׁם תְּלִי [literally, a "pending guilt-offering" (*Ker.* 17b), which protects him [against punishment] so long as he does not know that he had indeed sinned. However, if afterwards, he did find out [that he had indeed sinned], then he must bring a sin-offering.- [See *Ker.* 26b, *Torath Kohanim* 5:367]

but he does not know, he is guilty, and he shall bear his transgression Rabbi Yose the Galilean says: "Here, Scripture punishes someone who did not [even] know [whether he had sinned or not]; how much more so will Scripture punish someone who does indeed know [that he has sinned]!" Rabbi Yose says: "If you wish to know the reward of the righteous, go forth and learn it from Adam, the first man. He was given only [one] negative commandment, and he transgressed it. Look how many deaths were decreed upon him and his descendants! [Before his sin, Adam was to have lived forever. Since he sinned, however, he and all mankind were punished with death.] Now, which measure is greater-the [bestowing of] goodness, or [the meting out of] punishment? One must say that the measure of goodness [is greater. See *Rashi* on *Makk.* 5b, *Rivan* on *Makk.* 23a]. So [if, through] the measure of punishment, which is less [than that of goodness] look how many deaths were decreed upon himself and his descendants, [through] the measure of goodness, which is greater, if someone [who does the opposite of

Adam, i.e.,] refrains from eating [forbidden foods, like, for instance] פגול [a sacrifice rendered invalid by improper intentions at the time of the performance of the ritual] or נותר [a portion of a sacrifice left over after its prescribed time], or if he fasts on Yom Kippur, then how much more so will he earn merit for himself, for his descendants, and for his descendants' descendants, until the very end of all generations?!" Rabbi Akiva says: "Scripture states (Deut. 17:6 and 19:15), 'By the mouth of two witnesses, or three witnesses...' Now, if the testimony can be established through two witnesses, why does Scripture specify: 'Or three witnesses'? But to include the third one, to be stringent with him, [as if he had accomplished something with his testimony] and to make his sentence just like these [two witnesses] with regard to punishment for plotting [if the witnesses are discovered to have plotted against the defendant] (Deut. 19:16-21). [This translation follows the Reggio edition of Rashi, which reads עֲנִשׁ וְזָמְמָה All other editions read עֲנִשׁ וְהִזְמָה, *punishment and refutation*, which contemporary scholars have difficulty in clarifying. See Chavel, *Leket Bahir, Yosef Hallel.*] Now, if Scripture punishes someone who is an accessory to those who commit a sin, just like those who commit the sin, how much more so does Scripture bestow ample reward upon someone who is an accessory to those who fulfill a commandment, like those who fulfill a commandment!" Rabbi Eleazar Ben Azariah says: "'When you reap your harvest in your field and forget a sheaf in the field...," Scripture continues, 'so that [the Lord your God] will bless you...' (Deut. 24:19). Here, Scripture has affixed a blessing for someone to whom a meritorious deed came without his knowing it. We must conclude from this, that if one had a *selā* [a coin] bound in the borders of his garment, and it falls out, and a poor man finds this coin and buys provisions with it, the Holy One, Blessed is He, affixes a blessing to him."-[Torath Kohanim 5:363].

18 with the value for a guilt-offering Heb. בְּעֶרְכָּהּ, i.e., with the value stated above (see *Rashi*, verse 15) [namely, two *selaim* of silver].-[Torath Kohanim 5: 364]

for his unintentional sin which he committed and did not know But if, afterwards, he did come to know [of his sin], he no longer has atonement with this guilt-offering, [and his sin remains unatoned] until he brings a sin-offering. To what can this be compared? To the עֵגְלָה עֶרְוָפָה [a calf whose neck is broken as an atonement for a city, outside whose precincts a human corpse is found, and the murderer is unknown]; if the neck [of this עֵגְלָה עֶרְוָפָה] has already been broken, and subsequently, the murderer is found, the latter must be put to death [even though, like in the case of our verse, a sacrifice has already been offered].-[Torath Kohanim 5:367].

19 It is a guilt-offering he has incurred guilt Heb. אָשָׁם הוּא אָשָׁם אָשָׁם. [In this verse, the root אָשָׁם, "guilt," appears three times.] The first is vocalized completely with *kematzim* [i.e., a *kamatz* under the first syllable and a *kamatz* under the second,] because it is a noun [meaning, "a guilt-offering"]. The last אָשָׁם is vocalized half with a *kamatz* and half with a *patach* [i.e., a *kamatz* under the first syllable and a *patach* under the second] because it is a verb form [meaning, "he has incurred guilt"]. If you ask that this whole verse is superfluous, [I will tell you that] it has already been expounded on in *Torath Kohanim* (5:368), [as follows]: The double expression אָשָׁם אָשָׁם comes to include the case of שִׁפְחָה הָרוּפָה אָשָׁם [the guilt-offering to atone for one who violates a betrothed handmaid (see Lev. 19:20)], that it also consist of a ram (in the second year) [worth two *selaim* of silver] [This is the correct version because a ram is always a sheep in the second year (*Sefer Hazikkaron*). One might think that I am to include [in this law of two *selaim*] the guilt-offering of a Nazarite and of a person stricken with *tzara'ath*. Scripture, therefore, says הוּא [meaning: *It is a guilt-offering worth two selaim, but not others which are not rams but lambs*].-[Torath Kohanim 5:369]

21 If a person sins, [betraying the Lord] [In verse 15 above, the verse is referring to misappropriating sacred articles. Thus, the sin is against God. However, here in our verse, Scripture says "betraying the Lord," and then continues to discuss an item left by one's fellow as a deposit. So what is the relevance of the verse saying, "betraying the Lord"?] Rabbi Akiva said: What is Scripture teaching us, when it says, "betraying the Lord"? Since every lender and borrower, buyer and seller, perform their transactions with witnesses and by documentation, therefore, if one denies a monetary claim, he would find himself contradicting witnesses and a document. However, when someone deposits

an article with his fellow, he does not want anyone to know about it, except the Third Party between them [namely, God]. Therefore, when he denies, he is denying against the Third Party between them.-[*Torath Kohanim* 5:372]

money given in hand that he placed money into his hand, to do business with it or [as] a loan.-[*Torath Kohanim* 5:373]

or an article taken by robbery that he robbed him of something.

he withheld funds [this refers to withholding the wages of] a hired worker. -[*Torath Kohanim* :373].

22 and he denied it [meaning] that He denies [a claim] regarding any one of all these cases whereby a man may sin and swear falsely in denial of a monetary claim.

23 when he has sinned and is guilty When he himself recognizes that he must repent, knowing and acknowledging that he has sinned, and is guilty. [Some editions: and he intends to confess that he has sinned.]

24 the principal Heb. בְּרֵאשִׁית This is the principal, which is the “main” (רֵאשִׁית) money [from which profit is generated].- [B.K. 110a]

and its fifths Heb. חֲמִשָּׁתַּיִם, [in the plural form.] The Torah includes many fifths of one principal sum. [What case is referred to here?] If a person [had paid back a principal to its rightful owner, but] denies that he owes the extra fifth [claiming, for example, that he had already paid this fifth] and swears later confesses [that he still owes this extra fifth-part], then [in addition to having to pay this fifth of the original principal sum,] he must also pay a fifth of this fifth- [since the fifth of the original principal reverts to becoming a small “principal” in its own right]. And so he continues to add [if he continues to deny, swear falsely and then admit], until the most recent fifth-part is worth less than one *perutah*.-[*Torath Kohanim* 5:387]

to its rightful owner [lit., to whom it belongs, meaning:] The person to whom the money [rightfully] belongs.

2 Command Aaron Heb. וַיֹּצֵא. **The expression וַיֹּצֵא always denotes urging [to promptly and meticulously fulfill a particular commandment] for the present and also for future generations. Rabbi Simeon taught: Scripture especially needs to urge [people to fulfill commandments,] where monetary loss is involved.-[*Torath Kohanim* 6:1]**

This is the law of the burnt-offering... This passage comes to teach us that the burning of [sacrificial] fats and parts [of an animal] is valid throughout the entire night [following the day it is offered up].-[*Meg.* 21a] And [this passage also] teaches us regarding invalid sacrifices: which one, if it has already been brought up [on the altar], must be taken down, and which one, if it has been brought up [on the altar], need not be taken down. [And how do we know the latter case from Scripture?] Because every [instance of] תִּזְרוֹת [in the Torah] comes to include. [Thus here, it comes] to say that there is one law (תִּזְרוֹת for all sacrifices that go up [on the altar], even invalid ones, namely, that if they have already been brought up [on the altar], they need not be taken down. [However,]

That is the burnt-offering Heb. הוּא הָעֵלָה [While the words תִּזְרוֹת הָעֵלָה include invalid offerings, the words הוּא הָעֵלָה come] to exclude the case of animals which have cohabited with a human, whether the animal was an active or a passive party to the transgression, and similar cases, in which their becoming invalid did not occur within the Holy [Temple precincts], but rather, they became invalid before they even arrived at the courtyard [of the Holy Temple]. -[*Torath Kohanim* 6:3]

3 his linen tunic Heb. מִדּוֹ, lit. his measure. This is כְּתֹנֶת, a long tunic (see Exod. 28:39:40). Now why does it say מִדּוֹ? [To teach us] that it must be [made] according to his size [of the *kohen* wearing it].-[*Torath Kohanim* 6:7]

on his flesh i. e., nothing must interpose between [the trousers and his flesh].-[*Zev.* 19a]

and he shall lift out the ashes He would scoop out a full pan of ashes from the innermost [mass of ashes from] burnt out sacrificial parts [on the altar] and deposit them at the east side of the ramp [that led up to the altar (see Exod. 20: 23, *Rashi*)].-[*Torath Kohanim* 6:11; *Tamid* 28b]

the ashes into which the fire has consumed the burnt-offering and made it into ashes, and some of these ashes the *kohen* should lift out and put them down next to the altar.

upon the altar If he finds any [animal] parts which were not yet consumed, he must put them back onto the altar, after raking the burning embers in all directions and scooping out some of the innermost [ashes], because it is said, “the burnt-offering upon the altar,” [i.e., while it is still in the form of a burnt-offering, and not yet ashes, it must remain “upon the altar”].- [*Yoma* 45a].

4 He shall then take off his garments This is not an obligation, but proper practice, that, by taking out the ashes, he should not soil the garments in which he constantly officiates. [By analogy:] The clothes worn [by a servant] while cooking a pot [of food] for his master, he should not wear when he mixes a glass [of wine] for his master. Hence, [the verse continues,] “and put on other garments,” inferior to those [garments of the *kehunah* he had been wearing till now].-[*Yoma* 23b]

and he shall take out the ashes [By contrasting verse 3, “And he shall lift out (וְהֵרִים) the ashes,” with verse 4 here, “And he shall take out (וְהוֹצִיא) the ashes,” we see that there were two distinct obligations with regards to removing ashes from the altar: a) תְּרוֹמַת הַדָּשָׁן, “lifting out” some of the innermost ashes from the altar and placing them next to the altar, and b) הַדָּשָׁן הוֹצֵאת, “taking out” the heap of ashes from atop the altar when they became overflowing, to a place “outside the camp.” Thus, our verse here, “And he shall take out the ashes,” refers to those ashes] which were heaped up in the apple-shaped pile [of ashes on top of the altar]. When this pile became so large that there was no longer any room on the wood-pile, he [the *kohen*] would take it out of there. Now, this was not a daily obligation (*Tamid* 28b), but lifting out [some innermost ashes] was a daily obligation.-[*Tamid* 20a]

5 And the fire on the altar shall burn on it Heb. תּוֹקֵד. [In this passage,] we have many phrases employing the term יְקִינָה, “burning:” על מוקְדָּה, “burning on the altar” (verse 2), וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוֹקֵד בּוֹ (verse 5), and הַמִּזְבֵּחַ אֵשׁ תָּמִיד (verse 6). All these are expounded on in Tractate *Yoma* (45a), where [it is discussed how] our Rabbis differ regarding the number of wood-piles [that had to be arranged on that altar].

and upon it, he shall arrange the burnt-offering [This teaches us that] the עוֹלֵת תָּמִיד, the [morning] daily burnt-offering, must come first [in the order of sacrifices offered up on the altar]. -[*Pes.* 58b]

the fats of the peace-offerings Heb. עֲלֵיהֶן חֲלָבֵי הַשְּׁלָמִים, [i.e.] if they bring peace-offerings [they are to be offered up on that fire]. Our Rabbis derived from here, however, “with it (עִלֶּיהָ), i.e., with the morning burnt-offering [i.e., after the morning burnt-offering, but not after the evening burnt-offering], complete (הַשְּׁלָמִים) all the sacrifices [of the day].” Hence, there must be no sacrifice offered after the [evening] daily burnt-offering. -[*Pes.* 58b]

6 A continuous fire Heb. אֵשׁ תָּמִיד, the fire regarding which it says, “[to kindle the lamps] continually (תָּמִיד)” (Exod. 27:20) this fire must also be kindled from [the fire] on the outer altar.-[*Yoma* 45b]

it shall not go out [Since “it shall not go out” is stated twice, once in verse 5 and a second time here,] anyone who extinguishes the fire on top of the altar, transgresses two negative commandments.

7 And this is the law of the meal-offering Heb. וְזֹאת תִּנְתֶּנּוּ לַיהוָה. [Since the תִּנְתֶּנּוּ (law) is always inclusive, the Torah teaches us that there is] one law for all meal-offerings, to require that they have oil and frankincense, as explained in this section. For one might think that only meal-offerings of ordinary Israelites [i.e., non- *kohanim*] need oil and frankincense, because their meal-offerings require scooping out (קִמְיָצָה). How do we know [that] meal-offerings of *kohanim*, which are burned in their entirety (see verse 16 below), [also require oil and frankincense]? Scripture, therefore, תִּנְתֶּנּוּ [an inclusive term, in this case coming to include all meal-offerings in the requirement of oil and frankincense].-[*Torath Kohanim* 6:24]

shall bring it This refers to bringing the offering near the south- west ern corner [of the altar]. [And how do we know that it must be brought near this specific corner? Because the verse says:]

before the Lord This refers to the west ern [side of the altar], which faced the Tent of Meeting, [and then it says:]

to the front of the altar This refers to the south [side of the altar], which is the front of the altar for the ramp—רָבֵט, [leading up to it] was placed on that side [of the altar. Hence, the south-western corner of the altar].-[*Torath Kohanim* 6:26]

8 And he shall lift out of it i.e., out of what is attached, meaning that [the amount of the mixture from where he lifts out,] should be a complete tenth [of an *ephah*,] at one time, namely at the time of the scooping.-[*Torath Kohanim* 6:27]

in his fist [This teaches us that] he may not make a measure for a fistful [but rather, he must use his fingers directly].-[*Torath Kohanim* 6:27]

from the fine flour of the meal-offering and from its oil [Now, we already know that the flour to be scooped up is mixed with oil, so why does the verse specifically mention oil here?] From here, we learn that the fistful [must be taken] from a place [in the meal-offering] where there is an abundance of its oil [i.e., where the oil is mixed thoroughly with the flour].-[*Sotah* 14b]

the meal-offering [i.e., from that particular meal-offering;] it must not be mingled with another [meal- offering].-[*Torath Kohanim* 6:27]

and all the frankincense that is on the meal- offering, and he shall cause to [go up in] smoke [meaning] that he must gather up [all] its frankincense after the scooping, and cause it to go up in smoke. And since Scripture specifically stated this law only in one case of the meal-offerings mentioned in וַיִּקְרָא (see Lev.2:2), Scripture found it necessary to repeat this section [including this law], to include all [kinds of] meal-offerings, in accordance with their law.

9 in a holy place And which place is this? In the courtyard of the Tent of Meeting.-[*Torath Kohanim* 6:32].

10 It shall not be baked leavened. [As] their portion [literally, “It must not be baked leavened, their portion.” I.e., from the juxtaposition of these words, is derived the law that] even the leftover portions [of the meal-offering, which go to the *kohanim*,] are prohibited to be leavened.-[*Men.* 55a]

like the sin-offering and like the guilt-offering [This refers to two different cases:] “Like a sin- offering” refers to the meal-offering of a sinner. [How is this sacrifice like a sin- offering? Insofar as just as the sin-offering must be sacrificed for that specific purpose, so too, the מִנְחַת חֹטֵא if [the *kohen*] performed the scooping while having in mind that should not be for the purpose of this sacrifice, it is invalid. And “like a guilt-offering” refers to a meal-offering brought as a voluntary donation. Therefore, if [the *kohen*] performed the scooping while having in mind that it should not be for the purpose of this sacrifice, it is still valid.-[*Torath Kohanim* 6:35].

11 Any male Even if he has a blemish [which disqualifies him from performing the sacrificial service]. And why is this stated? If [this refers] to eating [the meal- offering, this is already stated [in Lev. 21:22, where Scripture says, referring to a *kohen* who has a blemish], “The offerings to his God from the holiest of the holy things [and from the holy things he may eat].” Rather, [Scripture here comes] to include blemished *kohanim* in the equal division [of meal-offerings, among all the *kohanim* [of the watch (בְּיָמֵינוּ), see *Rashi* Lev. 7:9)]

Anything that touches [them, shall become holy] Sacrifices that have a lesser degree of holiness or ordinary food that comes in contact with a meal-offering and absorbs from it,

shall become holy to be like it [i.e., like the meal-offering], that if it is invalid, they will become invalid; and if it is valid, they will have to be eaten under the same stringency as the meal-offering [namely, within holy ground and only during the day of offering and the night following, until midnight].-[*Torath Kohanim* 6:38; *Zev* . 97b]

Ketubim: Tehillim (Psalms) 74:1-23 + 75:1-11

Rashi	Targum
1. A maskil of Asaph. Why, O God, have You forsaken forever? [Why] is Your wrath kindled against the flock of Your pasture?	1. A good lesson, composed by Asaph. Why, O God, have you moved far off forever? Why will Your anger be fierce against the flock of Your pasture?
2. Remember Your congregation, which You acquired from time immemorial; You redeemed the tribe of Your heritage, Mount Zion on which You dwelt.	2. Remember Your congregation that You acquired of old; You redeemed from Egypt the tribes of Your inheritance, this same Mount Zion on which You made your presence to abide.
3. Raise Your blows to inflict eternal ruin, for all the evil that the enemy did in the Sanctuary.	3. Lift up Your footsteps to dissolve the nations forever, for the enemy with all his strength has done harm in the holy place.
4. Your adversaries roared in the midst of Your meeting place; they made their signs for signs.	4. Your oppressors cry out in the midst of Your assemblies; they have set up their standards as signs.
5. May he be known as though bringing [their blows] on high; the hatchets were in the thicket of the trees.	5. He will strike with a hammer like a man who lifts up his hand against a wood thicket to cut it with axes.
6. And now, its entrances together, with hatchets and hammers they strike.	6. But now they pull down its carvings together; they pound with the hatchet and the two-edged chisel as if with mallets.
7. They set Your Sanctuary afire; to the ground they profaned the dwelling place of Your name.	7. They have burned the sanctuary to the ground with fire; they have defiled the tabernacle in which Your name is uttered.
8. They said in their heart, their rulers together; they burned all the meeting places of God in the land.	8. Their children spoke in their hearts together; their fathers burned all the assemblies of God in the land.

Rashi	Targum
9. We have not seen our signs; there is no longer a prophet, and no one with us knows how long.	9. We have not seen our signs that the prophets gave us; there are no longer any prophets and we have none with us who knows how long.
10. How long, O God, will the adversary blaspheme? Will the enemy disgrace Your name forever?	10. How long, O God, will the oppressor show disdain? Will the enemy reject your name forever?
11. Why do You withdraw Your hand, even Your right hand? Draw it out from within Your bosom.	11. Why will You withdraw your hand, even Your right hand, from redeeming? Take it out of Your bosom and do away with oppression.
12. But God is my King from time immemorial, Who works salvations in the midst of the earth.	12. But God is the king, whose holy presence is from of old, one who carries out redemption in the midst of the land.
13. You crumbled the sea with Your might; You shattered the heads of the sea monsters on the water.	13. You cut off the waters of the sea by Your power; you broke the heads of the sea serpents, and drowned the Egyptians at the sea.
14. You crushed the heads of Leviathan; You give it as food to the people in companies.	14. You shattered the heads of Pharaoh's warriors; You handed them over for destruction to the people of the house of Israel, and their corpses to jackals.
15. You split fountain and stream; You dried up mighty rivers.	15. You split the spring from the rock and it became a stream; You dried up the ford of the streams of the Arnon and the ford of the Jabbok and the Jordan, which were so powerful.
16. Day is Yours, even night is Yours; You established the luminary and the sun.	16. Yours is the day-time, Yours, too, is the night; You have made firm the moon and sun.
17. You set all the boundaries of the earth; summer and winter-You formed them.	17. You set up all the boundaries of the earth; summer and winter, You created them.
18. Remember how the enemy reviled the Lord and a villainous people blasphemed Your name.	18. Remember this, the enemy, slanderer of the LORD, and the foolish people who have rejected Your name.
19. Do not deliver to the company the soul of Your turtledove; the soul of Your poor ones do not ever forget.	19. Do not deliver the souls of those who [who do not] teach Your Torah to the Gentiles, who are likened to beasts of the field; do not forget the lives of Your poor forever.
20. Look to the covenant, for the dark places of the earth are filled with dwellings of violence.	20. Look at the covenant that You made with our fathers, for their children are finished off; darkness is spread over the land, and fraud, and violence.
21. Let not the poor turn back in disgrace; the poor and needy will praise Your name.	21. The pauper will not return ashamed; the poor and lowly will praise Your name.
22. Arise, O God, plead Your own cause; remember Your disgrace from a villainous man all the days.	22. Arise, O God; argue Your case; call to mind the disgrace of Your people because of foolish counsel all the day.
23. Do not forget the voice of Your adversaries, the tumult of those who rise up against You, which constantly ascends.	23. Do not forget the voice of Your oppressors, the turmoil, always mounting, of those who stand against You.
1. For the conductor, al tashcheth, a psalm of Asaph, a song.	1. For praise; in the time that David said, "Do not harm your people." A psalm composed by Asaph, and a song.
2. We have thanked You, O God, we have thanked, and Your name is near; they have told Your wonders.	2. We have praised You, O LORD, we have praised You, and Your name is near, Your wonders have declared it.

Rashi	Targum
3. When I take a festive day, I shall judge with fairness.	3. Because of the meeting of the festival, I will judge uprightly.
4. When the earth and all its inhabitants were melting away, I established its pillars forever.	4. The inhabitants of the earth melt away, and all who dwell in it; I have made its pillars firm forever.
5. I said to the perverse, "Do not behave perversely," and to the wicked, "Do not raise the horn."	5. I said to the mockers, "Do not mock," and to the wicked, "Do not exalt your honor."
6. Do not raise your horn on high, [do not] speak with [your] fat neck.	6. Do not exalt your honor to the height, you who speak in harshness and blasphemy.
7. For it is not from the east or from the west, neither from the desert does elevation come.	7. For there is none beside me from east to west, nor from the north, the area of deserts, to the south, the site of mountains.
8. But God judges; He humbles this one and elevates that one.	8. For God is a righteous/generous judge; this one he will humble, and this one he will exalt.
9. For a cup is in the hand of the Lord, and strong wine, a full mixture, and He pours out of this [cup], but all the wicked of the earth will drain and drink [it].	9. For the cup of cursing is in the hand of the LORD, and a harsh wine, full of a bitter mixture, to confuse the wits of the wicked by what is poured out from it, and more severe than the judgment of the ancients; yet its dregs and its foam all the wicked of the earth will press out and drink.
10. And I shall recite forever; I shall sing [praises] to the God of Jacob.	10. But I will tell forever the miracles; I will praise the God of Jacob.
11. And all the horns of the wicked I shall cut off; the horns of the righteous will be upraised.	11. But all the mighty loftiness of the wicked I will humble; I will uproot them from their strongholds; the mighty loftiness of the righteous/generous will be magnified.

Rashi's Commentary for: Psalms 74:1-23 + 75:1-11

1 is Your wrath kindled lit. do Your nostrils smoke. Whenever one is angry, the nostrils emit smoke.

2 which You acquired from time immemorial Before the creation of the world, as it is said (below 90:1,2): "You were a dwelling place for us, etc., before mountains were formed."

on which You dwelt Heb. uc,bfa vz, this upon which You dwelt. This is an improvement of the language, as (Isa. 42: 24): "against whom (uz) we sinned." It is like uc,bfa rat, on which You dwelt.

3 Raise Your blows to inflict eternal ruin Raise Your blows and Your terrors that Your enemies will experience as eternal ruin for every evil thing that the enemy did in the Temple. In this manner, Menachem (p. 144) associates it with (Gen. 41:8): "that his spirit was troubled (ogp,u)."

to...ruin Heb. ,utank, an expression of destruction, as (Isa. 24:12): "through desolation (vhata)"; (Isa. 6: 11), "and the ground lies waste (,utank) and desolate."

4 Your meeting place That is the Temple about which it is said (Exod. 25:22): ם״J W%ok h״T\$ס<glb±u, "There I will meet with you at appointed times."

they made their signs for signs When they became powerful enough to destroy it, then they themselves accepted that the signs of their divination were true signs. Now what were their divinations? "He shook the arrows, he consulted the terafim."

5 May he be known as though bringing on high; the hatchets were in the thicket of the trees The enemy knows that when he strikes the gates of the entrances of the Sanctuary, it was as though he was bringing his blows on high, even into the sky. Now how did he know it? For he would see that the trees would entangle, grasp, and swallow up the hatchets, as our Rabbis said (Sanh. 96b): One gate of Jerusalem swallowed them all up.

the hatchets were in the thicket of the trees An expression of (Gen. 22:13): "caught in the thicket." The tree entangles them, and they become entangled in it.

6 And now although he saw that this troubled the Holy One, blessed be He, he did not refrain from striking all its entrances and all its gates together.

with hatchets and hammers They are tools of destruction used by carpenters (Jer. 46:22): "and will come against her with axes (,unsrecu)." Jonathan renders: thkhafC. ,IP<kh#F is Arabic. This is how Dunash (p. 34) explained it, and it is one of the carpenters' tools.

they strike The enemies [strike].

8 They said in their heart, their rulers together Heb. obhb, their rulers, and similarly (above 72:17): "his name will be magnified (iubh) ; (Prov. 29:21), "he will ultimately be a ruler (iubn)." All their rulers devise one plot, the first as the last: namely, to get at the protector of Israel first and afterwards they would get at them [Israel], You should know this by the fact that they burned all the meeting places of God in the land, all His meeting houses. The Philistines destroyed Shiloh; Nebuchadnezzar destroyed the First Temple; Titus destroyed the Second Temple.

9 our signs which You promised us through Your prophets we have not seen them in the many days that we have been in exile. Asaph prophesied concerning the days of the (last) exile.

how long How long we will be in this trouble.

11 Draw it out from within Your bosom Cast it and draw it out from within Your bosom and wage battle with Your enemies. An expression of driving out, as (Exod. 11:1): "he will drive you out completely."

12 But God is my King from time immemorial Behold, You were our salvation from time immemorial.

13 the beads of the sea monsters They are the Egyptians, who are called sea monsters, as it is said (Ezek. 29:3): "the great sea monster, etc."

14 the heads of Leviathan Pharaoh is called [by] this [name], as it is said (Isa. 27:1): "the Lord will visit with His hard...sword on leviathan, etc."

You give it as food to the people in companies You gave his money to the people of Israel to consume.

in companies To the companies and hosts that You took out. ohhm are companies, as (Num.24:24): "And companies from the Kittites," which is translated as and companies.

15 You split for Israel fountains from the rock.

You dried up the Jordan, which is a mighty river.

16 Day is Yours The redemption of Israel.

even night is Yours And they were with You in the darkness of the night.

You established the luminary and the sun You established the light of the Torah for them.

17 You set for them all the boundaries of their land with all good.

summer and winter You formed them This is similar to (Jer. 5:24): "the weeks of the laws of harvest He keeps for us." You did not alter for us the order of the years.

18 Remember how the enemy, etc. And since all our salvation is through You, remember how the enemy reviled You by destroying us.

19 Do not deliver to the company To the companies of the nations, as (II Sam. 23:11): "Now the Philistines were gathered together into a troop."

the soul of Your turtledove Heb. Your turtledove. And Jonathan rendered this as (sic) an expression of turtledoves and young pigeons. This turtledove as soon as the male recognizes its mate, it does not mate with another. So have Israel not exchanged You for another god, although You have distanced Yourself from them and they were like a widow.

the soul of Your poor ones the soul of Your poor ones.

20 Look to the covenant which You formed with our forefathers.

with dwellings of violence, a dwelling of violence, an expression of a dwelling place.

21 Let not the poor turn back in disgrace Let the poor not turn back from before You disgraced in his prayer.

22 Your disgrace Your blasphemies, as (verse 18): "Remember how the enemy reviled."

1 al tashcheth [lit. do not destroy] Israel.

2 We have thanked You, O God for the good; we have thanked also for the evil.

and...is near Your name is always near in our mouth.

they have told Our generations [have] constantly [told] Your wonders.

3 When I take a festive day When we have a festival, we do not engage in obscenity and levity, as [do] all the nations.

I shall judge with fairness We take it to our heart to praise You and laud You according to the incident of that day.

4 When the earth and all its inhabitants were melting away, etc. On the day of the giving of the Torah, when the earth and all its inhabitants were melting away because of the condition You made with the Creation: that if Israel did not accept the Torah, you would return it [the earth] to void and chaos.

I Your people, Israel.

established its pillars when I said, "We will do and we will hear."

5 to the perverse To the wicked, who confuse Israel.

7 For it is not from the east of the sun or from its setting, and not from the deserts where you embark on a journey by caravan to increase [your] property; there is no power in any of these to raise [your] horn.

8 But God judges [you] for all the evil that you have done.

He humbles this one and elevated that one The elevated one He lowers, and the lowly He elevates.

9 For a cup of weakness is in His hand.

and strong wine Heb. חמר, strong. Vinos, or vinose, in Old French.

a full mixture The cup is full of a mixture, to mix and give all the Gentiles to drink.

and He pours out of this Out of this cup, He will pour and cause to gush forth their drinks, an expression of (Micah 1: 4): "as water poured (מגרים)down a steep place."

10 And I shall recite forever From then on, [I will recite] His vengeance and His might.

11 And all the horns of the wicked of Esau.

I shall cut off As the matter that is stated (Ezek. 29:14): "And I shall lay My vengeance against Edom by the hand of My people, Israel." They will cut off the horn of Esau (the enemy), and then the horns of the Righteous/Generous One of the world, Israel, who are the praise of the Holy One, blessed be He will be upraised.

Meditation from the Psalms

Psalms 74:1-23 +75:1-11

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

The superscription of psalms chapter 74 & 75 ascribes authorship to Assaf and calls psalm 74 a *maskil*.¹

The preceding psalm addressed the question of why the righteous suffer. Here, in Psalms chapter 74, the psalmist studies the most painful example of this apparent injustice, the pitiful plight of the Jew in exile.

¹ *Maskil* is derived from *wisdom, enlightenment*. Assaf was a brilliant thinker who utilized his wisdom to instruct people. *Rashi* quotes Pesachim 117a: Any psalm introduced with the word *Maskil* was said through a Turgeman, an orator who translated and interpreted the psalm for the benefit of the assemblage. *Meiri*, in accord with his interpretation on other superscriptions, holds that a *maskil* is a musical instrument. It derives its name from its capacity to enlighten the human intellect. The chords of the *maskil* focused the mind upon what was being said. Furthermore, it inspired the heart to repentance. Thus, the medium truly complemented the message.

Pesikta Rabbati² 32:2 states that four prophets protested against the strictness of God's judgment and questioned its equity. One of the protestors was Assaf,³ who demanded, *Why O God, have You abandoned us for eternity?*

The Holy One, Blessed be He, was quick to respond, 'O, Assaf, am I truly guilty of abandoning the Jews? Actually, it is they who have forsaken Me, as Scripture states, Israel has abandoned that which is good.⁴ The prophet refers to Cod, for there is no good greater than He!

Israel counters that it is not only the Jews who are endangered by the exile, but even God's own stature in the world is imperiled by the fact that He has not redeemed His Chosen People. Since the continuation of the exile encourages Israel's enemies to blaspheme against God, He must combat this heresy vigorously. The psalm therefore concludes, *Arise, O God, champion Your cause! Remember Your insults from the degenerate all day long. Forget not the voice of Your tormentors, the tumult of Your opponents arising always.*

Psalms chapter 74 concludes with the ominous words, *the tumult of Your opponents rising always*. In Psalms chapter 75, this terrible din is amplified by the screams of Israel in exile, as they suffer at the hands of their tormentors, they shout a plea: *Al Tashcheit, Do not destroy!*⁵

Israel's anguish will intensify as the end of the exile draws near. At that time, calamities will befall Israel in rapid succession. The world will be engulfed in the colossal conflict of Gog and Magog, which will scar the face of the earth. Trampled and terrified, Israel will turn to God with the fervent prayer, *Al Tashcheit, Do not destroy!*⁶

HaShem will respond with the assurance that salvation is imminent. He is only waiting for the most propitious moment to bring complete ruin upon His foes. Then, *All the pride of the wicked I shall cut down; exalted shall be the pride of the righteous.*⁷

Assaf speaks of signs (ot - את - sign⁸)

Tehillim (Psalms) 74:4 *Thine adversaries have roared in the midst of Thy meeting-place; they have set up their own signs (אותתם) for signs (אתות).*

This interesting terminology suggests that the adversary's signs are important, to the wicked, as replacements for HaShem's signs, and the adversaries roar within the appointed place, the Temple. The adversaries use of signs to replace HaShem's signs is striking! Consider the following:

(The following was a collaborative effort between Hakham Haggai and myself.)

² Pesikta Rabbati or P'siqta Rabbita (Hebrew: פסיקתא רבתי) is a collection of Aggadic Midrash (homilies) on the Pentateuchal and prophetic lessons, the special Sabbaths, etc. It was composed around 845 CE and probably called "rabbati" (the larger) to distinguish it from the earlier Pesikta.

³ Rabbi Moshe Isserles (Rama) in *Torat HaOlah (1,11)* writes that the great Greek scholar and philosopher Socrates acquired the basic principles of his wisdom from the teachings of Assaf and Achitophel. As a result, Socrates recognized the falsehood of the Greek myths and idols, and vigorously challenged them.

⁴ Hoshea (Hosea) 8:2

⁵ Chozeh David

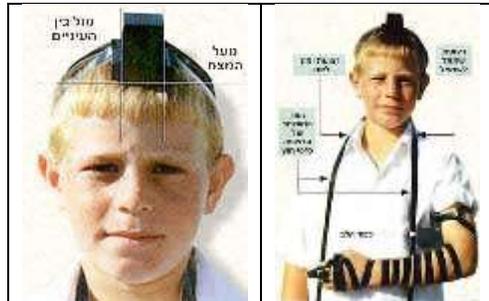
⁶ Meiri; Ibn Yachya

⁷ Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁸ Ot is spelled defectively without a vav.

Tefillin⁹ are called the sign, or mark, of HaShem in:

Devarim (Deuteronomy) 6:8 *And thou shalt bind them for a sign (תִּזְכָּרֹת) upon thine hand, and they shall be as frontlets between thine eyes.*



The above pasuk¹⁰ is part of the Shema¹¹ which we say twice a day. We are reminding ourselves of HaShem and His mitzvot which are our intimate connection with Him. Tefillin being a mark of HaShem is also mentioned in the Talmud:

Shabbath 12a *The School of R. Ishmael taught: A man may go out with his tefillin on the eve of Sabbath near nightfall. What's the reason? Because Rabbah son of R. Huna said: One must feel his tefillin every now and then, [inferring] a minori from [the High Priest's] headplate. If in the case of the headplate, which contained the Divine Name only once, yet the Torah said, and it shall always be on his forehead, [i.e.,] his mind must not be diverted from it; then with the tefillin, which contain the Divine Name many times, how much more so! therefore he is fully cognizant thereof.*

The Midrash also speaks of this sign:

Midrash Rabbah - Exodus XIX:8 ... *Make thereof a sign upon thy hand and upon thy head, as it says: And it shall be for a sign upon thy hand, etc. (ib. 16). It can be compared to a king who made a great banquet for his daughter [on her release] after she had been imprisoned by enemies. Her father then said to her: 'Make this day one of rejoicing, for I have provided a crown for thy head so that thou dost not forget it.' G-d, likewise, performed miracles for Israel, slaying the firstborn of the Egyptians on their account: for this reason, did He exhort them concerning the sanctity of the firstborn, for He with His own hands had slain them, as it says: That the Lord slew all the firstborn (ib. 15), so that they might be a crown upon the heads of Israel, so that the miracle may never be forgotten by them.*

⁹ Tefillin, also called phylacteries (from Ancient Greek φυλακτήριον phylacterion, form of phylássein, φυλάσσειν meaning "to guard, protect"), are a set of small black leather boxes containing scrolls of parchment inscribed with verses from the Torah. They are worn by male observant Jews during weekday morning prayers.

¹⁰ Pasuk = a verse, usually from the Torah.

¹¹ The term "Shema" is used by extension to refer to the whole part of the daily prayers that commences with Shema Yisrael and comprises Deuteronomy 6:4–9, 11:13-21, and Numbers 15:37–41.



In our time, the practice is to wear tefillin during the entire weekday Shacharit¹² service. Since the commandment of tefillin has its source in the verse “Bind them for a sign upon thine hand and they shall be as frontlets between thine eyes”,¹³ on Shabbats and festivals, tefillin are not put on. The reason for this is that the word “sign” (ot) is also mentioned in the commandment of the Shabbat, as it is written: “The Children of Israel shall keep the Shabbat, observing the Shabbat throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel”,¹⁴ and one sign (that of the tefillin) is not placed on another (that of the Shabbat); the festivals are comparable to the Shabbat. Tefillin are a time dependent command and are not incumbent on women.

Tefillin are a sign of the special bond of love between HaShem and man. We show how intimate this love is, when, as we bind them, we say:

*I will betroth You to me with right and justice, with love and mercy.
I will betroth You to me with faith ... and you shall know HaShem.*

In Hoshea (Hosea) 2:21-22 it is said: ‘And I will betroth thee unto Me for ever ... and thou shalt know the Lord ...’ The use of the word ‘know’ refers to knowledge¹⁵ in the deepest sense of the word. It is also used to describe sexual intercourse. Therefore, this verse further impresses upon the reader the bond between man and HaShem.

Faith and love are very tenuous things. We can speak of them and think about them. But unless we do something about them we tend to forget; tefillin serve to help us remember. Of the six hundred-thirteen mitzvot, only three are referred to as an ‘ot’, a sign representing the eternal bond between HaShem and His people. Those mitzvot are:

1. Milah (circumcision),
2. Shabbat,¹⁶ and
3. Tefillin.

The Talmud brings some more light on the relationship between these three signs:

Menachoth 36b *And could Rabbah b. R. Huna have said so? Did not Rabbah b. R. Huna say that if it was doubtful whether darkness had already fallen or not, one should not take them off nor put them on? Now it follows from this that if it were certain that darkness had fallen one would have to take them off! — This was stated with regard to the eve of Sabbath. But what can be his view? If he holds that the night is a time for tefillin, then the Sabbath is also a time for tefillin, and if, on the other hand, he holds that the night is not a time for tefillin, then the Sabbath, too, is not a time for tefillin, since the same passage which excludes the Sabbath [from the wearing of tefillin] also excludes the night. For it was taught: It is written, And thou shalt observe this ordinance in its season from day to day. ‘Day’, but not night; ‘from day’, but not all days; hence the Sabbaths and the Festivals are excluded. So R. Jose the Galilean; but R. Akiba says, This ordinance refers only to the Passover-offering! — He derives it from the text from which R. Akiba derives it. For it was taught:*

¹² Shacharit = morning

¹³ Debarim (Deuteronomy) 6:8

¹⁴ Shemot (Exodus) 31:16-17

¹⁵ Carnal knowledge is an archaic or legal euphemism for sexual intercourse. The term derives from the Biblical usage of the verb know/knew, as in the King James Bible and other versions, a euphemism for sexual conduct. An example of this usage is in the first part of the Torah, the Book of Genesis, which describes how Adam and Eve created their first child: "And Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have gotten a man with [the help of] HaShem." – Genesis 4:1.

¹⁶ Shabbat = Sabbath

One might have thought that a man should put on the tefillin on Sabbaths and on Festivals, Scripture therefore says, And it shall be for a sign upon thy hand, and for frontlets between thine eyes, that is, [only on those days] which stand in need of a sign [are tefillin to be worn], but Sabbaths and Festivals are excluded, since they themselves are a sign.

The first use of the Hebrew word, ot - תא - sign, is found in:

Bereshit (Genesis) 1:14 *And G-d said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs (לַאֲתוֹת), and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.*

In the above passage, we can see that signs are related to time and for light. This is important information, as we shall see later!

The Nazarean Codicil also speaks of a mystical seal (mark):

Revelation 9:4 *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of G-d in their foreheads.*

This points us to Revelation. 7:4ff where the 144,000s are sealed with “the seal of the living God”. In Revelation 14:1 we read that these 144,000s have “his [the Lamb’s] Father’s name written on their foreheads.” They are also described as “being firstfruits unto God and to the Lamb”:

Revelation 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto G-d and to the Lamb.*

In Hebrew “firstfruits” and “firstborn” are spelled with the same characters but pronounced differently. Remember that Passover is to be a sign upon one’s hand and forehead¹⁷ and that at Passover, the blood of the Lamb redeems the firstborn and protects them from the plague of the firstborn. The seal of the living G-d in Revelation is clearly connected to the mitzvot of Passover, tefillin, and the whole Torah. This seems, in Revelation, to be contrasted with the “mark of the Beast”.¹⁸

Hag Shavuot¹⁹ is also the day of our betrothal to HaShem. It is interesting that Hag Shavuot is also called Atzeret, completion. It is called Atzeret because it is the completion of Passover. Passover is connected to Hag Shavuot by the counting of the omer.²⁰ Thus, the goal of Passover is the betrothal of HaShem to His people.

**Tefillin is a mitzva, which signifies betrothing the Word (Torah = Yeshua) unto one’s self!
This is how we connect and become a part of the body.**

The Talmud teaches us that HaShem also wears tefillin too:

¹⁷ Shemot (Exodus) 13:9, 16

¹⁸ Revelation 13:16-17; 14:9, 11; 20:4

¹⁹ The Feast of Weeks, AKA Pentecost.

²⁰ Counting of the Omer (Hebrew: ספירת העומר, Sefirat HaOmer, sometimes abbreviated as Sefira or the Omer) is an important verbal counting of each of the forty-nine days between the Jewish holidays of Passover and Shavuot as stated in the Hebrew Bible: Leviticus 23:15–16.

Berachoth 6a R. Nahman b. Isaac said to R. Hiyya b. Abin: What is written in the tefillin of the Lord of the Universe? — He replied to him: And who is like Thy people Israel, a nation one in the earth. Does, then, the Holy One, blessed be He, sing the praises of Israel? — Yes, for it is written: Thou hast avouched the Lord this day . . . and the Lord hath avouched thee this day. The Holy One, blessed be He, said to Israel: You have made me a unique entity in the world, and I shall make you a unique entity in the world. 'You have made me a unique entity in the world', as it is said: Hear, O Israel, the Lord our G-d, the Lord is one. 'And I shall make you a unique entity in the world', as it is said: And who is like Thy people Israel, a nation one in the earth. R. Aha b. Raba said to R. Ashi: This accounts for one case, what about the other cases? — He replied to him: [They contain the following verses]: For what great nation is there, etc.; And what great nation is there, etc.; Happy art thou, O Israel, etc.; Or hath G-d assayed, etc.; and To make thee high above all nations. If so, there would be too many cases? — Hence [you must say]: For what great nation is there, and what great nation is there, which are similar, are in one case; Happy art thou, O Israel, and Who is like Thy people, in one case; Or hath G-d assayed, in one case; and To make thee high, in one case. And all these verses are written on [the tefillin of] His arm.

And in the same manner in which our Tefillin must be perfectly black in color, so too HaShem's Tefillin must be perfectly white.

Succah 25a Tefillin are called the glory of Israel.

The Mark of the Beast

What do tefillin have to do with the mark of the beast? Perhaps nothing. However, it should be noted that the mark of the beast is a sign on the hand and forehead, and the Torah passages about the tefillin are the only other places in Scripture where anything else is ever spoken of as a sign or mark on both the hand and forehead. The only two things in the Torah that are described as a sign or mark on both the hand and forehead are the tefillin and the mark of the beast. At the very least, this should tell us that there is a very strong likelihood of some kind of connection between the tefillin and the mark of the beast. If we can understand the deeper meaning of the tefillin as the mark of HaShem, then we should be able to understand the mark of the beast as a counterfeit of whatever the tefillin represent. It is axiomatic that all truth can be falsified. The mark of HaShem is no exception. The antithesis of the mark of HaShem is the mark of the beast. Where do we find the term: "Mark of the beast"? (Keep in mind that the Book of Revelation is sod level literature where everything is a symbol and there is no literal meaning.)

Revelation 16:1-2 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of G-d upon the earth. 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

And:

Revelation 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

In the above passages the mark of the beast is viewed as something which was given earlier. This mark is first mentioned in:

Revelation 13:16 *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

There is another connection that is worth noting:

Daniel 7:23-25 *Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

From this passage we learn that the beast desires to change the times of HaShem and His laws. This suggests that **the mark of the beast is intimately related to time and to the Torah.**

The mark of the beast is on their right hand or forehead. The placement of this mark suggests tefillin which are placed similarly (between the eyes and on the weaker hand):

Shemot (Exodus) 13:15-16 *And it came to pass, when Pharaoh would hardly let us go, that HaShem slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to HaShem all that openeth the matrix, being males; but all the firstborn of my children I redeem. 16 And it shall be for a sign upon thine hand, and for tefillin between thine eyes: for by strength of hand HaShem brought us forth out of Egypt.*

From the above passage we can see that Passover shall be for a sign upon thine hand, and for a tefillin between thine eyes....

Devarim (Deuteronomy) 6:4-8 *Hear, O Israel: HaShem our G-d, HaShem is one: 5 And thou shalt love HaShem thy G-d with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as tefillin between thine eyes.*

Devarim (Deuteronomy) 11:18 ¶ *Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as tefillin between your eyes.*

Therefore shall ye lay up these my words in your heart and in your soul, and bind them [mitzvot] for a sign upon your hand, that they may be as tefillin between your eyes.

There are many varying opinions as to what constitutes the mark of the beast. Most limit the definition to the last days and promote it as being some sort of literal or visible mark, logo, stamp, implant, identity chip, or sign. Most also try to understand the meaning behind the number 666, which is mentioned in a single passage within the context of the discussion regarding the mark. Whatever this mark is, the righteous need to avoid it because of the terrible consequences allotted to those who have the mark:

Revelation 14:9-11 *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰ The same shall drink of the wine of the*

wrath of G-d, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹ And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 16:2 *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

Revelation 19:20 *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

To properly identify the mark of the beast we need to clearly understand the mark of HaShem.

Another Connection

Throughout Yehezkel (Ezekiel) chapter eight we are told of various “abominations.” The first of these involves an “image of jealousy”:

Yehezkel (Ezekiel) 8:5-6 *Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. 6 He said furthermore unto me, Son of man, seest thou what they do? The great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, thou shalt see greater abominations.*

Scholars generally identify this as the idol of Astarte.²¹ Astarte is also known as Ishtar and Easter. The next “abomination” involves men worshipping in the dark.²² The next involved women “weeping for Tammuz”:²³

Yehezkel (Ezekiel) 8:13-14 *He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of HaShem's house which was toward the north; and, behold, there sat women weeping for Tammuz.*

Finally we are shown men facing the east and worshipping the Sun in the east

Yehezkel (Ezekiel) 8:15-17 *Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. 16 And he brought me into the inner court of HaShem's house, and, behold, at the door of the temple of HaShem, between the porch and the altar, were about five and twenty men, with their backs toward the temple of HaShem, and their faces toward the east; and they worshipped the sun toward the east. 17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.*

²¹ Astarte or Ashtoreth (Greek: Ἀστάρτη, Astártē) is the Hellenized form of the Middle Eastern goddess Ishtar, worshipped from the Bronze Age through classical antiquity. The name is particularly associated with her worship in the ancient Levant among the Canaanites and Phoenicians. She was also celebrated in Egypt following the importation of Levantine cults there. The name Astarte is sometimes also applied to her cults in Mesopotamian cultures like Assyria and Babylonia.

²² Yehezkel (Ezekiel) 8:7-12

²³ Tammuz (Hebrew: תַּמְזֻז, Transliterated Hebrew: Tammuz, "faithful or true son") is a Sumerian god of food and vegetation.

These images all point to the observance of the Babylonian festival of Easter.²⁴ This day is similarly observed in Christendom today. Roman Catholics commonly worship with images of Mary whom they call "The Mother of G-d" (a title of the goddess Easter). There is a period of mourning for the dead deity (Lent²⁵), A time in which the altar candles are removed and the altar is dark, followed by rejoicing at his resurrection with a sunrise service. So the "abominations" that those marked on their foreheads are mourning, must be the observance of Easter.

It is interesting to note the authority of the Catholic church is so great that when the Pope changed the day for the Sabbath, all of the Protestant churches followed this authority, as we can see from this except of the Catholic catechism:

Question: Have you any other way of proving that the Church has power to institute festivals of precept? Answer: Had she not such power, she could not have done that in which all modern religionists agree with her--she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

Thus we see that the church has changed the Sabbath and Passover. Additionally, the catholic Sabbath goes from midnight to midnight whereas HaShem's Shabbat goes from sundown to sundown.



18 = 1616

Chai {life / living}

18 = 1078

Easter, as the most important festival (no matter what they call it) to Catholics and Christians, suggests that Easter is a pars-pro-toto²⁶ for all of the Christian festivals and indeed, even their whole calendar. All Biblical events are connected by the Biblical calendar. There is no such relationship with the Gregorian calendar. If this logic be correct, we could say that: The mark of the beast is the following of pagan festivals, a non-Torah calendar, and abandoning the Torah (laws) of HaShem. After all, these folks claim that they do not have to keep the law.

Finally, the physical mark that comes closest to tefillin in terms of a relationship to Easter is described by the Catholic Encyclopedia:

"The Wednesday after Quinquagesima²⁷ Sunday, which is the first day of the Lenten fast. The name dies cinerum (day of ashes) which it bears in the Roman Missal is found in the earliest existing copies of the Gregorian Sacramentary and probably dates from at least the eighth century. On this day all the faithful according to ancient custom are exhorted to approach the altar before the beginning of Mass, and there the priest, dipping his thumb into ashes previously blessed, marks the forehead, or in case of clerics upon the place of the tonsure,²⁸ of each the sign of the cross, saying the words: "Remember man that thou art dust and unto dust thou shalt return." The ashes used in this ceremony are made by burning the remains of the palms blessed on the Palm Sunday of the previous year. In the blessing of the ashes four prayers are used, all of them ancient. The ashes are sprinkled with holy water and fumigated with incense. The celebrant himself, be he bishop or cardinal, receives, either standing or seated, the ashes from some other priest, usually the highest in dignity of those present."

²⁴ Easter is used only once in the KJV version of the Nazarean Codicil, in II Luqas (Acts) 12:4. It translates the Greek πάσχα pascha, meaning Passover.

²⁵ Lent (Latin: Quadragesima: Fortieth) is a solemn religious observance in the Christian liturgical calendar that begins on Ash Wednesday and ends approximately six weeks later, before Easter Sunday. The purpose of Lent is the preparation of the believer through prayer, doing penance, mortifying the flesh, repentance of sins, almsgiving, and self-denial.

²⁶ Pars pro toto, Latin for "a part (taken) for the whole", is a figure of speech where the name of a portion of an object, place, or concept represents its entirety.

²⁷ Quinquagesima is one of the names used in the Western Church for the Sunday before Ash Wednesday. It is also called Quinquagesima Sunday, Quinquagesimae, Estomihi, Shrove Sunday, or the Sunday next before Lent.

²⁸ Tonsure is the practice of cutting or shaving some or all of the hair on the scalp, as a sign of religious devotion or humility.

So those with the mark of HaShem are observing Passover and those with the mark of the beast are observing Easter. There is a clear relationship revealed in this section as follows:

Mark of HaShem	vs.	Mark of the Beast
Tefillin	vs.	Lenten ash cross
Passover	vs.	Easter
HaShem's Festivals	vs.	Man's Festivals
HaShem's Calendar	vs.	Man's Calendar
Torah and mitzvot	vs.	Anti-Torah

Another Perspective

According to our Sages, at the battle of Gog and Magog every human in and around the Holy City will be given the mark of the Hebrew letter, tav - ת, upon their forehead. According to the Tanach, in Ezekiel 9, and the Talmud, in Shabbath 55a, the Mark of HaShem's sign – the tav ת - will be placed upon everyone in and around Jerusalem. Those that receive the mark *in ink* will be the righteous and those that receive the mark *in blood* will be condemned.

You shall live vs. You shall die

18 = 1 6 (right) 1 6 (top) 1 6 (left)

The Gematria²⁹ construction of the tav is a 1 Vav = 6 on the right plus a 1 Vav = 6 on the top plus a 1 Vav = 6 on the left. The constructed Gematria is 18. The Gematria of 18 equals life! - 18 = 10, 8 = Life

When we examine the Hebrew text of Ezekiel 9:4 we find that the English word "mark" is used to translate the two Hebrew characters ת, which spell out tav, which is how we pronounce the letter ת. This is the passage describing the mark of the wicked:

Ezekiel 9:4 *And HaShem said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a ת, (a mark – of blood) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*

The mark for the righteous is spelled out in:

Ezekiel 9:6 *Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the ת, (a mark- in ink); and begin at my sanctuary. Then they began at the ancient men which were before the house.*

The Hebrew word is the same for the mark which is used for both the righteous and the wicked!

Then when we examine this subject in the Talmud we find clarification:

Shabbath 55a *R. Zera said to R. Simeon, Let the Master rebuke the members of the Resh Galutha's suite. They will not accept it from me, was his reply. Though they will not accept its returned he, yet you should rebuke them. For R. Aha b. R. Hanina said: Never did a favourable word go forth from the mouth of the Holy One,*

²⁹ Gematria is a Kabbalistic method of interpreting the Hebrew scriptures by computing the numerical value of words, based on those of their constituent letters.

blessed be He, of which He retracted for evil, save the following, where it is written, And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark [ת טאב] upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof, etc.(Ezek. IX, 4) The Holy One, blessed be He, said to Gabriel,

Go and set a ת טאב of ink upon the foreheads of the righteous, that the destroying angels may have no power over them; and a ת טאב of blood upon the foreheads of the wicked, that the destroying angels may have power over them.

Said the Attribute of Justice before the Holy One, blessed be He, 'Sovereign of the Universe! Wherein are these different from those?' 'Those are completely righteous men, while these are completely wicked,' replied He. 'Sovereign of the Universe!' it continued, 'they had the power to protest but did not.' 'It was fully known to them that had they protested they would not have heeded them.' 'Sovereign of the Universe!' said he, 'If it was revealed to Thee, was it revealed to them?' Hence it is written, [Slay utterly] the old man, the young and the maiden, and little children and women; but come not near any man upon whom is the mark; and begin at my Sanctuary [mikdash]. Then they began at the elders which were before the house.(Ezek. IX, 6) R. Joseph recited: Read not mikdashi but mekuddashay [my sanctified ones]: this refers to the people who fulfilled the Torah from alef to tav. And straightway, And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar. Was then the brazen altar [still] in existence? — The Holy One, blessed be He, spake thus to them; Commence [destruction] from the place where song is uttered before Me. And who were the six men? — Said R. Hisda: Indignation [Kezef], Anger [Af], Wrath [Hemah], Destroyer [Mashhith] Breaker [Meshabber] and Annihilator [Mekaleh]. And why a ת טאב? — Said Rab: , Tav [stands for] tihyeh [thou shalt live], ת טאב [stands for] tamuth [thou shalt die]. Samuel said: The ת טאב denotes, the merit of the Patriarchs is exhausted [tamah]. R. Johanan said: The merit of the Patriarchs will confer grace [tahon]. While Resh Lakish said: ת טאב is the end of the seal of the Holy One, blessed be He. For R. Hanina said: The seal of the Holy One, blessed be He, is emeth [truth]. R. Samuel b. Nahmani said: It denotes the people who fulfilled the Torah from א alef to ת טאב.

Jerome and many others have thought that the letter ת טאב was that which was ordered to be placed on the foreheads of those mourners; and Jerome says, that this Hebrew letter ת טאב was formerly written like a † cross. So then the people were to be signed with the sign of the cross! This ancient Hebrew character also had a meaning: Mark, Sign, Signal, or Monument.

By now I suspect that our enigmatic verse in our psalm has taken an entirely new meaning:

Tehillim (Psalms) 74:4 *Thine adversaries have roared in the midst of Thy meeting-place; they have set up their own signs for signs.*

Ashlamatah: Zech 5:3-11 + 6:14

Rashi	Targum
8. ¶ And the word of the Lord came to me, saying:	8. ¶ And there was a word of prophecy from the LORD with me, saying,
9. Zerubbabel's hands founded this house, and his hands shall complete [it], and you shall know that the Lord of Hosts sent me to you.	9. "The hands of Zerubbabel have begun to build this house and his hands will complete it, and you will know that the LORD of hosts has sent me to prophesy concerning you.

Rashi	Targum
10. For, whoever despised the day of small things shall rejoice and see the plummet in Zerubbabel's hand; these, sevenfold ; the eyes of the Lord are roving to and fro throughout all the earth.	10. For who is this who has despised this day on account of the building, because it is small? Will he not rejoice again when he sees the plummet in the hand of Zerubbabel - seven layers like these? The works of people throughout the whole earth are revealed before the LORD."
11. And I raised my voice and said to him, "What are these two olive trees on the right of the candelabrum and on its left?"	11. And I answered and said to him, "What are these two olive-trees on the right of the lampstand and on its left?"
12. And I raised my voice a second time and said to him, "What are the two olive branches beside the two golden vats that empty out the gold[en oil] from themselves?"	12. And I answered a second time and said to him, "What are the two olive branches which are beside the two golden bowls, which pour oil from them to the golden lamps?"
13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord."	13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord."
14. And he said, "These are the two anointed ones who stand before the Lord of all the earth."	14. And he said, "These are the two sons of the great ones, who stand before the lord of all the earth."
1. And I returned, and I lifted my eyes and saw-and behold!-there was a flying scroll.	1. And again I lifted up my eyes and saw, and behold, a flying scroll.
2. And he said to me, "What do you see?" and I said, "I see a flying scroll, twenty cubits long and ten cubits wide."	2. And he said to me, "What do you see?" And I said, "I see a flying scroll; its length is twenty cubits and its breadth ten cubits."
3. And he said to me; This is the curse that comes forth upon the face of the entire land; for, whoever stole was cleared from such as this, and whoever swore was cleared from such as this.	3. And he said to me, "This is the curse which will go out upon the face of the whole land, for everyone who steals and utters lies is punished by this, and everyone who swears falsely by My name is punished by this.
4. I have brought it forth, says the Lord of Hosts, and it shall come into the house of the thief and into the house of him that swears in My Name falsely. And it shall lodge in the midst of his house and destroy him, and his wood, and his stones.	4. I have brought it forth," says the LORD of hosts, " and it will enter the house of the thief and the house of him who swears falsely by My name, and it will remain in the midst of his house and will destroy it with its timber and its stones."
5. And the angel who was speaking to me came forth, and he said to me, "Now lift up your eyes and see what this is that is coming forth."	5. And the angel who was speaking with me came out and said to me, "Lift up now your eyes, and see who these are that go into exile."
6. And I said, "What is it?" And he said, "This is the ephah that is going forth." And he said, "This is [the punishment of those] whose eye [gazes] over the entire land."	6. And I said, "Who are they?" And he said, "These are the people who were trading with false measure, and behold, they are going into exile before all the inhabitants of the earth."
7. And behold! A talent of lead was being lifted, and this one woman was sitting in the midst of the ephah.	7. And behold, swift-footed peoples took them into exile in haste, and other peoples came and settled in their place because they were trading with false measure.
8. And he said, "This is Wickedness." And he cast her into the midst of the ephah, and he cast the lead weight into her mouth. {S}	8. And he said, "Because of this they were found guilty, and went into exile because they were trading with false measure, and other peoples came and settled in their place." {S}

Rashi	Targum
9. And I lifted my eyes, and I saw-and behold!-two women were coming forth with wind in their wings, and they had wings like the wings of the stork. And they lifted up the ephah between the earth and the heaven.	9. And I lifted up my eyes and saw, and behold two states going into exile, and swift-footed people were taking them into exile in haste, just as a vulture flies, and they took into exile the people who were trading with false measure, among the kingdoms of the nations of the earth which were under all the heavens.
10. And I said to the angel who spoke to me, "Where are they taking the ephah?"	10. And I said to the angel who was speaking with me, "Where are they taking into exile the people who were trading with false measure?"
11. And he said to me, "To build a house for it in the land of Shinar, and it will be prepared, and they shall place it there on its base." {S}	11. And he said to me, "To prepare a place for them in the province of Babylon." and they will be detained and kept there until their time arrives. {S}
1. And I returned and lifted my eyes and saw-and behold!- four chariots were coming forth from between the two mountains, and the mountains were mountains of copper.	1. And again I lifted up my eyes and saw, and behold, four chariots coming out from between two mountains; and the mountains were mountains of bronze.
2. In the first chariot were red horses, and in the second chariot were black horses.	2. With the first chariot were red horses, and with the second chariot black horses;
3. And in the third chariot were white horses, and in the fourth chariot were spotted, ash-colored horses.	3. and with the third chariot were white horses, and with the fourth chariot dappled, ash-coloured horses.
4. And I raised my voice and said to the angel who spoke to me, "What are these, my lord?"	4. And I answered and said to the angel who was speaking with me, "What are these, my lord?"
5. And the angel replied and said to me, "These are the four corners of the heavens coming forth from standing beside the Lord of the entire earth."	5. And the angel answered and said to me, "These are the four kingdoms which are like the four winds of heaven, going forth after presenting themselves before the lord of all the earth.
6. The one [chariot] the black horses were in was going forth to the northland, and the white ones went forth after them. And the spotted ones went forth to the southland.	6. The one with the black horses goes out to the north country, and the white ones have gone out after them, and the dappled ones have gone out to the south country.
7. And the ash-colored ones went forth and begged to go to walk to and fro on the earth. And He said, "Go, walk to and fro on the earth." And they walked to and fro on the earth.	7. And the ash-colored went out and sought to go to patrol the earth, and he said, "Go, patrol the earth; so they patrolled the earth."
8. And he cried out to me, saying, "Look, those going forth to the northland have eased My spirit in the northland." {S}	8. And he called aloud to me and spoke with me, saying, "Look at those which go out to the north country; say to them 'Do my pleasure in the north country.' " {S}
9. And the word of the Lord came to me, saying:	9. And there was a word of prophecy from the LORD with me, saying,
10. Take from the exiles-from Heldai and from Tobijah and from Jedaiah-and you, yourself, shall come on that day, and you shall come to the house of Josiah the son of Zephaniah, who have come from Babylon.	10. "Take from the children of the captivity, from Heldai and from Tobiah and from Jedaiah, who have come from Babylon, and you will come on that day, and will enter the house of Josiah son of Zephaniah.

Rashi	Targum
11. And you shall take silver and gold, and you shall make crowns, and place [them] upon the head of Joshua the son of Jehozadak, the High Priest.	11. And you will take silver and gold and make a large crown and set it upon the head of Joshua, son of Jehozadak, the high priest.
12. And you shall speak to him, saying, "So said the Lord of Hosts, saying: Behold a man whose name is the Shoot, who will spring up out of his place and build the Temple of the Lord.	12. And you will speak to him, saying, 'Thus speaks the LORD of hosts, saying, Behold, the man whose name is Anointed will be revealed, and he will be raised up, and will build the temple of the LORD.
13. And he shall build the Temple of the Lord, and he shall bear glory. And he shall sit and rule on his throne, and the priest shall be on his throne. And a counsel of peace shall be between them [both].	13. He will build the temple of the LORD and he will assume majesty and will sit and rule upon his throne; and there will be a High Priest beside his throne, and there will be peaceful understanding between the two of them.'
14. And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, as a memorial in the Temple of the Lord.	14. And there will be praise' for Helem, and for Tobiah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the temple of the LORD.
15. And distant ones shall come and build in the Temple of the Lord, and you shall know that the Lord of Hosts sent me to you. And it shall come to pass if you hearken to the voice of the Lord your God. {S}	15. And they will come from a far country and will build in the temple of the LORD, and you will know that the LORD of hosts has sent me to prophesy to you. And it will come to pass, if you will certainly listen to the Memra of the LORD your God." {S}
1. And it came to pass in the fourth year of King Darius; The word of the Lord came to Zechariah on the fourth of the ninth month, in Kislev.	1. And it came to pass in the fourth year of Darius the king (that) there was a word of 'prophecy from the LORD with Zechariah, on the fourth day of the ninth month, in Khislev.
2. And Sharezer and Regem Melech and his men sent to Bethel to pray before the Lord,	2. And Sarezzer, with Regern-melech and his men, sent to the house of God to pray before the LORD,
3. to say to the Priests of the house of the Lord of Hosts and to the prophets, saying, "Shall I weep in the fifth month, abstaining as I have done these many years?" {P}	3. to speak to the priests who were serving in the Sanctuary of the LORD of hosts, and to the scribes saying, "Will I mourn in the fifth month? Will I abstain from pleasures" as I have done for so many years?" {P}

Rashi's Commentary to: Zecharyah (Zechariah) 5:3-11 + 6:14

Chapter 4

9 Zerubbabel's hands founded this house from beginning to end, in the days of Cyrus I.

and his hands shall complete it now. The word **וְתִבְצַעְתָּהּ** is an expression of completion, as in (Isa. 10:12) "when the LORD completes all His work."

10 For, whoever despised the day when the Temple was founded which was small in their eyes, as is stated in Ezra (3:12): "But many of priests, etc., who had seen, etc., upon its foundation, wept aloud when they beheld this temple;" and in Haggai (2:3): "Is it not as nothing in your eyes?" - will rejoice now when they see the plummet suspended from the plumb line in the hand of the architect, the head of the builders, with which he directs a line to the corner, and this will be in the hand of Zerubbabel.

these, sevenfold Seven times the first foundation in the days of Cyrus. So did *Jonathan* render: Seven rows of stones like these.

the eyes of the Lord are roving to and fro And it appeals to Him to do so; and He saw this Zerubbabel suited for the matter.

11 What are these two olive trees? What do they symbolize, and what do the two olive branches (*troches* in Old French) symbolize? [They are] a cluster of olives on a branch, as if a type of ear of grain.

12 beside the two golden vats i.e., beside the two golden vats, as in (II Sam. 14: 30): "See, Joab's field is near mine."

that empty out the gold[en oil] from themselves This oil that is clear and good to illuminate like gold, as in (Job 37: 22): "From the north comes gold."

14 two anointed ones The horns of the priesthood and the kingdom who are anointed with the anointing oil.

who stand before the Lord of all the earth to supplicate Him to return their greatness.

the two anointed ones The good inclination and the evil inclination, which is converted to good in the merit of the Torah.

Chapter 5

1 a flying scroll Our Sages explained [it] as "double," and they said that the Torah was written on it. They deduced from here that the world is 1/3,200 of the Torah, as stated in Eruvin (21a). And Jonathan rendered: a flying scroll; i.e., flying in the air. According to the simple meaning of the chapter, it was a scroll of retribution; that was what Ezekiel (2:10) envisioned: "And in it was written lamentations and mourning and woe."

3 This is the curse This is [the scroll] in which is written the retribution, the revenge for a false oath. [The scroll] is now coming forth from the Holy of Holies, from before the Shechinah, to walk to and fro upon the face of the entire land; this is the meaning of "its length is twenty, and its width is ten" - as the measure of the entrance to the Temple court and the Temple, through which it shall emerge.

for whoever stole until now.

was cleared from such as this He was cleared from this retribution, as it delineated on it [i.e., the scroll]. The retribution of individuals who transgressed the Torah was not meted out, but He waited until the measure of all of them was filled, and they all suffered at once with the destruction and the exile. Similarly, everyone who heretofore swore falsely, was cleared of the retribution as delineated in this scroll and was not required, but from now on ...

4 I have brought it forth to walk to and fro in the land and to wreak vengeance upon the thieves and the swearers of falsehoods from now on; and it will come into the house of the thief, etc.

5 Now lift up your eyes and see Yet another is coming forth, that will come out from the Holy of Holies.

6 And I said, "What is it?" that is coming forth, that you tell me to see?

And he said, "This is the ephah" For you will see a sort of ephah with which they measure coming forth.

And he said, "This is [the punishment of those] whose eye [gazes] over the entire land" And, after I saw it, he said, " This is the measure by which punishment was meted out to those whose eyes were over the entire land, to rob and to oppress, to make the ephah smaller and to make the shekel larger; and punishment was meted out to them, a measure for measure."

7 And behold! A talent of lead was being lifted I saw that a weight [made] of a talent of lead was being lifted off the earth into the air, and I saw further that this one woman was sitting in the midst of the ephah.

8 And he said, "This is Wickedness." This woman that you see in the midst of the ephah is the character of the way of wickedness, [the way] in which the wicked deport themselves. And behold, now they are placed in its midst to be punished in the midst of that very measure that they meted out, a measure for a measure.

And he cast her Heretofore she had been sitting, but he cast her and knocked her into its midst, symbolizing torments and punishments.

and he cast the lead weight into her mouth to weigh her down so that they achieve no more greatness and their voice is no longer heard robbing the poor and needy.

9 two women were coming forth from the house.

the stork the white dayyah (Hullin 63a), voltur in Old French.

11 and it will be prepared, and they shall place it there And the house shall be prepared, and the ephah shall be placed there with the wicked that are within it.

there In that house.

on its base On its permanence and on its base. Here He hinted [to Zechariah] that, because of the iniquity of Israel, who measured out [so to speak] with the measure of sins and wickedness, they were punished with the same measure. And there came two nations that ruled together; they were Babylon and the Chaldeans - the army of Nebuchadnezzar - and exiled [Israel] to Babylon where [Israel] stayed fixed on a base, a base that was established for them. That is according to the completion of the seventy years until now, when they returned. This interpretation leans partially toward that of Jonathan. This [phrase] is interpreted in many [other] ways, but they are not satisfactory to me. Our Sages, however, explained and learned from here that the evil inclination was given into the hands of the men of the Great Assembly, and they cast it into a leaden cauldron and covered it with lead, because lead absorbs the sound, as is stated in tractate Sanhedrin (24a) and in tractate Yoma (69b). My interpretation of the kingdom of Nebuchadnezzar as doubled - composed of two nations - I saw in Midrash Psalms (6:2, 18:10), that the following four kingdoms that subjugated Israel were double: Babylon and the Chaldeans, Media and Persia, Greece and Macedon, Edom and Ishmael, and for this reason the Kalir composed (in Piyutim for Shemini Azereth), "It is the fourth; it is the eighth," concerning Edom.

Chapter 6

1 and the mountains were mountains of copper A sign of the strength of these kingdoms, which came to them from between the two mountains, which are hard and strong, as these four chariots are messengers of the Holy one, blessed be He, to give ruling power to the four kingdoms of Babylon, Media, Greece, and Edom.

2 red horses They were the ones that caused Babylon to mount, for [Babylon] is red, as it is written (Dan. 2:38): "You are the head of gold" [gold having a red tinge].

black [Horses,] to cause Media to mount, for they blackened the faces of Israel in the days of Haman.

3 white To cause Persia to mount, and Persia built the Temple.

spotted They are spotted. [Their function is] to cause Greece to mount, [as Greece] oppressed Israel with various kinds of decrees

ash-colored to cause Edom and Ishmael to mount, but I do not know the expression אֲשֵׁרִי. Jonathan rendered: ash-colored.

5 These are the four corners of the heavens The heavenly princes of the Gentiles that rule over the four corners of the heavens.

coming forth from standing, etc. They came before Him, and He gave them permission from His mouth to rule.

6 The one [chariot] the black horses were in was going to the northland to cause Media to ride. Concerning the red ones, he does not write that they were going forth because the kingdom of Babylon had already been destroyed.

and the white ones went forth after them to cause Persia to mount both of them, in the north, and they ruled over Babylon.

and the spotted ones went forth to the southland to cause Greece to mount so that Greece should take the kingdom from Persia. In Rav Saadiah's interpretation of Daniel, the king of the south (11: 5) is identified with the king of Greece.

7 And the ash-colored ones went forth and begged of Him that they have a very long rule, to go throughout all the earth.

And He said, "Go, walk to and fro on the earth" He gave them permission to rule a great ruling, and that is the kingdom of Edom.

8 Look, those going forth to the northland to cause Media and Persia to mount.

eased My spirit They caused My anger to subside in Babylon when they destroyed Belshazzar and Nebuchadnezzar's descendants. This is what Isaiah (48:14) said: "The Lord loves him who will in Babylon, etc."

10 Take from the exiles - from Heldai, etc., who have come from Babylon All these people.

12 whose name is the Shoot He is Zerubbabel, mentioned above (3:8): "Behold, I bring My servant, the Shoot," since his greatness burgeoned little by little. Some interpret this as referring to the King Messiah, but the entire context deals with the [time of the] Second Temple.

who will spring up out of his place From royal descent.

13 and he shall bear glory The glory of the kingship.

And he shall sit The High Priest [shall sit] on the throne of the priesthood.

And a council of peace, etc. The king and the Priest will love one another.

14 And the crowns shall be for Helem, etc. This is a transposed verse. It should be understood as: And the crowns shall be in the Temple of the Lord as a good memorial for Helem and for Tobijah, who donated the silver and the gold. Those crowns were hanging in the windows in the height of the Temple, as we learned in tractate Middoth (36a, 3:8).

for Helem That is Heldai.

Verbal Tallies

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

Vayikra (Leviticus) 5:1 - 6:11

Zechariah 5:3-11 + 6:14

Tehillim (Psalms) 74 & 75

1 Pet 1:10-16, Lk 9:59 - 10:1, Acts 26:1-32

The verbal tallies between the Torah and the Psalm are:

Soul - נפש, Strong's number 05315.

Voice - קול, Strong's number 06963.

Seen / See - ראה, Strong's number 07200.

Known / Famous - ידע, Strong's number 03045.

Utter / Declare - נגד, Strong's number 05046.

The verbal tallies between the Torah and the Ashlamata are:

Swearing / Curse - אלה, Strong's number 0423.

Seen / See - ראה, Strong's number 07200.

Bear / Lift - נשא, Strong's number 05375.

Vayikra (Leviticus) 5:1 And if a **soul <05315>** sin, and hear the **voice <06963>** of **swearing <0423>**, and is a witness, whether he hath **seen <07200> (8804)** or **known <03045> (8804)** of it; if he do not **utter <05046> (8686)** it, then he shall **bear <05375> (8804)** his iniquity.

Tehillim (Psalms) 74:5 A man was **famous <03045> (8735)** according as he had lifted up axes upon the thick trees.

Tehillim (Psalms) 74:9 We **see <07200> (8804)** not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

Tehillim (Psalms) 74:19 O deliver not the **soul <05315>** of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

Tehillim (Psalms) 74:23 Forget not the **voice <06963>** of thine enemies: the tumult of those that rise up against thee increaseth continually.

Tehillim (Psalms) 75:9 But I will **declare <05046> (8686)** for ever; I will sing praises to the God of Jacob.

Zechariah 5:3 Then said he unto me, This is the **curse <0423>** that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

Zechariah 5:5 Then the angel that talked with me went forth, and said unto me, **Lift up <05375> (8798)** now thine eyes, and **see <07200> (8798)** what is this that goeth forth.

Hebrew:

Hebrew	English	Torah Reading Lev. 5:1-6:11	Psalms 74:1-75:11	Ashlamatah Zech 5:3-11 + 6:14
אֶחָד	any, one	Lev. 5:4 Lev. 5:5 Lev. 5:7 Lev. 5:13 Lev. 5:17 Lev. 6:3 Lev. 6:7		Zech. 5:7
אֵיפָה	ephah	Lev. 5:11		Zech. 5:6 Zech. 5:7 Zech. 5:8 Zech. 5:9 Zech. 5:10
אָלָה	oath	Lev. 5:1		Zech. 5:3
אָמַר	saying	Lev. 5:14 Lev. 6:1 Lev. 6:8 Lev. 6:9		Zech. 5:3 Zech. 5:5 Zech. 5:6 Zech. 5:8 Zech. 5:10 Zech. 5:11
אֶרֶץ	earth, land		Ps. 74:7 Ps. 74:8 Ps. 74:12 Ps. 74:17 Ps. 74:20 Ps. 75:3 Ps. 75:8	Zech. 5:3 Zech. 5:6 Zech. 5:9 Zech. 5:11
אֵשׁ	fire	Lev. 6:9 Lev. 6:10	Ps. 74:7	
בֹּא	bring, go, com, lift up	Lev. 5:6 Lev. 5:7 Lev. 5:8 Lev. 5:11 Lev. 5:12 Lev. 5:15 Lev. 5:18 Lev. 6:6	Ps. 74:5	Zech. 5:4
בָּן	young, sons	Lev. 5:7 Lev. 5:11 Lev. 6:9		Zech. 6:14
דִּבֶּר	spoke	Lev. 5:14 Lev. 6:1 Lev. 6:8	Ps. 75:5	Zech. 5:5 Zech. 5:10
הַנֶּה	in which, had	Lev. 6:3		Zech. 5:9
חַי	beast	Lev. 5:2	Ps. 74:19	
יָד	hand, but if he, if he	Lev. 5:7 Lev. 5:11 Lev. 6:2	Ps. 74:11 Ps. 75:8	
יָדָה	confess, give thanks	Lev. 5:5	Ps. 75:1	
יָדַע	know, known, knowing	Lev. 5:1 Lev. 5:3 Lev. 5:4 Lev. 5:17 Lev. 5:18	Ps. 74:5 Ps. 74:9	

Hebrew	English	Torah Reading Lev. 5:1-6:11	Psalms 74:1-75:11	Ashlamatah Zech 5:3-11 + 6:14
יְהוָה	LORD	Lev. 5:6 Lev. 5:7 Lev. 5:12 Lev. 5:14 Lev. 5:15 Lev. 5:17 Lev. 5:19 Lev. 6:1 Lev. 6:2 Lev. 6:6 Lev. 6:7 Lev. 6:8	Ps. 74:18 Ps. 75:8	Zech. 5:4 Zech. 6:14
יוֹם	day	Lev. 6:5	Ps. 74:16 Ps. 74:22	
יָצָא	carry, goes out, send out	Lev. 6:11		Zech. 5:3 Zech. 5:4 Zech. 5:5 Zech. 5:6 Zech. 5:9
יֹשְׁבֵי	inhabitants, sitt		Ps. 75:3	Zech. 5:7
כּוֹןֵן	prepared, ready		Ps. 74:16	Zech. 5:11
כָּלָה	destroy, consume		Ps. 74:11	Zech. 5:4
לַיְלָה	night	Lev. 6:9	Ps. 74:16	
מִצָּה	drained out	Lev. 5:9	Ps. 75:8	
נָגַד	tell	Lev. 5:1	Ps. 75:9	
נַפֵּשׁ	person, life	Lev. 5:1 Lev. 5:2 Lev. 5:4 Lev. 5:15 Lev. 5:17 Lev. 6:2	Ps. 74:19	
נִשָּׂא	bears	Lev. 5:1 Lev. 5:17		Zech. 5:5 Zech. 5:7 Zech. 5:9
נָתַן	put, give, given	Lev. 5:11 Lev. 5:16 Lev. 6:5	Ps. 74:14 Ps. 74:19	
עֵץ	trees		Ps. 74:5	Zech. 5:4
פָּנִים	before, face	Lev. 6:7		Zech. 5:3
צֹאן	flock	Lev. 5:6 Lev. 5:15 Lev. 5:18 Lev. 6:6	Ps. 74:1	
קָדֵשׁ	holy	Lev. 5:15 Lev. 5:16	Ps. 74:3	
קוֹל	utterance, voice	Lev. 5:1	Ps. 74:23	
רָאָה	seen, looked, see	Lev. 5:1	Ps. 74:9	Zech. 5:5 Zech. 5:9
רֹאשׁ	head	Lev. 5:8 Lev. 6:5	Ps. 74:13 Ps. 74:14	
רוּם	take up, rise, lift up	Lev. 6:10	Ps. 74:3 Ps. 75:4 Ps. 75:5 Ps. 75:6 Ps. 75:7 Ps. 75:10	
רָעַע	evil, damaged	Lev. 5:4	Ps. 74:3	
שָׁבַע	swears	Lev. 5:4 Lev. 6:3		Zech. 5:3 Zech. 5:4

Hebrew	English	Torah Reading Lev. 5:1-6:11	Psalms 74:1-75:11	Ashlamatah Zech 5:3-11 + 6:14
		Lev. 6:5		
שוב	restores, withdraw, return	Lev. 6:4	Ps. 74:11 Ps. 74:21	
שום	put, place	Lev. 5:11 Lev. 6:10	Ps. 74:4	
שם	name		Ps. 74:7 Ps. 74:10 Ps. 74:18 Ps. 74:21 Ps. 75:1	Zech. 5:4
שתיים	two	Lev. 5:7 Lev. 5:11		Zech. 5:9
שקר	falsely	Lev. 6:3 Lev. 6:5		Zech. 5:4
תור	turtledoves	Lev. 5:7 Lev. 5:11	Ps. 74:19	

Greek:

GREEK	ENGLISH	Torah Reading Lev. 5:1-6:11	Psalms 74:1-75:10	Ashlamatah Zech 5:3-1 + 6:14	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:10-16	Tosefta of Luke Lk 9:59-10:1	Remes/Gemara of Acts/Romans and James Acts 26:1-32
αγγελος	angel			Zec 5:5 Zec 5:10	1Pe 1:12		
αγιον	holy	Lev. 5:15 Lev. 5:16	Ps. 74:3				Act 26:10
αιγνοια	ignorance	Lev 5:18			1 Pet. 1:14		
ακουω	hear, heard	Lev 5:1					Acts 26:3 Acts 26:14 Acts 26:29
αμαρτια	sin	Lev 5:1 Lev 5:5 Lev 5:6 Lev 5:7 Lev 5:8 Lev 5:9 Lev 5:10 Lev 5:11 Lev 5:12 Lev 5:13 Lev 5:17					Acts 26:18
αιν	ever, you would do	Lev 5:3 Lev 5:4 Lev 5:15 Lev 5:17 Lev 6:2 Lev 6:3 Lev 6:10					Acts 26:29
αναβλεπω	look up, see			Zec 5:5			
ανθρωπος	men, man	Lev 5:3 Lev 5:4 Lev 6:3					Acts 26:31 Acts 26:32

GREEK	ENGLISH	Torah Reading Lev. 5:1-6:11	Psalms 74:1- 75:10	Ashlamatah Zech 5:3-1 + 6:14	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:10-16	Tosefta of Luke Lk 9:59- 10:1	Remes/Gemara of Acts/Romans and James Acts 26:1-32
ἀνίστημι	rise up		Ps_74:22				Acts 26:16 Acts 26:30
ἀπαγγεῖλλω	report, tell	Lev 5:1					Acts 26:20
ἀποστελλω	send, sent				1 Pet. 1:12	Lk. 10:1	Acts 26:17
ἀρχή	beginning		Ps 74:2				Acts 26:4
ἀφίημι	shall be forgiven, let	Lev 5:6 Lev 5:10 Lev 5:13 Lev 5:16 Lev 5:18 Lev 6:6 Lev 16:10				Lk. 9:60	
βασιλευς	king		Ps 74:12				Acts 26:2 Acts 26:7 Acts 26:13 Acts 26:19 Acts 26:26 Acts 26:27 Acts 26:30
γῆ	earth, land		Ps. 74:7 Ps. 74:8 Ps. 74:12 Ps. 74:17 Ps. 74:20 Ps. 75:3 Ps. 75:8	Zech. 5:3 Zech. 5:6 Zech. 5:9 Zech. 5:11			Acts 26:14
γίνομαι	came to pass, was, made				1 Pet. 1:15 1 Pet. 1:16		Acts 26:4 Acts 26:6 Acts 26:19 Acts 26:22 Acts 26:28 Acts 26:29
γινώσκω	know, knows, knowing, understand	Lev. 5:1 Lev. 5:3 Lev. 5:4 Lev. 5:17 Lev. 5:18	Ps. 74:5 Ps. 74:9				
δυο	two	Lev. 5:7 Lev. 5:11		Zech. 5:9		Lk. 10:1	
εἶδω	see, look	Lev. 5:1	Ps. 74:9	Zech. 5:5 Zech. 5:9			Acts 26:13 Acts 26:16 Acts 26:27
εἷς	one	Lev. 5:4 Lev. 5:5 Lev. 5:7 Lev. 5:13 Lev. 5:17 Lev. 6:3 Lev. 6:7		Zech. 5:7			
ἐλπίζω	hope				1 Pet. 1:13		Acts 26:7
εἰξω	outside	Lev 6:11					Acts 26:11
ἐπικαλεῖομαι	call upon		Ps 75:1				Acts 26:32
ἐπιτρέπω	let, permitted					Lk. 9:59 Lk. 9:61	Acts 26:1
εἶπω	said		Ps 75:4	Zec 5:6		Lk. 9:59	Acts 26:15

GREEK	ENGLISH	Torah Reading Lev. 5:1-6:11	Psalms 74:1- 75:10	Ashlamatah Zech 5:3-1 + 6:14	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:10-16	Tosefta of Luke Lk 9:59- 10:1	Remes/Gemara of Acts/Romans and James Acts 26:1-32
			Ps 74:10	Zec 5:8 Zec 5:10 Zec 5:11		Lk. 9:60 Lk. 9:61 Lk. 9:62	Acts 26:29 Acts 26:30
ἡλιος	sun		Ps 74:16				Acts 26:13
ἡμέρα	day	Lev. 6:5	Ps. 74:16 Ps. 74:22				Acts 26:7 Acts 26:13 Acts 26:22
θεοις	God		Ps 74:1 Ps 74:8 Ps 74:10 Ps 74:12 Ps 74:22 Ps 75:1 Ps 75:5 Ps 75:7 Ps 75:9			Lk. 9:60 Lk. 9:62	Acts 26:6 Acts 26:8 Acts 26:18 Acts 26:20 Acts 26:22 Acts 26:29
καιροῖς	time		Ps 75:2		1 Pet. 1:11		
κριῶν	judge, judges		Ps 75:2				Acts 26:6 Acts 26:8
κυριος	LORD	Lev. 5:6 Lev. 5:7 Lev. 5:12 Lev. 5:14 Lev. 5:15 Lev. 5:17 Lev. 5:19 Lev. 6:1 Lev. 6:2 Lev. 6:6 Lev. 6:7 Lev. 6:8	Ps. 74:18 Ps. 75:8	Zech. 5:4 Zech. 6:14		Lk. 9:59 Lk. 9:61 Lk. 10:1	Acts 26:15
λαλειω	speak, spoke	Lev 5:14 Lev 6:1 Lev 6:7	Ps 75:5	Zec 5:5 Zec 5:10			Acts 26:14 Acts 26:22 Acts 26:26 Acts 26:31
λαμβάνω	receive, take	Lev 5:1 Lev 5:17	Ps 75:2				Acts 26:10 Acts 26:18
λανθάνω	unaware, escapes	Lev. 5:3 Lev 5: 4 Lev 5:15					Acts 26:26
λαοις	people		Ps 74:14 Ps 74:18				Acts 26:17 Acts 26:23
λεγω	say, saying	Lev. 5:14 Lev. 6:1 Lev. 6:8 Lev. 6:9		Zech. 5:3 Zech. 5:5 Zech. 5:6 Zech. 5:8 Zech. 5:10 Zech. 5:11			Acts 26:1 Acts 26:14 Acts 26:22 Acts 26:31
μαρτυς	witness	Lev 5:1					Acts 26:16
μειλλω	about					Lk. 10:1	Acts 26:2 Acts 26:22 Acts 26:23
μεισος	midst		Ps 74:4 Psa 74:11	Zec 5:4 Zec 5:7 Zec 5:8			Acts 26:13

GREEK	ENGLISH	Torah Reading Lev. 5:1-6:11	Psalms 74:1- 75:10	Ashlamatah Zech 5:3-1 + 6:14	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:10-16	Tosefta of Luke Lk 9:59- 10:1	Remes/Gemara of Acts/Romans and James Acts 26:1-32
			Ps 74:12				
νεκροίς	dead					Lk. 9:60	Acts 26:8 Acts 26:23
νυκτις	night	Lev. 6:9	Ps 74:16				Acts 26:7
οἶκος	house		Ps 74:20	Zec 5:4		Lk. 9:61	
ὄνομα	name		Ps. 74:7 Ps. 74:10 Ps. 74:18 Ps. 74:21 Ps. 75:1	Zech. 5:4			Acts 26:9
ὄραϊν	see, seen, appeared	Lev 5:1					Act 26:16
οὐρανοίς	heaven			Zec 5:9	1 Pet. 1:12		
ὀφθαλμοίς	eyes			Zec 5:5 Zec 5:9			Acts 26:18
πατήρ	fathers					Lk. 9:59	Acts 26:6
πνεῦμα	wind, spirit			Zec 5:9	1 Pet. 1:11 1 Pet. 1:12		
πολις	city, cities					Lk. 10:1	Acts 26:11
πορευομαι	go, journeyed						Acts 26:12 Acts 26:13
προσωπον	face			Zec 5:3		Lk. 10:1	
προτερος	prior, former	Lev 5:8			1Pe 1:14		
προφητης	prophet	Psa 74:9			1 Pet. 1:10		Acts 26:22 Acts 26:27
πρωτον	first					Lk. 9:59 Lk. 9:61	Acts 26:20
συναγωγη	congregation, synagogue		Ps 74:2				Acts 26:11
σωτηρια	deliverance		Ps 74:12		1 Pet. 1:10		
τοπος	place	Lev 6:11				Lk. 10:1	
φερω	bring	Lev 5:6 Lev 5:7 Lev 5:8 Lev 5:11 Lev 5:12 Lev 5:15 Lev 5:18 Lev 6:5			1 Pet. 1:13		
φωνη	sound, voice, utterance	Lev. 5:1	Ps. 74:23				Acts 26:14 Acts 26:24
χαριν	favor			Zec 6:14	1Pe 1:10 1Pe 1:13		
χειρ	hand	Lev. 5:7 Lev. 5:11 Lev. 6:2	Ps. 74:11 Ps. 75:8			Lk. 9:62	Acts 26:1
Χριστοίς	Christ, anointed				1 Pet. 1:11 1 Pet. 1:13		Acts 26:23

PIRQE ABOT
Pereq Vav
Mishnah 6:5
Hakham Yitschaq (ben Moshe) Magriso

Torah is greater than the priesthood or royalty. Royalty is acquired through thirty qualifications, and the priesthood through twenty-four. The Torah, however, requires forty-eight things. They are: ¹study; ²the ear's listening; ³the lips' pronunciation; ⁵the heart's attentiveness; ⁶awe; ⁶reverence; ⁷humility; ⁸joy; ⁹purity; ¹⁰attending scholars; ¹¹exactness with colleagues; ¹²dialectic with students; ¹³calmness; ¹⁴Scripture and Mishnah; ¹⁵moderation in sleep; ¹⁶moderation in conversation; ¹⁷moderation in business; ¹⁸moderation in pleasure; ¹⁹moderation in laughter; ²⁰moderation in worldliness; ²¹patience; ²²a good heart; ²³faith in scholars; ²⁴acceptance of suffering; ²⁵awareness of one's place; ²⁶satisfaction with one's lot; ²⁷not claiming credit for oneself; ²⁸making a fence for one's words; ²⁹being loved; ³⁰loving God; ³¹loving people; ³²loving correction; ³³loving fairness; ³⁴avoiding fame; ³⁵not feeling arrogant because of one's learning; ³⁶not enjoying rendering decisions; ³⁷sharing the yoke with one's colleague; ³⁸giving him the benefit of the doubt; ³⁹bringing him to arrive at the truth; ⁴⁰bringing him to peace; ⁴¹reflecting on one's learning; ⁴²asking to the point and answering according to law; ⁴³listening and adding to it; ⁴⁴learning so as to teach; ⁴⁵learning so as to do; ⁴⁶promoting the wisdom of one's teacher; ⁴⁷noting with precision what one has heard; ⁴⁸quoting things in the name of their sources. You have thus learned: Whoever quotes something in the name of its source- brings redemption to the world. It is thus written, "Esther said [it] to the king in Mordecai's name" (Esther 2:22).

The master now informs us that the crown of Torah is greater than the crown of royalty or the crown of priesthood. In order to qualify for the throne [of Israel], a person must have thirty qualifications; and to qualify as an active cohen-priest, one must have twenty-four qualifications. To be truly worthy of the crown of the Torah, however, a person must have forty-eight qualities. Since it requires even more qualifications than the throne or priesthood, it is obviously greater.

The thirty qualifications for the throne are as follows:

1. A person cannot be a king unless his father and mother are naturally born Israelites. Neither one can be a proselyte.
2. Only a man can be king. A woman cannot assume the throne, If a king has no sons, his daughters cannot inherit his throne.
3. A person who has worked in a degrading occupation is disqualified from being a king. Thus, for example, one is disqualified if he has worked as a bathhouse attendant, a barber, or a tanner. Even if he worked at such an occupation for only a single day, he cannot assume the throne.
4. A king can only be appointed at the direction of a prophet. His appointment must also be confirmed by the Sanhedrin, the supreme court and legislative body of Israel, which consisted of seventy-one elders.
5. A king must be anointed with the special anointing oil (shemen ha-mishchah). This "anointing oil" must be made (as prescribed in the Torah (Exodus 30:22-33)).
6. A king gains the throne both for himself and for his descendants. When the king dies, one of his sons inherits the throne if he is qualified.
7. A king cannot be anointed except in Jerusalem by a special fountain.
8. The king is entitled to precedence over the High Priest and a prophet.
9. If a person was guilty of treason (mored be-mal'chuth) by disobeying the king or showing him disrespect, the king has the authority to have him put to death.
10. Anyone having an audience with the king, even a prophet, has to stand in his presence and bow before him.
11. No one is permitted to ride the king's horse, sit in his chair, use his scepter, wear his crown, or make use of anything belonging to him.
12. When a king dies, all his clothing and personal utensils are burned in the presence of his bier.

13. No one may marry a king's widow. If he died without children, his brother was not permitted to take his widow as a levirate (yevamah) see Deuteronomy 25:5).
14. If a king dies childless, his brother is not permitted to perform the ceremony of removing the shoe (chalitzah), see Deuteronomy 25:9) with his widow.
15. If a brother of the king dies childless, the king does not perform . the ceremony of removing the shoe with his brother's widow.
16. In such a case, the king may not take his brother's widow as a levirate.
17. It is not permitted to look at the king when he is bathing, when he is naked, while drying himself, nor when he is having his hair cut.
18. Even if a close relative dies, the king is not permitted to leave his palace to attend the funeral. When the consolation meal (havra'ah) is served, everyone else sits on the floor, while the king must sit on a bench.
19. No one is allowed to sit in the inner hall (azarah) of the Holy Temple (Beth HaMikdash) other than a king who is a descendant of King David.
20. A king is obligated to write his own Torah scroll (Sefer Tora), even though he may have inherited a scroll from his father (Deuteronomy 17:18). If he did not inherit a scroll, he must write two scrolls, one to keep in his treasury, and a second which he was required to keep near him at all times.
21. A king is not permitted to have many wives (Deuteronomy 17:17). He can have as many as eighteen wives but no more.
22. It is forbidden for a king to breed an excessive number of horses beyond the quantity needed for his chariots (Deuteronomy 17:16).
23. It is forbidden for the king to accumulate an excessive amount of silver and gold and conceal it on his property. However, in the Temple treasury (otzar beth HaShem) he may keep whatever is needed for the community and for defense.
24. The property of people killed by the government (harugey mal'chuth) belongs to the king.
25. The king may impose temporary taxes for the purpose of financing the government or for defense. Permanent taxes, however, may not be imposed.
26. The king has authority to impose taxes on commerce, but he may not confiscate property.
27. When the king goes to battle, he and all his entourage may pass through all the fields and vineyards in his path. He is not required to detour around to a regular road to avoid trampling fields and vineyards. He may take a direct route without concern.
28. All the property of previous kings belongs to the present king.
29. Whenever any plunder is captured in war, it is brought to the king first. He takes one half, and leaves the rest for the other people.
30. Any territory conquered by the king becomes his property, and he may give it to his servants as he desires.

These are the thirty special signs of status which belong to a King.

The following are the twenty-four special advantages that belong to the priesthood:

1. The flesh of the sin offering (korban chatath) belongs to the cohen-priests.
2. The transgression sacrifice (korban asham) belongs to the cohen-priests.
3. The peace offering (korban shelamim) belongs to the cohen-priests.
4. The bird sacrificed as a sin offering (chatath ha-of). belongs to the cohen-priests.
5. The transgression offering brought because of doubt (asham taluy) belongs to the cohen-priests.
6. The measure of oil (log shemen) offered by a leper (metzora) (Leviticus 14:10) belongs to the cohen-priests.
7. The two breads (sh'tey ha-lechem) [offered on Shabuoth] (Leviticus 23:17) belongs to the cohen-priests.
8. The showbread (lechem ha-panim) (Exodus 25:30) belongs to the cohen-priests.
9. The unsacrificed portion of the sheaf-offering (omer - Leviticus 23:10-13) belongs to the cohen-priests.
10. The unsacrificed portion of meal offerings (menachoth) belongs to the cohen-priests.
11. The produce offering (terumah) belongs to the cohen-priests.
12. The produce offering on tithes (terumath ma'aser) belongs to the cohen-priests.
13. The dough offering (challah) belongs to the cohen-priests.

14. The first fleece (reshith ha-gez) (Deuteronomy 18:4) belongs to the cohen-priests.
15. The shoulder, two cheeks and maw (zeroa lechayayim-vekeuah) (Deuteronomy 18:3) belongs to the cohen-priests.
16. The money for the redemption of a first-born son (pidyon ha-ben) belongs to the cohen-priests.
17. The sheep given for the redemption for a first-born donkey (peter chamor) (Exodus 13:13) belongs to the cohen-priests.
18. Stolen property of a [deceased] proselyte (gezel ha-ger) [who has no heirs] (Numbers 5:8) belongs to the cohen-priests.
19. Consecrated things (charamim) (Numbers 18:14) belongs to the cohen-priests.
20. An ancestral field (sedey achuzah) (Leviticus 27:21) belongs to the cohen-priests.
21. First born animals (bekhoroth) belongs to the cohen-priests.
22. First fruits (bikkurim) belongs to the cohen-priests.
23. That which is separated from the thanksgiving offering (korban todah) belongs to the cohen-priests.
24. The chest and thigh (shok ve-chazeh) [for such sacrifices] (Leviticus 7:31,32) belongs to the cohen-priests.

These are the twenty-four advantages that the cohen-priests gain as a result of their special status. We will discuss each one in its proper place.

Now will discuss the forty-eight qualities necessary if one is to gain mastery of the Torah.

They are:

1. **Study.** One must have a Torah teacher or rabbi from whom to learn. If one studies without a Torah master, he will inevitably make errors~
2. **The ear's listening.** One must incline his ear to hear his master and not lose even a single word. Every single word is like a precious Jewel.
3. **The lips' pronunciation.** After one has heard something from his master, he should repeat it orally. The words should be on his lips, and he should review them by pronouncing them over and over. If he does this, the lesson will remain fixed in his memory, and it will not be forgotten.
4. **The heart's attentiveness.** when one reviews a lesson orally, he should not just say the words, without paying attention to the meaning. Rather, he must concentrate on understanding every word .
5. **Awe.** The student must be in awe of his master. He will then pay careful attention to his master's words, so as not to invoke the master's displeasure.
6. **Reverence.** In order to understand the Torah, one must revere God and have "fear of Heaven" (yirath Shamayim). It is thus written, "The beginning of [Torah] wisdom is the fear of God" (Psalms 111:10). The study of Torah is not like the study of other secular subjects, such as mathematics (tishboreth), geometry (handasah), astronomy (techunah), or medicine (refuah). Even a person who is a criminal can understand these subjects. The Torah, however, is a sacred discipline, and cannot be fully absorbed unless a person has reverence for both the subject and its author. It was thus taught previously, "If there is no reverence, there is no [Torah] wisdom" (Abot 3:23).
7. **Humility.** In order to gain true knowledge of the Torah, a person must be humble. A humble person considers himself inferior to and lower than everyone else, so he endeavors to learn in order to improve himself. He always looks upon himself as being totally ignorant. Moreover, he is not embarrassed to learn

something from the least important person, since the humble person considers himself inferior to all. On the other hand, if a person considers himself great, he feels like a scholar, and does not try to learn. He also considers it beneath his dignity to learn from anyone whom he might consider an inferior.

8. **Joy.** When a person studies Torah, he must do so with joy, and not consider it a burdensome, laborious task. He must also be happy, eliminating all concerns and worries from his mind. When a person's mind is burdened with concerns and worries, he is unable to grasp what he is learning.
9. **Purity.** When a person studies Torah, he must totally eliminate all evil thoughts from his mind. The Torah is pure and holy, and will not endure in a mind fouled by unclean thoughts. The Talmud says that a person can study Torah in true purity only after he is married, since his mind is then free of evil thoughts.
10. **Attending scholars.** One must be careful to attend Torah scholars, and not absent oneself from them at any time. When a person serves Torah scholars, he can learn many things about their lifestyles and the way they behave in all sorts of different situations.
11. **Exactness with colleagues.** Sometimes a student may be ashamed to ask his master about the fine points of a lesson. However, when he is with his fellow students and friends, he need not worry about discussing exact points with them. It is for this reason that the Mishnah speaks of "exactness with colleagues," and not "exactness with sages." There is some knowledge that can be gained only when one discusses the exact points with friends and colleagues.
12. **Dialectic with students.** A person also gains knowledge when his students question him, and force him to analyze the subject more closely.
13. **Calmness.** When a person is asked a question, he should calmly consider it, and not answer immediately. A hurried answer cannot be without error.
14. **Scripture and Mishnah.** One must know scripture well, being well versed in all twenty-four books of the Bible, as well as their major commentaries. He must also be well versed in the Mishnah, since this is the foundation upon which he can study the Talmud and all other Torah disciplines.
15. **Moderation in sleep.** If a person wishes to devote all his time to Torah study, he must learn to get by with a minimum of sleep, rising at midnight to begin his studies. It is thus written, "Do not love sleep, lest you become poor; open your eyes, and you will have your fill of bread" (Proverbs 20:13). If you learn to like sleep too much, you will remain poor in Torah. But if you force your eyes to remain open even when you are sleepy and they want to close, you will have your fill of the bread of Torah.
16. **Moderation in business.** If a person wishes to devote himself to the Torah, he must minimize his worldly occupations. He should work only enough to have a minimal livelihood; if he tries to become wealthy, he will never have any time to study Torah.
17. **Moderation in conversation.** If a person wishes to master the Torah, he must accustom himself to converse as little as possible. Idle chatter (debarim betelim) should be avoided completely, and other conversation should be constrained except when absolutely necessary. Life is short and the Torah is very extensive. If one wastes his time in idle conversation and gossip, he will never have enough time to study.

- 18. Moderation in laughter.** Although one must study with a happy heart, this does not mean that he should indulge in excessive humor and laughter. A little bit may help open the mind, but in excess, it may be harmful and lead a person to sin.
- 19. Moderation in pleasure.** A person must make do with as few worldly pleasures as possible. If a person wishes to master the Torah, he cannot indulge his appetites. One cannot exist alongside the other.
- 20. Moderation in worldliness.** This refers to sexual activity. Even if one is married, he should not overindulge in sex, since this detracts from one's concentration on his Torah studies.
- 21. Patience.** One must have patience and forbearance, and not anger easily. Besides the sin of losing one's temper, doing so is tantamount to worshiping idols. Furthermore, when a person becomes angry, both his intelligence and his scholarship are impaired.
- 22. A good heart.** One must have a good heart and not be jealous if his students and colleagues make a good point during the course of study. He should not be jealous of his status with respect to his colleagues.
- 23. Faith in the sages.** One must believe in all the teachings of our sages, since they were given to Moses at Sinai.
- 24. Acceptance of suffering.** Even if a person has many troubles, such as an insufficient livelihood, or other afflictions, he should not let them make him abandon his Torah studies. He should accept his troubles with joy and realize that his reward will be all the greater in the World to Come.
- 25. Awareness of one's place.** A person should have a regular place in the academy, and be aware of it. He should not constantly change his place; this is the way of the lost. It also means that a person should be aware of his status (madregah), and not speak ahead of one who is greater than he in wisdom, not sit in the place of a superior Torah scholar. He should know himself and sit in his proper place. The Mishnah also alludes to the fact that a person must recognize where his permanent place in this world will be. It will be the grave, which is a place of dust and worms (3:1). If one is aware of this, he will not be overly complacent, and will not seek status or a seat higher than that of his colleague. The anguish that thoughts of the grave cause him will cause his sins to be pardoned. Knowledge and understanding will then increase in his heart, and he will be able to prove even the mysteries of the Torah. The Mishnah also alludes that a person should know his true place—that is, the place of origin of his soul. He must realize that his soul originated from under God's Throne of Glory, so he will try to study Torah day and night, doing good deeds and keeping the commandments, in order that his soul will be able to return to this holy place. Knowing his place of origin, he will not want to lose it.
- 26. Satisfaction with one's lot.** One must be happy with what he has, and not seek more. Otherwise, he will lay aside his studies, and seek wealth and luxury. One should also be content with his lot as a Torah scholar, even though it is often an extremely difficult occupation. Rather than consider the tremendous effort involved, he should consider the great reward awaiting him in the World to Come.
- 27. Avoiding self-credit.** One should not have pride and say that he gained knowledge only through his own effort and intellect. Rather he should think and say that it is all a great act of kindness on the part of God, who helps a person when he begins to go in the right direction. If not for God's help, he would not be able to overcome the natural inclinations that prevent him from studying.

- 28. Making a fence for one's words.** Besides the hundreds of safeguards that our sages have erected with regard to all the commandments, the Torah scholar should erect for himself still more safeguards. He must sanctify himself by even avoiding things that are permitted according to the law, so as not to violate God's word, even inadvertently. [This is all the more important in his speech.]
- 29. Being loved.** He should make himself into a person loved and admired by people. This means that he should be a person who can get along with everyone. Since everyone likes him, all will want to teach him.
- 30. Loving God.** A person must love God, as it is written, "You shall love God your Lord" (Deuteronomy 6:5). If a person loves God, all the secrets of the Torah will be meaningful to him. If a person does not love God, the secrets of the Torah will remain closed to him, since a person only tells his secrets to his friends.
- 31. Loving people.** One must have a liking for people. If a person loves others, he will want to teach them, and in teaching others, one becomes all the more knowledgeable. The sage thus said, "Much have I learned from my masters, more from my colleagues, and most of all from my students." There are many things that a person can learn from his students that he cannot even learn from his teachers.
- 32. Loving correction.** When one's master corrects him or rebukes him, he should accept the correction and not be angry because of it. When a person corrects him, he should like him all the more, since this will help him increase his knowledge.
- 33. Loving fairness.** One should do what is right and accept the truth. If he sees that he is wrong and his colleague is correct, he should not stubbornly argue his point merely to retain the upper hand. Rather, he should be intellectually honest and fair-minded.

Furthermore, when he sees something unfair happening to another, he should not feel that as long as everything is all right for him, he need not interfere and gain the enmity of others. It is very prevalent that people see unfairness and dishonesty, and remain quiet so as not to foment arguments. When a person sees wrongdoing, even though it does not harm him, he must speak out clearly.

- 34. Avoiding honor.** When a person studies Torah, he should not do so in order to be honored and called "Rabbi," or so that people will stand up out of respect for him. Rather, his study should be for the sake of Heaven.

Also, if a person is walking a certain way and he sees that people are going to rise up for him, he should take another path, so as to avoid burdening them.

- 35. Not feeling arrogant because of one's learning.** Even if one is the most learned person alive, he should not allow it to cause him to feel pride. He must always continue studying, since the more one learns, the more he realizes how much knowledge he lacks. He will also realize that his learning is insignificant compared with the scholarship of past generations.
- 36. Not delighting in rendering decisions.** When a person is asked to render a decision in Torah law, he should not feel happy and satisfied that he has reached such a level of recognition that people are coming to him as an authority. Rather, it should appear to him as if purgatory is open before his feet. When analyzing a law, he must therefore do so with much fear and trepidation. He will then consider the case very carefully, and avoid error in his decisions.

- 37. Sharing the yoke with one's colleagues.** Even if a person is the most prominent Torah sage alive, and the head of the academy (rosh yeshivah), and can thus be exempt (patur) from taxes and other obligations imposed on the community, he should not take advantage of his position. No matter how great his status, he should not separate himself from the community and its responsibilities and financial obligations. Rather, he should associate with the community and share its burdens.
- 38. Giving [one's fellows] the benefit of the doubt.** Even if one is a prominent person, and he feels that others treated him disrespectfully, he should give them the benefit of the doubt. He should forgive them immediately and not hold it against them.
- 39. Bringing [one's fellows] to the truth.**
- 40. Bringing [one's fellows] to peace.** If a person is contradicted with regard to his opinion about a law and he sees that the criticism is incorrect, he should not assume that he is a superior scholar and has the right to rebuke the person who tried to correct him, or to tell him that he is grasping at straws. Rather, he should explain to the other the reasons for his opinion, and show him the truth. All this must be done in peace and friendship, not with rebuke and insults.
- 41. Reflecting on one's learning.** When one is confronted with a question, he should-not assume that his scholarship is great enough for him to give a quick, off-the-cuff answer. Rather, he should contemplate the case well, and only then give an answer.
- 42. Asking to the point and answering according to law.** This has already been discussed (S:6).
- 43. Listening and adding.** Besides what a person hears from his master, he must also seek' to study and review, thus increasing his own understanding.
- 44. Learning so as to teach.** When one studies Torah it should be with the intention of teaching others. Since his intention, is to benefit the many [in the community (mezakeh eth ha-rabbim)], God will help him in his studies.
- 45. Learning so as to do.** When one studies Torah, it should also be with the intention. of learning all the rules, involving the commandments so that he will be able to observe them correctly. One should not study for side benefits or as a mere intellectual exercise.
- 46. Promoting the wisdom of one's master.**
- 47. Noting with precision what he has heard.**
- 48. Quoting each word in the name of its source.** All three of the above are good traits to have when studying Torah. There are some people who have little fear of Heaven, and try to make themselves important at the expense of others, even their masters. They belittle, their masters, and steal ideas from them, passing them off as their own. However, a person who fears God and has a good character always speaks highly of his master, and praises his master's scholarship. He proclaims that no one compares to his master in learning.

Such a person is also very precise in noting everything that his master teaches him, and he is able to repeat it in exactly the same words, neither adding nor subtracting. He is also extremely careful to quote the teachings in his master's name, not trying to pass them off as his own original ideas.

49. When a person repeats another person's teaching and gives its originator full credit for it, he brings redemption to the world. We see a prime example of this in the case of Esther. When she passed on Mordecai's intelligence to the king, she was very careful to mention the fact that it had originated with Mordecai. It is thus written, "**Esther said it to the king in the name of Mordecai**" (Esther 2:22). She thus brought redemption to the world, since as a result of her report, the Jews were redeemed from Haman's power.
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NAZAREAN TALMUD

SIDRA OF VAYIQRA 5:1 – 6:1 1

“VENEFESH KI-TECHETÁ” “AND IF A SOUL SINS”

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

HAKHAM SHAUL'S SCHOOL OF
TOSEFTA
Luqas 9:59-62 + 10:1
Mishnah 8

HAKHAM TSEFET'S SCHOOL OF PESHAT
1 Tsefet (Pe) 1:10-12 + 1:13-16
Mishnah 8

And Yochanan answered and said, “Master, we saw someone expelling shedim on your authority, and we tried to prevent him,³⁰ because he does not accompany us as a Paqid or Hakham.” But Yeshua said to him, “You as Paqidim do not have the authority to prohibit this Tsaddiq, Hakham (from doing works of righteousness/generosity).”³¹

And after these things, the Master also appointed seventy-two others and sent them out in pairs (Heb. Zugot) to prepare the way before him³² into every town and place where he was about to go.

About which deliverance the prophets sought out and searched out, prophesying concerning the chesed (God's Loving Kindness) for you; searching for what, or what manner of time, the Ruach of Mashiach made clear within them, testifying³³ beforehand of the sufferings of Mashiach, and the glories that should follow. To them it was revealed that not to themselves, but to us, they ministered the things which are now reported to you by those who have heralded the Mesorah to you in the Ruach HaKodesh sent from Heaven; which things the messengers desire to consider.

Therefore, girdle the loins of your mind (set yourself in a position of mental readiness) be soberminded,³⁴ set your trust fully in the loving-kindness (chesed) which is coming in the revelation (*apokalupsis*) of Yeshua HaMashiach. As obedient children (talmidim) not conformed according to the former passions in your ignorance: But according to the Holy One who called³⁵ (קָרָא) you. (Therefore) you should also become holy³⁶ in all your conduct because it is written:³⁷ holy will you be because I Am holy.

HAKHAM SHAUL'S SCHOOL OF REMES
2 Lk 26:24-32
Mishnah 8

So Agrippa said to Shaul, “It is permitted for you to speak for (about)³⁸ yourself.” Then Shaul extended his hand and began to defend himself: “Concerning all these accusations³⁹ of which I am accused by the Jewish Tz'dukim (Sadducees), King Agrippa, I consider myself fortunate that before you I am about to defend myself today,

³⁰ Note here that the talmidim tried but they could not prevent this Tsaddiq/Hakham.

³¹ Bratcher, Robert G. *A Handbook on the Gospel of Mark*. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also note that this bears similarity to the Saying mimics Hillel's sayings... “If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?” Aboth 1:14

³² Note the similarity between Mordechai (Mk) 1:1 and the present reading. “Behold, I send My messenger before your face, which will prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).

³³ Prophecy

³⁴ Being sober-minded has nothing to do with drinking alcohol. Hakham Tsefet is referring here to being in a state of mental alertness. His use of this analogy is for the sake of understanding what it means to have mental clarity. It would also be noteworthy to say that if one has not experienced intoxication he will not understand Hakham Tsefet's analogy.

³⁵ Confirmation that we should be reading in Vayikra.

³⁶ See ἅγιος (*hagios*) below

³⁷ Vayikra 19:2

³⁸ Barrett, C. K. *A Critical and Exegetical Commentary on the Acts of the Apostles: In Two Volumes*. Edinburgh: T & T Clark, 1998. p. 1148

³⁹ ESV (2 Luqas) Acts 26:2

because you are an expert with all the customs and controversial questions with respect to the Jewish people. Therefore I ask you to listen to me with patience.

“Now all the Jewish people know my manner of life from my youth, that had taken place from the beginning among my own people and in Yerushalayim, having known me for a long time, if they are willing to testify, that in accordance with the strictest party of our religion I lived as one of the Shammaite P'rushim (Pharisees). And now I stand here on trial on the basis of hope in the promise made by God to our fathers, to which our twelve tribes hope to attain as they earnestly serve Him night and day. Concerning this hope I am being accused by the Jewish Tz'dukim (Sadducees), O king! Why is it thought incredible by you people that God raises the dead? Indeed, I myself thought it was necessary to do many things opposed to the authority of Yeshua HaNotsri,⁴⁰ which I also did in Yerushalayim, and not only did I lock up many of the Tsadiqim (saints) in prison, having received authority from the Kohanim Gedolim, but also when they were being executed, I cast my vote against them. And throughout all the Synagogues I punished them often and tried to force them to blaspheme, and because I was enraged at them beyond measure, I was pursuing them even as far as to foreign cities. In this activity I was traveling to Damascus with the authority and full power of the Kohanim Gedolim. In the middle of the day along the road, O king, I saw a light from the heavens, greater in brilliance than the sun, shining around me and those who were traveling with me. And when we had all fallen to the ground, I heard a Bat Kol saying to me in the Hebrew language, 'Shaul, Shaul, why are you persecuting me? It is hard for you to kick against the pricks!'⁴¹ So I said, 'Who are you, Master?' And the Master said, 'I am Yeshua whom you are persecuting. But get up and stand on your feet, because for this reason I have appeared to you, to appoint you a servant and witness both to the things which you saw (in)⁴² me and to the things in which I will show to you, drawing the (Jewish) people (souls⁴³) out of the Gentiles to whom I am sending you. You are to open their eyes so that they may return from the darkness (of Diaspora) to the light and from the authority of the adversary to God, so that they may receive forgiveness of sins and a share among those who are sanctified by faithful obedience in union with me.'

“Therefore, O King Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and in Yerushalayim and all the region of Judea and to the Gentiles, I proclaimed that they should repent and turn to God, doing deeds worthy of repentance. On account of these things the Jewish Tz'dukim (Sadducees) seized me in the temple courts and were attempting to kill me. Therefore I have experienced help from God until this day, and I stand here testifying to both small and great, saying nothing except what both the prophets and Moshe have said were going to happen, that the Messiah was to suffer and that as the first of the resurrection from the dead in these last days, he was going to proclaim light both to the Jewish people and to the Jewish souls among the Gentiles.”

And as he was saying these things in his defense, Festus said with a loud voice, “You are out of your mind, Shaul! Your great learning is driving you insane!” But Hakham Shaul said, “I am not out of my mind, most excellent Festus, but am speaking words of truth and rationality. For the king knows about these things, to whom also I am speaking freely, for I am not convinced that these things in any way have escaped his notice, because this was not done in a corner. Do you believe the prophets, King Agrippa? I know that you believe what they have prophesied.” But Agrippa said to Shaul, “In a short time are you persuading me to become a Nazarean?” And Hakham Shaul replied, “I pray to God, whether in a short

⁴⁰ There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that נצר also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od).

⁴¹ Allegorical language, “Why do you contest my crown – of thorns”

⁴² Referring to the Seven Paqidim

⁴³ It is a common practice to refer to “people,” humankind as a “soul.”

time or in a long time, not only you but also all those who are listening to me today may become such people as I also am, except for these bonds!" Both the king and the governor got up, and Bernice and those who were sitting with them. And as they were going out, they were talking to one another, saying, "This man is not doing anything deserving death or imprisonment." And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

FIRSTBORN PRIESTS OF THE DIASPORA

In the second pericope Hakham Tsefet begins his addressing the mental preparedness required of (Firstborn) Priests of the Diaspora. Interestingly, we will see that the mental preparedness Hakham Tsefet is speaking of is wisdom, and the doctrines (**δόγμα**) of wisdom.⁴⁴ However, wisdom apart from piety is not wisdom. True wisdom is found only in Torah Observance. Likewise, the purification of "your souls" is the result of meeting wisdom. This encounter is the reception of the "Divine Nature," i.e. Hokhmah.⁴⁵ Hakham Tsefet opened the previous pericope with a discourse to the "exiles of the diaspora." The present pericope associates itself with the present Torah Seder by addressing the Priestly actions of the Firstborn as they work out tikun (rectification) in the diaspora.

HOLINESS AS A HAKHA

ἱερός ἄνθρωπος – *ieros anthrpos*, man as a sanctuary⁴⁶

Philo of Alexandria, a Hellenised Jew also called Judaeus Philo, is a figure whose life bridges the gap of two ἤθη – *ethe*, (religious customs) that of the Greek and the Hebrew Jews. His life beginning in 20 B.C.E. and ending in 40/50 C.E. he was a contemporary of Hakham Tsefet. As we have discussed in the past, it is not impossible for Apollos to have known Philo. Philo was a master of allegory. Some scholars describe him as a Greek Philosopher; however, this is only true in part. Being an Alexandrian Jew, he was not given to Greek Philosophy as much as interpreting the Torah allegorically. Thus, Philo produced a synthesis of both allegory and the development of concepts for future Hellenistic interpretation of messianic Hebrew thought.

By reviewing Philo's writings, we can determine two basic thoughts concerning First Century hermeneutics. Firstly, we gain an understanding of first century messianic thought through Hebrew/Greek interpretations of the Torah. Secondly, Philo's vocabulary is an important tool for understanding how the translators of the LXX and Nazarean Hakhamim interpreted the Torah. As a result, we have two powerful tools for developing Hebraic thought from Greek texts.

Philo demonstrates for us that the Greek word ἅγιος – *hagios* (usually translated as "holy") is a synonym for σοφία – *sophia* (wisdom). The obvious Hebrew parallel is Hokhmah.⁴⁷ The vocabulary Philo uses in his "Allegorical Interpretation" is very like that of 1st Tsefet (Pet). We are not interested in his allegorical interpretation so much when commenting on Peshat texts as his use of Greek vocabulary. Not only is the vocabulary similar, the thoughts on ἅγιος – *hagios* and σοφία – *sophia* seem to match the thoughts of the present pericope. Furthermore, Philo

⁴⁴ Σοφία καὶ τὰ σοφίας δόγματα, Philo Spec. Leg., I, 269: From the basic meaning there also derives the sense of "what is resolved," the "resolution" of an individual (Hakham) or an assembly (of the Bench of these Hakhamim). Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (2:230-231)

⁴⁵ Cf. 2 Tsefet (Pet) 1:4. Reception of the "Divine Nature" is expressed in the Congregation through the 10 men, the three Hakhamim of the Bench and the seven Paqidim.

⁴⁶ Trench, R. C. *Trench's Synonyms of the New Testament*. Baker Books, 2000. p. 327

⁴⁷ Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 80

sees Aaron, the “Anointed High Priest” as a special analogy of the Hakham, by telling us that Aaron represents a “sacrificial intellect.” By this, Philo means that the Hakham/Aaron has made the Torah and wisdom the principal course of his intellect. These men become ἱερός ἄνθρωπος – *ieros anthrapos*, “man as a sanctuary” (מקדש Temple/Mishkan). The ἱερός ἄνθρωπος – *ieros anthrapos* uses his passions (Yetser HaRa) to fuel his love for the Torah. Just as the Mishkan housed the “neighboring presence” (Shekinah) of G-d, the Hakham houses the Divine Presence by being filled with the Torah, Oral and Written. The Ruach HaKodesh becomes the Divine Breath of the Oral Torah as it is breathed in and out of the Hakhamim. These thoughts are not stated to laud any Hakham in particular. Hakham Tsefet, his talmidim, Hillel (Luke) and Hakham Shaul, point towards men of spiritual maturity being Hakhamim. Therefore, every man is obligated to become a Hakham.

ἱερός ἄνθρωπος – *ieros anthrapos*, “man as a sanctuary” (מקדש) now takes on a clearer Peshat meaning. In the next pericope Hakham Tsefet further develops this idea by saying, “**as living stones** (לוחות – *luchot*) **built into a Mishkan**⁴⁸ (spiritual house), **a holy** (separated) **priesthood**,⁴⁹ of Hokmah **to offer up sacrifices**⁵⁰ **of the breathed**⁵¹ **Torah received from G-d through Yeshua HaMashiach.**”⁵² The Sages bring the Divine Presence into their personal sanctuary (ἱερός – מקדש) by breathing in and out the “unwritten Torah.”

Why do the Sages insist that the Mishkan and subsequent Temples are pictures of a man? Furthermore, what man are they referring to? “Thus ἱερεύς – *iereus* is a “sacred” person/Hakham, serving at God’s altar. The altar of the Diaspora is not a place where animals and burnt sacrifices are offered. The new altar is the desk/table of the Hakham as he offers up the sacrifice of intellectual endeavor for the reception (kibal) of the Oral Torah. ἅγιον ἱεράτευμα – *agion irateuma* (holy Priesthood) contains the idea of being a Priesthood of holiness. By use of Philo’s vocabulary and typical Greek synonyms, we understand that the “holy Priesthood” is a Priesthood of Hakhamim. Again, Hakham Tsefet offers this as the definition of the τελείως – *teleios* “fully developed” man. The Priesthood of Hakhamim represents a Priesthood that has experienced an encounter with G-d and the Torah. In his letter to the Bereans, Hakham Shaul speaks of the Torah as a living entity. “**For the Torah of God is living and powerful...**”⁵³ Likewise, Hakham Tsefet has stated, “**Not (being) renewed out of perishable seed but through the living word**⁵⁴ (Oral Torah/Mesorah) **of G-d, which abides forever.**” In a similar manner Hillel is reported saying, “the more Torah the more life”⁵⁵ lauding Talmud Torah. These “Priests” do not say, **where is the LORD?**⁵⁶ This is because the Sages have brought the Divine into their midst with collegiate study (*abodah*).⁵⁷ Urbach points out that “Torah,” even for the Alexandrian Jews was not a “word” but rather an “institution,” and “an institution of customs and traditions.” The Torah is not the “Law of Nature” but the Law that master’s nature and its impulses.⁵⁸ Nature is the result of the Laws found in the Orally Breathed Torah, the Breath of Holiness.

Hakham Tsefet uses these exact terms to describe the Priesthood of the Firstborn. The Priesthood of the Firstborn is a collegiate institution of Hakhamim who are ἱερός ἄνθρώπου – *ieros anthrapous*, men as a sanctuary (מקדש),” i.e. the Mishkan. These men are the personification of an “unwritten Law/Torah.” Being a talmid in the school of a Master/Hakham, was not just the “study” of the “unwritten Torah,” the talmid had to imitate the “living” Torah Scroll that his master represented. This living Torah was imitated in every gesture, which was believed to have been

⁴⁸ Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind.

⁴⁹ We could also interpret this to read “a wise Priesthood.”

⁵⁰ Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d.

⁵¹ Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching.

⁵² 1st Tsefet (Pet.) 2:5

⁵³ Cf. Heb. 4:12. This pasuk can also be translated, “the Torah of G-d is living, making things happen.”

⁵⁴ Obviously the “living word of G-d is referring to the Oral Torah that is alive in the minded of the Torah talmidim.

⁵⁵ Cf. m. Aboth 2:7

⁵⁶ Cf. Yirme'yahu (Jer.) 2:8

⁵⁷ Cf. m. Aboth 3:2-7, see also Matt. 18:20

⁵⁸ Urbach, Ephraim Elimelekh. *The Sages: Their Concepts and Beliefs*. Jerusalem: Magnes Press, Hebrew University, 1979. p. 289-90

a part of the ancient tradition.⁵⁹ These Hakhamim were more than just a living expression of the Torah, they became the new father to their talmidim.⁶⁰ As fathers, they were responsible for the welfare of their sons (talmidim). In the school of his Hakham the talmid's, character was fashioned and readied for the Y'mot HaMashiach (days of Messiah) and the Olam HaBa (the ever-coming world). In this way, the Hakhamim were the forge of the talmid's soul. The acceptance of a talmid into the school of a Hakham meant the end of an "old life" (old man) and the beginning of a new being (creature).⁶¹ "He was a convert from one way of living to another"⁶² and said to have been "born again." This is perfectly illustrated in the present Mishnaic portion of our Nazarean Talmud. Do **"not be conformed according to the former passions in your ignorance."** In a previous pericope of 2 Luqas demonstrated this when the "talmidim" after hearing the Mesorah of the Master were "immersed into Messiah." Becoming talmidim of the Master gave them the new life they were looking for.

Becoming a Sage is in and of its self a guarantee of admittance into the Olam HaBa (ever coming world). While the congregation that does not "know" and "keep" (guard) the Toroth is cursed,⁶³ the Sage full of Torah enter the Olam HaBa with the gift of Torah and have no regrets. ("**Non, je ne regrette rien!**")⁶⁴ The talmid Hakham pursues the eternal reward of Torah, specifically the Torah that G-d used to create the world with, i.e. the Oral Torah. In a matter of speaking, Moshe Rabbenu forged a path to the top of Har Sinai. As his talmidim, we follow our master into the supernal realms of the Torah/in the Olam HaBa (ever coming world). Through the Torah's special guidance, we are set on the "Way" to the Gan Eden. The very purpose of creation for the Sage and his talmidim is talmud Torah. However, this is not only for the sake of knowing. Talmud Torah is for the sake of doing as Hakham Tsefet says in the present pericope **"become holy in all conduct"**.⁶⁵

Yochanan ben Zakkai taught that focus on Torah study was of premier importance. The interpretation of the Mesorah and the application of the words of the Sages is the secret (So'od) of the inner Temple (ἱερός ἀνθρώπου – *ieros anthropous*, men as a sanctuary – מקדש).⁶⁶ The sanctuary (ἱερός – מקדש) of a Hakham is his study hall. Here the Sage and his talmidim enter the presence of the Shekinah and feast on the words of the Divine Breath. Beneath the wings of his tallit, his talmidim are brought under the wings of the Shekinah.⁶⁷ We have repeatedly posited the idea that we want to make talmidim stand. What does it mean to make talmidim to stand?

"Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, **make stand many disciples, and make a fence around the Torah"** (P. Abot 1:1)

What does it really mean to **"make stand many disciples"**? In Hebrew, the word **"V'HaAmidú"** in the phrase: **וְהַעֲמִידוּ תַלְמִידִים רַבִּים – V'HaAmidú Talmidim Harbé – make stand disciples many**, means: "to cause to stand," or, **"to present, or, to nominate for office"** [past; masc-pl-imperative]. Therefore, to make a disciple is not just a matter of having a follower who accepts our beliefs and mimics our actions. – No, G-d forbid! To "make stand a disciple" means in a Hebraic/Biblical mindset "to support and instruct that disciple up to the point where he/she is ready "to

⁵⁹ Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p.95

⁶⁰ Ibid

⁶¹ Cf. 2 Cor. 5:17

⁶² Ibid

⁶³ Cf. Yochanan 7:49. "Lawless" hands crucified the Master (2 Luqas 2:23). Here the Greek word **ἄνομος** – *anomos* means those who are 1st without the Torah. 2nd it refers to the Tz'dukim and their refusal to accept the Oral Torah. Similarly, Yeshua will speak to those who are **ἄνομος** – *anomos* and tell them to depart because he never knew them. Cf. Mt 7:23

⁶⁴ Google it ☺

⁶⁵ Cf. Ya'akob (Jam.) 1:25, 4:11

⁶⁶ Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 98

⁶⁷ b. Shab. 31a; Sanh. 96a

be presented or nominated for office" in a Jewish community. This now is a matter of serious thought, long-term obligations, considerable amount of studies and dedicated mentorship.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

The present pericope initiates a lengthy discourse by Hakham Shaul as he stands before Agrippa II. Agrippa will not have the power to dismiss any of the charges brought against Hakham Shaul because he has appealed to Caesar.

For the present commentary, we wish to address some issues.

- Firstly, we will discuss the text and vital parts that we need to better understand.
 - Secondly, we will address the literary aspects of the pericope
 - Finally, we will look at the allegorical aspects of this narrative.
- I. Hakham Shaul begins by saying that Agrippa is an expert in halakhic issues. This is very important because we can see that Hakham Shaul can speak directly to the issues he is being charged with.

Next, he informs us that he has been a devout Jew since his childhood (all his life). He seems to intimate that he belonged to the **strictest sect of Judaism of his day**. This informs us that he was not only of the P'rushim, but also from the School of Shammai.

Now Hakham Shaul opens the "can of worms." Again, keep in mind that he is standing before a king perfectly versed in Jewish law, history and culture.

- II. Hakham Shaul's claim is that he is standing on trial because of a "hope" and promise of G-d made to the Abot. The most logical reference Hakham Shaul is referring to is the *Brit bein HaBetarim*, "Covenant between the Pieces." Basically stated, Hakham Shaul is also referring to the time when the great Exile would end and all the Jewish tribes would be united under one king. It would appear from the text that the Tz'dukim (Sadducees) did not believe in this return. This is because the promise is associated with the resurrection. This brings Hakham Shaul to ask the question: **Why is it thought incredible by you people that God raises the dead?**
- III. Of greatest interest to us is the message that the Master dictates to Hakham Shaul from the Ohr HaGanuz (Primordial Light).

I have appeared to you, to appoint you a servant and witness both to the things which you saw (in) me and to the things in which I will show to you, drawing the (Jewish) people (souls) out of the Gentiles to whom I am sending you, to open their eyes so that they may return from the darkness (Diaspora) to the light and from the authority of the adversary to God, so that they may receive forgiveness of sins and a share among those who are sanctified by faithful obedience in union with me'

This is one of the most profound statements in the whole Nazarean Codicil. Furthermore, it explains why Hakham Shaul has so much controversy in dealing with both the Jewish people and the Gentiles.⁶⁸ The version of this encounter is not found in 2 Luqas. Hakham Shaul must have learned what is reported here from Chananyah.⁶⁹

⁶⁸ Cf. Gal. 2:7-8

⁶⁹ Cf. 2 Luqas (Acts) 9:10

We need to break this statement down for clarification.

"I have appeared to you, to appoint you a servant and witness both to the things which you saw (in) me" ...

The "appointment" and use of "servant" show that Hakham Shaul was being appointed now as a Paqid in the School of Hillel/Yeshua. Hakham Shaul will be the Paqid, courtier and witness to the Mesorah of the Master. He will testify to things he "saw in Messiah" while seeing the Ohr HaGanuz. He will also testify to the things that the Master would reveal to him after this Heavenly Vision. However, these statements are not the crux of what the Master said to Hakham Shaul in the vision.

Hakham Shaul is "appointed" to the mission of **drawing the (Jewish) people (souls) out of the Gentiles to whom I (the Master) am sending you.**

Hakham Shaul is not sent to the Gentiles by and large. The Master sent him to "draw out" the Jewish souls that now reside in Gentile bodies. The simple phrase "ἐξαπορούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν" is translated as "from the Jewish people and from the Gentiles" by the New American Standard Bible. The phrase "the people" out of the Gentiles can only refer to the Jewish "people." Therefore, Hakham Shaul's mission is that of extracting Jewish souls from the Gentile vessels. Hakham Shaul makes a similar statement in other parts of 2 Luqas (Acts).

Acts 15:14 "Hakham Tsefet has related how God first concerned Himself about taking out of the Gentiles the people of His name.

Acts 15:19 "Therefore it is my judgment that we do not trouble those who are returning to God out of the Gentiles..."

Note the remainder of the mission the Master declares to Hakham Shaul.

"To open their eyes so that they may return from the darkness (of Diaspora) to light and from the authority of the adversary to God, so that they may receive forgiveness of sins and a share among those who are sanctified by faithful obedience in union with me."

Hakham Shaul's allegory of a Jewish Hakham standing before a Jewish/Roman king teaches us that the mission of the Nazarean Jew to seek Jewish souls among the Gentiles is very precarious. His chief opponents were not the P'rushim of the School of Shammai as much as the Tz'dukim were. The allegory posited by Hakham Shaul also stands in the face of all the exegetical exercises that believe that Scripture must be taken in its most absolute literal sense. Hakham Shaul is the firstborn (older) son tilling in the field of Agrippa – Rome (Agrippa rooted in the Greek word ἀγρός –*agros* "field").

We are taught that "darkness" is a picture of the Diaspora. While this is not true in every case, it is certainly true in the present case. The master is sending Hakham Shaul into the darkness with the lights of Messiah to locate the prodigal souls of the B'ne Yisrael. This paradigm calls for a rethinking of how we approach the Nazarean Codicil and how we view our mission to the "Gentiles." Furthermore, we should be careful in our language regarding the Gentiles who some are vessels containing Jewish souls that are to be redeemed and the rest are simply Gentiles by and large.

ALLEGORICAL NARRATIVE:

We have watched the narratives of Hakham Shaul as he has testified before several Roman officials. As we have seen, each narrative has a very special allegorical message. The present allegorical summation teaches us that the Mesorah can easily overthrow the myths of the pagan deities.

Because the Peshat comments relate to mythology, we have chosen to discuss here the truth of allegorical narrative. Allegory is heuristic in nature. Heuristic learning serves to indicate or point out things that stimulate interest requiring further investigation. It likewise encourages a person to learn and solve problems by looking at a piece of text from a different point of view (other than Peshat).

Allegorical Narrative depends on G-d's providence for the order of events. We might look at some of the recent Narratives of 2 Luqas and ask, "Was Hakham Shaul actually questioned by Festus?" While the answer is most certainly yes, the "Narrative" is not the aim of an allegorical account. The word "allegory," is derived from the Greek "*alla*," meaning "other," and "*agoreuo*," meaning, "proclaim." The term loosely describes any story in verse or prose that has a double meaning. Therefore, we can see that an allegory is the proclamation of a meaning "other than Peshat" or the literal import of the text.

ALLEGORICAL AND FICTIONAL NARRATIVES

As noted above Nazarean Codicil considers G-d's providential care and plan. Providential care as depicted in the Biblical Narrative shows how G-d works out His wisdom historically in the space-time continuum. Therefore, the events of the Biblical narrative are true and still retaining an allegorical message. Again, the true narrative is an expression of G-d's providential care and plan. Yet, G-d's providential plan can and does have allegorical meaning. Through Remes hermeneutic, we can determine the allegorical meaning of a given Biblical narrative.

REAL NARRATIVES AND REAL CHARACTERS

As noted above, in the Biblical narrative real characters act out G-d's providential plan. True narrative sets the stage for fictitious stories and myth. Fictional narratives build upon the premise of the true narrative. The imaginary actors act out the drama of the storyteller's theme for the sake of transmitting his moral, ethical more. In other words, there cannot be fictitious events if they do not connect with a measure of reality. Ancient myth was a story to explain human behavior. Contrary to myth, G-d uses real characters acting out His providential plan to teach us halakhah and inspiration to act similarly under adverse conditions.

ALLEGORICAL TRUE NARRATIVE IS **NOT PESHAT!**

We must not allow ourselves to slip into Peshat's literalities when reading allegorical narrative. In allegorical narrative, the events are NOT the purpose of the story. The narrative is only the carrier of the Divine drama and providence told in allegorical terms and mechanisms. The true narrative of allegory is a history of characters and events. However, it is, as noted above the providential care and plan of G-d in action. In the allegorical narrative literal history plays a secondary role to the allegorical message of the text. Those who read the allegorical narrative as Peshat will miss the message and fail to comprehend the true purpose of the character's history.

ALLEGORICAL NARRATIVE IS **NOT So'OD**

In common parlance, Allegorical Narrative can contain a story or short narrative designed to reveal allegorically

some halakhic principle, moral lesson, inner reality, or general truth. Rather than using **abstract discussion**, allegorical narrative always teaches by comparison with real or literal occurrences, especially everyday occurrences a wide number of people can relate to.

Symbolism means, "that which is thrown or cast together," from "syn"- "together" and "bole" "a throwing, a casting, the stroke of a missile, bolt, beam," from bol-, nom. stem of ballein "to throw." The etymological evolution in Greek is from "throwing things together" to "contrasting" to "comparing" to "token used in comparisons to determine if something is genuine."

A symbol is a word, place, character, or object that means something beyond what is literal. Symbolism is the act of using a word, place, character, or object in an abstract way, i.e. as symbol.

Symbolism is an idea, often hard to encompass briefly without some sort of symbolic substitute. An object, a setting, or even a character in literature can represent another, more abstract idea. Note, however, that symbols function perfectly well in isolation from other symbols as long as the reader already knows their assigned meaning, "sign" of something. The meaning is therefore, "something which stands for something else."

Conversely, Allegory, does not work in the same way; allegory requires distinctions of things **working in conjunction with each other**.

An allegory involves using many interconnected allegorical performers in such a way that every aspect of the narrative has a meaning beyond the Peshat level. Everything in the allegorical narrative is a figure that relates to other figures within the story. The allegorical story, verse, or drama can be read either literally or as an allegorical statement about a political, spiritual, or psychological truth. However, in an allegorical narrative the "literal" meaning plays a secondary role. With regard to the Nazarean Codicil and Remes materials, many Scholars cannot see the true mores because of the literal characters. In other words, when reading accounts of Hakham Shaul's life and imprisonment they cannot see beyond Hakham Shaul. This narrative acts as an extended demonstration in which the plot or events reveal a meaning beyond what occurs in the text, creating a moral, spiritual, or even political meaning.

When reading an allegorical/Remes text we need to ask the following questions.

- Why did the events take place?
- What are the lessons we are to learn from the true narrative?
- How is the lesson of the true Narrative different from the allegorical message?

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. 5:1- 6:11), Psalms (74:1 – 75:11), Prophets (Zechariah 4:8 - 7:3) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
 3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
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Blessing After Torah Study

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

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

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

Next Shabbat:

Shabbat: “Zeh Qorban Aharon” – “This (is the) offering (of) Aaron”

Shabbat	Torah Reading:	Weekday Torah Reading:
זֶה קֹרְבַן אַהֲרֹן		Saturday Afternoon
“Zeh Qorban Aharon”	Reader 1 – Vayiqra 6:12-16	Reader 1 – Vayiqra 8:1-3
“This (is the) offering (of) Aaron”	Reader 2 – Vayiqra 6:17-23	Reader 2 – Vayiqra 8:4-6
“Esta (es la) ofrenda (de) Aarón”	Reader 3 – Vayiqra 7:1-10	Reader 3 – Vayiqra 8:7-9
Vayiqra (Lev.) 6:12 – 7:38	Reader 4 – Vayiqra 7:11-21	
Ashlamatah: Mal. 3:4-12 + 18	Reader 5 – Vayiqra 7:22-27	Monday & Thursday Mornings
	Reader 6 – Vayiqra 7:28-31	Reader 1 – Vayiqra 8:1-3
Psalms 76:1-13	Reader 7 – Vayiqra 7:32-38	Reader 2 – Vayiqra 8:4-6
	Maftir – Vayiqra 7:35-38	Reader 3 – Vayiqra 8:7-9
N.C.: 1 Pet 1:17-21; Lk 10:2; Acts 27:1-26	Mal. 3:4-12 + 18	

שַׁבַּת שְׁלוֹם

Shabbat Shalom!

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