

Esnoga Bet Emunah

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



Esnoga Bet El

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

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Cheshvan 08, 5778 – Oct 27/28, 2017	Third 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 Ya'aqob ben Abraham
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

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

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

Please pray the above prayer and recite some Tehillim (Psalms), and if possible give some charity on his behalf. This is quite urgent, and we appreciate your prayers and charity very much on His Eminence's behalf! Also pray for HH HaRabbanit Giberet Batsheba bat Sarah who is totally exhausted and distraught.

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

Giberet Sarai bat Sarah and her beloved husband have reached a very difficult decision regarding his employment. They request our prayers, so that G-d, most blessed be He, show them what direction they should take. May the Creator of us all, most blessed be He illumine their minds, as to what path they should take in this difficult situation, 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!

Blessings Before Torah Study

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

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of

Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your **delight**. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

Shabbat: "V'khi-Yamukh Achikha" - "And when your brother"

Shabbat	Torah Reading:	Weekday Torah Reading:
וְכִי-יָמוּךְ אָחִיךָ		Saturday Afternoon
"V'khi-Yamukh Achikha"	Reader 1 – Vayiqra 25:35-38	Reader 1 – Vayiqra 27:1-4
"And when your brother"	Reader 2 – Vayiqra 25:39-46	Reader 2 – Vayiqra 27:5-8
"Y cuando tu hermano"	Reader 3 – Vayiqra 25:47 – 26:2	Reader 3 – Vayiqra 27:1-8
Vayiqra (Lev.) 25:35– 26:46	Reader 4 – Vayiqra 26:3-13	
Ashlamatah: Is 35:3-10	Reader 5 – Vayiqra 26:14-26	Monday & Thursday Mornings
	Reader 6 – Vayiqra 26:27-36	Reader 1 – Vayiqra 27:1-4
Psalms 89:1-38	Reader 7 – Vayiqra 26:37-46	Reader 2 – Vayiqra 27:5-8
	Maftir – Vayiqra 26:44-46	Reader 3 – Vayiqra 27:1-8
N.C.: 2 Pet 1:8-15; Lk 15:1-32; Rm 4:9-25	Is 35:3-10	

Contents of the Torah Seder

1. Practical Love of Neighbour – Leviticus 25:35-38

2. No Permanent Servitude for Any Israelite – Leviticus 25:39-46
3. Israelites who are Slaves of Aliens – Leviticus 25:47-55
4. Idolatry Forbidden, and the Sabbath to be Observed – Leviticus 26:1-2
5. Blessings in the Wake of Disobedience – Leviticus 26:3-13
6. The Wages of Disobedience – Leviticus 26:14-39
 - a. Sickness and Defeat – Leviticus 26:16-18
 - b. Famine and Wild Beasts – Leviticus 26:19-22
 - c. The Horrors of Siege – Leviticus 26:23-26
 - d. National Destruction and Exile – Leviticus 26:27-39
7. Repentance Will Bring Restoration – Leviticus 26:40-46

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol XII: Holiness

By: Rabbi Yitschaq Magrisso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 12 – “Holiness,” pp. 265-316

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 25:35 – 26:46

Rashi	Targum
35. If your brother becomes destitute and his hand falters beside you, you shall support him [whether] a convert or a resident, so that he can live with you.	35. And if your brother has become poor, and his hand wavers with you, then you will strengthen and do him good, as a guest and a sojourner he will be nourished with you.
36. You shall not take from him interest or increase, and you shall fear your God, and let your brother live with you.	36. My people of the house of Israel you will not take usuries or remunerations (in his case) but you will fear your God, and let your brother have nourishment with you.
37. You shall not give him your money with interest, nor shall you give your food with increase.	37. My people of the house of Israel, you will not lend him for usury, nor give him your provisions for increase. JERUSALEM: Your money you will not lend him for usuries, nor give your food for increase.
38. I am the Lord, your God, Who took you out of the land of Egypt, to give you the land of Canaan, to be a God to you.	38. I am the LORD your God, who redeemed and brought you out redeemed from the land of Mizraim, to give unto you the land of Kanaan, and to be unto you Elohim.
39. And if your brother becomes destitute with you, and is sold to you, do not work him with slave labor.	39. If your brother with you will have become poor, and have sold himself unto you, you will not make him serve according to the laws of the service of bondmen
40. As an employee or a [hired] resident, he shall be with you; until the Jubilee year he shall work with you.	40. but as a hired man and as a sojourner will he serve with you, until the year of Jubilee will he serve you.

Rashi	Targum
41. Then, he shall leave you he, and his children with him, and he shall return to his family and resume the status of his fathers.	41. Then will he go out from you at liberty, he and his children with him, and return to his family, and to the heritage of his fathers will he return.
42. For they are My servants, whom I brought out of the land of Egypt they shall not be sold as a slave is sold.	42. For they are My servants whom I brought forth redeemed from the land of Mizraim; they will not be sold according to the laws of the sale of bondmen.
43. You shall not work him with rigor, and you shall fear your God.	43. Neither may you make him serve with rigor, but you will fear the LORD your God.
44. Your male slave or female slave whom you may have from the nations that are around you, from them you may acquire a male slave or a female slave.	44. But your bondmen and your handmaids which you may have, of the handmaids of the Gentiles, of them you may purchase bondmen and handmaids.
45. And also from the children of the residents that live among you, from them you may acquire [slaves] and from their family that is with you whom they begot in your land, and they shall become your inheritance.	45. Moreover, of the children of the uncircumcised strangers who sojourn among you, of them you may buy, and of their families that are with you, which they have begotten in your land; but not from the Kenaanaee; and they will be yours for possession.
46. You shall hold onto them as an inheritance for your children after you, as acquired property, and may thus have them serve you forever. But as for your brethren, the children of Israel, a man shall not work his brother with rigor.	46. And you may leave them to your children after you, to inherit as a perpetual possession; them you will make to serve: but of your brethren of the sons of Israel no man (may enslave) his fellow; them will you not make to serve with rigor.
47. If a resident non Jew gains wealth with you, and your brother becomes destitute with him and is sold to a resident non Jew among you or to an idol of the family of a non Jew.	47. And if the hand of the uncircumcised sojourner with you wax strong, and your brother with him become poor, and sell himself to the uncircumcised stranger who is with you, or to the stock of a strange religion, to serve him or to worship with him who is of the generation of strangers;
48. After he is sold, he shall have redemption; one of his brothers shall redeem him.	48. when it is known to you that he has been sold, forthwith redemption will, be his; one of his brethren will redeem him;
49. Or his uncle or his cousin shall redeem him, or the closest [other] relative from his family shall redeem him; or, if he becomes able to afford it, he can be redeemed [on his own].	49. either the brother of his father or the son of his father's brother may redeem him; or a kinsman of the flesh of his family may redeem him; or by his own hand being made strong, or by the hand of the congregation, he may be redeemed.
50. He shall calculate with his purchaser [the number of years] from the year of his being sold to him until the Jubilee year; then, the purchase price shall be [divided] by the number of years; as the days of a hired worker, he shall be with him.	50. And he will account with the uncircumcised person who had bought him, from the year that he was sold until the year of Jubilee, and the price of his repurchase will be according to the number of the years; according to the days of an hireling will it be with him.
51. If there are still many years, according to them, he shall return his redemption [money] out of the money for which he was purchased.	51. If yet there be many years, according to their number he will give for his redemption of the money that he was bought for.
52. But if only a few years remain until the Jubilee year, he shall make the [same] calculation; according to his years [that remain until Jubilee], he shall return the redemption [money]._	52. But if few years remain till the year of Jubilee, he will compute with him, and according to the amount of the years give for his redemption.

Rashi	Targum
53. He shall be with him as an employee hired year by year; he shall not enslave him with rigor in your sight.	53. As a hireling by the year will he be with him, and his master will not make him to serve with rigor while you see it.
54. And if he is not redeemed through [any of] these [ways], he shall go out in the Jubilee year he and his children with him.	54. But if he be not redeemed within those years, he will go out free at the year of Jubilee, he and his children with him.
55. For the children of Israel are servants to Me; they are My servants, whom I took out of the land of Egypt. I am the Lord, your God.	55. For the sons of Israel are Mine, to obey My laws; servants are they whom I brought out redeemed from the land of Mizraim. I am the LORD your God.
1. You shall not make idols for yourselves, nor shall you set up a statue or a monument for yourselves. And in your land you shall not place a pavement stone on which to prostrate yourselves, for I am the Lord, your God.	1. You will not make to yourselves idols or images, nor erect for yourselves statues to worship, neither a figured stone will you place in your land to bow yourselves toward it. Nevertheless a pavement sculptured with imagery you may set on the spot of your sanctuary, but not to worship it: I am the LORD your God. JERUSALEM: Nor a stone for an idol.
2. You shall keep My Sabbaths and fear My Sanctuary. I am the Lord.	2. The days of My Sabbaths you will keep, and walk to the house of My sanctuary in My fear; I am the LORD.
3. If you follow My statutes and observe My commandments and perform them,	3. If you will go forward in the statutes of My Law , and keep the orders of My judgments, and perform them,
4. I will give your rains in their time, the Land will yield its produce, and the tree of the field will give forth its fruit.	4. then will I give you the rains for your lands in your seasons, the early and the late, and the land will yield the fruits of increase, and the tree on the face of the field will be prosperous in its fruit.
5. Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your food to satiety, and you will live in security in your land.	5. And with you the threshing will reach to the vintage, and the vintage unto the springing of the seed, and you will eat your bread and be satisfied, and dwell securely in your land.
6. And I will grant peace in the Land, and you will lie down with no one to frighten [you]; I will remove wild beasts from the Land, and no army will pass through your land;	6. And I will give peace in the land of Israel, that you may repose, and there be none to disturb; and I will make the power of the wild beast to cease from the land of Israel, and the unsheather of the sword will not pass through your land.
7. You will pursue your enemies, and they will fall by the sword before you;	7. And you will chase your adversaries, and they will fall before you broken with the sword.
8. Five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall by the sword before you.	8. And five of you will chase a hundred, and a hundred of you put a myriad to flight, and your adversaries will fall before you, broken with the sword.
9. I will turn towards you, and I will make you fruitful and increase you, and I will set up My covenant with you.	9. For I will turn from the wages of the Gentiles, to fulfil to you the recompense of your good works, and I will strengthen you, and multiply you, and establish My covenant with you.
10. You will eat very old [produce], and you will clear out the old from before the new.	10. And you will eat the old that is old without having the corn-worm, and the old from before the new produce will you turn out of your barns.

Rashi	Targum
11. And I will place My dwelling in your midst, and My Spirit will not reject you;	11. And I will set the Shekinah of My Glory among you, and my Word will not abhor you,
12. I will walk among you and be your God, and you will be My people.	12. but the Glory of My Shekinah will dwell among you, and My Word will be to you for a redeeming God, and you will be unto My Name for a holy people.
13. I am the Lord, your God, Who took you out of the land of Egypt from being slaves to them; and I broke the pegs of your yoke and led you upright.	13. I am the LORD your God, who brought you out redeemed from the land of Mizraim, that you should not be bondmen to them, and broke the yoke of their bondage from off you, and brought you out from among them, the children of liberty, and led you forth with an erect stature.
14. But if you do not listen to Me and do not perform all these commandments,	14. But if you will be unwilling to hear the instructions of the doctrine of My Law, and to perform all these precepts with your free choice;
15. and if you despise My statutes and reject My ordinances, not performing any of My commandments, thereby breaking My covenant,	15. and if you despise My statutes, and hate in your soul the orders of My judgments, to do not all My precepts, but your purpose be to abolish My covenant;
16. then I too, will do the same to you; I will order upon you shock, consumption, fever, and diseases that cause hopeless longing and depression. You will sow your seed in vain, and your enemies will eat it.	16. this also will I do to you: I will draw out against you the smiting pestilence, the flame and the fever, to consume your eyes, and to exhaust life; and you will sow your seed in vain, for it will not spring up, and that which grows of itself will your enemies devour.
17. I will set My attention against you, and you will be smitten before your enemies. Your enemies will rule over you; you will flee, but no one will be pursuing you.	17. And I will appoint a reverse to your affairs, and you will be broken before your foes, and they who hate you will rule over you; and you will flee when no one pursues you.
18. And if, during these, you will not listen to Me, I will add another seven punishments for your sins:	18. And if after these chastisements you be not willing to obey the doctrines of My Law, I will add to punish you with seven plagues, for the seven transgressions with which you have sinned before Me.
19. I will break the pride of your strength and make your skies like iron and your land like copper.	19. And I will break down the glory of the strength of your sanctuary, and will make the heavens above you obdurate as iron, to yield no moisture, nor send you dew or rain, and the ground beneath you to be like brass to put forth (only) to destroy its fruit.
20. Your strength will be expended in vain; your land will not yield its produce, neither will the tree of the earth give forth its fruit.	20. And your strength will be consumed in vain, for your land will not yield what you bestow upon it, and the tree upon the face of the field will drop its fruit.
21. And if you treat Me as happenstance, and you do not wish to listen to Me, I will add seven punishments corresponding to your sins:	21. And if you still walk perversely with Me, and will not hearken to the doctrine of My Law, I will add to bring upon you (yet) seven plagues, for the seven transgressions with which ye have sinned before Me;
22. I will incite the wild beasts of the field against you, and they will bereave you, utterly destroy your livestock and diminish you, and your roads will become desolate.	22. and I will send against you the strength of the wild beast, to make you childless, and to destroy your cattle without, and to diminish you within, and your highways will be desolate.

Rashi	Targum
23. And if, through these, you will still not be chastised [to return] to Me, and if you [continue to] treat Me happenstance,	23. And if by these chastisements you will not be corrected before Me, but will walk before Me perversely,
24. Then I too, will treat you as happenstance. I will again add seven punishments for your sins:	24. I will Myself also remember you adversely in the world, and will destroy you, even I, with seven plagues, for seven transgressions with which you have sinned before Me.
25. I will bring upon you an army that avenges the avenging of a covenant, and you will gather into your cities. I will incite the plague in your midst, and you will be delivered into the enemy's hands,	25. And I will bring against you a people unsheathing the sword to take vengeance upon you, for that you will have abolished My covenant; and when you are gathered together from the wilderness into your cities, I will send the pestilence among you, or deliver you to die by the hand of your adversaries.
26. when I break for you the staff of bread, and ten women will bake your bread in one oven, and they will bring back your bread by weight, and you will eat, yet not be satisfied.	26. And when I will have broken for you the staff of all the subsistence of food, then ten women may bake your bread in one oven on account of its scarcity, and measure and divide it to you diminished in weight, and you will eat and not be satisfied.
27. And if, despite this, you still do not listen to Me, still treating Me as happenstance,	27. But if by no one correction you will hearken to the instruction of My Law, but will walk perversely before Me,
28. I will treat you with a fury of happenstance, adding again seven [chastisements] for your sins:	28. I will also remember you adversely in the world, and will chastise you, even I, with seven plagues, for the seven transgressions with which you have sinned before Me.
29. You will eat the flesh of your sons, and the flesh of your daughters you will eat.	29. And you will eat the flesh of your sons, and the flesh of your daughters. Mosheh the prophet has said, How heavy will have been the guilt, and how bitter those sins, that caused our fathers to eat the flesh of their sons, and the flesh of their daughters, because they kept not the commandments of the Law! JERUSALEM: How evil that guilt, and how bitter those sins, which caused our fathers in Jerusalem to eat the flesh of their sons and their daughters!
30. I will demolish your edifices and cut down your sun idols; I will make your corpses [fall] upon the corpses of your idols, and My Spirit will reject you.	30. And I will destroy your high places, and overthrow your diviners and your enchanters, and your carcasses will I cast away with the carcasses of your idols, and My Word will abhor you.
31. I will lay your cities waste and make your holy places desolate, and I will not partake of your pleasant fragrances.	31. And I will make your cities desert places, and desolate your sanctuary; nor will I receive with acceptance the odour of your oblations.
32. I will make the Land desolate, so that it will become desolate [also] of your enemies who live in it.	32. And I, even I, will lay your country waste, that the spirit of quietness may not be upon it; so that your enemies who will dwell in it will be confounded.
33. And I will scatter you among the nations, and I will unsheathe the sword after you. Your land will be desolate, and your cities will be laid waste.	33. And you will I disperse among the nations; for I will stir up against you a people who draw the sword, and your country will be devastated, and your cities be solitary.

Rashi	Targum
34. Then, the land will be appeased regarding its sabbaticals. During all the days that it remains desolate while you are in the land of your enemies, the Land will rest and thus appease its sabbaticals.	34. Behold, then will the land enjoy the years of its Sabbaths all the days that it is forsaken of you, and you are wanderers in the land of your enemies.
35. It will rest during all the days that it remains desolate, whatever it had not rested on your sabbaticals, when you lived upon it.	35. All the days that it is forsaken by you it will rest, because it was not at rest in the years of the times for repose when you were dwellers upon it.
36. And those of you who survive I will bring fear in their hearts in the lands of their enemies, and the sound of a rustling leaf will pursue them; they will flee as one flees the sword, and they will fall, but there will be no pursuer.	36. And unto those of you who remain will I bring brokenness of their hearts in the land of their enemies; and the sound of a leaf falling from the tree will put them to flight; and they will flee as those who flee from the sword, and fall, while no man pursues.
37. Each man will stumble over his brother, [fleeing] as if from the sword, but without a pursuer. You will not be able to stand up against your enemies.	37. And they will thrust each man his brother, as before them who draw the sword, though none pursue; and you will have no power of resistance to stand before your adversaries.
38. You will become lost among the nations, and the land of your enemies will consume you.	38. And you will perish among the Gentiles, and be consumed with pestilence in the land of your enemies,
39. And because of their iniquity, those of you who survive will rot away in the lands of your enemies; moreover, they will rot away because the iniquities of their fathers are still within them.	39. And those who remain of you will fail (melt away) for their sins in the land of your enemies, and also for the evil sin of your fathers which they held fast in their hands: like them will they melt away.
40. They will then confess their iniquity and the iniquity of their fathers their betrayal that they dealt Me, and that they also treated Me as happenstance.	40. But (when) in the hour of their need they will confess their sins, and the sins of their fathers, with their falseness with which they have acted falsely against My Word; and that they have acted frowardly also with Me,
41. Then I too, will treat them as happenstance and bring them [back while] in the land of their enemies. If then, their clogged heart becomes humbled, then, [their sufferings] will gain appeasement for their iniquity,	41. so that I have remembered them adversely in the world, and brought them into captivity in the land of their enemies; behold, then will their proud heart have been broken, and they will make confession of their sins,
42. and I will remember My covenant [with] Jacob, and also My covenant [with] Isaac, and also My covenant [with] Abraham I will remember. And I will remember the Land,	42. and I will remember in mercy the covenant which I confirmed with Ya'aqob at Bethel, and the covenant which I covenanted with Yitschaq at Mount Moriah, and the covenant which I covenanted with Abraham, between the divided portions, I will remember, and the land of Israel will I remember in mercy.
43. [For] the Land will be bereft of them, appeasing its sabbaticals when it had been desolate of them, and they will gain appeasement for their iniquity. This was all in retribution for their having despised My ordinances and in retribution for their having rejected My statutes.	43. But the land will (first) be relinquished and forsaken you; and enjoy the repose of her remissions all the days that it will be deserted by you. And they will receive retribution for their sins: curses instead of blessings will come upon them, measure for measure: because they shunned the orders of judgments, and their souls revolted from the covenant of My Law.
44. But despite all this, while they are in the land of their enemies, I will not despise them nor will I reject	44. Yet for all this I will have mercy upon them by My Word, when they are captives in the land of their enemies, I will not spurn them away in the kingdom of

Rashi	Targum
<p>them to annihilate them, thereby breaking My covenant that is with them, for I am the Lord their God.</p>	<p>Babel; nor will My Word abhor them. in the kingdom of Madai, to destroy them in the kingdom of Javan, or to abolish My covenant with them in the kingdom of Edom; for I am the LORD in the days of Gog. JERUSALEM: And I will remember in mercy the covenant which I established with Ya'aqob at Bethel; and the covenant which I confirmed with Yitshaq at Mount Moriah, and the covenant I confirmed with Abraham between the divided parts. I will remember in mercy; and the land of Israel will I remember in mercy. Yet the land will be forsaken by you, and will enjoy the repose of her remission (times) all the days that she is deserted of you. And they will be broken for their sins; with measure for measure, and orders for orders, because they spurned the order of My judgments. Yet for this, when dwellers in the land of their enemies, I will not spurn them away in the kingdom of Babel, nor abhor them in the kingdom of Madai, nor destroy them in the kingdom of Javan, (Greece) to abolish My covenant with them in the kingdom of Edom; for He (will be) the LORD your God in the days of Gog.</p>
<p>45. I will remember for them the covenant [made with] the ancestors, whom I took out from the land of Egypt before the eyes of the nations, to be a God to them. I am the Lord.</p>	<p>45. And I will remember with them the covenant which I confirmed before Me with their fathers in the time that I brought them out redeemed from the land of Mizraim; when all the nations beheld all the mighty acts which I wrought for them, that I might be their God; I, the LORD.</p>
<p>46. These are the statutes, the ordinances, and the laws that the Lord gave between Himself and the children of Israel on Mount Sinai, by the hand of Moses.</p>	<p>46. These are the statutes and the orders of the judgments and decrees of the Law, which the LORD appointed between His Word and the sons of Israel, in the mountain of Sinai, by the hand of Mosheh.</p>

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. **Ƙal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

3. **Binyan ab mi-katub ehad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
 4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
 5. **Kelal u-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) 25:35 – 26:46

35 you shall support him Do not allow him to fall down and collapse altogether, in which case it would be difficult to pick him up again [from his dire poverty]. Rather, “support him” while his hand is still faltering [for then it is easier to help him out of his trouble]. To what can this be compared? To a load on a donkey—while it is still on the donkey, one person can grasp it and hold it in place. Once it falls to the ground, however, [even] five people cannot pick it up. -[*Torath Kohanim* 25:71] **a**

convert or a resident Even if he is a convert (גר) or a “resident (תושב).” And what is a “resident”? Any [non-Jew] who has accepted upon himself not to worship idols, but eats carrion. - [*Torath Kohanim* 25:72; and compare *Rashi* verse 47] [These people are called “residents,” as they are permitted to reside permanently in the land of Israel (*Rambam* A.Z. 10: 6).]

36 interest or increase The Rabbis regard these as one, [but the Torah uses two terms so that one who takes interest transgresses thereby two negative commandments.]-[*B.M.* 60b]

and you shall fear your God A person's desire is naturally attracted to [taking] interest, and it is difficult to stay away from it, for he [rationalizes and] grants himself [false] permission because of his money which was lying idle while in his [the debtor's] hands. [Therefore, Scripture] found it necessary to state here “and you shall fear your God.” Or if someone ascribes his money to a non-Jew in order to lend it to a Jew with interest. This is a matter held [secretly] in a man's heart and thought. Therefore, Scripture deems it necessary to state, “and you shall fear your God” [Who is privy to all inner thoughts].-[*B.M.* 61b]

38 Who took [you] out [of the land of Egypt] and I distinguished between a firstborn [Egyptian] and a non-firstborn [in the plague of the firstborn, which preceded Israel's Exodus (see Exod. 12: 29-42)] I am also capable of discerning and exacting punishment from someone who lends money to his fellow Jew with interest and says, “It belongs to a non-Jew!” -[*B.M.* 61b] Another explanation: [In effect, God is saying, “I am the Lord, your God] Who took you out from the land of Egypt” on the condition that you keep My commandments—even if they are difficult for you. - [see *Rashi* on verse 36 above; see *Torath Kohanim* 25:77]

to give you the land of Canaan As a reward for accepting My commandments.

[To give you the land of Canaan,] to be a God to you for I am a God to anyone who lives in the land of Israel, but anyone who leaves it [without halachic permission] is like one who worships idols. -[*Torath Kohanim* 25:77; *Keth.* 110b]

39 slave labor Degrading work, through which he is made to look like a slave (עבד), e.g., he must not carry his clothes after him to the bathhouse, or put on his shoes for him. -[*Torath Kohanim* 25: 80]

40 As an employee or a [hired] resident [Give him dignified jobs, e.g.,] work in agriculture and craftsmanship; treat him like other employees.

until the Jubilee year i.e., if the Jubilee year occurs before the six years [of his servitude have elapsed (see Exod. 21:2)], the Jubilee [immediately] takes him out [of servitude].

41 he, and his children with him Says Rabbi Simeon: If *he* was sold, who sold his children [that Scripture states that his children go free with him]? However, from here, [we learn] that his master is obligated to provide food for his children [and, in this sense, they are released with their father].-*[Kid. 22a]*

the status of his fathers To his fathers' [former] honor, and he must not be degraded for it [i.e., for having been a servant]. — *[Mak. 13a and Rashi there]* [Thus,] אֲדָוָה —[means here:] "The status of." - *[Mak. 13a and Rashi there]*

42 For they are My servants My contract came first. -*[Torath Kohanim 25:85]*

They shall not be sold in the way a slave is sold namely, by public announcement, saying: "Here is a slave for sale!" Neither may they stand him up on an auctioning block [for public sale].-*[Torath Kohanim 25: 85]*

43 You shall not enslave him through rigor Unnecessary jobs, for the purpose of tormenting him. E.g., do not say to him: "Warm up this drink for me," when you do not need it; or "Hoe under this vine until I come back" [and you may never come back there (*Sifthei Chachamim* on verse 53)]. Perhaps you will say, "No one really knows whether it is necessary or not, and I say that it is necessary!" This matter is held [secretly] in a man's heart [for no one knows his true intentions]. Therefore, Scripture states, "and you shall fear [your God" for He is privy to all inner thoughts].-*[Torath Kohanim 25:86]*

44 Your male slave or female slave that you have If you say, "If so [that I may give my Jewish servant only skilled labor to do,] by whom shall I be served? Over my [Jewish] servants I do not have real power [as I must treat them like hired employees (see verse 40 above)]. Of the seven nations I am not allowed to possess [a slave], for You have warned me, 'you shall not allow any soul to live' (Deut. 20:16), So who will serve me [as a slave]?" [To this, God answers:] From the nations — They will be slaves for you;

that are around you But not from those [seven Canaanite nations] that are within the borders of your land, for indeed, regarding them, I said, "you shall not allow any soul to live" (Deut. 20:16);

45 And also from the children of the residents who came from surrounding lands to marry women in your land, who subsequently bore children to them. [In these cases,] the [lineage of the] child follows the father and thus, does not fall under [the commandment of], "you shall not allow any soul to live" (Deut. 20:16). But, you are permitted to acquire him as a slave.-*[Kid. 67b]*

from them you may acquire [This might mean that we may acquire slaves by buying from their slaves. However, the true meaning is:] You may acquire *them* [i.e., the residents' children, as slaves].- *[Sifthei Chachamim ; Torath Kohanim 25:87]*

46 You shall hold onto them as an inheritance for your children You shall hold onto them as an inheritance for your children after you." But it would be incorrect to explain אֶתְּם לְבָנֵיכֶם [אֶתְּם לְבָנֵיכֶם] "Bequeath them to your children" [interpreting אֶתְּם לְבָנֵיכֶם as a causative,] for if so, then Scripture would have had to write אֶתְּם לְבָנֵיכֶם [Instead, Scripture writes:] אֶתְּם לְבָנֵיכֶם [with the verb in the reflexive conjugation,] just like [the word] אֶתְּם לְבָנֵיכֶם [and similarly, just as אֶתְּם לְבָנֵיכֶם (in Num. 13:20) is an intransitive verb, so too, here, our

verb וְהִתְחַלְתֶּם must be considered not to be causative but rather, reflexive (see preceding *Rashi*) and means “You should keep them as an inheritance”.-[*Sefer Hazikkaron*]

[But as for... children of Israel,] a man [shall not work] his brother [with rigor] [But has this prohibition regarding a Jewish servant not already been stated in verse 43 above?-[*Mizrachi*] It is repeated here,] to include [in the prohibition] a leader over his people and a king over his attendants, i.e., that these [rulers] must not work with rigor.—see *Be'er Basadeh*]

47 a resident non-Jew Heb. גֵר וְתוֹשֵׁב. A stranger (גֵר) who is a resident (תוֹשֵׁב), [stranger here meaning non-Jew,] just as the *Targum [Onkelos]* renders: עֵרֵל תּוֹתֵב, *an uncircumcised resident*. And the end [of the verse] proves [that it is one person, when it continues:] וְגַם לִגֵר תוֹשֵׁב [without a “vav”].

If a resident non-Jew gains wealth with you What caused him to become wealthy? His connection with *you*. [He gained wealth through the blessing of the Jewish people].-[*Torath Kohanim* 25:93]

and your brother becomes destitute with him What caused his destitution? His connection with *him*, because he learned from his deeds.-[*Torath Kohanim* 25:93]

the family of a non-Jew [Without the word לְעֵקֵר,] this [expression] means [the Jew is sold to] an idolater; but when Scripture says לְעֵקֵר [literally “to uproot,” making it לְעֵקֵר מְשֻׁפָּחַת גֵר], it refers to [a Jew] who is sold to the idol itself [לְעֵקֵר meaning “that which is to be uprooted”] - i.e., he becomes an attendant to it. He does not worship it as a deity, but to chop wood and draw water.-[*Torath Kohanim* 25:94]

48 he shall have redemption immediately. Do not allow him to become assimilated [*Sifthei Chachamim* ; *Torath Kohanim* 25:95] until the Jubilee year. For the purchaser’s sole purpose here was to acquire this man so that he would serve him until the Jubilee, for [the servant] goes free in the Jubilee, as is stated below, “[And if he has not been redeemed...] he shall go out in the Jubilee year” (verse 54). [Obviously], Scripture is speaking of a non-Jew who is under the jurisdiction of Israel [and therefore obeys the law to free his slave in the Jubilee year]. Nevertheless, you shall not cheat him, because [this may cause] a desecration of God’s Name, but, when [the servant] is to be redeemed, he must be meticulous in his calculation, according to what is due for each year, and the non-Jew should then deduct this amount from his price. If there were twenty years since he was sold, until the Jubilee, and he had purchased him for twenty *manehs*—it turns out that the non- Jew had purchased each year’s work for a *maneh*. Now, if this [Jewish servant] had already spent five years with him, and he comes to be redeemed, he [the non-Jew] must deduct five *manehs*, and the servant must give him fifteen *manehs*. This, then, is the meaning of: “then, the purchase price shall be divided by the number of years” [in order to determine the annual hiring rate, as above].- [*Torath Kohanim* 25:103; *B.K.* 113b]

50 as the days of a hired worker, he shall be with him He shall calculate the amount [of money] resulting for each year, “as if he had been employed by him for a *maneh* annually,” and he [the non-Jew] should then deduct it for him, [as explained in the preceding *Rashi*].

51 If there are still many years until the Jubilee. **according to them** Everything as I have explained.

53 he shall not enslave him with rigor in your sight That is to say, while you see this [i.e., a Jew must not see a non-Jew forcing this type of labor upon his Jewish servant without doing anything, but this is not a warning to the non-Jew (*Gur Aryeh*)].-[*Torath Kohanim* 25:101]

54 And if he is not redeemed through [any of] these [ways] This [Jewish servant of a non-Jew] may be redeemed [only] through “these ways” [described in the verses here], but he may not be redeemed [i.e., released] through six [years].-[see Exod. 21:2; *Kid.* 15b]

he, and his children with him - [But are his children also sold, that Scripture finds it necessary to state here that his children go free together with him? However, we learn from here that just like a Jewish master, so too], the non-Jewish [master] is obligated to provide food for the [servant's] children, just as an Israelite is obligated [and in this sense, they are released, along with their father].-[*Kid.* 22a; see *Rashi* verse 41 above]

55 For the children of Israel are servants to Me “My contract came before.” [And thus, when the Jubilee arrives, the servant must be released and revert to being God's servant rather than man's].-[*Torath Kohanim* 25:85; see *Rashi* verse 42 above]

I am the Lord, your God Whoever subjugates them below [on this earth,] is as if he subjugates [them] above [in heaven, for as long as a Jew is enslaved to another human being, he is not free to do the holy service of God Above (*Be'er Basadeh*)].-[*Torath Kohanim* 25:104]

Chapter 26

1 You shall not make idols for yourselves [This] is addressed to the one who has been sold [as a servant] to a non-Jew, that he should not say, "Since my master has illicit relations, I will also be like him! Since my master worships idols, I will also be like him! Since my master desecrates the Sabbath, I will also be like him!" This is why these verses are stated here. -[*Torath Kohanim* 25:106]. Also, the passages [in this whole section (namely, from the beginning of Chapter 25 until the end of *Behar*),] are written in a meaningful order, [as follows]: At first, Scripture admonishes us to observe [the laws of] Shemittah [and Jubilee (25:124)]; then, if one covets money and becomes suspect of [unlawfully doing business with produce of] Shemittah (*Nachalath Ya'akov*), he will eventually [become destitute and] have to sell his personal belongings; therefore, Scripture juxtaposes to it, “And when you make a sale [to your fellow-Jew]” (25:14) (What is written therein? “or make a purchase from the hand...,” something that is transferred from hand to hand). If he still does not repent, he will eventually have to sell his inheritance (25:25). If he even then does not repent, he will eventually have to sell his home, and if even then, he does not repent, he will eventually have to borrow money with interest (verses 25:35-38). Now, the later the scenario in this passage, the more severe it is [i.e., first he sells his belongings, then his property, then his home and then even borrowing with interest which is more severe than selling one's property; (*Nachalath Ya'akov*) thus, the passage continues accordingly, for] if he still does not repent, he will eventually have to sell himself [to his fellow Jew as a servant] (verses 25:39-46); and [finally,] if he has still not repented, not enough that he had to be sold to his fellow Jew - but he will [be forced to sell himself] even to a non-Jew!-[25:47-55; *Kidd.* 20a]

a pavement stone - אָבֶן מְסָכִית, an expression denoting a covering, as in “And I shall cover (וְשָׁכַתִּי)[you with] My hand.” (Exod. 33:22). [And the meaning of “covering” is relevant here,] as people use a stone floor to make a covering over the ground.

on which to prostrate yourselves even to Heaven, for the expression הִשְׁתַּחֲוֶיֶה, *prostration*, denotes stretching one's hands and feet out [on the ground], and the Torah prohibits one to do this outside the Holy Temple [where prostration on a stone floor is permitted].-[*Meg.* 22b and see *Rashi* there]

2 I am the Lord Who is faithful to give reward [to those who fulfill My Torah].

3 If you follow My statutes I might think that this refers to the fulfillment of the commandments. However, when Scripture says, “and observe My commandments,” the fulfillment of the commandments is [already] stated. **So**

what is the meaning of "If you follow My statutes"? It means that you must toil in the study of Torah [for the word for "follow" here, תִּלְכוּ, literally means "walk," which is a strenuous activity (Gur Aryeh)].-[Torath Kohanim 26:2]

and observe My commandments You shall toil in the study of Torah in order to observe and fulfill [the commandments (Torath Kohanim 26:2). This is similar to, "[Hear, O Israel, the statutes and ordinances...] and learn them, and keep in mind to do them" (Deut. 5:1) **[i.e., learn the Torah in order to keep them in your heart and perform them].-[Sifthei Chachamim]**

4 [I will give your rains] in their time at a time when people do not usually go out, for example, on Sabbath Eve.-[Ta'anith 23a]

the tree of the field This refers to trees [planted in the field, as opposed to the orchard,] **that do not bear fruit, but are destined to bear fruit in the future.-[Torath Kohanim 26:5]**

5 Your threshing will last until the vintage [and the vintage will last until the sowing] For the threshing will be so plentiful that you will be occupied with it until the vintage, and you will be occupied with the vintage until the sowing season.-[Torath Kohanim 26:6]

you will eat your food to satiety One will eat only a little [food], but it will become blessed in one's innards.-[Torath Kohanim 26:6]

6 And I will grant peace You might say, "Here is food, and here is drink, but if there is no peace, there is nothing!" Scripture, therefore, states, after all this [blessing], "I will grant peace in the Land." From here, [we learn] that peace is equal to everything else. And so, [this is illustrated in our morning prayers,] when we say: "[Blessed are You, O Lord...] Who... makes peace and creates everything" [a paraphrase of the verse] (Isaiah 45:7). -[see Ber. 11b; Torath Kohanim 26:7]

and no army will pass through your land It is unnecessary to state that they will not come to wage war, but [they will not come] even to pass through your land from one country to another.-[Torath Kohanim 26:9]

7 [And they will fall] by the sword before you each man [falling] by the sword of his fellow.- [Torath Kohanim 26:9]

8 of you will pursue [It will require only five] of your weakest [to pursue a hundred enemies], and not of your strongest [i.e., חַיִּיִּים means "the weakest (חַיִּיִּים) of you."]-[Sifthei Chachamim ; Torath Kohanim 26:10]

Five... will pursue a hundred, and a hundred of you will pursue ten thousand But is this calculation correct? [Since five will pursue a hundred, this means that each Jew will pursue twenty enemies;] therefore, should Scripture not have written here: "and a hundred of you will pursue two thousand"? **But, [the Torah teaches us that] there is no comparison between a few who fulfill the Torah and many who fulfill the Torah [and thus, here, the larger the group of pursuers, the higher proportionately is the number pursued].-[Torath Kohanim 26:10]**

and your enemies will fall [by the sword before you] [This promise, already stated in verse 7, is repeated here to teach us (Torath Kohanim 26:10)] that the enemy will fall before you, not in the usual manner [i.e., that many of them will fall by the hand of only a few.-[Rash MiShantz ad loc.]

9 I will turn towards you -"I will turn away (אֶפְּנֶה) from all My affairs to pay your reward." To what may this be compared? To a king who hired some workers [only one of whom worked for him for a long time, while all the others did not. When they presented themselves to receive payment, the king quickly paid the others a small

amount, while to the one who had worked long, he said, "They worked merely a little for me, but with you, I must now turn my attention to calculate the substantial amount that I owe you." Likewise, God will quickly pay the nations the small amount He owes them for their little good deeds, and then He will turn His attention, as it were, to the Jewish people, to calculate their great reward,] as is taught in *Torath Kohanim* 26:11.]

and I will make you fruitful [Unlike the usual expression of וְרַבְיָהּ וְרַבְיָהּ in Scripture, here, the two parts of this expression are separated by the word אֶתְכֶם (*Sifthei Chachamim* quoting *Maharai*). **The first part, אֶתְכֶם אֶתְכֶם, refers to the blessing of] being fruitful and multiplying.**-[*Torath Kohanim* 26:12] **[while the second part,] וְרַבְיָהּ אֶתְכֶם [refers to the blessing of having] dignity of stature [(הַתְרַבְּבוּת) i.e., being able to hold one's head up high due to dignity].**-[*Mizrachi* ; *Torath Kohanim* 26:12]

and I will set up My covenant with you a new covenant, not like the first covenant, which you broke, but a new covenant, which will not be broken, as it is said, "I will form a new covenant with the House of Israel and with the House of Judah—not like the covenant [that I formed with their forefathers... that they broke]" (Jer. 31:30-31). - [*Torath Kohanim* 26:12]

10 You will eat very old [produce] [But what blessing is it to eat old food? The Torah, means, however, that] the produce will remain well preserved, growing mellow with age, so that very old produce from three years ago will be better to eat than that of last year.-[*B.B.* 91b]

and you will clear out the old from before the new The threshing floors will be full of new [grain, which would decay if left there, and, therefore, must be stored]. The storehouses, however, will be filled with the [abundant] old produce. Therefore, you will have to remove what is in the storehouses and take it elsewhere [in your house], in order to put the new produce into them. -[*Sifthei Chachamim* and see preceding *Rashi* ; *B.B.* 91b]

11 And I will place My dwelling This is the Holy Temple.-[see *Er.* 2a and *Rashi* there; *Torath Kohanim* 26:14]

and My Spirit will not reject you My Spirit will not be disgusted with you. Every [expression of] גְּעִילָה is an expression of the purging of something that had been absorbed by something else, as in the verse, "For there, the shield of the mighty was rejected (נִגְעַל),” (II Sam. 1: 21), it did not accept that anointment, that [warriors] used to anoint their leather shields with cooked fat, in order to have attacking arrows or spears glide off it, rather than pierce the leather.

12 I will walk among you [God promises a blessing of special spiritual quality, involving intimate knowledge of Him (Zeidah Laderech):] "I will stroll with you in the Garden of Eden, as if I were one of you, and you will not be terrified of Me." Now, one might think that you will not fear Me [under such "familiar" circumstances]. Scripture, therefore, says here, "and be your God." - [*Torath Kohanim* 26:15]

13 I am the Lord, your God, [Who took you out of the land of Egypt] It is worthwhile for you to believe Me that I can do all these things, for indeed "I took you out of the land of Egypt" and performed great miracles for you.- [Torath Kohanim 26:16]

the pegs [A plowing yoke consists of a bar that is placed over the animal's neck and reins that are placed under its neck and threaded through two holes at each end of the bar. This term מַטְּוֵה refers to] a type of peg, which is inserted into the two [holes at the] ends of the yoke. [These pegs therefore jam the reins tightly through the holes,] preventing the reins from coming off the ox's head and [preventing the] undoing of the knot. [The term is] as [it appears] in the verse, "Make yourself reins and yoke-pegs (מַטְּוֵה)" (Jer. 27:2); *cheville* in French.

upright Erect in stature [due to relief from bondage].-[*Torath Kohanim* 26: 17]

14 But if you do not listen to Me to toil in [the study of] Torah in order to know the exposition of the Sages [corresponding to verse 3]. I might think that this refers to fulfilling the commandments. When Scripture says, “and you do not perform all these commandments,” the fulfillment of commandments is [already] stated. So what is the meaning of “if you do not listen to Me”? **To toil in [the study of] Torah.** And what is the meaning of “to Me”? This is speaking only about someone who knows his Master, and yet willfully rebels against Him (*Sanh.* 109a). Likewise, regarding Nimrod [whom Scripture calls], **“a powerful hunter before the Lord” (Gen. 10: 9), [it means that] he recognized God but intentionally rebelled against Him;** likewise, regarding the people of Sodom, [referred to as], “very evil and sinful *against the Lord*” (Gen. 13:13)—[it means that] they recognized their Master but intentionally rebelled against Him.-[*Torath Kohanim* 26:18]

and do not perform if you do not learn [the Torah], you will not perform. Scripture hereby enumerates two transgressions [namely, (a) not learning the Torah and therefore (b) not fulfilling its commandments properly].- [*Torath Kohanim* 26:18]

15 and if you despise My statutes [This refers to one who] despises others who perform [the commandments];- [*Torath Kohanim* 26:18]

and reject My ordinances [refers to one who] hates the Sages -[*Torath Kohanim* 26:18]

not performing [refers to someone who] prevents others from fulfilling [the commandments];-[*Torath Kohanim* 26:18]

any of my commandments [refers to one who] denies that I [God,] commanded them. This is why the verse says “any of My commandments” and “not any of *the* commandments.”-[*Torath Kohanim* 26:18]

thereby breaking My covenant [This refers to one who] denies the main tenet [of Judaism, namely, that God is the Omnipotent Creator of all existence (*Torath Kohanim* 26:18).] Hence, [this verse has enumerated] seven sins, the first leading to the second, and so on, until the seventh, [and the process of degeneration is] as follows: **[First, a person] does not learn [the Torah]; then, he [subsequently] does not fulfill [the commandments]; he then despises others who do [fulfill them]; then, he hates the Sages, prevents others from fulfilling [the commandments], denies the [authenticity of the] commandments and [finally] denies the very omnipotence of God.**

16 I will order I will order upon you.

consumption This is a disease that consumes the flesh; *anpoles* in Old French, blisters. [The afflicted] appears like one who has had swellings and whose swellings have abated, thereby causing a sad appearance to his face [due to the stretched skin sagging after the swellings have abated].

fever Heb. קִדְדָה, an illness that makes the body feverish, heating it up and making it burn, like, “For a fire blazed (קִדְדָה) in My wrath” (Deut. 32:22).

that cause hopeless longing and depression Heb. מְבִלֵּוֹת עֵינַיִם וּמְדִיבַת נַפְשׁ. The eyes (עֵינַיִם) look with anticipation, longing (בְּלוֹת) to see that the illness will abate, and he will recover, but, he eventually does not recover, and depression (מְדִיבַת נַפְשׁ) falls upon his family members when he dies. Any desire that is not realized or some prolonged yearning [for something], is termed בְּלִיַּת עֵינַיִם.

You will sow [your seed] in vain [and your enemies will eat it] You will sow, but it will not grow, and if it does grow—"your enemies will eat it."

17 I will set my attention [The word here פָּנֵי, means] My leisure. [Thus, God is saying here:] "I will turn (פּוּנָה) away from all My affairs, to harm you."

Your enemies will rule over you Heb. וַיִּרְדּוּ. [This expression is to be understood] literally, namely, [that they] will rule over you. Now, the Aggadic explanation of this passage (beginning from verse 16), as taught in *Torath Kohanim* (26: 19-24), is as follows: [16]

Then I too, will do the same-Heb., אֲנִי אֶעֱשֶׂה זֹאת, אִךְ. I will speak only out of wrath (אַף). Likewise, וְהִלַּכְתִּי אִךְ אֲנִי עִמָּכֶם, וְהִלַּכְתִּי אִךְ אֲנִי עִמָּכֶם (verse 24 below);

I will order upon you Heb., וְהִפְקַדְתִּי עֲלֵיכֶם. The plagues will address (פּוֹקְדוֹת) you one immediately after the other; i.e., the first plague will not have even finished, when I will bring the next one upon you, right next to it.

shock Heb., גְּבֹהָהּ. **This is a plague that shocks (מְבַהֵלֶת) people. And what is this? A plague [whose cure is anxiously] awaited, [and when the afflicted dies suddenly, people are (נִבְהָלִים) shocked];**

Consumption... — Heb. אֶת הַשְּׁחִפָּת וְאֶת הַקְּדַחַת מִכֹּלֹת עֵינַיִם וּמְדִיבַת נֶפֶשׁ. Sometimes, a person is sick and lies in bed, but his flesh is well preserved on him—therefore, Scripture states, שְׁחִפָּת, **[a disease that] consumes the flesh.** Or occasionally, a person may be worn away [from disease], but is comfortable in that he has no burning fever. Therefore, Scripture states, וְאֶת הַקְּדַחַת, which teaches us that [the afflicted] will be burning with fever. Or sometimes, a person may be burning with fever, but he himself believes that he will survive. Therefore, Scripture states, "[and diseases] that cause hopeless longing" [explained above in *Rashi* to mean that he will not recover]. Or, although he himself does not believe that he will survive, nevertheless, others may believe that he will. Therefore, Scripture states, מְדִיבוֹת נֶפֶשׁ [explained above in *Rashi* to mean that the family members of the afflicted will be depressed due to his death];

You will sow your seed in vain You will sow your seed, but it will not grow. If this is the case, though, what would your enemies come and eat, that the verse should then state, "and your enemies will eat it"? What circumstance are we speaking about here? **You will sow your seed one particular year, and it will not grow [then]; in the following year, however, it will grow, but then, your enemies will come and find the produce for the time of the siege. Thus, those inside [the besieged cities] will be dying of starvation, because they had not gathered in produce from the previous year.** Another explanation of "You will sow your seed in vain" is that Scripture here is alluding to sons and daughters, namely, **that you will invest hard work in your children, rearing them, but [the punishment of your] sin will come and consume them**, as the verse says, "Those whom I have reared and brought up—my enemy has consumed" (Lam. 2:22). [17]

I will set My attention against you Just as it is said regarding the good, "I will turn towards you" (verse 9), so it is said regarding the bad, "I will set My attention [against you." Our Sages] drew a parable to a king, who said to his servants [when they had not obeyed him]: "I am now turning my attention away from all my affairs, and I am occupying myself with you, to do [you] harm!"

and you will be smitten before your enemies Heb. וְנִגְפָתָם, [lit., **"and you will fall by the plague before your enemies,"**] **that the deadly plague will kill you inside [the besieged cities] while your enemies surround you from the outside [and rejoice that you are dying off within, from the plague];** -[Sifthei Chachamim]

Your enemies will rule over you Heb. וְיָרְדוּ בְכֶם. I will make your enemies stem from within your very own people. For at the time that the nations stand up against Israel, they seek out only what is visible, as it is said, “And it happened, when Israel sowed, that Midian, Amalek, and the children of the East came up... and they camped against them and destroyed the Land’s produce” (Jud. 6:3-4). However, **when I will set up [enemies] against you from within your very own camp, they will seek out your hidden treasures [within]**. Thus, says the verse, “who ate the flesh of My people and flayed their skin from upon them [and opened their bones and broke them” (Micah 3:3)—the metaphor of breaking the bone to get to the marrow within, alluding to the enemy seeking out the hidden treasure within (*Yosef Hallel*).

you will flee out of fright,

but no one will be pursuing you for lack of strength [left to pursue you.] -[*Torath Kohanim* 26:24] [This is the end of the Aggadic explanation given by *Torath Kohanim*. Now *Rashi* resumes his commentary, although sometimes quoting *Torath Kohanim*.]

18 And if, during these Heb. וְאִם-בְּעֵד-אֶלֶה, [equivalent to:] וְאִם-בְּעֵד-אֶלֶה, lit., “and if, while (עוד)these [are transpiring], you [still] will not listen to Me.”

I will add more sufferings of a different [nature].

another seven... for your sins Seven retributions for your seven sins that have been enumerated earlier [not sevenfold for your sins].-[see *Rashi* verse 15 above; *Torath Kohanim* 26:26]

19 I will break the pride of your strength This is the Temple, and so Scripture says, **“Behold I am profaning My Sanctuary, the pride of your strength”** (Ezek. 24:21). -[*Torath Kohanim* 26:27]

and make your skies like iron and your land like copper This is more severe than that of Moses, for there he says, “And your sky above you will be [like] copper and the earth beneath you (like) iron” (Deut. 28:23), that the sky will sweat as copper sweats, and the earth will not sweat, just as iron does not sweat, and therefore, [the earth] will preserve [any of] its [existing] fruit. Here, however, [in this harsher curse, pronounced by God Himself,] the sky will not sweat, just as iron does not sweat, and therefore, there will be drought in the world, while the earth will sweat, just as copper sweats, thus causing its fruits to rot [through its dampness].-[*Torath Kohanim* 26:28]

20 Your strength will be expended in vain In the case of a man who did not toil, not having plowed, sown, weeded, cut off [the thorns], or hoed—at the time of harvest, if blight comes and ruins everything [that others worked on], it does not affect him at all. However, a man who did toil, who plowed, sowed, weeded, cut off [the thorns], and hoed—if blight comes and ruins everything, this man’s teeth become blunt [i.e., his spirit will surely be broken]! [Thus is the force of the retribution described here].-[*Torath Kohanim* 26:28]

your land will not yield its produce [Heb. וְיִבֹלֶה. Even [that quantity of seed] that you “bring forth (מוֹבִיל)” to [the field] at the time of sowing.- *Torath Kohanim* 26:29]

and the tree of the earth [will not give forth its fruit] [Why the expression “tree of the earth”? It means that] the trees will be smitten even from the earth, for they will not be able to put forth their fruits in the season when fruits sprout forth. [The production of fruit originates from the earth in which the tree is rooted. The tree will blossom, but the earth will have no power to bring forth fruit.] -[*Sefer Hazikkaron* ; *Torath Kohanim* 26:29]

will not give forth [This phrase comes after “the tree of the land” and before “its fruit” and must be understood here to] refer to both that [phrase] which is before it and that which comes after it, the trees and the fruits [and therefore, there are two separate retributions specified here (see next *Rashi*)].

will not give forth its fruit i.e., if a tree will produce any fruit (*Mizrachi*), they will drop off (*Torath Kohanim* 26:29). Thus, this [clause, “the tree of the land will not give forth its fruit”] **represents two separate curses** and [by so identifying them as two separate curses here, *Rashi* has shown that verses 19-20 have] now enumerated seven retributions here (see *Rashi* on verse 18) [namely: **(a) Breaking the pride of your strength, (b) making your skies like iron, and (c) your land like copper, (d) that your strength will be expended in vain, (e) your land will not yield its produce, (f) trees will not be able to give forth their fruits altogether (see preceding *Rashi*), and (g) any fruit produced will drop off the tree.**] [*Torath Kohanim*]

21 And if you treat me as happenstance Heb. קָרִי. Our Rabbis said that [this word means] temporary, by chance (מְקַרָּה), something that happens only sometimes. Thus, [our verse means:] **“If you treat the commandments as happenstance, a temporary concern.”** *Menachem* [Ben Saruk], (*Machbereth*, p. 1158) however, explains [קָרִי] as refraining. Similar is, “hold back (הִקַּר) your steps” (Prov. 25:17), and also, “he who keeps back (יִקַּר) his breath” (Prov. 17:27). And this explanation [of לִלְכֹּת עִמִּי קָרִי] resembles *Onkelos’s* translation, namely, denoting hardness (קָשִׁי), i.e., **[those who commit the sin of לִלְכֹּת עִמִּי קָרִי] harden (מְקַשִּׁין) their hearts to refrain from coming close to Me.**

I will add seven punishments corresponding to your sins Seven other punishments, with the number seven, corresponding to your sins. -[*Torath Kohanim* 26:30]

22 I will incite Heb. הִשְׁלַחְתִּי, an expression of inciting.

and they will bereave you [From this verse,] I know only that wild beasts will bereave you, for this is their nature. How do I know that domestic animals, which are not accustomed [to kill people, that they too, will kill]? Therefore, Scripture says, “I will incite the teeth of livestock upon them” (Deut. 32:24). **Thus, there are two [punishments—both wild beasts and domestic animals attacking people].** How do I know that they will kill through their bite? Because that verse continues, “with the venom of the creatures that slither in the dust”—just as those [snakes] kill through their bite, these also will kill through their bite, and indeed, there were years in the Land of Israel, when [domestic] donkeys used to bite and kill, wild donkeys bit and killed. -[see *Rashi Deut 32:24.*; *Torath Kohanim 26:31*] [*Be’er Mayim Chayim* writes that the wild donkey is basically a domestic animal, but, as *Leket Bahir* comments, it lives in the wilderness and is therefore considered a wild animal. See also *Sefer Hazikkaron*. Extant editions of *Torath Kohanim* read: Donkeys would bite and kill; oxen would bite and kill.]

and they will bereave you these are the young children.

utterly destroy your livestock from outside [your city].

and diminish you from within [your city].

and your roads will become desolate The major trails and the minor trails. **Here you have seven punishments: 1) the teeth of domestic animals, 2) the teeth of wild animals, 3) the venom of the crawling things of the dust, 4) and they will bereave [you], 5) utterly destroy [you], 6) and diminish [you], 7) and [your roads] will become desolate.**

23 you will not be chastised to Me to return to Me.

25 the avenging of a covenant [Since] there is also an avenging which is not of the covenant [i. e., not stated here in the Torah, such as those] in the manner of other avengings and this is the blinding of the eyes of Zedekiah (see II Kings, 25:7) [i.e., blinding is not one of the punishments enumerated here]. Another explanation of “the avenging of a covenant”: The avenging [here] will be because you broke My covenant [namely, the Torah] (*Sifthei Chachamim* and *Onkelos* ; *Shab.* 33a). Wherever the expression of “bringing **וַיָּבֵר**” appears in Scripture, it refers to a war of enemy armies.

and you will gather [into your cities] from the outside, to the inside of the cities, due to the siege.-[*Torath Kohanim* 26:33]

I will then incite the plague in your midst [and you will be delivered into the enemy's hands] Through this plague, you will be delivered over to the hands of your enemies who are besieging you (see preceding *Rashi*); because since one may not allow a dead person to remain [unburied] overnight in Jerusalem (*B.K.*82b), when they bring out their dead for burial, they will then be “delivered into the enemy's hands.”-[*Torath Kohanim* 26:33]

26 the staff of bread Heb. **מִטָּה**. [This expression] denotes [a source of] “support” [namely, food or bread, just as a staff (**מִטָּה**) supports a person (*Mizrachi*)], similar to “staff (**מִטָּה**) of strength” (*Jer.* 48:17).

When I break for you the staff of bread I will break every support of bread that you have.-[*Torath Kohanim* 26:34] This refers to “the arrows of hunger” (see *Ezek.* 5:16 where both of these expressions appear, and *Redak* identifies the “arrows of hunger” as blight, mildew, and locusts, which destroy some or most of the grain).

and ten women will bake your bread in one oven because of lack of wood.-[*Torath Kohanim* 26:34]

and they will bring back your bread by weight The grain will rot, and the bread will become crumbly, breaking apart inside the oven. The women, therefore, will sit and weigh the broken pieces, to divide them among themselves.-[*Torath Kohanim* 26:34]

and you will eat, yet not be satisfied This describes a curse within the intestines. [Once again,] seven retributions [are enumerated here (verses 25-26) corresponding to the seven sins (see *Rashi* on verses 15, 18, 20 and 22 above)], namely: **(a) the attacking armies, (b) the siege, (c) the plague, (d) the destruction of food supply, (e) a lack of wood, (f) crumbly bread and (g) a curse in the intestines. The clause, “you will be delivered [into the enemy's hand]” (in verse 25), does not count [as a separate retribution because it] is [part of] the attacking armies.**

30 your edifices Towers and castles.

your sun-idols A type of idol that they would place upon the rooftops, and since they would stand in the sun (**חַמָּה**), they are called “sun idols.” (**חַמָּוֹת**)-[*Torath Kohanim* 19:7]

I will make your corpses [fall] upon [the corpses of your idols] [How so?] The people would be swollen from starvation; [and in a futile gesture of homage,] they would take out their idol from their bosom and kiss it; their bellies would burst open, and they would fall down [dead] on top of it.-[*Torath Kohanim* 26:36]

and My Spirit will reject you This is the departure of the Divine Presence.-[*Torath Kohanim* 26:36]

31 I will lay your cities waste I might think that this means [desolate] of people [who reside there (*Mizrachi*)]. When the [next verse] says, “I will make the Land desolate,” [desolation of] people [who reside there] is [already] stated. So what is the meaning of “waste”? [It means that the Land will be desolate] of any passerby.-[*Torath Kohanim* 26:2]

and your holy places מְקַדְּשֵׁיכֶם

desolate I might think that this means [desolate] of sacrifices. [However,] when [Scripture] states, “and I will not partake [of your pleasant fragrances],” [desolation of] sacrifices is stated. So what is the meaning of “and make your holy places desolate”? It means [desolate] of throngs (*Torath Kohanim* 26:4) - these are the caravans of Israelites who prepare themselves (מְתַקְּדֵשׁוֹת) and gather to go there [to the Holy Temple in Jerusalem]. [Here also,] **seven retributions [are enumerated here (verses 29-31) corresponding to the seven sins (see *Rashi* on verses 15, 18, 20 and 22 above)], namely: eating the flesh of sons and daughters, edifices being demolished; thus we have two [retributions enumerated]. The cutting down of sun-idols is not [counted as a separate] retribution, but rather, [part of this second one, for] as a consequence of the edifices being demolished, the sun-idols that had been erected on the rooftops (see *Rashi* verse 30 above) will fall off [these tall buildings] and be destroyed; I will make your corpses [(fall) upon the corpses of your idols]—that makes three; the departure of the Divine Presence—four; the cities being laid waste, the desolation of the holy places from throngs, and I will not partake [of the pleasant fragrances of] your sacrifices—in total, seven [even though the ensuing verses go on to mention several other additional hardships that are not actually part of these seven, but that Israel will have to endure if they sin (*Mizrachi*)].**

32 I will make the Land desolate This is actually a good thing for Israel, namely, that since the Land will be desolate of people living in it, the enemies will not find contentment in Israel's Land [and will have to leave].- [*Sifthei Chachamim* ; *Torath Kohanim* 26:38]

33 And you, I will scatter among the nations This [though,] is a harsh thing [for Israel], for when the people of a country are exiled to the same place, they see each other and find solace. However, Israel was scattered as if through a winnowing basket, just as a person who scatters barley through a sieve **[so that] not one of them is attached to another**.- [*Torath Kohanim* 26:39]

and I will unsheathe Heb. וְהִרִיקֶנִי, [lit., “I will empty out,” which means here to unsheathe, because] when one unsheathes a sword, the sheath is emptied out (מְתַרוֹקֵן). And the Midrashic explanation [based on the term לְהִרִיק, often used to mean “to empty out water,” is as follows]: The sword that will be taken out against you will not return quickly [to its sheath]. This is like a person who empties out (מִרְיָק) [a pitcher of] water, which does not return [to the pitcher].- [*Torath Kohanim* 26: 39]

Your land will be desolate For you will not hasten to return into it, and subsequently, “your cities will be laid waste,” i.e., they will appear to you as having been [permanently] laid waste. For when a person is exiled from his house, from his vineyard, and from his city, but he [knows that he] that he will ultimately return, [in his eyes,] it is as though his vineyard and house are not laid waste [whereas here, since Israel will give up hope of returning to their Land, it will appear to them as having been laid waste]; thus is it taught in *Torath Kohanim* (26:40).

34 Then, the Land will be appeased [This verb is in the reflexive form and the meaning is: Then, the Land will be appeased, and in turn,] appease the anger of the Omnipresent, Who had been angry regarding the Land's Shemittah years (*Mizrachi*) [and thus appease [God regarding them].

and thus appease [This verb is in the causative form, meaning: The Land will appease] the King regarding its sabbaticals (*Mizrachi*).

35 all the days that it remains desolate [This word הִשְׁמָה in the passive form, just] like the word הִקְשָׁוֹת [and means “being desolate”]. The [root of the word, שָׁמַם, actually has two letters מ, and our word should therefore appear as הִשְׁמָמָה] Since this is difficult to pronounce, however, the first] “mem” is vocalized with a *dagesh*, which

replaces the [second, omitted "mem," rather than having the full word with a] double ["mem" in it, as in the noun form,] שְׁמִטָּה.

whatever it had not rested on your sabbaticals **The seventy years of the Babylonian exile [i.e., between the destruction of the first Temple and the building of the second,] corresponded to the seventy years of Shemittah and Jubilee years that took place during the years that Israel angered the Omnipresent while in their Land, [a total of] 430 years. Three hundred and ninety years were the years of their sinning from when they entered the land until the Ten Tribes were exiled, and the people of Judah angered Him for forty more years from the time the Ten Tribes were exiled until the destruction of Jerusalem. This is what is referred to in Ezek. (4:4-5) [when God makes Ezekiel figuratively suffer one day for each year Israel sinned, in order to atone for their sins],** "And you shall lie on your left side (symbolizing the house of Israel, i.e., the ten tribes)... [Now I have made for you the years of their iniquity by the number of days, three hundred and ninety days, and you shall bear the iniquity of the house of Israel]. And when you complete these, you shall lie on your right side a second time, and you shall bear the iniquity of the house of Judah: forty days [a day for a year, a day for a year, I have given it to you]." Now, this prophecy was stated to Ezekiel in the fifth year of King Jehoiachin's exile. And [since the people of Judah] spent another six years [in the Land] until Zedekiah's exile, totaling forty-six [sinful years of the house of Judah, and hence, of the 850 years the people of Israel spent from the time of their entry into the Land until their eventual exile from it after the destruction of the first Holy Temple, they sinned for a total of 436 years]. Now, you might object, saying that King Manasseh [who was born immediately after the ten tribes were exiled, and who] ruled for fifty-five years [and so, even without taking into account the sinful years during the reigns of all the other kings of Judah, fifty-five years alone is more than forty-six, so surely the calculation is incorrect]! [However,] Manasseh repented [his evil ways] for thirty- three [of the fifty-five] years [of his reign], and thus, his sinful years [amounted to] twenty-two years, as it is written, "and he made an *asherah* as Ahab, the king of Israel, had made" (II Kings 21: 3), and Ahab ruled for twenty-two [sinful] years, [so did Manasseh sin for twenty-two of his fifty- five year reign,] as is taught in the Aggadah of [the eleventh chapter of Tractate *Sanh.* (103a), entitled] *Cheilek*. [Thus, the number of years that the house of Judah sinned was: 22 years during the reign of Manasseh,] two during [the reign of] Amon, eleven during [the reign of] Jehoiakim and the same [i.e., another eleven] during [the reign of] Zedekiah [making a total of 46 years. The other kings of Judah are not included in the calculation, because during the righteous Josiah's reign, Israel did not sin, while Jehoachaz and Jehoiachin each ruled for only three months. Let us now] go and calculate, for the [period of] 436 years [of sin], how many Shemittah and Jubilee years transpired during the years, at a rate of sixteen in every hundred years: 14 Shemittah years and two Jubilee years [totaling 16 sabbatical years]. Therefore, for 400 years, we have 64, and for the remaining 36 years, there are five [cycles of seven years and thus five] Shemittah years, making a total of [64 and 5 =] seventy minus one [i.e., 69 unobserved sabbatical years in that total of 436 sinful years in that period]. And [we must add to this calculation] an extra year—this extra year was the [last sinful] year [of the 436,] which began another Shemittah cycle [and God exiled Israel then and did not wait for the completion of that cycle for them to desecrate the seventieth Shemittah year—out of mercy for them, so that they would not have to endure the punishment of utter destruction, God forbid.] -[see Deut. 4:25 and Rashi there; *Sifthei Chachamim*] **[This extra year, nevertheless, is included in the calculation here, as though another sabbatical had gone by unobserved, thereby] completing the seventy [unobserved sabbatical years of that period]. And for these [unobserved sabbaticals], a full seventy years [of exile] were decreed. And thus is it stated in (II) Chron. (36:21), "until the Land was appeased regarding its Sabbaths; [for all the days of its desolation it rested,] until the completion of seventy years."** -[See *Sefer Hazikkaron* for the explanation of this *Rashi*.]

36 I will bring fear Heb. מִרְיָ, fear and timidity (רִי)of heart (see *Torath Kohanim* 26:43). The letter "mem" of מִרְיָ [actually part of] the root [of the word, but occasionally] is omitted (see *Rashi* on Gen. 17:11 and 49:10) [and does not appear in other forms of the word, e.g., לְבַבְכֶם אֶל־יְיָ (Deut. 20:3)], like the "mem" of מוֹקֵשׁ and מוֹמְעֵד [where the "mem" is also part of the root, but is omitted in different forms of these words, e.g., וְנוֹעַדְתִּי שְׁמָה (Exod. 29:43) and, וְיָקוּשׁ (Hos. 9:8)].-[*Meira Dachya*]

they will flee as one flees the sword i.e., as if murderers are pursuing them [but only “as if,” because “there will be no pursuer.” -[*Mizrachi*]

a rustling leaf Heb., פָּלָה נָדָף, lit., a “pushed” leaf, that the wind “pushes,” striking it against another leaf, so that it knocks and makes a sound. And so does the *Targum [Onkelos]* render: קָל טַרְפָּא דְּשִׁקְיָא, an expression of striking, like שִׁדְפוֹת קָדִים, *beaten by the east wind* (Gen. 41:6), [which *Onkelos* renders:] שִׁקְיָא קָדִים, [and it is like] the term מְשַׁקְיָא, *lintel*, the place where the door slams. Similar is [*Onkelos's*] translation of חֲבוּרָה [“bruise” (Exod. 21:25), which he renders:], מְשַׁקְיָא [which actually means “blow,” since the bruise is a result of a blow on the body (see *Rashi* there)]. [Although the word נָדָף actually means “pushed,” *Onkelos* conveys the result of one leaf being pushed against another, namely, that it “strikes” its neighboring leaf. (*Mizrachi*).]

37 Each man will stumble over his brother When they run away to flee, they will stumble over each other, because they will flee in panic.

as if from the sword i.e., as if fleeing from [people] who want to kill them, for they will have fear in their hearts, and every moment, they will think that someone is chasing them. And the Midrashic explanation of וְנִשְׁלַח אִישׁ אֶת יָדָיו וְיִבְאָהוּ: “Each man will stumble *because of* his brother,” i.e., one person will stumble because of someone else’s sin, because all Jews are guarantors for one another. -[*Torath Kohanim* 26:45, *Sanh.* 27b]

38 You will become lost among the nations When you will be scattered, you will become lost from one another.

and the land of your enemies will consume you This refers to those [Jews] who will die in the Diaspora.

39 because the iniquities of their fathers are still with them If they hold onto the [evil] practices of their forefathers in their hands.-[*Sanh.* 27b]

they will rot away Heb. יִמְקוּ, an expression of melting, and has the same meaning as יִמָּסוּ, “they will melt.” Similar is, “their eyes will melt (תִּמְקַנְהוּ) in their sockets” (Zech. 14:12), and, “my bruises are... decayed (יִבְמְקוּ)” (Ps. 38: 6).

41 Then I too, will... bring them [... (back while) in the land of their enemies] -"I Myself will bring them [back]!" This is a good thing for Israel, so that they should not say, “Since we have been exiled among the nations, we may as well behave like them!” [Says God in answer to this:] “I will not allow them [to do this]! Rather, I will set up My prophets, and bring them back [to Me] under My very wings!” as it is said, “But what enters your mind shall not come about, [what you say, 'Let us be like the nations, like the families of the lands, serving wood and stone']. As I live, says the Lord God, surely with a strong hand and with an outstretched arm and with poured out fury, will I reign over you!” (Ezek. 20:32-33). -[*Torath Kohanim* 26:48]

If then... becomes humbled Heb. אִם יִבְנַע [This unusual expression, אִם יִבְנַע, is] similar to that in the verse, אִם יִבְנַע הוּא, נִשׁוּר בְּגַח הוּא, “If it was known that it was a [habitually] goring bull” (Exod. 21:36). [Thus, the meaning of this verse is: If they want to become like the nations, I will have to take them back to Me against their will] but, if (אִם) their clogged heart then (אִם) becomes humbled [without force, their sufferings will atone for them...] (*Sifthei Chachamim*). Another meaning [of אִם יִבְנַע:] Perhaps. [Thus, the verse means:] “Perhaps then, their blocked heart will become humbled....”

then, [their sufferings] will gain appeasement for their iniquity [means that] they will gain atonement for their iniquity through their sufferings.

42 And I will remember My covenant [with] Jacob Heb. יִזְכֹּר. [The name יִזְכֹּר is] written in full, [i.e., with a “vav,”] in five places [in Scripture], and [the name] יִזְכֹּר written defectively [without a “vav,” i.e., יִזְכֹּר also] in five places

[in Scripture]. Jacob took a letter ["vav"] from the name of Elijah [the Prophet] as security—that he will come and herald the redemption of his [Jacob's] children [and since this is Elijah's mission in life, his name will remain "incomplete," as it were, until he fulfills it, speedily, in our days. The five instances of the "vav" symbolize the five fingers of the hand; i.e., this security arrangement between Jacob and Elijah was sealed by a handshake (*Gur Aryeh*)]. **I will remember My covenant [with] Jacob, and also... Isaac, and also... Abraham] Why are the forefathers enumerated in reverse order? To inform [you that the youngest patriarch,] Jacob is [alone] worthy of this [i.e., that Israel be redeemed through his merit alone], but if this is not enough, then Isaac is together with him, and if this is not enough, then Abraham is with him, and [Abraham] is certainly worthy. And why is the expression "remembering" not used with Isaac? [Because] Isaac's ashes (see *Rashi* on *Gen. 22:13*; *Bereishith Rabbah 56:9*; *Tanchuma Shelach 14*) [always] appear before Me, gathered up and placed upon the altar" [and therefore, God does not have to "remember" Isaac, for Isaac is never forgotten].-[*Hagahoth Ubiyurei Hagra on Torah Kohanim*]**

43 This was all in retribution for [means:] "In retribution (וְיַעֲזֹב) and in retribution (וְיִבְיַעַן)[i.e., in retribution] for their having despised My ordinances [and in retribution (וְיִבְיַעַן) for their having rejected My statutes]."-[*Mizrachi*]

44 But despite all this Moreover (וְאַף), even though (וְגַם) I will mete out this (תַּאֲזַר) retribution upon them which I have described [for them] when they are in the land of their enemies—nevertheless, I will not despise them... to annihilate them, thereby breaking My covenant that is with them.

45 The covenant [made with] the ancestors i.e., with the Tribes.-[*Torath Kohanim 26:53*]

46 the laws - וְהַתּוֹרוֹת. [Why the plural form, "וְהַתּוֹרוֹת"? This denotes two Torahs -] one Written Torah and one Oral Torah. It teaches us that all were given to Moses on [Mount] Sinai.-[*Torath Kohanim 26:54*]

Ketubim: Tehillim (Psalms) 89:1-38

Rashi	Targum
1. A maskil of Ethan the Ezrahite.	1. A good lesson uttered by Abraham, who came from the east.
2. The kindnesses of the Lord I shall sing forever; to generation after generation I shall make known Your faithfulness, with my mouth.	2. I will praise the kindness of the LORD forever; from generation to generation I will make known Your truth (Torah) with my mouth.
3. For I said, "Forever will it be built with kindness; as the heavens, with which You will establish Your faithfulness."	3. For I said, "The world will be built by kindness; You will establish Your truth (Torah) in the heavens."
4. I formed a covenant with My chosen one; I swore to David My servant.	4. I made a covenant with Abraham My chosen; I confirmed it with My servant David.
5. Until eternity, I shall establish your seed, and I shall build your throne for all generations forever.	5. I will establish your sons forever; and for every generation I will build your royal throne forever.
6. And the heavens acknowledge Your wonder, O Lord, also Your faithfulness in the congregation of holy ones.	6. And the heavens will confess Your wonders, O LORD; also Your truth (Torah) in the assembly of the holy ones.
7. For who in the heavens is equal to the Lord? [Who] resembles the Lord among the sons of the mighty?	7. For who in the clouds can be set beside the LORD? Who resembles the LORD in the multitudes of angels?

Rashi	Targum
8. God is revered in the great council of the holy ones and feared by all around Him.	8. God is mighty in the mysteries of the holy ones; sitting on the throne of glory, great and fearsome over all the angels who stand around him.
9. O Lord, God of Hosts, who is like You, O Yah, Who are mighty? And Your faithfulness surrounds You.	9. O LORD God above the hosts of the height, who is like You in strength, O LORD? And Your truth (Torah) is around you.
10. You rule over the pride of the sea; when it raises its waves, You humble them.	10. You rule over the pride of the sea; when its waves increase and become high, You will subdue them.
11. You crushed Rahab like one slain; with the arm of Your might You scattered Your enemies.	11. You have crushed Rahab, that is, wicked Pharaoh, like one slain by the sword; with the might of Your strong arm you have scattered Your enemies.
12. The heaven is Yours, even the earth is Yours; the inhabited earth and the fullness thereof-You founded them.	12. Yours is the heaven, yea, Yours is the earth; You have founded the world and all its contents.
13. North and south-You created them; Tabor and Hermon sing praises in Your name.	13. The deserts in the north and those who dwell in the south, You created them; Tabor in the west and Hermon in the east sing praise in Your name.
14. You have an arm with might; Your hand is mighty, Your right hand is high.	14. Yours is the arm with strength; Your hand will be strong to redeem Your people; Your right hand will be raised to perfect Your sanctuary.
15. Righteousness and judgment are the basis of Your throne; kindness and truth come before Your countenance.	15. Righteousness/Generosity and justice are the dwelling place of Your glorious throne; favor and truth (Torah) go before Your face.
16. Fortunate is the people that know the blasting of the shofar; O Lord, may they walk in the light of Your countenance.	16. Happy the people who know to please their creator with a shout; O LORD, in the splendid light of Your countenance they will walk and be acquitted in judgment.
17. With Your name they rejoice every day, and with Your righteousness they are exalted.	17. In Your name they will rejoice all day, and by Your righteousness/generosity they will be exalted.
18. For You are the glory of their might, and with Your favor our horns will be raised.	18. For You are the splendor of their strength, and by Your will their horn is exalted.
19. For our shield is [devoted] to the Lord, and our king to the Holy One of Israel.	19. For our shields belong to the LORD, and our king belongs to the LORD, the Holy One of Israel.
20. Then You spoke in a vision to Your pious ones, and You said, "I placed help on a mighty man; I lifted up a chosen one from the people.	20. Then You spoke in a vision to Your pious ones, and You said, "I have set up a helper for My people by the hand of one mighty in Torah; I have set apart a youth from among the people."
21. I found David My servant, I anointed him with My holy oil.	21. I have found David My servant, with the holy oil I anointed him.
22. With whom My hand will be established, even My arm will strengthen him.	22. Whom My hands are ready to help; truly My arm will strengthen him.
23. No enemy will exact from him, neither will an unjust person afflict him.	23. The enemy will not make him go astray; the son of wickedness will not afflict him.
24. And I shall crush his adversaries from before him, and I shall strike his enemies.	24. And I will crush his oppressors before him, and I will smite his foes.
25. My faithfulness and My kindness will be with him, and with My name his horn will be raised.	25. And My truth and goodness are with him; in the name of My word his glory will be exalted.

Rashi	Targum
26. I shall place his hand over the sea, and his right hand over the rivers.	26. And I will place his dominion at the harbors of the sea, and the might of his right hand on those who dwell by the rivers.
27. He will call to Me, 'You are my Father, my God, and the Rock of my salvation.'	27. He will call to me, "You are my father (Abba), my God, and the strength of my redemption."
28. I, too, shall make him a firstborn, the highest of the kings of the earth.	28. Also I will make him first-born of the kings of the house of Judah, the highest of the kings of the earth.
29. I will forever keep My kindness for him, and My covenant will remain true to him.	29. I will preserve My goodness to him forever; and My covenant is constant for him.
30. And I shall make his seed endure forever, and his throne as the days of the heavens.	30. And I will set up his sons forever, and his throne for as many days as the heavens will last.
31. If his sons forsake My Torah and do not walk in My judgments,	31. If his sons abandon My Torah, and do not walk in My judgments,
32. If they profane My statutes and do not keep My commandments,	32. If they violate My covenant, and do not keep My commandments,
33. I shall punish their transgression with a rod, and their iniquity with stripes.	33. Then I will punish their rebellions by means of the rod of the wicked, and their iniquities by the demons that plague them.
34. But I shall not cancel My kindness from him, and I shall not betray My faith.	34. But My goodness I will not revoke from him, and I will not be false to My faithfulness.
35. I shall not profane My covenant, neither shall I alter the utterance of My lips.	35. I will not violate My covenant, and the utterance of My lips I will not change.
36. One thing have I sworn by My holiness, that I will not fail David.	36. Once I have sworn by My holy name: "I will not lie to David."
37. His seed will be forever and his throne is like the sun before Me.	37. His sons will exist forever, and his throne is bright as the sun before Me.
38. Like the moon, which is established forever, and it is a witness in the sky, eternally true."	38. Like the moon that is set for an eternal sign, and a faithful witness in the sky forever.

Rashi's Commentary for: Psalms 89:1-38

1 of Ethan the Ezrahite He, too, was one of the five musician brothers. [See above 88:1.] But our Sages (B.B. 15a) explained it as referring to our father Abraham, based on (Isa. 41:2): "Who aroused from the East (ממזרח)."

2 I shall make known Your faithfulness, with my mouth What I know of You: that You keep Your promise and fulfill Your words.

3 For I said, "Forever will it be built with kindness" For I said, "Forever the throne of David will be built with kindness," as it is said (II Sam. 7:13): "and I shall establish the throne of his kingdom, etc." Another explanation: I thought that the world would be built with Your kindness and that You would establish Your faithfulness in the heavens, to be established and made permanent. Now what is the faithfulness? That promise You promised David through Nathan the prophet, saying, "I formed a covenant with My chosen one to establish his seed until eternity."

6 And the heavens acknowledge Your wonder If You had kept Your promise.

and Your faithfulness in the congregation of the holy ones The realization of Your words they will acknowledge in the congregation of the holy ones.

7 is equal to the Lord Can be evaluated like Him.

8 in the great council of the holy ones In the great council of the angels.

10 when it raises its waves When its waves are raised. **You humble them** Heb. תשבחם, You humble them, and similarly, (Prov. 29:11): “but afterwards a wise man will quiet it (ושבחה)”; and similarly (above 65:8): “Who humbles (משביח) the roaring of the seas.”

11 Rahab Egypt.

16 that know the blasting of the shofar Who know how to appease their Creator on Rosh Hashanah with the blasts, upon which they arrange the blessings of “malchuyoth” (manifestations of God’s dominion), “zichronoth” (remembrances), and “shofaroth.”

18 and with Your favor that You are appeased by them (apayement in Old French), propitiation.

20 to Your pious ones Nathan the prophet and Gad the seer.

“**I placed help**” on David, to help him constantly.

23 No enemy will exact from him No enemy will overwhelm him to become as his creditor.

28 shall make him a firstborn I shall make him great.

33 I shall punish their transgression with a rod So did Nathan the prophet say to him concerning Solomon (II Sam. 7:14): “so that when he goes astray, I will chasten him with the rod of men.” This refers to Rezon the son of Eliada, who rose up as an adversary to him: “and with the stripes of the sons of Adam.” This refers to Ashmadai, according to the Sages of blessed memory.

36 that I will not fail David Heb. אכזב, an expression of (Isa. 58:11): “whose water does not fail (יכזבו),” faliance in Old French, failure; possibly from the Latin fallera, deception.

38 and it is a witness in the sky, true The moon and the sun are witnesses to him that as long as they exist, his kingdom will exist, as it is written (Jer. 33:20f.): “If you break My covenant with the day and My covenant with the night, etc. Also My covenant with David will be broken.”

Meditation from the Psalms

Psalms 89:1-38

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

The superscription for this psalm indicates that it was written by Eitan the Ezrachite.¹ *Rashi* says that Eitan was one of five brothers who were famous musicians in the Temple, as stated in:

¹ Rav Shlomo Atiyah reconciles the various opinions regarding this psalm's authorship. In Abraham's time, he was despised by the G-dless monarchs who feared his powerful lessons of faith in the One G-d. Abraham's nephew Lot was also a disseminator of the Patriarch's religious teachings. An alliance of four kings attacked Sodom and took Lot into captivity (Genesis 14:12).

1 Chronicles 2:6, *And the sons of Zerach: Zimri and Eitan and Heiman and Kalkol and Dara.*

Thus, *Ezrachite* means 'of the family of Zerach'. *Radak* adds that Eitan the *Ezrachite* was one of the wisest men who ever lived; his wisdom was surpassed only by that of Solomon.²

The Targum, based on the Talmud,³ identifies Eitan as the Patriarch Abraham, for he was *eitan* [lit. strong] in his faith.⁴ Since Abraham traveled from Chaldea in the *mitzrach*, *east*, in order to spread belief in HaShem, he was called *the Ezrachite* [lit. the easterner].

This composition unfolds the lengthy tale of bitter exile,⁵ not so much for the nation as a whole, but for its outstanding heroes. The very first Hebrew, Abraham, was a fugitive from those who sought to obliterate HaShem's Name. Powerful kings and hostile nations rose up to defy HaShem and to torment Abraham, HaShem's representative on earth.

Later, a king arose to lead the holy nation dedicated to HaShem. David, the model king, was also persecuted by those who wished to obliterate HaShem's Name.

This psalm records the pact that HaShem struck with David. The Almighty promised that if David and his offspring would remain true to Him, He would be true to them. But if the seed of David would betray the covenant, exile and suffering would be their lot.

This first part of our psalm speaks about the heavens:

Tehillim (Psalms) 89:3 *For I have said: 'For ever is mercy built; in the very heavens Thou dost establish Thy faithfulness.*

Tehillim (Psalms) 89:6 *So shall the heavens praise Thy wonders, HaShem, Thy faithfulness also in the assembly of the holy ones.*

These two pesukim link the heavens and faithfulness. I would like to explore the implications of these two pesukim.

The faithfulness of the heavens is exemplified in the very first mitzva given to the Jewish people because it concerned time and its calculation, and by implication it concerned all of our appointments with HaShem:

Shemot (Exodus) 12:1-4 *And HaShem spake unto Moses and Aaron in the land of Egypt, saying, This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: And if the household be too little for the lamb,*

Abraham pursued the kings, defeated them and liberated Lot. At that time, he composed this hymn on the theme of captivity in the hands of the enemies of HaShem. Many centuries later, David was captive in a trap set by the treacherous people of the city of Ke'ilah. HaShem delivered him from this trap and, in this psalm, David recorded the feelings of a liberated captive (see 1 Samuel 23:4-13). When David composed this psalm, he based his words on the feelings expressed by the Patriarch Abraham in his earlier work. [Perhaps David commissioned the famous musician Eitan the *Ezrachite* to execute a composition based on Abraham's theme.]

² Melachim bet (2 Kings) 5:11

³ Bava Batra 14b

⁴ Aggadah Bereshit 55

⁵ *Radak* explains that this psalm bemoans the length of the exile. The main feature of the exile is the nullification of the Jewish sovereignty vested in the monarchy of the House of David. Therefore, the Psalmist here speaks in terms of David and his seed.

let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb.

Such is the importance of time and the astronomical bodies that they merit to be included in the first mitzva⁶ given to the Bne Israel!⁷ This use of the celestial bodies for determining our time and festivals is spelled out in the creation of the objects of the fourth day.

Bereshit (Genesis) 1:14-19 And G-d said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, And let them be lights in the expanse of the sky to give light on the earth." And it was so. G-d made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars. G-d set them in the expanse of the sky to give light on the earth, To govern the day and the night, and to separate light from darkness. And G-d saw that it was good. And there was evening, and there was morning--the fourth day.

All the stars and spheres possess a soul, knowledge and intellect. They are alive and stand in recognition of the One who spoke and brought the world into being. According to their size and level, they all praise and glorify their Creator, just like the angels. And just as they are aware of the Holy One, blessed-be-He, they are also conscious of themselves and of the angels above them. The level of consciousness of the stars and spheres is less than that of the angels but greater than of humans. This suggests that their faithfulness is real and not the faithfulness of an inanimate object.

So, how faithful are the planetary bodies? Consider that Chama (the sun) has been rising in the east everyday for the entire history of mankind. And dis-regarding miraculous stoppages, Chama has been consistently providing it's light and warmth for mankind.

Consider Lavanah (the moon). Lavanah has been faithfully counting out the days of our months for the history of mankind. Every 29.5 days Lavanah goes through a process of waxing for fifteen days, then waning for fifteen days.

Similarly, all of the stars have formed Mazzalot⁸ (constellations) that have been faithfully counting out our years for five thousand seven-hundred and seventy-eight years. One can look at the sky, on any clear night, and know immediately what month we are counting, and what day of the month, all from a simple perusal of the heavens. That is the very definition of faithfulness: Knowing what to do and consistently doing it day in and day out. Remaining true to that knowledge despite all the circumstances that come its way.

There is also a hidden aspect to this faithfulness. The stars are also called Mazzalot, from a root which means to *flow down*.⁹ This flowing down of the Divine will is what gives rise to the praise that we heap on the Creator at major life events when we shout Mazal Tov!¹⁰ With this expression, we acknowledge that all beneficence flows from HaShem through His servants, the planetary bodies. It is this flow that has caused many a selfish person to seek the beneficent flow while purposely failing to serve the Creator who brings us this flow.

⁶ Mitzva = commandment (good deed)

⁷ Bne Israel = Children of Israel

⁸ The verbal tallies between the Torah and the Psalm are: Hand - 7, Strong's number 03027. Mazzalot are, in effect, the hand of HaShem.

⁹ The word *mazal* is related to *nozel*, flowing water. *Mazal tov* is not a superficial wish, but a powerful prayer: "Beneficence will flow. The *tov*, the pure goodness of your Jewish soul, should flow down and be revealed through your active service of HaShem."

¹⁰ *Mazal* is badly translated as *luck*, but it is anything but luck. *Mazal* shares the same root as the word *Nozel* which means "flow". Spiritual energy flows from the inner world to our world through the medium of the Mazzalot (AKA the zodiac). There is no luck or randomness; everything is directed by HaShem Who is 'hiding' behind it all. (When we wish someone a mazal-tov we are definitely not telling them that their success was a fluke. Rather, we are invoking a flow of energy and blessing to them. That their success may be a source of more blessing in their lives.)

These constellations are comprised of the sun, moon and the five visible planets, as well as the stars that form on the ecliptic.¹¹ They don't determine anything on their own but rather serve as the pipelines through which HaShem's will flows down and is implemented in the world.

The two main ways upon which HaShem decides what will be sent down to each person on this earth are 'mishpat'¹² and 'mazel'.¹³ Mishpat comes about as a heavenly reaction and response to our actions. That is what we expect from HaShem. Mazel, on the other hand, refers to that which flows down regardless of one's actions. As it is said, "It rains on the just and the unjust alike".

Jews are able to beseech the One who arranges the Mazzalot in their paths, and HaShem has regard for their prayers and changes the Mazzalot to reflect whatever beneficence that our changed behavior deserves. In other words, Jews are not 'under' the stars, rather they have direct access to the One who is above the stars.

It is important to differentiate between a *source of power* and a *wielder of power*. To the intelligent mind the idea of idolatry is not in terms of the source of power but more in terms of the wielder of power.

The clerk in a store can serve as a good example of the difference between the two. The clerk is a wielder of power. However, in terms of the source of power, he is low in the hierarchy. His power is ultimately derived from the owner of the store. Although the owner is the source of power, he is not a wielder of power for the average customer who fronts the clerk during a purchase.

Idolatry generally concerns itself with the *wielder of power* rather than the *Source of power*.

It doesn't make any difference to the customer how far removed the clerk of the store is from the source of power (the owner of the store). As long as the clerk is the one who decides how much to charge a customer, it is the clerk whom the customer is concerned with pleasing. The clerk then is the *wielder of power*, while the store owner is the *source of power*. Where the clerk's power is derived from makes no difference to the customer. As far as he is concerned, he only has to deal with the clerk.

If the clerk wants to charge full price, then the customer pays full price. If the customer slips the clerk a bribe, he may only get charged pennies on the dollar.

In the same way, idolatry generally concerns itself with the *wielder of power* rather than the *Source of power*. In the eyes of idolaters, the idol was seen neither as the source of their existence nor as the source of their well-being. They understood that ultimately there was a god who was the source of their existence, but they thought that he had delegated power in much the same way as the owner delegate's power to the clerk. In this situation, man imagines a god delegating authority so that he might be able to concentrate on, so to speak, higher policies. Thus, when man creates his own image of HaShem, he inevitably creates a god in the image of man.

All idolatry stems from a person's desire to avoid committing his entire life to HaShem in acknowledgement that everything Tov (beneficent) flows from Him. They are willing to bribe the planetary body, or it's angel, in order to receive beneficence without having a lifelong commitment to the One who controls the flow. That is why nearly all idols are created in the form of men.

What is avodah zarah (idolatry)?

¹¹ See Rashi on Shabbat 156A

¹² Judgment

¹³ Flow

The dictionary¹⁴ defines idolatry as the worship of a physical object as a god. Obviously, this is *not* a Torah perspective, yet it serves the vast majority of mankind as a working definition.

So, what is avodah zarah according to the Torah?

According to the Torah, idolatry can best be defined as the deification of any created thing, be it an object, concept, philosophy, or individual. The object of deification, therefore, becomes the focal point of one's life. By focusing on the falsely deified thing, one thus loses focus of the True source of all – HaShem.

An interesting aspect of avodah zarah, that is discussed in Masechet Sanhedrin, is the fact that avodah zarah is forbidden not only to Jews but to all people of the world, as it is one of the seven Noachide laws. This impacts on Jews, as well, since they are commanded to destroy the idol worship in the land of Israel and, theoretically, throughout the world. Even if is not within the power of the Jewish people to accomplish this, nevertheless Jews are not allowed to support those who want to worship idols or assist them in doing so.

Similarly, participating in pagan holidays and festivals is forbidden. This suggests that if one is *not* using the calendar defined by the heavens (astronomical bodies), then one is already on the road to avodah zarah.

Kabbalistically, the second commandment,¹⁵ prohibiting idolatry, is the root of all the negative commandments; just as the first commandment is the root of all of the positive commandments. This is understood from the fact that HaShem listed them first before any other positive or negative commandments.

Rabbi Tatz¹⁶ explains idolatry as follows: *"If idolatry is merely the worship of imaginary, dreamed-up ideas or human delusions then why does the Torah go to such pains to forbid it? The Torah could have simply said: "Don't believe in falsehood" or "Don't be a fool". Obviously the Torah is warning us about the existence of a very real danger.*

On the one hand, Torah deals with idolatry as though it is real. Why does the Torah even countenance false gods if they do not exist? Further, the Tanach¹⁷ deals with false gods by using the very names which we attribute to HaShem! As HaShem uses the name Elohim when He is exercising the attribute of strict justice, so also are false gods called "Elohim". In fact, every other name that is used to refer to HaShem is also used to refer to false gods, except the name *HaShem*. The only name never associated with idolatry is the yod-hay-vav-hay name of HaShem.

On the other hand, the Tanach deals with Idolatry as though it was foolishness and amounts to nothing.

Yeshayahu (Isaiah) 44:13-19 *The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. 18 They have not known nor understood: for he*

¹⁴ Merriam-Webster

¹⁵ Shemot (Exodus) 20:1-6

¹⁶ "Letters to a Buddhist Jew" (pg. 49-62)

¹⁷ An acronym for: Torah, Neviim, and Ketuvim – The Law, The Prophets, and The Writings.

hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. 19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

So, is idolatry real or is it not real?

The answer is ... both!

An idol has no independent power so in this case it is worthless. On the other hand, the idol represents a real channel of power that is manifest in the physical world. It is not The Source, but it is a tool or channel of The Source.

We can get an idea of how strong the inclination for idolatry was before they conquered it. The Talmud¹⁸ tells us that the Men of the Great Assembly¹⁹ were encouraged by their success in conquering one of the two major passions of mankind, so they decided to turn their sights on the other major passion: the inclination for promiscuity. When the sages succeeded in capturing the passion for promiscuity, however, they came to the realization that if they destroyed this passion people would no longer procreate, so they released it.

The juxtaposition of the inclination for avodah zarah and the inclination for sex, by the Talmud, shows that these were equal inclinations. We are all aware of how difficult it is to control the inclination for licentiousness. Chazal teach us that people once had an equal passion to serve idols. This gives us all a clear idea about the passion for idols that plagued man throughout history until the time of the Men of the Great Assembly.

Why did prophecy end?

The reason prophecy ended is because the Men of the Great Assembly appealed to HaShem to remove the desire for idolatry and with it went the desire for HaShem (AKA the gift of prophecy).²⁰

The Gemara²¹ informs us that in the future, HaShem will slaughter the Yetzer HaRa²² in the presence of the righteous and the wicked. To the wicked, the Yetzer HaRa will appear as a strand of hair and the wicked will weep at not having been able to overcome a force as weak as that symbolized by a mere strand of hair.

R' Yaakov Emden explains the reason for the depiction of the Yetzer HaRa as a strand of hair with a Gemara in Yoma. The Gemara²³ relates that the Men of the Great Assembly²⁴ prayed that the Yetzer HaRa of avodah zarah be given over to them; HaShem answered their prayer. A fiery lion emerged from the Holy of Holies and as the Men of the Great Assembly seized the lion, a single strand of hair slipped from its mane; it is this remnant of the Yetzer HaRa that is shown to the wicked in the future.

Sefer Devarim is replete with warnings against idolatry, as the following example shows:

Devarim (Deuteronomy) 4:16 *Lest you act corruptly and make for yourselves a carved image.*

¹⁸ Sanhedrin 64a

¹⁹ Anshe Knesset HaGadol

²⁰ Yoma 69b

²¹ In Succah 52a

²² Yetzer HaRa = the evil inclination

²³ In Yoma 69b

²⁴ אנשי קננת הגדולה

Truthfully, our utter disinterest in idol worship is not a credit to our advanced, developed intelligence or our purer faith in HaShem. The Men of the Great Assembly determined that the inclination to serve avodah zarah was too strong for mankind to withstand. The Talmud²⁵ relates how the Men of the Great Assembly captured the Yetzer HaRa for idolatry and destroyed it.

Sanhedrin 64a *Come and hear: And they cried with a loud voice unto the Lord their God.²⁶ Now what did they say? — Rab Judah, or as others maintain R. Jonathan said: [They cried this:] ‘Woe, woe, it is that [sc. idolatry] which destroyed the Sanctuary, burnt the Temple, slew the righteous, and exiled Israel from their land; and still it sports amongst us! Hast Thou not set it before us that we might be rewarded [for withstanding its allurements]? But we desire neither temptation nor reward!²⁷ — That too was after they were seduced by it. [Continuing Rab Judah’s statement:] They fasted for three days, entreating for mercy; thereafter their sentence fell from Heaven, the word emet [truth] written upon it. (R. Hanina said: This proves that the seal of the Holy One, blessed be He, is emet.) The shape of a fiery lion’s whelp issued from the Holy of Holies, and the Prophet said to Israel, That is the Tempter of Idolatry. Whilst they held it fast, a hair [of its body] fell out, and his roar of pain was heard for four hundred parasangs. [In perplexity] they cried: ‘What shall we do? Maybe Heaven will pity him!’ The prophet answered: Cast him into a lead cauldron, and cover it with lead to absorb his voice, as it is written, And he said, This is wickedness; and he cast it into the midst of the ephah: and he cast the weight of lead upon the mouth thereof.²⁸ Then they said, ‘Since the time is propitious, let us pray that the Tempter of Sin [may likewise be delivered into our hands].’ So they prayed and it was delivered into their hands. They imprisoned it for three days; after that they sought a new laid egg for an invalid in the whole of Palestine and could not find one.²⁹ Then they said, ‘What shall we do? Shall we pray that his power be but partially destroyed?³⁰ Heaven will not grant it.’ So they blinded it with rouge. This was so far effective that one does not lust for his forbidden relations.*

The demise of idolatry (the drive towards a false god) in the world correlates to the end of prophecy (the drive to HaShem). This is no coincidence. An ability to relate to HaShem on an elevated level prods man to search for closeness to HaShem, but there is no guarantee that his effort will bear fruit. A slight distortion can corrupt his service, resulting in an avodah (service) that is ‘zarah’, foreign, to the precise requirements of the Beit HaMikdash.

The men of the Great Assembly decided to cast out the Yetzer HaRa from all of Israel. Then they found, after a time, that “there was not an egg to be found” in the entire land. What this means is that without the urge to selfish gratification, no reproduction occurred. Other versions, of this incident, say that no business was done, either. Life cannot go on without the Yetzer HaRa; our task is to live with it and subdue it, to act according to the dictates of the Torah even when our selfishness would have us act otherwise.

When the drive, or urge, for idolatry was removed from the world, what was left in the human psyche?

Chazal teach us that what was left, when this inclination was removed, was ... NOTHING! In the spot where this inclination lived, we now had an urge to do *nothing*. This has profound ramifications that affect everyone today. Before the men of the Great Assembly excised the drive to idolatry, men valued their time and tried to make use of every moment. Only an animal would waste or kill time. A human would never waste time. After idolatry was excised from the world, men now had a very strong urge to do *nothing*. We can now find great pleasure in games

²⁵ Yoma 69b

²⁶ Nehemiah 9:4. This was on the fast-day held by the newly established community in Palestine.

²⁷ This also proves that it had a strong hold upon them. (5) A parasang is 8000 cubits.

²⁸ Zechariah 5: 8.

²⁹ Through the imprisonment of the Tempter sexual lust was dormant throughout creation.

³⁰ Lit. ‘half and half’. That it may arouse only legitimate sexual desire.

that take us nowhere and accomplish nothing. We can engage in a rambling conversation on meaningless topics, for hours, and it feels *so good*. This is what we have instead of a drive to idolatry.

Lest we get too impressed with ourselves, the Talmud reminds us that idolatry was an incredibly seductive force in the time of the first Temple. One of the most prolific idolaters was King Menashe. According to the Talmud,³¹ the sage Rav Ashi questioned Menashe: "If you are so wise, why did you worship idols?" King Menashe replied to the great Rabbi: "Had you been there you would have raised the skirt of your garment and run after me!"

Sanhedrin 102b *In the college of R. Ashi the lecture [one day] terminated at 'Three Kings.'*³² *'To-morrow, said he, 'we will commence with our colleagues.'*³³ *[That night] Manasseh came and appeared to him in a dream. 'Thou hast called us thy colleagues and the colleagues of thy father; now, from what part [of the bread] is [the piece for reciting] the ha-mozi³⁴ to be taken?' 'I do not know,' he answered. 'Thou hast not learned this,' he jibed, 'yet thou callest us thy colleagues!'*³⁵ *'Teach it me,' he begged, 'and to-morrow I will teach it in thy name at the session.'* *He answered, 'From the part that is baked into a crust.'*³⁶ *He then questioned him, 'Since thou art so wise, why didst thou worship idols?' He replied, 'Wert thou there, thou wouldst have caught up the skirt of thy garment and sped after me.'* *The next day he observed to the students: We will commence with our teachers [so referring to the Three Kings]. Ahab denotes that he was an ah [a brother]³⁷ to Heaven, and an ab [a father] to idolatry. An ah to Heaven, as it is written, a brother [ah] is born for trouble,³⁸ and ab [father] to idolatry, as it is written, As a father loveth his children.³⁹*

Thus we see that the urge for idolatry was akin to the urge for sex. In fact, that is why the Gemara links the drive to idolatry with the drive for sex in Yoma 69b, as we saw earlier in this study. That is how strong this urge was. In the same way that licentious sex causes many to sin, so also did idolatry cause many to fall.

Sanhedrin 63b *Rav Yehudah said in the name of Rav: Yisrael knew that idolatry was meaningless, they only served it in order to permit themselves sexual licentiousness in public.*

With the removal of idolatry, and the positive side of prophecy, we no longer have a super strong desire to worship idols. The excision of this desire left an empty spot with a corresponding desire to go nowhere and do nothing. And when we do nothing.... It feels sooooo good! We can have a meaningless conversation for hours, that goes nowhere and accomplishes nothing, and be eager to do it again the next night. We can make sports or games the focus of our life. We can spend every spare moment seeking the trivial and unimportant, and feel so good doing it. Such is the power of nothingness which remains of the excised idolatry!

This drive to do nothing is all that remains of the powerful force called idolatry.

The flip side of idolatry is prophecy. When prophecy was removed from the world by the men of the Great Assembly,⁴⁰ all that remains are vestiges found in children, mad men, and dogs. The common denominator of these three is that they do not have coherent speech. Here we see vestiges only.

³¹ Sanhedrin 102b

³² I.e., the lecture on a particular day ended when 'Three Kings' of supra XI,1, was reached.

³³ This was a playful reference to the three kings, who were scholars.

³⁴ The blessing for bread, on account of its ending 'who bringest forth (ha-mozi) bread from the earth.'

³⁵ He was jeering at R. Ashi as not worthy of being called his colleague.

³⁶ I.e., a piece of the outer surface must be taken for the purpose, not the inner dough.

³⁷ In an evil sense, as the Talmud proceeds to quote.

³⁸ Mishle (Proverbs) 17:17.

³⁹ Tehillim (Psalms) 103:13; so translated here (Rashi). Cf. ibid. 18:2: I will love thee, O Lord, my strength.

⁴⁰ A group of 120 sages, some of the greatest Torah scholars ever, convened during the era of the second Beit HaMikdash.

Now, one might well ask: What about the prophecies of Yochanan the Immerser? Since he came four-hundred years after prophecy was removed from the world, how is it that he had prophecy? Yochanan's prophecy was specifically related to the Mashiach as an extension of the prophecy given to Elijah. Since Yochanan was a gilgul of Elijah, he still had the prophecy that was given to him as Elijah. We will see that same prophecy return to the world with Elijah before the great and terrible day of HaShem. Consider also that is the task of Mashiach to "restore all things". One of the things to be restored is prophecy!

The Mazzalot, the constellations, split the spiritual unified energy into various channels or pipelines that energize nature, giving the impression of separateness and division. There are always twelve channels (or thirteen entities). That is why there are twelve constellations in the Mazzalot. These twelve are mirrored in the twelve tribes, the twelve sons of Yaaqov (the thirteen entities are the tribes plus Yaaqov). It is this connection that these thirteen are what binds them into one. As we know, thirteen always means *one*.

Consider the head. Inside we see ourselves in a singular unified way. Outside, others always perceive us in a differentiated way. They see a father, a son, a husband, a doctor, etc. This outside differentiated view is reflected in the hair on the head. The hair would be the constellation and the head would be the sphere that contains the constellations.

Idolatry, is relating not to the Source of the unified energy, but to the pipelines. The idol worshipper focuses on the Mazzalot or natural elements. His idols are tangible representations of the energies, he prays to them thinking that they have independent power, and he ignores HaShem, the true Source of that energy and power.

When one worships 'The Source', he is concerned about what his obligations are. But one who serves the intermediaries is concerned about what they can do for him. The intermediaries represent human needs and he doesn't have to look any further. It is interesting to note that idols are often human forms since idolatry is really worship of the self, and a removal of the responsibility to serve a Higher Power.

So, idolatry is serious business, the elements of this worship are not made-up or foolish, they stand to transmit energy from the Source. That is why they share names with HaShem Himself. The emptiness in idolatry is the belief that the intermediaries are a source of power in themselves.

The verbal tally with our Torah portion between both the Ashlamata and the psalm is 'hand'. The psalmist focused on this word for his commentary on this chapter of Psalms. The pasuk is:

Tehillim (Psalms) 89:13 Thou hast a mighty arm: strong is thy hand <03027>, and high is thy right hand.

One of the interesting things that we can learn from this pasuk is that whenever 'hand' is specified alone, it always refers to the *left* hand, the hand of limitation and discipline. In contrast, the *right* hand is the hand of infinity and power. The left hand always deals with something in this world, whereas the right-hand deals with heaven and the next world. From this we can understand that the world, which was created with ten 'sayings', was created by the hand of God, which has five fingers. This world mirrors the upper world which was created with the right hand with five fingers. This teaches us that *ten* is always composed of two sets of *five*.

Ashlamatah: Yeshayahu (Isaiah) 35:3-10

Rashi	Targum
3. Strengthen weak hands, and make firm tottering knees.	3. The prophet said. Strengthen weak hands, and make firm feeble knees.

4. Say to the hasty of heart, "Be strong, do not fear; behold our God, [with] vengeance He shall come, the recompense of God, that shall come and save you.	4. Say to those who are eager in their heart to perform the law, "Be strong, fear not! Behold, your God is revealed to take just retribution, the LORD is master of recompenses, he will be revealed and save you."
5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.	5. Then the eyes of the house of Israel. that were as blind to the law. shall be opened, and their ears. which were as deaf to listen to the sayings of the prophets will listen.
6. Then the lame shall skip like a hart, and the tongue of the mute shall sing, for water has broken out in the desert and streams in the plain.	6. then, when they see the exiles of Israel who are gathered and going up to their land, even as swift harts, and not to be checked, their tongue which was dumb shall sing for joy. For waters have broken out in the wilderness, and streams in the deserts;
7. And the dry place shall become a pool, and the thirsty place [shall become] springs of water; in the habitat of jackals, a resting place, a grassy place for reeds and rushes.	7. and the parched ground will become pools of water, and the thirsty area springs of water; the place where jackals dwell, there reeds and rushes will increase.
8. And there shall be a highway and a road, and it shall be called the holy way; no unclean one shall traverse it, and it shall be for them; the traveler, even fools shall not go astray therein.	8. And a fine highway will be there, it will be called "the way of holiness;" the unclean shall not pass over it, and wayfarers shall not cease, and those who have not learned will not err.
9. No lion shall be there, nor shall a profligate beast ascend thereon, it shall not be found there; and the redeemed ones shall go.	9. No king who does evil will be there, nor any ruler who distresses pass through it; they will not be found there, but the redeemed will walk there.
10. And the redeemed of Zion shall return, and they shall come to Zion with song, with joy of days of yore shall be upon their heads; they shall achieve gladness and joy, and sadness and sighing shall flee.	10. And the redeemed of the LORD will be gathered from among their exiles, and come to Zion with singing; everlasting joy will be theirs, that does not cease, and a cloud of glory will cover your heads; they will obtain joy and gladness, and sorrow and sighing will cease from them, from the house of Israel.

Correlations

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

**Vayikra (Leviticus) 25:35 – 26:46
Tehillim (Psalms) 89:1-38
Yeshayahu (Isaiah) 35:3-10
2 Pet 1:8-15, Lk 15:1-32, Rm 4:9-25**

The verbal tallies between the Torah and the Psalm are:

With thee / Hands - טי, Strong's number 03027.

The verbal tallies between the Torah and the Ashlamata are:

With thee / Hands - טי, Strong's number 03027.

Relieve / Strengthen - קטן, Strong's number 02388.

Live / Beast - ין, Strong's number 02416.

Vayikra (Leviticus) 25:35 And if thy brother be waxen poor, and fallen in decay **with thee <03027>**; then thou shalt **relieve <02388> (8689)** him: yea, though he be a stranger, or a sojourner; that he may **live <02416>** with thee.

Tehillim (Psalms) 89:13 Thou hast a mighty arm: strong is thy **hand <03027>**, and high is thy right hand.

Yeshayahu (Isaiah) 35:3 **Strengthen <02388> (8761)** ye the weak **hands <03027>**, and confirm the feeble knees.

Yeshayahu (Isaiah) 35:9 No lion shall be there, nor any ravenous **beast <02416>** shall go up thereon, it shall not be found there; but the redeemed shall walk there:

Hebrew:

Hebrew	English	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10
אָב	father	Lev. 25:41 Lev. 26:39 Lev. 26:40	Ps. 89:26	
אֶחָד	one	Lev. 25:48 Lev. 26:26	Ps. 89:35	
אֹיִב	enemies	Lev. 26:7 Lev. 26:8 Lev. 26:16 Lev. 26:17 Lev. 26:25 Lev. 26:32 Lev. 26:34 Lev. 26:36 Lev. 26:37 Lev. 26:38 Lev. 26:39 Lev. 26:41 Lev. 26:44	Ps. 89:10 Ps. 89:22	
אֱלֹהִים	God	Lev. 25:36 Lev. 25:38 Lev. 25:43 Lev. 25:55 Lev. 26:1 Lev. 26:12 Lev. 26:13 Lev. 26:44 Lev. 26:45	Ps. 89:8	Isa. 35:4
אָמַץ	strengthen		Ps. 89:21	Isa. 35:3
אָמַר	said		Ps. 89:2 Ps. 89:19	Isa. 35:4
אָרֶץ	land, earth, ground, country	Lev. 25:38 Lev. 25:42 Lev. 25:45 Lev. 25:55 Lev. 26:1 Lev. 26:4 Lev. 26:5 Lev. 26:6 Lev. 26:13 Lev. 26:19 Lev. 26:20 Lev. 26:32 Lev. 26:33 Lev. 26:34	Ps. 89:11 Ps. 89:27	

Hebrew	English	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10
		Lev. 26:36 Lev. 26:38 Lev. 26:39 Lev. 26:41 Lev. 26:42 Lev. 26:43 Lev. 26:44 Lev. 26:45		
בוא	come, go, bring	Lev. 26:25 Lev. 26:36 Lev. 26:41		Isa. 35:4 Isa. 35:10
בן	children, sons	Lev. 25:41 Lev. 25:45 Lev. 25:46 Lev. 25:49 Lev. 25:54 Lev. 25:55 Lev. 26:29 Lev. 26:46	Ps. 89:6 Ps. 89:22 Ps. 89:30	
בְּרִית	covenant	Lev. 26:9 Lev. 26:15 Lev. 26:25 Lev. 26:42 Lev. 26:44 Lev. 26:45	Ps. 89:3 Ps. 89:28 Ps. 89:34	
נָאֵל	redeem	Lev. 25:48 Lev. 25:49 Lev. 25:54		Isa. 35:9
דֶּרֶךְ	highways, road	Lev. 26:22		Isa. 35:8
הֵלֵךְ	walk, go, come	Lev. 26:12 Lev. 26:23 Lev. 26:24 Lev. 26:27 Lev. 26:28 Lev. 26:40	Ps. 89:15	Isa. 35:8 Isa. 35:9
זָרַע 3	sowing, seed	Lev. 26:5 Lev. 26:16	Ps. 89:4 Ps. 89:29 Ps. 89:36	
חָזַק	help, strengthen	Lev. 25:35		Isa. 35:3 Isa. 35:4
חַי	live, life	Lev. 25:35 Lev. 25:36 Lev. 26:6 Lev. 26:22		Isa. 35:9
חֻקָּה	statutes	Lev. 26:3 Lev. 26:15 Lev. 26:43	Ps. 89:31	
יָד	hand, among you	Lev. 25:35 Lev. 25:47 Lev. 25:49 Lev. 26:25 Lev. 26:46	Ps. 89:13 Ps. 89:21 Ps. 89:25	Isa. 35:3
יָדָה	confess, praise	Lev. 26:40	Ps. 89:5	
יְהוָה	LORD	Lev. 25:38 Lev. 25:55 Lev. 26:1 Lev. 26:2 Lev. 26:13 Lev. 26:44	Ps. 89:1 Ps. 89:5 Ps. 89:6 Ps. 89:8 Ps. 89:15 Ps. 89:18	Isa. 35:10

Hebrew	English	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10
		Lev. 26:45 Lev. 26:46		
יום	time, day	Lev. 25:50 Lev. 26:34 Lev. 26:35	Ps. 89:16 Ps. 89:29	
ילך	walk	Lev. 26:3 Lev. 26:13 Lev. 26:21 Lev. 26:41	Ps. 89:30	
ירא	fear	Lev. 25:36 Lev. 25:43 Lev. 26:2	Ps. 89:7	Isa. 35:4
ישראל	Israel	Lev. 25:46 Lev. 25:55 Lev. 26:46	Ps. 89:18	
כרת	destroy, cut down, made	Lev. 26:22 Lev. 26:3	Ps. 89:3	
כשל	stumble	Lev. 26:37		Isa. 35:3
מאס	despise, cast away, abhor	Lev. 26:15 Lev. 26:43 Lev. 26:44	Ps. 89:38	
מצא	find, found		Ps. 89:20	Isa. 35:9
מצוה	commandments	Lev. 26:3 Lev. 26:14 Lev. 26:15	Ps. 89:31	
משפט	judgments	Lev. 26:15 Lev. 26:43 Lev. 26:46	Ps. 89:14 Ps. 89:30	
ננף	defeated, plague	Lev. 26:17	Ps. 89:23	
נוס	flee	Lev. 26:17 Lev. 26:36		Isa. 35:10
נקם	vengeance	Lev. 26:25		Isa. 35:4
נשג	becomes rich, is able, shall last, shall obtain	Lev. 25:47 Lev. 25:49 Lev. 26:5		Isa. 35:10
נתן	lend, give, gave, given	Lev. 25:37 Lev. 25:38 Lev. 26:1 Lev. 26:4 Lev. 26:6 Lev. 26:11 Lev. 26:17 Lev. 26:19 Lev. 26:20 Lev. 26:25 Lev. 26:30 Lev. 26:31 Lev. 26:46	Ps. 89:27	
סביב	around	Lev. 25:44	Ps. 89:7 Ps. 89:8	
עבד	slave, servant	Lev. 25:39 Lev. 25:42 Lev. 25:44 Lev. 25:55 Lev. 26:13	Ps. 89:3 Ps. 89:20	
עבר	will not go, not pass	Lev. 26:6	Ps. 89:38	Isa. 35:8
עד	if you do not,	Lev. 26:18	Ps. 89:4	

Hebrew	English	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10
	forever			
עוֹלָם	permanent, forever, eternal	Lev. 25:46	Ps. 89:1 Ps. 89:2 Ps. 89:4 Ps. 89:28 Ps. 89:36 Ps. 89:37	Isa. 35:10
עוֹן	iniquity	Lev. 26:39 Lev. 26:40 Lev. 26:41 Lev. 26:43	Ps. 89:32	
עוֹ	power, mighty, strength	Lev. 26:19	Ps. 89:10 Ps. 89:17	
עָזַב	left, forsake	Lev. 26:43	Ps. 89:30	
עֵין	sight, eyes	Lev. 25:53 Lev. 26:16 Lev. 26:45		Isa. 35:5
עַם	people	Lev. 26:12	Ps. 89:15 Ps. 89:19	
פֶּה	according, mouth	Lev. 25:51 Lev. 25:52	Ps. 89:1	
פָּנִים	before, face	Lev. 26:7 Lev. 26:8 Lev. 26:10 Lev. 26:17 Lev. 26:37	Ps. 89:14 Ps. 89:15 Ps. 89:23	
פָּקַד	appoint	Lev. 26:16	Ps. 89:32	
קָדַשׁ	holy		Ps. 89:20 Ps. 89:35	Isa. 35:8
קָרָא	cry, call		Ps. 89:26	Isa. 35:8
רַב	many, greatly	Lev. 25:51	Ps. 89:7	
רָגַן	rejoice		Ps. 89:12	Isa. 35:6
שׁוּב	turn, return	Lev. 25:41 Lev. 25:51 Lev. 25:52 Lev. 26:26		Isa. 35:10
שָׁמַיִם	heavens	Lev. 26:19	Ps. 89:2 Ps. 89:5 Ps. 89:11 Ps. 89:29	
שָׁמַר	keep	Lev. 26:2 Lev. 26:3	Ps. 89:28 Ps. 89:31	
שָׂנֵא	hate	Lev. 26:17	Ps. 89:23	
תּוֹרָה	laws	Lev. 26:46	Ps. 89:30	

Greek:

GREEK	ENGLISH	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10	Peshat Mishnah of Mark, 1-2 Peter, Jude & 2 Pet 1:8-15	Tosefta of Luke Lk 15:1-32	Remes/Gemara of Acts/Romans and James Rm 4:9-25
ἀγρός	field	Lev 26:20				Lk. 15:15 Lk. 15:25	
ἀδελφός	brethren, brother	Lev 25:35 Lev 25:36 Lev 25:39			2 Pet. 1:10	Lk. 15:27 Lk. 15:32	

GREEK	ENGLISH	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10	Peshat Mishnah of Mark, 1-2 Peter, Jude & 2 Pet 1:8-15	Tosefta of Luke Lk 15:1-32	Remes/Gemara of Acts/Romans and James Rm 4:9-25
		Lev 25:46 Lev 25:47 Lev 25:48 Lev 25:49 Lev 26:37					
αἰών	eon	Lev 25:46	Psa 89:29 Psa 89:36 Psa 89:37				
αἰώνιος	eternal, everlasting			Isa 35:10	2 Pet. 1:11		
ἀκούω	hear, heard			Isa 35:5		Lk. 15:1 Lk. 15:25	
ἀληθεια	truth		Psa 89:1 Psa 89:2 Psa 89:5 Psa 89:8 Psa 89:14 Psa 89:24 Psa 89:33		2 Pet. 1:12		
ἁμαρτία	sin	Lev 26:18 Lev 26:21 Lev 26:24 Lev 26:28 Lev 26:39 Lev 26:40 Lev 26:41			2 Pet. 1:9		
ἀνίστημι	raise up	Lev 26:1				Lk. 15:18 Lk. 15:20	
ἀπολλυμι	destroyed, perish, loses, lost	Lev 26:6 Lev 26:38 Lev 26:41				Lk. 15:4 Lk. 15:6 Lk. 15:8 Lk. 15:9 Lk. 15:17 Lk. 15:24 Lk. 15:32	
ἄρτος	bread, loaves	Lev 26:5 Lev 26:26				Lk. 15:17	
βεβαιος	sure				2 Pet. 1:10		Rom. 4:16
δέκα	ten	Lev 26:26				Lk. 15:8	
διασκορπιζω	dispersed, wasted		Psa 89:10			Lk. 15:13	
διδωμι	gives, put	Lev 25:37 Lev 25:38 Lev 26:4 Lev 26:6 Lev 26:20 Lev 26:46				Lk. 15:12 Lk. 15:16 Lk. 15:22 Lk. 15:29	Rom. 4:20
δικαιοσυνη	righteousness		Psa 89:14 Psa 89:16				Rom. 4:9 Rom. 4:11 Rom. 4:13 Rom. 4:22
δουλειω	serve, serving	Lev 25:39				Lk. 15:29	
δούλος	slaves, servant	Lev. 25:39 Lev. 25:42 Lev. 25:44 Lev. 25:55 Lev. 26:13	Ps. 89:3 Ps. 89:20			Lk. 15:22	
δυνατοις	mighty		Psa 89:8				Rom. 4:21

GREEK	ENGLISH	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Isa 35:3-10	Peshat Mishnah of Mark, 1-2 Peter, Jude & 2 Pet 1:8-15	Tosefta of Luke Lk 15:1-32	Remes/Gemara of Acts/Romans and James Rm 4:9-25
εἶθνος	nations	Lev 25:44 Lev 26:33 Lev 26:38 Lev 26:45					Rom. 4:17 Rom. 4:18
εἶδω	know, saw, perceive				2 Pet. 1:12 2 Pet. 1:14	Lk. 15:20	
εἷς	one	Lev 25:48 Lev 26:26				Lk. 15:4 Lk. 15:7 Lk. 15:10 Lk. 15:15 Lk. 15:19 Lk. 15:26	
ἑκατοῦν	hundred	Lev 26:8				Lk. 15:4	
ἐκφέρειω	bring forth	Lev 26:10				Lk. 15:22	
ἐντολῆ	commandments	Lev. 26:3 Lev. 26:14 Lev. 26:15	Ps. 89:31			Lk. 15:29	
ἐνώπιον	before, presence	Lev 25:53 Lev 26:7 Lev 26:8				Lk. 15:10 Lk. 15:18 Lk. 15:21	
ἐξερχομαι	coming forth	Lev 25:41 Lev 25:54				Lk. 15:28	
εἶπω	said		Psa 89:2 Psa 89:19			Lk. 15:3 Lk. 15:11 Lk. 15:12 Lk. 15:17 Lk. 15:21 Lk. 15:22 Lk. 15:27 Lk. 15:29 Lk. 15:31	
εἶπω	say					Lk. 15:18	Rom. 4:18
εἶρημος	wilderness	Lev 26:31 Lev 26:33		Isa 35:6		Lk. 15:4	
ἐσθίω	eat, ate	Lev 26:5 Lev 26:10 Lev 26:16 Lev 26:26 Lev 26:29				Lk. 15:16	
εἶπος	years	Lev 25:40 Lev 25:50 Lev 25:51 Lev 25:52 Lev 25:54				Lk. 15:29	
εὕρισκω	find, found	Lev 25:47	Ps. 89:20	Isa. 35:9		Lk. 15:4 Lk. 15:5 Lk. 15:6 Lk. 15:8 Lk. 15:9 Lk. 15:24 Lk. 15:32	
ζάω	living	Lev 25:35 Lev 25:36				Lk. 15:13	
ἦϊκω	should, as ever		Isa 35:4 Isa 35:10			Lk. 15:27	
ἡμεῖρα	time, day	Lev. 25:50 Lev. 26:34 Lev. 26:35	Ps. 89:16 Ps. 89:29			Lk. 15:13	

GREEK	ENGLISH	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10	Peshat Mishnah of Mark, 1-2 Peter, Jude & 2 Pet 1:8-15	Tosefta of Luke Lk 15:1-32	Remes/Gemara of Acts/Romans and James Rm 4:9-25
θεοῖς	God	Lev. 25:36 Lev. 25:38 Lev. 25:43 Lev. 25:55 Lev. 26:1 Lev. 26:12 Lev. 26:13 Lev. 26:44 Lev. 26:45	Ps. 89:8	Isa. 35:4		Lk. 15:10	Rom. 4:17 Rom. 4:20
ἰδοὺ	behold			Isa 35:4		Lk. 15:29	
καλεῖω	called			Isa 35:8		Lk. 15:19 Lk. 15:21	Rom. 4:17
καταλείπω	behind, leave	Lev 25:52 Lev 26:36 Lev 26:39				Lk. 15:4	
κατεσθίω	eat, devour	Lev 26:22 Lev 26:38				Lk. 15:30	
κύριος	LORD, master	Lev. 25:38 Lev. 25:55 Lev. 26:1 Lev. 26:2 Lev. 26:13 Lev. 26:44 Lev. 26:45 Lev. 26:46	Ps. 89:1 Ps. 89:5 Ps. 89:6 Ps. 89:8 Ps. 89:15 Ps. 89:18	Isa. 35:10	2 Pet. 1:8 2 Pet. 1:11 2 Pet. 1:14		Rom. 4:24
λαμβάνω	take, took	Lev 25:36			2 Pet. 1:9		Rom. 4:11
λείγω	saying					Lk. 15:2 Lk. 15:3 Lk. 15:6 Lk. 15:7 Lk. 15:9 Lk. 15:10	Rom. 4:9
μισθίος	hireling, hired	Lev 25:50				Lk. 15:17 Lk. 15:19	
νεκροῖς	dead					Lk. 15:24 Lk. 15:32	Rom. 4:17 Rom. 4:24
νέος / νεώτερος	new	Lev 6:10				Lk. 15:12 Lk. 15:13	
νόμος	law	Lev. 26:46	Ps. 89:30				Rom. 4:13 Rom. 4:14 Rom. 4:15 Rom. 4:16
οἶκος	house	Lev 26:45				Lk. 15:6	
οὐδεὶς	no one	Lev 26:17 Lev 26:36 Lev 26:37				Lk. 15:16	
οὐκοῦν	no way, any way	Lev 26:26 Lev 26:31	Psa 89:33 Psa 89:34	Isa 35:9	2Pe 1:10		
οὐρανοῖς	heavens	Lev. 26:19	Ps. 89:2 Ps. 89:5 Ps. 89:11 Ps. 89:29			Lk. 15:7 Lk. 15:18 Lk. 15:21	
ὄφθαλμοῖς	sight, eyes	Lev. 25:53 Lev. 26:16 Lev. 26:45		Isa. 35:5			
παῖς	boy, servants, children	Lev 25:44				Lk. 15:26	
παραδίδωμι	delivered up	Lev 26:25					Rom. 4:25
παρακαλεῖω	pleaded,			Isa 35:4		Lk. 15:28	

GREEK	ENGLISH	Torah Reading Lev. 25:35– 26:46	Psalms 89:1-38	Ashlamatah Is 35:3-10	Peshat Mishnah of Mark, 1-2 Peter, Jude & 2 Pet 1:8-15	Tosefta of Luke Lk 15:1-32	Remes/Gemara of Acts/Romans and James Rm 4:9-25
	take comfort						
παρερχομαι	pass by			Isa 35:8		Lk. 15:29	
πατηρ	father	Lev. 25:41 Lev. 26:39 Lev. 26:40	Ps. 89:26			Lk. 15:12 Lk. 15:17 Lk. 15:18 Lk. 15:20 Lk. 15:21 Lk. 15:22 Lk. 15:27 Lk. 15:28 Lk. 15:29	Rom. 4:11 Rom. 4:12 Rom. 4:16 Rom. 4:17 Rom. 4:18
ποιειω	made, make, do, did, done	Lev 26:1 Lev 26:3 Lev 26:14 Lev 26:15 Lev 26:16 Lev 26:22			2 Pet. 1:10 2 Pet. 1:15	Lk. 15:19	Rom. 4:21
πορευομαι	go, goes, went	Lev 26:21 Lev 26:23 Lev 26:24 Lev 26:27 Lev 26:28 Lev 26:40 Lev 26:41	Psa 89:15 Psa 89:30	Isa 35:8 Isa 35:9		Lk. 15:4 Lk. 15:15 Lk. 15:18	
σπειρω	sowing, seed	Lev. 26:5 Lev. 26:16	Ps. 89:4 Ps. 89:29 Ps. 89:36				
τεικνον	children, son	Lev 25:41 Lev 25:46				Lk. 15:31	
τιθημι	put, establish, made	Lev 26:30 Lev 26:31	Psa 89:19 Psa 89:25 Psa 89:27 Psa 89:29				Rom. 4:17
τυφλοις	blind			Isa 35:5	2 Pet. 1:9		
υιοις	children, sons	Lev. 25:41 Lev. 25:45 Lev. 25:46 Lev. 25:49 Lev. 25:54 Lev. 25:55 Lev. 26:29 Lev. 26:46	Ps. 89:6 Ps. 89:22 Ps. 89:30			Lk. 15:11 Lk. 15:13 Lk. 15:19 Lk. 15:21 Lk. 15:24 Lk. 15:25 Lk. 15:30	
φερω	brought along	Lev 26:36				Lk. 15:23	
φοβειω	fear	Lev. 25:36 Lev. 25:43 Lev. 26:2		Isa. 35:4			
χειρ	hand, among you	Lev. 25:35 Lev. 25:47 Lev. 25:49 Lev. 26:25 Lev. 26:46	Ps. 89:13 Ps. 89:21 Ps. 89:25	Isa. 35:3		Lk. 15:22	
Χριστοις	Christ, Messiah anointed one		Psa 89:38		2 Pet. 1:8 2 Pet. 1:11 2 Pet. 1:14		

NAZAREAN TALMUD

SIDROT OF VAYIKRA (LEV.) 25:35— 26:46

“V'KHI-YAMUKH ACHIKHA” “AND WHEN YOUR BROTHER”

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

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

SCHOOL OF HAKHAM TSEFET
PESHAT
2 TSEFET (2 PET)
Mishnah נ:נ

Now all the householders⁴¹ and the Am HaAretz “the people of Land” i.e. Uneducated Jews⁴² were drawing near to hear him. And both the P'rushim (Pharisees – of the Shammaite school) and their Soferim (scribes) were complaining, saying, “This man welcomes Am HaAretz and eats with them!” So he gave them this analogy, saying, “What man of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the grassland (field) and go after the one that was lost until he finds it? And when he has found it, he places it on his shoulders, rejoicing. And when he returns to his home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, because I have found my sheep that was lost!’ I tell you that in the same way, there will be more joy in the heavens over one of the Am HaAretz who returns to God than over ninety-nine Tsadiqim (righteous/generous) people who have no need of repentance. Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, because I have found the drachma that I had lost!’ In the same way, I tell you, there is joy in the presence of God’s angels over one of the Am HaAretz who repents.”

For if, you are in possession of the Lights of Messiah (the ten Sephiroth) you are super abounding in Godly activity⁴³ and **fruitfulness**. You also **stand** in the full knowledge (Da'at) of the Mesorah of our Master Yeshua HaMashiach. For he who lacks these things is blind, narrow-sighted and (narrow-minded), forgetful, of the purging of his former sins on the past Yom Kippur and Rosh Chodesh.⁴⁴ Wherefore, more importantly, brethren, be diligent to ground yourselves⁴⁵ in your calling⁴⁶ and selection,⁴⁷ for if you practice these things you will never stumble.⁴⁸ This will generously provide you with an entrance into the eternal kingdom (Governance of G-d through Messiah and his plenipotentiary agents) of our Master and redeemer⁴⁹ Yeshua haMashiach.⁵⁰

⁴¹ See TDNT 8.94 II. Tax-Farming in Palestine

⁴² We have translated the Greek word ἁμαρτωλός [hamartolos] as Am HaAretz – “the people of Land” i.e. the uneducated Jews.

⁴³ We have translated Ἀργός - argos in the positive rather than the negative. Ἀργός - argos is actually a compound of the negative particle “α” which in Greek, contains the idea of lack or possible opposition. Here argos is a+ergon meaning “without work,” works, or non-productive. Ἀκαρπός akarpós is also compound “α” and karpos meaning “without fruit” or “unfruitful.” When placed together with argos we have a compounded emphasis. Possession of the Mesorah makes the follower of the Master super abound in works and fruitfulness.

⁴⁴ Here it is important to remember the context of chronology and the Torah Reading Schedule. This interpretation relies on the Bimodality of the Torah.

⁴⁵ VGNT βέβαιος [pg. 107]

⁴⁶ Called to be Hakhamim, Torah Scholars

⁴⁷ The act of G-d's free will, by which before the foundation of the world, He decreed his blessings to Jewish people.

⁴⁸ The word “stumble” fits the language of the chapter thus far. The idea of halachic observance as suggested in the opening periscopes' let us know the halachic observances of the Mesorah.

⁴⁹ The Greek σωτήρ sōtēr savior, deliverer, preserver to be discussed at length. In what sense is the phrase being used here? Men as σωτήρ. PURQANA - Salvation, redemption, deliverance ransom. PARUQA - savior, deliverer, redeemer (possessive pl.)

⁵⁰ The question which must be asked is what gives entrance into the Kingdom of Mashiach? The answer to which is observance of the Mesorah.

And he said, “A certain man had two sons. And the younger of them said to his father, ‘Father, give me the share of the Land (property)⁵¹ that is coming to me.’ So he divided his life (assets) between them.⁵² And after not many days, the younger son gathered everything and traveled into a far country (land), and there he squandered his (Land – property) inheritance⁵³ in a wild and undisciplined⁵⁴ life. And after he had spent all of his inheritance (everything), there was a severe famine⁵⁵ throughout that country, and he began to be in need. And he went and hired himself out to one of the citizens (householders) of that country, and he sent him into his fields to feed pigs. And he was longing to fill his stomach with the carob pods that the pigs were eating, and no one was giving anything to him. “But when he came to himself (when he remembered who he was), he said, ‘How many of my father’s hired workers have an abundance of food, and I am dying here from hunger! I will stand up and go to my father and will say to him, ‘Father, I have sinned against heaven⁵⁶ and in your sight! I am no longer worthy to be called your son! Make me like one of your hired workers.’ And he set out and came to his own father. But while he was still a long way away, his father saw him and had compassion, and ran and embraced him and kissed him. And his son said to him, ‘Father, I have sinned against heaven and in your sight! I am no longer worthy to be called your son!’ But his father said to his servants, ‘Quickly bring out the best robe and put it on him, and put a ring on his finger and sandals on his feet! And bring the fattened calf—kill it and let us eat and celebrate, because this son of mine was dead, and is alive again! He was lost and is found!’ And they began to celebrate.

Therefore, I will not neglect reminding you about these (Lights of Messiah). Though knowing⁵⁸ and being firmly fixed in them you have arrived at the truth. But I go before [leading] the Tsadiqim⁵⁹ while⁶⁰ in this tent,⁶¹ (Sukkah) stirring your consciences trying to jog your memory, since knowing⁶² that soon I will be laying aside this tent (Sukkah) even as the master Yeshua HaMashiach informed⁶³ me. And I will be diligent in telling you to always keep in your memory⁶⁴ these (Lights of Messiah) so that after my exodus⁶⁵ (you remember them).

“Now his older (firstborn) son was in the field, and when he came and approached the house, he heard music and dancing. And he summoned one

⁵¹ LN 57.19 οὐσία, ας f: (derivative of εἶμι ‘to exist,’ 13.69) that which exists as property and wealth—‘property, wealth. Louw, J. P., & Nida, E. A. (1996, c1989). Greek-English lexicon of the New Testament: Based on semantic domains (1:558). New York: United Bible societies.

⁵² We should not think in terms of dividing into two shares. The division would have been into three parts. The firstborn receiving two thirds and the younger one third.

⁵³ D’varim 33:4 The Torah that Moshe commanded us is the inheritance of the congregation of Ya’aqob

⁵⁴ Living as if there were no redemption, living as if he would never be redeemed, i.e. without repentance.

⁵⁵ Famine of the Torah

⁵⁶ I have sinned against the Kingdom/Governance of G-d through the Hakhamim.

⁵⁸ εἰδότης an obsolete form of the present tense, the place of which is supplied by ὁράω. This word bears a connection to two families. One is to “see” and the other is to “know.” Its connection in certain places makes us realize that the conversation is one, which contains spiritual material. On some occasions, that material is So’od. However, it can also be used of those who do not have any understanding (knowledge) of the spiritual value of the Torah. Philo’s uses it as follows... Som 1:191 PHE consider, however, what comes afterwards. The sacred word enjoins some persons what they ought to do by positive command, like a king; to others it suggests what will be for their advantage, as a preceptor does to his pupils; to others again, it is like a counselor suggesting the wisest plans; and in this way too, it is of great advantage to those who do not of themselves know what is expedient; to others it is like a friend, in a mild and persuasive manner, bringing forward many secret things which no uninitiated person may lawfully hear.

⁵⁹ Hebrew קַיָּיִצ, "observant of הַ דִּיקָה, righteous/generous, observing divine and human laws; one who is such as he ought to be. Philo uses as Holy... Mos 2:108 PHE But if the man who offers the sacrifice be holy (δικαιος) and just, (βέβαιος) then the sacrifice remains firm, even if the flesh of the victim be consumed, or rather, I might say, even if no victim be offered up at all; for what can be a real and true sacrifice but the piety of a soul which loves God? The gratitude of which is blessed with immortality, and without being recorded in writing is engraved on a pillar in the mind of God, being made equally everlasting with the sun, and moon, and the universal world.

⁶⁰ Is 26:20

⁶¹ Hakham Tsefet uses figurative speech indicative of the Ohel HaMoed not the Mishkan. It is also possibly indicative of the Sukkah as a temporary dwelling and habitation.

⁶² Second use of εἰδός see “a” above

⁶³ ἐδηλωθην; (δηλος); the Septuagint for עִידָה and sometimes for הִרְהִי

⁶⁴ Hakham Tsefet has used the idea of “remembrance,” relating to the Hebrew word Zakhor three times in this small pericope

⁶⁵ ἔξοδος literally “exodus”. This is a very interesting thought. Hakham Tsefet uses “Exodus.”

of the servant children⁵⁷ and asked what these things meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has gotten him back healthy (in peace - shalom).' But he became angry (Jealous for God) and did not want to go in. So his father came out and began to implore him. But he answered and said to his father, 'Behold, so many years I have served you, and have never disobeyed your command! And you never gave me a young goat so that I could celebrate with my friends! But when this son of yours returned, who has consumed your assets with prostitutes (foreign deities) and you killed the fattened calf for him!' But he said to him, 'Son, you are always with me, and everything I have belongs to you. But it was necessary to celebrate and to rejoice, because this brother of yours was dead, and is alive, and was lost, and is found!' "

SCHOOL OF HAKHAM SHAUL'S REMES

ROMANS :

MISHNAH נ:נ

Therefore, is this blessing only for those who are circumcised (the Jews), or also for those who are uncircumcised? For we say, "Abraham was judged and determined to be faithfully obedient." When then was it determined? While he was circumcised or uncircumcised? Not while circumcised but while uncircumcised! And he received the sign of circumcision as a seal of justice through faithful obedience which he initiated while he was yet uncircumcised, so that he could be the father of all who make a commitment to faithful obedience although they are uncircumcised (still Gentiles),⁶⁶ so that justice could be extended (credited) to them. And so that he would be the father of those who are circumcised and those who are not only from the circumcision, but those who follow in the footsteps our father Abraham's⁶⁷ faithful obedience of which he initiated while⁶⁸ he was yet uncircumcised. For the promise to Abraham or to his descendants, that he would be heir of the cosmos, was not valid until he began to be faithfully obedient to the justice (just requirement)⁶⁹ of the Torah. For the promise is nullified and void if its heirs are not faithfully obedient. For the Torah brings G-d's wrath⁷⁰ (justice) where there is nothing but transgression of the Torah.

¹⁶ ¶ Therefore, it is out of this faithful obedience that according to (God's) loving-kindness, the promise (God made to Abraham) might be sure to all his (Abraham's) seed, not only to those who are of the Torah observant (i.e. Jews from the lineage of Yitzchaq), but also to those (Gentiles turning towards God) who share in Abraham's faithful obedience being the father of us all. As it is written, "No longer will your name be called Abram, but your name will be Abraham, for I have made you a father of many nations" (B'reshet 17:5) this promise, then, was valid before God whom he trusted (faithfully obeyed) in absolute obedience. It is God who resurrects the dead⁷¹

⁵⁷ **Παίω** *paiō*, - A primary verb; to hit (as if by a single blow and less violently than G5180); specifically to **sting** (as a scorpion): - smite, strike. This connects with the Remes commentary of Hakham Shaul "kicking against the "pricks" (sting-ers, etc)

⁶⁶ Here we must note that the language of circumcised and uncircumcised speaks of those who are "Jewish" (the circumcised) and those who are turning towards G-d (converting to Judaism) i.e. the uncircumcised. The phrase "circumcised can mean those who are naturally born Jews and those who have converted. The convert then is a faithfully obedient Jew.

⁶⁷ Following Abraham's footsteps means becoming Jewish! Hakham Shaul is not saying that the gentile convert does not need to convert or be circumcised. He is saying that they MUST follow ALL the footsteps of Abraham Abinu!

⁶⁸ Cf Romans 4:11 in the English Standard Bible.

⁶⁹ Cf. Romans 8:4

⁷⁰ **Rom. 1:18** For the revelation of God's **wrath** coming from the heavens is **against** all the wicked and unjust men who intentionally suppress the truth.

⁷¹ As we will see it is Yitzchaq who institutes the second section of the Amidah concerning the resurrection of the dead. "Now when Isaac, laying atop the altar, heard the angel say, "Put not forth thy hand," he exclaimed: "Blessed is He who quickens the dead." Spiegel cites several sources concerning the origin of the Benediction of the Resurrection of the Dead. He posits the idea that it was Yitzchaq who fostered the prayer. "Blessed art you O Lord, who quickens the dead." Spiegel, Shalom. *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. 1st paperback ed. A Jewish Lights Classic Reprint. Woodstock, Vt: Jewish Lights Pub, 1993. p. 28

(quicken the dead) and calls those things that do not exist into being, by the words of His mouth. (Abraham) looked forward with confidence to that which is beneficial although it seemed impossible, becoming the father of many nations according to what God had spoken, "Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So will your descendants be."⁷² In all of this His (Abraham's) faithfulness did not waver nor did he consider his own body incapable of bearing such fruit being one hundred years old,⁷³ nor did he think Sarah's womb would be fruitless. He demonstrated no unbelief (unfaithfulness), not wavering hearing the promise of God, but rather he was strengthened in his observance and faithful obedience giving God glory. He was fully convinced that what He had promised He was well able to perform. Therefore "Abraham obeyed God in absolute faithfulness, and as a result Abraham called Him (God) a Tsaddiq (just/generous)."⁷⁴ Now it was not written for Abraham's sake alone that He, God is a Tsaddiq but for us as well. We will share in Abraham's reward if we are faithfully obedient to Him (God) who raised our master Yeshua HaMashiach from the dead. Who handed down⁷⁵ to us the Mesorah, teaching us about our offenses and was raised for our (favorable) judgment (justification).

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

Lev 25:35– 26:46	Psalms 89:1-38	Ashlamatah: Is 35:3-10	2 Pet 1:8-15	Lk 15:1-32	Rm 4:9-25
------------------	----------------	------------------------	--------------	------------	-----------

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

TO THE ASSEMBLY

Hakham Tsefet brings his audience into "remembrance" of the things he has taught them concerning the "lights of Messiah" shining from the Seven men of the Esnoga (Synagogue). He looks forward to Shabbat Zakhor. He uses a threefold mention of the Greek parallel to the Hebrew word Zakhor. The Greek word ὑπομνήσκω –

⁷² B'reshet 15:5 - Rashi comments on this passage saying... **And He took him outside**" According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its Midrashic interpretation, He said to him, "Go out of your astrology," for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of נִבְטָה, looking down from above (Gen. Rabbah 44:12).

⁷³ This statement should be understood in light of the fact that Abraham would father many nations. He already demonstrated his faithfulness in making Yitzchaq a "burnt offering. He looked forward to Yitzchaq's resurrection and the possibility of bearing other children who would foster the "many nations."

⁷⁴ Here we must refer the reader to Gaston's work, Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63. Gaston following the weight of the Ramban shows that the typical understanding of the phrase "and it was accounted to him" does not mean that G-d called Abraham "righteous." Rather the reverse is true. Abraham called G-d a "Tsaddiq" i.e. righteous/generous. We have cited Nehemiah 9:7-8 below where it is evident how the phrase is read. Nehemiah, a talmid of Ezra understood that G-d was the Tsaddiq rather than Abraham. **Neh. 9:7-8 "You are the LORD God, Who chose Abram And brought him out from Ur of the Chaldees, And gave him the name Abraham. "You found his heart faithful before You, And made a covenant with him To give him the land of the Canaanite, Of the Hittite and the Amorite, Of the Perizzite, the Jebusite and the Girgashite, To give it to his descendants. And You have fulfilled Your promise, For You are righteous/generous (You – G-d are a Tsaddiq).**

⁷⁵ Παράδωμι – *paradidomi* a considerable amount of ambiguity surrounds the use of παράδωμι – *paradidomi* in the present case. Hebrew equivalent נָסַח has a wide range of possible meanings. It is therefore most logical to follow the idea of transmission posited there as a way of seeing what Yeshua as Messiah accomplished. This is also based on the Mesorah of Mordechai (Mark) as handed down through Hakham Tsefet. **Mark 1:1 The chief part of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge).** Koehler, L., Baumgartner, W., Richardson, M., & Stamm, J. J. (1999, c1994-1996). *The Hebrew and Aramaic lexicon of the Old Testament*. Volumes 1-4 combined in one electronic edition. Leiden; New York: E.J. Brill. p. 608 Here again we appeal to cross-linguistic hermeneutics. Since Paul quotes passages of the OT throughout his letters, one must understand Paul as writing within the tradition of the Hebrew Bible. Hawthorne, G. F., Martin, R. P., & Reid, D. G. (1993). *Dictionary of Paul and his letters*. Downers Grove, Ill.: InterVarsity Press. p. 828

hupomimnesko contains the idea of being under an obligation to “remember.” This means that Hakham Tsefet is telling his audience that they MUST remember his teachings of the Seven men of the Esnoga. The question at hand is; does Hakham Tsefet’s vocabulary allude to the Amalek? The answer being verbally yes! As a matter of fact, if one looks at the pericope very carefully it is easily determined that Hakham Tsefet is building a sub-theme of Shabbat Zakhor. This fits well into the “remembrance” that he is trying to “stir up.” Hakham Tsefet is offering us a Peshat antidote to the Amalek. The antidote to the Amalek is in fact the ten/seven men of the Esnoga. As the guardians of the Esnoga, the Seven Lights of Messiah are capable of dealing with the issues posited by the Amalek. This guardianship begins at the level of the Moreh, teacher Zaqen and Meturgeman. Here the Jewish congregation is armed with education in to the Torah as a defense to the lie of the Amalek. We have posited in other places the notion of cross-linguistic hermeneutics.⁷⁶ The Hebrew word “Amalek” when brought into Greek reveals the subtle nature of the Amalek. The Greek letter “A” added to a word means “against, without or opposed to.” Greek borrowing the Hebrew word “Melek” is a king or official. Combined in Greek the idea means “against the King, opposed to the King or without a king.” In the realm of Jewish life, this would mean that the Amalek represents the atheist or those who would throw off the sovereignty (authority) of G-d upon themselves through His agents. It is suggested that the verse in Shemot concerning the Amalek “(Exod. 17:16) And he said: **The hand upon the throne of the LORD**: the LORD will have war with Amalek from generation to generation,” represents the contemporary so-called “atheistic” attempts to prove there is no G-d, as well as the prevalence of anarchy in our society. This is based on the defective spelling of “Kise” (throne) found in this verse.

It is also easily understood that the bimodality of this passage speaks of the recent Festival of Sukkot. The days of Sukkot easily connects with the Seven men of the Esnoga. These seven men connect with the Seven Ushpizin we entertain in our Sukkah. Each of the Ushpizin has a message and lesson that we are to carry with us because of having encountered them in the Sukkah. Hakham Tsefet does not believe that we need a lengthy commentary on these thoughts. A simple reminder is worth a whole commentary.

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

RIGHTEOUSNESS

Our readers will note that we consistently refer to πίστις – *pistis* as “faithful obedience.” We have discussed this in some detail in the past. What we need to embrace and understand is that the Greek term δικαιοσύνη - *dikaiousune* (and related terms) means, among other things “Righteous/Generous Obedience” or “obedient righteousness/generosity.” In this sense, “righteousness” is directly related to morality and justice. When we use “cross-linguistic hermeneutics”⁷⁷ to determine the way δικαιοσύνη – *dikaiousune* is used in the LXX we understand the unquestionable relationship to the Hebrew concept of a Tsaddiq and his generosity. “Righteousness” (generosity) is an activity not just a state of mind, as we will see.

ABRAHAM WAS JUDGED AND DETERMINED TO BE FAITHFULLY OBEDIENT

Abraham’s faithfulness was loyal/generous behavior.⁷⁸ He knew and understood G-d to be the Tsaddiq who was trustworthy in all of His actions⁷⁹ fulfilling all of His promises. Furthermore, G-d is perfectly capable of “justifying” His mercies. Justice/righteousness is then connected to covenantal behavior or “covenantal faithfulness.”

⁷⁶ Cf. [1 Adar 08, 5774](#)

⁷⁷ Since Paul quotes passages of the OT throughout his letters, one must understand Paul as writing within the tradition of the Hebrew Bible. Hawthorne, G. F., Martin, R. P., & Reid, D. G. (1993). *Dictionary of Paul and his letters*. Downers Grove, Ill.: InterVarsity Press. p. 828

⁷⁸ Ziesler, J. A. *The Meaning of Righteousness in Paul; a Linguistic and Theological Enquiry*. Society for New Testament Studies. Monograph Series, 20. Cambridge [Eng.]: University Press, 1972. p. 43

⁷⁹ Abraham questions the “righteousness” of G-d in B’resheet 18:25 saying “will the judge of the earth do right?” While the question may be rhetorical, the response is and appeal to G-d’s heightened sense of “justice.” Abraham knows that he has no other appeal before G-d.

"Covenantal behavior" is better related to communal behavior than individual conduct. We can also say that "love" and "justice" are reciprocally requisite. We achieve this when the soul of the individual is healthy and whole, "righteous/generous/Tsaddiq." If we address communal behavior, we can readily surmise that both or all souls are healthy and whole and, that they are mutually affectionate with and towards one another. This can only exist where there is cohesion and singularity of purpose and acting in accordance to the Torah.

Hakham Shaul finds those who are disobedient to be "unrighteous." The reverse can also be assumed. Those who are "unrighteous" are determined (judged) to be disobedient. Either way Hakham Shaul relates disobedience with "unrighteousness."⁸⁰ Therefore, "righteousness" relates to a life of obedience, specifically "faithful obedience." **Δικαιοσύνη** – *dikaiousune* can now be seen as "Faithful righteousness," or "faithfulness of the just." Regardless, we see the connection to faithfulness in those who are firmly seated in their obedience to the Torah. The attempt to establish one's own "righteousness," through "works" or "one's own position before G-d" is a rejection of G-d's righteous/generosity, and the Torah, which is His way of redeeming the cosmos. What is clearly in view here is the expected result of life lived in relationship with G-d through His Torah, right living that is in keeping with G-d's purposes. In Hakham Shaul's second Igeret to his talmid Timothy, he speaks of "training in righteousness."⁸¹ The obvious understanding of this text is that "righteousness" is not free; righteousness is learned and earned by moral and ethical obedience as taught by the Torah and the Sages. To act properly is not to act according to rules, which are forced upon the man from without. The just man acts appropriately, because he acts entirely in accordance with the nature of his soul. However, the soul exists only as a link to **δικαιοσύνη** – *dikaiousune*, justice; it maintains its true nature by faithful obedience to the Torah of G-d and the Sages. Hawthorne shows us that the previous understanding and interpretation of "righteousness" in Hakham Shaul's materials are inadequate.

The more recent discussion, in seeking to take more seriously Paul's grounding in the Old Testament, has found the earlier understanding (of "righteousness" and "G-d's righteousness")⁸² to be an inadequate explication of Paul's meaning. Particularly important has been the insistence on the Old Testament covenantal context of the righteousness of God as an interpretive background for the Pauline formulations.⁸³

Since G-d's Torah has defined "righteousness" for us in the past, it continues to define "righteousness" for us today. The "righteousness" **δικαιοσύνη** – *dikaiousune* of Hakham Shaul deals with the **awakening** of the inner Tsaddiq i.e. **returning or turning towards G-d or Teshuba – repentance**. "Righteousness" **δικαιοσύνη** – *dikaiousune* in this sense does NOT declare anyone "sinless." **Δικαιοσύνη** – *dikaiousune* determines equitable justice. The person turning to G-d embraces the Torah aspects of mussar, (ethics and morality). **Δικαιοσύνη** – *dikaiousune* brings the soul under the "justice of G-d" through connecting with the Torah and subservience⁸⁴ to its mitzvot and (halakhot as interpreted by the Sages), that is cleaving to G-d.

THE RUACH HAKODESH AND ΔΙΚΑΙΟΣΥΝΗ – DIKAIOSUNE:

Here we wish to embark on an understanding of the Nefesh Yehudi and its place in the lives of Jewish people and converts to Judaism, under the purview of Messiah. We will also note that these words can best be understood if one has a solid grasp of the five levels of the soul. While we define things a bit differently, we must have a positive understanding of the nefesh/Neshamah to better understand the meaning of **δικαιοσύνη** – *dikaiousune* (righteousness/generosity).

⁸⁰ **Romans 1:28 And just as they did not see fit to recognize God, God gave them over to a debased mind, to do the things that are not proper, being filled with all unrighteousness, wickedness, greediness, malice, full of envy, murder, strife, deceit, malevolence.**

⁸¹ Cf. 2 Timothy 3:16

⁸² Our clarification

⁸³ Hawthorne, G. F., Martin, R. P., & Reid, D. G. (1993). *Dictionary of Paul and his letters*. Downers Grove, Ill.: InterVarsity Press. p. 836

⁸⁴ Pedersen shows "righteousness" to be the state of a healthy soul. Pedersen, Johannes. *Israel, Its Life and Culture, I-[iv]*. Oxford University Press, 1953. p. 336. Righteousness is the presupposition of the right **action**. In order to realize wherein it consists, we must go back to the fundamental psychological conception. **The action is created by the whole of the soul**; the more the whole of the soul is implied, the more it acts in accordance with its nature, i.e. healthily and rightly. **The integrity of the soul is therefore an expression of its righteousness.**

The nefesh is the interface between the lower ruach and the body. The lower ruach is an interface between that nefesh and the upper ruach. The upper ruach is an interface between the Neshamah. This being stated we will deal with the upper ruach, i.e. the Ruach HaKodesh and the Neshamah using general terms of the soul i.e. "nefesh."

As we will see the 6th Chapter of Hakham Shaul's Igeret to the Romans he uses the allegory of immersion in connection with the Gentiles turning to G-d.⁸⁵ Here **δικαιοσύνη** – *dikaiousune* is related to immersion (mikveh). Those Gentiles turning to G-d experience conversion as a way of embracing the "Justice of G-d." As such, the Nefesh Goy (Gentile soul) "dies"⁸⁶ and the Nefesh Yehudi (Jewish Soul) enters bringing the soul (Neshamah) under the "justice of G-d." Accepting the Nefesh Yehudi brings the convert under the Torah's power. There is no magical change, and the Gentile still lives with the residue of his Nefesh Goy imprinted on his psyche. For the first time the convert from the Gentiles is confronted with the reality of the Yetser HaRa. The Torah's light (Ohr HaGanuz) shines on the Yetser HaRa, exposing its negativity and subversive side. This is NOT to say that the Yetser HaRa is of no value. However, it must be subjected to the Nefesh Yehudi. The Nefesh Yehudi, i.e. "Holy Spirit" now begins the process of transforming the life of the Gentile in to a faithfully obedient convert (Jew). Inscribed in the DNA of the Nefesh Yehudi is the Torah, mitzvot and halakhot as elucidated and cultivated by the men of Torah Wisdom and Understanding. It does not know anything other than the Torah per se. Maintaining the contents of that DNA requires the strength of Hokhmah, endurance of Binah and the resilience of Da'at. Justice and truth (*e'met*) means strength to carry out the Torah's commands. This strength is never anarchistic or lawless. This is different for the Gentile since he knows nothing but what he has learned from his Nefesh Goy. The native-born Jew has lived under the direction and guidance of the "Holy Spirit" i.e. Nefesh Yehudi his whole life. Therefore, the "Holy Spirit" (Nefesh Yehudi) is not a magical portion of G-d that liberates us from the obligation to keep Torah. This gives a new meaning to the "immersion in the Ruach HaKodesh" (baptism in the Holy Spirit).

1 Cor. 2:12 Now we have received (kibal), not the ruach of the world (i.e. Nefesh Goy – spirit of the Gentiles), but (received - kibal) the Ruach (spirit – Nefesh Yehudi) who is from God, so that we may know the things (Torah, mitzvot and halakhah) freely given to us by God,

Gal. 4:6 Because you are now sons, God has sent forth (ambassadors) the Nefesh Yehudi (Spirit of His son, G-d's firstborn son, Yisrael) into our hearts, crying, "Abba! Father!"

Note the Rabbinic expression "received – kibal" in 1 Corinthians as expressed in Abot 1:1, "Moshe kibal Torah." The Nefesh Yehudi (Holy Spirit) does not **work** contrary to the plans and purposes of G-d's Torah and the ruach He has deposited in his son (Yeshua and or the B'ne Yisrael)⁸⁷ but rather completes them or brings them to realization. There is a harmony of His workings through the Nefesh Yehudi. The "Holy Spirit" as the Nefesh Yehudi does not replace the Torah. The Nefesh Yehudi is the empowerment of the Torah and the Torah strengthens the Nefesh Yehudi. The Jewish consciousness does not distinguish between ability and will. The **strengthened⁸⁸ soul** (Nefesh Yehudi) is that which is able to act according to its nature; therefore, **firmness and strength** are implied in **δικαιοσύνη** – *dikaiousune*, "justice and truth." As a possession the Tsaddiq has mastered his *nefesh*. He is able (has the strength) to maintain the life of "righteous/generosity" because his soul is developed and cultivated in a way that makes it possible for him to maintain acts of justice and generosity. However, the soul only exists in organic connection with other souls, and it can only act through being united with others of its community; thus, it becomes

⁸⁵ **II Luqas (Acts) 15:19-22 Therefore, my judgment is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For the rest you have Moshe has those who proclaim him in every city from ancient generations, because he is read aloud in the Synagogues on every Sabbath."**

⁸⁶ Here we are using the nomenclature of Hakham Shaul as he addresses the Roman congregations.

⁸⁷ Shemot (Ex.) 4:22

⁸⁸ Bear in mind that we have just finished the seven weeks of "strengthening." therefore, we should be able to see the results of this "strengthening" in/on our soul.

a link in a totality which creates a center of will. To be "just" and "true" means to subject the whole of the contents of one's soul to this center of will, to identify one's will with that of the totality. The Nefesh Yehudi (Holy Spirit) is a spirit of generosity and maturity. The Nefesh Yehudi is for the sake of "building up"⁸⁹ of the congregation. Those who coerce the generosity of the Tsadiqim and compel others to use the generosity of the Nefesh Yehudi do not have the "Spirit of Holiness." We can determine that their souls are immature and they lack the true mark of a Tsaddiq (righteous/generous Ish). The generosity of the Tsaddiq builds up the Esnoga and the Kingdom/Governance/Sovereignty of G-d. That which does not "build" tears down through individualism, egocentrism, and selfishness.

FROM THE BEGINNING OR FROM THE EXPERIENCE OF THE OHR HAGANUZ (Primordial Light)

Some converts can say that they have always experienced of felt a disassociation with the Gentle world. Others can point to the exact moment when the light was "turned on" per se. This "moment" was a moment when the Ohr HaGanuz shown on their Gentile Nefesh and they "saw the light." At that moment, albeit subtly they realized that they were missing a very important part of their being, i.e. the Nefesh Yehudi (the Ruach HaKodesh). Regardless of the experience, there was an awakening to **δικαιοσύνη** – *dikaioisune*, G-d's justice. This awakening was neither legalistic nor burdensome. At this point, the Nefesh Yehudi emerges as the "Kallah" (bride). The soul (Nefesh) embraces the Nefesh Yehudi as a Bride receives her Groom.

"Righteousness is the presupposition of the **right action**. In order to realize wherein it consists, we must go back to the fundamental psychological conception. **The action is created by the whole of the soul**; the more the whole of the soul is implied, the more it acts in accordance with its nature, i. e. healthily and rightly. **The integrity of the soul is therefore an expression of its righteousness.**"⁹⁰

Pedersen also points out that the "righteousness" (generosity) is the full development of the soul.⁹¹ This means that the mature/whole soul is faithfully obedient to the whole Torah. The mature soul is a soul of true generosity towards others, it never demands for itself. The whole heart (soul) is only "whole" (*shalem*) when it keeps (*shomer* – guards) the mitzvot.⁹² Judgment is always related to the Neshamah. The soul produces truth (*emet*) and always depends on its quality. "It is a soul of this kind which the Jewish people refer to as "*ne'aman*," (reliable)⁹³ true: reliable and strong at the same time, because it has the ability to hold and maintain its essence, and this quantity naturally also applies to the actions and the words which are created by the soul."⁹⁴ The fortitude of the soul is expressed in *ne'aman* (truth – faithfulness). Or, we can say that the soul is always true to itself. The true character of the soul is "emet" truth, faithfulness, firm and full of fidelity.⁹⁵ It takes great fortitude for the soul to commit to "truth and faithfulness." Nonetheless, this is the true nature of the unified soul. The souls of the Neb'i'im (prophets) have great fortitude to speak out the prophetic word. Because of the power resident within the words of the "Prophet", their speech must be selected with great care. Keep in mind that the words of the Prophets are closely associated to the words of the Torah. Therefore, there must be a great fortitude in speaking out the Torah and associated materials. These things (*d'barim*) establish what they say. A prophet must be true/faithful (*ne'aman*) in order to be a prophet, to have the necessary strength of soul that his words will not fail to take effect or come true. In the present discussion on Abraham we see that Abraham as a prototypical prophet has the spiritual strength to speak and produce truth. As a prototypical "convert", Abraham shows the mental, psychic, and spiritual strength requisite within the soul to make the necessary change to Torah observance. Only those of true mental, cognitive and

⁸⁹ **Yehudah 1:20 But you, beloved, building up yourselves through your faithfulness to the Esnoga (Synagogue); praying from the Siddur (Oral Torah); guarding (שמר – *shomer*) yourselves in the love (*ahava*) of God, looking forward to (waiting for) the chesed (loving-kindness) of our master Yeshua HaMashiach in the Olam HaBa (eternal life).**

⁹⁰ Pedersen, Johannes. *Israel, Its Life and Culture*, I-IV. Oxford University Press, 1953. p. 336ff.

⁹¹ Ibid

⁹² Cf. 1 Chron. 29:19

⁹³ TWOT 116.0, Strong's H539

⁹⁴ Pedersen, Johannes. *Israel, Its Life and Culture*, I-IV. Oxford University Press, 1953. p. 339

⁹⁵ Cf. TWOT 116.0- 116l

spiritual strength are able to make this transition into Judaism. The Gentile who turns to G-d must learn to subject his "whole" *nefesh* to the Torah and mitzvot. "For as many as are led by the Nefesh Yehudi (spirit, i.e. Holy Spirit) are the B'ne Elohim."⁹⁶ Abraham shows us that those who would be converts must have a soul of great fortitude. This shows the great psychic strength and mental fortitude of the soul who commits to being faithfully obedient to the justice of the Torah! The Jewish soul (Nefesh Yehudi) finds the Torah an expression of his soul. For the Gentiles who are not truly committed to faithful obedience of the Torah, **δικαιοσύνη** – *dikaosune*, (G-d's justice) seems exacting and legalistic.

THE COSMOS CREATED BY ABRAHAM

Why has Hakham Shaul brought Abraham into his discussion?

1. Abraham as a "Gentile" logically deduced that there was One G-d.
2. Abraham committed himself to G-d before he was circumcised i.e. converted embracing the Torah
3. Abraham received the mark of circumcision as a sign of his commitment to faithful obedience
4. Abraham faithfully obeyed the Torah and Mitzvot
5. Abraham is therefore a prototype for every convert to Judaism

THE SUBTLE HINTS TO THE AKEDAH

We will begin here with the subtle hints that we can see in the Peshat of Hakham Tsefet through his amanuensis Mordechai (Mark). After we have compiled a list of "hints," we will further elucidate our findings in an allegorical (Remes) manner.

1. TOWERS

And he (Yeshua) began in analogies saying, a man planted a vineyard, and (he) placed a fence (stone wall) around it and dug a wine vat and built a tower and rented it out to be farmed (by others) and went away to foreign parts.

Pirkê de Rabbi Eliezer 38a On the third day they reached "Zophim," (watch-towers) when they reached Zophim they saw the glory of the Shekinah resting upon the top of the mountain, as it is said, "Abraham lifted up his eyes and saw the place afar off."⁹⁷

2. TESTING AND TRIALS

Mar 12:15 But knowing their deceitfulness, he said to them, "Why do you test me (attempt to ensnare)? Bring me a denarius so that I may see [it]."

Remes:

"Abraham was judged (tested) and determined to be faithfully obedient."

B'reshet (Gen) 22:1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."

3. THE (BELOVED) SON

⁹⁶ Our translation of Romans 8:14. The "Sons of G-d" B'ne Yisrael have the Ruach (HaKodesh).

⁹⁷ Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellect books, 2009. p225

Mk. 12:6-7 Still he (the owner) had a **beloved [firstborn] son**, which he (the owner) sent last saying they will respect my son. But the farmers (vineyardists) said to each other this is the heir, come let us kill him and the inheritance will be ours.

B'resheet (Gen) 22:2 He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

4. THE EYES AND AWE

Mk 12:11 This is from HaShem, it is **marvelous in our eyes**”?

B'resheet (Gen) 22:4 On the third day Abraham raised his eyes and saw the place from a distance.

5. NOT AFRAID⁹⁸

Mk 12:12 And they (the chief priests of the Sadducees (Heb. Tz'dukim) and the scribes of the Sadducees and the elders (Heb. Zekanim) of the (Sadducees) desired to get hold of him but they feared the congregation;

Mk 12:14 Rabbi (Hakham); we know (perceive) that you are true, and that you are not bribed by any man, and you are not afraid (concerned) to face any man, but teach the way (i.e. Torah) of Elohim

Here the connection is thematic and contextual. Yitzchaq and Abraham both are ensured that Yitzchaq will be resurrected.⁹⁹ Yitzchaq makes a request of his father to bind him tightly so that he will not be disqualified as an Olah before G-d.

6. BEHOLD - SEE¹⁰⁰

“Why do you test me (attempt to ensnare)? Bring me a denarius so that I may **see** [it].”

B'resheet (Gen) 22:4 On the third day Abraham raised his eyes and saw the place from a distance.

7. MESSENGERS (APOSTLES – SENT ONES)

Mk. 12:13 And they (the chief priests of the Sadducees) (Heb. Tz'dukim) and the scribes (Heb. soferim) of the (Sadducees) apostolized to him (Yeshua) some of the Soferim and of the household of Herod, to politically ensnare him in discourse.

Mk. 12:2 And he (the owner) sent (Apostolized) a servant (a messenger) to the farmers (vineyardists) at the appointed time of first fruits (moed of first fruits) in order to receive the allotted fruits from the farmers (vineyardists) of the vineyard.

B'resheet (Gen) 22:11 But ^athe angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."

B'resheet (Gen) 22:15 ¶ Then the messenger of the LORD called to Abraham a second time from heaven,

⁹⁸ μέλω – *melo* not worried or concerned with the opinions of man with the implication of some apprehension. Cf. Louw Nida 25.223

⁹⁹ Cf. B'resheet 22:1-19. See also our translation of Bereans (Heb.) 11:17-19 below.

¹⁰⁰ ὁράω – *horao* to see, perceive.

8. THE TWO PERICOPES OF HAKHAM SHAUL'S IGERET TO THE ROMANS 4:9-15, 4.16-25

Here we will not re-post the pericopes that record that data concerning Abraham. The reader should refer to the previous pericope of Romans and read carefully the present one.

Each one of these connections is valuable to our understanding of how Yeshua's talmidim saw the Akedah, and the responses of Abraham and Yitzchaq to G-d's challenge. However, we should also note that this is not an exhaustive list. The range of discussion and the amount of materials mentioned and brought to light is far greater than this work can elucidate in such a brief format.

The present pericope is a continuation of the thought of "What advantage do the Jewish people have?"

Perhaps we should state the obvious. This commentary is an allegorical look at the Akedah and surrounding facts. Therefore, the sacrifice of your mental cows before reading would be most beneficial. We cannot cover all to be said on the subject. While the commentary may seem lengthy we have abbreviated that matter far more than we should.

The overall pericope is a continuation of the discussion on Abraham Abinu's faithful obedience. After reiterating, the faithfulness and absolute obedience of Abraham, Hakham Shaul turns to the Akedah. The transition and allusion is very subtle yet very evident. Did the authors of the Nazarean Codicil know that their readings would be read during Rosh Hashanah and Yom Kippur? If so, how did Hakham Tsefet and Hakham Shaul point to these Special Days?

Why would Hakham Shaul insert a comment on the "resurrection of the dead" in the middle of his comments on Abrahamic faithfulness?

Romans 4:16 This promise, then, was valid before God whom he trusted (faithfully obeyed) in absolute obedience. It is God who resurrects the dead (quicken the dead) and calls those things that do not exist into being, by the words of His mouth.

How does faithful obedience relate to the resurrection of the dead? While there is more than one answer to that question, we must note that Hakham Shaul is not adding some random comment on the faithfulness of Abraham. His reference is directly related to the Akedah of Yitzchaq. From the narrative, that Hakham Shaul has presented, it seems obvious that he believed that Abraham carried out the Akedah in its entirety. In his mind, it is evident that Abraham did in fact "slaughter" and "burnt" Yitzchaq as a burnt offering. Why else would Hakham Shaul engage in discussion of the resurrection? While there may be some question in the mind of some scholars as to the extent of the Akedah, in Hakham Shaul's mind, Abraham carried out the command of G-d without any hesitation. He also reveals the mind of Abraham in his narrative stating...

1. G-d has the ability to resurrect the dead, in the present monologue he refers to Yitzchaq
2. The execution of Yitzchaq as an olah (burnt offering) can be reversed by the words of G-d's mouth
3. Regardless of circumstance and opposition G-d always keeps His promise
4. And, therefore, G-d is a Tsaddiq
5. Abraham was faithfully obedient in perfect confidence

(Abraham) looked forward **with confidence** to that which is beneficial although it seemed impossible...

This statement is staggering.

THE BINDING OF YITZCHAQ AND THE DEW OF RESURRECTION

Yeshayahu (Isa.) 26:19 Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits.

Abraham's confidence from the cited passage above, teaches us that he was looking forward to seeing Yitzchaq resurrected even though it seemed impossible. How is it, that Abraham believed that the resurrection of the dead was possible?

"Then He (G-d) brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So will your descendants be."¹⁰¹

Abraham had already experienced the supernatural in being carried into the supernal realms.

B'resheet Rabbah XLIV:12. AND HE BROUGHT HIM FORTH WITHOUT- HA - HUZAH (XV, 5). R. Joshua said in R. Levi's name: Did He then lead him forth without the world, that it says, AND HE BROUGHT HIM FORTH WITHOUT? It means, however, that He showed him the streets of heaven, as you read, While as yet He had not made the earth, nor the outer spaces-huzoth (Prov. VIII, 26).¹⁰² R. Judah b. R. Simon said in R. Johanan's name: He lifted him up above the vault of heaven; hence He says to him, LOOK (HABBET) NOW TOWARD HEAVEN, HABBET signifying to look down from above.¹⁰³ The Rabbis said: [God said to him]: "You are a prophet, not an astrologer"...

While many qualified scholars debate the Akedah as an actual sacrifice of Yitzchaq, the questions raised demand answers.

Hakham Shaul uses the Akedah as a demonstration of "absolute faithful obedience." Abraham wastes no time following the moral imperatives of G-d. Hakham Tsefet uses the Greek imperative **εὐθύς – euthus** to show moral urgency. This is modeled in Abraham where it is frequently stated **"And Abraham rose early."** How can we believe that Abraham would not follow G-d's command to the fullest extent of His command? Abraham shows us that we are to follow the command of G-d with the same moral expediency. The B'resheet account of the Akedah shows how carefully Abraham obeyed G-d's command. Abraham is methodic and expedient.

If we are to see the Akedah as a final test or trial, we have to take into consideration what would have brought Abraham to the point of stretching his trust and confidence in G-d to the limit. While Scholars may believe that the pinnacle of the test was the point when Abraham raised the knife to slaughter Yitzchaq, the greater test would be to trust G-d in restoring the dead. It seems evident in the text of our pericope that Hakham Shaul clearly points to the death and resurrection of Yitzchaq as a factual event. G-d does not act contrary to His promise. He will stretch His servants to the farthest part of their imagination but He will never fail them. The Nazarean Codicil, including the

¹⁰¹ B'resheet 15:5. Rashi comments on this passage saying... **And He took him outside**" According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its Midrashic interpretation, He said to him, "Go out of your astrology," for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of **הבטת**, looking down from above (Gen. Rabbah 44:12).

¹⁰¹ This statement should be understood in light of the fact that Abraham would father many nations. He already demonstrated his faithfulness in making Yitzchaq a "burnt offering. He looked forward to Yitzchaq's resurrection and the possibility of bearing other children who would foster the "many nations."

¹⁰² By contrast, *huzoth* is understood to mean the heavens; E.V. "the fields." "*Ha- huzah* ' and *huzoth* are both derived from the same root." Abraham is carried outside the confines of the Olam Hazei. He was not just carried to a place above the constellations; he was carried into eternity where he could see the streets of the Y'mot HaMashiach.

¹⁰³ Hence, you are now above your fate, and can ignore it.

present pericope seems to reiterate that the Akedah is a factual event in Abraham's history. In Hakham Shaul's Igeret to the Bereans, he emphatically states that Abraham did in fact offer Yitzchaq as a burnt offering.

Bereans (Heb.) 11:17-19 In faithful obedience Abraham, when he was tested, offered up Yitzchaq (Isaac), and he who had received the promises was offering up¹⁰⁴ his only begotten son; it was he to whom it was said, "IN ISAAC YOUR ¹DESCENDANTS SHALL BE CALLED." He considered that God is able to raise people - Yitzchaq even from the dead, from which he also received him back as an allegory of the Jewish people and Messiah.



Hakham Shaul addresses the question scholars are afraid to ask. How could Abraham offer his son as an olah (burnt sacrifice) and still believe that it is through Yitzchaq that G-d would bless the Jewish people? Simply stated, Abraham believed and trusted G-d to the point of believing that if Yitzchaq was reduced to a pile of ashes that G-d would resurrect him from the dead. Why would Abraham send his servant for a bride of a dead man? Yes, history shows that this was an actual practice among the ancients. Yet we opine that Abraham may also have known that Yitzchaq was to attend the Shem's celestial Academy for three (and one half) years. After that he would return (resurrect) and continue his earthly existence fulfilling G-d's promise and plan for his life as a patriarch of the Jewish people. More specifically, why does Abraham's servant Eliezer bring Rivkah to a well called "Beer-lahai-roi" (בְּאֵר לַחַי רֹאִי)¹⁰⁵ and or HarMoriah An underlying thought from the Biblical narrative of the whole account would suggest that Abraham, Yitzchaq and Eliezer were aware of the "Moedim" (Divine appointments) of G-d. In other words, we opine that Abraham and Eliezer

knew the precise time when Yitzchaq would return. What also is of great interest to us is why we are called to remember the Akedah during the month of Tishri.

AN ALTAR ATOP THE FOUNDATION OF SOULS

The *Even haShetiya* - אבן השתייה is "also known as the "Pierced Stone" because it has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the "Well of Souls."¹⁰⁶ This place is also referred to in Talmudic and Jewish writings as the "Guf." "The souls of all those who have not yet been born are kept in the *Guf*, the Treasury of Souls, also known as the Chamber of Creation."¹⁰⁷ This "stone" has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the "Guf HaNeshamot"¹⁰⁸ "Well of Souls." Interestingly this "stone" is also the place where the "Ark of the Covenant," i.e. Mercy Seat is situated during (the first) Temple times. Obviously, we understand that this is the very core of the "Kodesh HaKodeshim" (Holy of Holies) i.e. the Throne of G-d.

Here the hole can be seen in the near middle left side of the photo courtesy of Wikipedia. While some believe that Ya'aqob came to "Beth-El" some thirty miles south of Yerushalayim, the allegorical translation leads us to believe that he actually "lighted (pegi'ah¹⁰⁹ means only prayer and meditation) on **the place**" which is actually Har-Moriah, the place where his father was offered as an Olah – "burnt offering." In this "**place**" (Heb. Maqom – a synonym for

¹⁰⁴ προσφέρω - *prospherō*. While we read the Remes text in allegorical terms, Hakham Shaul sees the event as being literal.

¹⁰⁵ Well of the living One that sees

¹⁰⁶ http://en.wikipedia.org/wiki/Foundation_Stone

¹⁰⁷ Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. pp. 166 - 170

¹⁰⁸ Sysling, Harry. *Tehiyat Ha-Metim*. Mohr Siebeck, 1996. p. 194

¹⁰⁹ Cf. b. Berakhot 26b

G-d's omnipresence) Ya'aqob gathered the stones and used one to be a resting place for his head. In the morning, he anointed one of those stones and made a covenant with G-d. The Sages tell us that the stones (12) became one stone called the *Even haShetiya* - אבן השתייה. Targum Pesudo-Yonatan seems to intimate that the place was the eventual site of the Bet HaMikdash.¹¹⁰

The daunting question that should surface from this view is why the souls of the righteous ascended to corporeal life through a place that housed the Kodesh HaKodeshim (Holy of Holies) where the blood of sacrificial animals was offered as an atonement annually on Yom Kippur? And, why is it that we have no Bet HaMikdash to offer further sacrifices to this day?

How is it that the Shekinah resides in the west and the souls of the Jewish people (Tsadiqim) come from the east?¹¹¹ Could it be that the souls of the B'ne Yisrael enter this world through this place regardless of the location of their birth?

Eliezer the talmid and servant of Abraham Abinu was schooled in the teachings of Shem in some measure. This Yeshiva was multi-dimensional. In a manner of speaking, it was at Yerushalayim. Yet we also know that the Sages of blessed memory saw it as the celestial academy.¹¹² In the mind of the sages, Eliezer was equivalent to all the 318 other servants (souls) in Abraham's care. While we have no explicit information stating such, we can determine through Sevarah¹¹³ that Abraham would have taught his talmidim what he learned at Shem's Yeshiva. Eliezer brought Rivkah to Yitzchak to be his bride. Yitzchak met his bride AFTER having "returned" from "Beer-lahai-roi" (בְּאֵר לַחַי רֹאִי). Inquiring minds want to know the real reason for Rivkah's hasty departure from the camel. "Now Yitzchak came from having gone to Beer-lahai-roi." According to the Sages, she saw Yitzchak's "majestic appearance, and he astounded her."¹¹⁴ Is it possible that Rivkah saw Yitzchak as he returned from the spiritual dimension? "Here is a wonder indeed, Yitzchak emerged from (Paradise) Gan Eden alive." **One went out and one went in**, meaning Yitzchak returned from the dead and Eliezer entered Paradise (Gan Eden) alive.¹¹⁵ Rivkah's vision of Yitzchak was that of a man returning from the dead and descending from Paradise in a column of the Shekinah. She must have seen a man appearing from ethereal formlessness to the form and shape of Yitzchak's "majestic appearance."

While there is a great deal of conjecture as to the true location of "Beer-lahai-roi," one might conjecture that the sight was closer to Yerushalayim than Kadesh Barnea. Also interesting, Hebron is known to this day as "Sha'ar Gan Eden," the gateway to the Garden of Eden.

It would appear from the words of the Sages that the souls of the departed and those who are to return are stored away beneath the throne of G-d.¹¹⁶ As we have suggested above the Bet HaMikdash is the treasury of souls of the Tsadiqim.¹¹⁷ Here those yet to be born and those who will experience the "**Dew of Heaven**" (resurrection) are

¹¹⁰ B' resheet (Gen) 28:17

¹¹¹ Isa 43:5, b. Baba Bathra 25a

¹¹² Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p. 171ff. See also b. Makkot 23b

¹¹³ **Sevarah** - logical deduction, drash deductive hermeneutic.

¹¹⁴ Gen. Rabbah 60:14, Ber. 26b

¹¹⁵ See Spiegel, Shalom. *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. 1st paperback ed. A Jewish Lights Classic Reprint. Woodstock, Vt: Jewish Lights Pub, 1993. p. 6 fn#12

¹¹⁶ Sysling, Harry. *Tehiyat Ha-Metim*. Mohr Siebeck, 1996. p.202. See also b. Shabbat 152b "R. Eliezer said: The souls of the righteous are hidden under the Throne of Glory, as it is said, yet the soul of thine Lord shall be bound up in the bundle of life."

¹¹⁷ **b. Hag 12b** "Araboth" is that in which there are Right and Judgment and Righteousness, the treasures of life and the treasures of peace and the treasures of blessing, the souls of the righteous and the spirits and the souls, which are yet to be born. The spirits and the souls which are yet to be born, for it is written: For the spirit that enwraps itself is from Me, and the souls which I have made. Cf. Isa. 57:1.

engaged in the company of the "Ofanim¹¹⁸ and the Seraphim,¹¹⁹ and the Holy Living Creatures (Chayyoth),¹²⁰ and the Ministering Angels,¹²¹ and the Throne of God; and the King, the Living God, high and exalted, dwells over them in Araboth."¹²² Here the Tsadiqim yet to be born and those who are to return have the ability to interact with each other, Messiah, Shem, Eber and their ancestors. Being able to interact with men of such renown, would be a blessing of immeasurable magnitude. This would certainly qualify as a "Celestial Academy."

Ephesians 1:4 He (God) has elected¹²³ (separated)¹²⁴ us¹²⁵ (the Jewish people – souls of the Tsadiqim) to be in union with him¹²⁶ Messiah before the foundation of the world¹²⁷ to be Tsadiqim (Greek: agios) and blameless in His God's presence love.

It is here that Yitzchaq experiences the fullness of the Olam HaBa. Being in union with Messiah in the vast timeless expanse of the dimension of eternity gives the nefesh an overarching view of G-d's eternal plan. The Neshamot resident in that "place" speak to one another in light. They reside in the Ohr HaGanuz of the Celestial Throne. Their form of communication is light and at the speed of light. Some souls are so radiant that they shine like the sun¹²⁸ or moon. When a soul of lesser brilliance encounters a soul of greater luminosity, the lesser increases in "Da'at" (intimate knowledge). Yitzchaq's nefesh knows this treasury of souls because it was from here that the angel Gabriel plucked him when it was his time to be born as the son to Abraham and Sarah.

When the time comes for a human to be born, the angel Gabriel puts his hand into the Treasury of Souls and takes out the first soul that comes into his hand. If the person is fortunate, a great soul comes into Gabriel's hand; if not a spark of a soul inhabits the body.¹²⁹

The souls of the righteous are said to ascend and descend on the **column** of the Shekinah¹³⁰ (the mystical bride – kallah).¹³¹ According to the Bahir "there is a single column that extends between the heavens and the earth, and its

¹¹⁸ Lit., "Wheels," i.e., wheel-like angels; v. Ezek. 1:15f.

¹¹⁹ Isa. VI, 2; in Rabbinic literature they are understood to be angels of fire, cf. Deut. Rab. s. 11. But v. B. D. B. s.v.

¹²⁰ Ezek. 1:5f

¹²¹ Apparently distinct from those dwelling in Ma'on (v. p. 70).

¹²² **b. Hag 12b**

¹²³ ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. תשיאָה Gen. 1:1 can be translated תשיאָה In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e. spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

¹²⁴ cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145

¹²⁵ We need to now alert the reader to pay special attention to Hakham Shaul's (Paul) "us" and "you." Hakham Shaul's use of we, us and you are key to determining who he is addressing.

¹²⁶ see 1:11 below

¹²⁷ We interpret this to mean at or before Har Sinai. The foundation of the world was G-d's giving of the Torah. However, the Greek word καταβολή – *katabole* also means, "to conceive." Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of καταβολή – *katabole* is also related to the thought of injecting or depositing semen into the womb.

¹²⁸ Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford; New York: Oxford University Press, 2004. p. 166

¹²⁹ Ibid.

¹³⁰ The representation of the Shekinah as a "Pillar of Fire" corresponds with Philo's identification of the Logos with the "Pillar of Cloud," which at night became the "Pillar of Fire" in the wilderness, leading God's people to the Holy Land. See Hellenism and Christianity, p. 25, note. According to Jubilees xviii, 4: "And he came to a well of water and he said to his young men, Abide ye here with the ass." "Does our author intentionally vary this by substituting the "cloud" for the well? Friedlander, Gerald. Pirkê de Rabbi Eliezer. Intellectbooks, 2009. p. 226. Gerald, Friedlander. *Hellenism and Christianity*. BiblioLife, 2009. p.25

¹³¹ Ibid. p. 67 Note also that there is a mystical union between the Shekinah and the Torah Scholar. Scholem, Gershom Gerhard. *Origins of the Kabbalah*. Translated by Allan Arkush. Philadelphia; Princeton: Princeton University Press, 1991. p. 153

name is Tsaddiq."¹³² This is in accord with the vision/dream of Ya'aqob who saw the "malakim" (messengers or agents of G-d) ascending and descending on a ladder (column). At the top of this column is a "Paradise of Light"¹³³ because the top of the column is near the "Throne of Glory." The souls of this dimension can be seen as dazzling lights because of their pristine state.¹³⁴ The allegorical imagery of Gabriel plucking a "soul" from the treasury of souls extends now to the place of the column being the "Tree of souls" corresponding to the "sefirotic tree of lights" or the "tree of life." Abraham's awareness of **the place** where he was to offer Yitzchaq was indicated by the column of the Shekinah.¹³⁵ It would seem that a soul that is taken and destined to return is kept in this "well," "chamber" or "tree of souls." The allegorical imagery now borders So'od. Now we must learn to picture this scene in allegorical terms. The "other" understanding of a "well of souls" draws on the columnar allegory as a male phallus, now intimating that Adam Kadmon (the "ever living one" – chay olamim) is the tree or well of souls.

G-D WILL SEE HIS LAMB

One went out and one went in. And Abraham lifted up his eyes, peering into the realm of the Divine and behind him was a ram caught in the thicket. And where was this Ram? Perhaps it can be said in differing ways. He was in the twilight of the eve of Shabbat during the first week of creation. Therefore, Abraham reached into the twilight of the first Shabbat and retrieved his offering. On the other hand, we can understand that as Rabbi Y'hoshua (Joshua) says: "An angel fetched it from Gan Eden where it had been drinking from the rivers (PaRDeS) that coursed by."¹³⁶ The text can be read to understand that the "Ram" was offered "after" or "on top of" Yitzchaq and not "in his stead." Interestingly, the donkey (hamor) Abraham rides is also created on the eve (twilight) of the first Shabbat. Yitzchaq enters Gan Eden and the Ram exits as the musaf offering.

Allegorically speaking we can see in Yitzchaq and Yeshua the two tamid offerings (continual morning and evening offerings). One is offered in the morning and the other "between the evenings." These two offerings deal allegorically with the spiritual status of the B'ne Yisrael.

The morning Tamid offering coincides with the times Yitzchaq was offered, when the morning sun has risen to a specific point.

m Tamid 3:2 The superintendent said to them, "Go and see whether the time for carrying out the act of slaughter has come." If it had come, the one who sees it says, "It is daylight." Matya b. Samuel says, "[He who sees it says,] 'The whole eastern horizon is light.' " "Up to Hebron?" "And he says, 'Yes.'" He said to them, "Go and bring a lamb from the **chamber of lambs.**"¹³⁷

Interestingly Abraham brought Yitzchaq to Moriah very early, when sunlight had reached Hebron. Why does the superintendent ask if it is light all the way to Hebron? Would this have mattered to Abraham and Yitzchaq? The

¹³² Kaplan, Aryeh, and Neḥunya ben ha-Kanah. *The Bahir*. York Beach, Me.: S. Weiser, 1989. **102**, p. 38. Cf. Pro 10:25 When the whirlwind passes, the wicked is no more, But the righteous (Tsaddiq) has an everlasting foundation. **b. Hag 12b** R. Eleazar b. Shammua says: "[It rests] on one pillar, and its name is "Righteous," for it is said: But "Righteous is the foundation of the world." "But the righteous is an everlasting foundation." Maharsha compares this discussion of the number of the pillars with the discussion of the number of the precepts in Makkot., Soncino. ed., pp. 169f. Pro 9:1 Wisdom has built her house, She has hewn out her seven pillars;

¹³³ Scholem, Gershom Gerhard. *Origins of the Kabbalah*. Translated by Allan Arkush. Philadelphia; Princeton: Princeton University Press, 1991. p. 153

¹³⁴ Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p. 166

¹³⁵ **Pirkê de Rabbi Eliezer 38a** On the third day they reached "Zophim," (watch-towers) when they reached Zophim **they saw the glory of the Shekinah resting upon the top of the mountain**, as it is said, "Abraham lifted up his eyes and saw *the place* afar off. Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellect books, 2009. p. 225

¹³⁶ Spiegel, Shalom. *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. 1st paperback ed. A Jewish Lights Classic Reprint. Woodstock, Vt: Jewish Lights Pub, 1993. p. 40. Hertz, Joseph. *Sayings of the Fathers*. New York: Behrman House Inc., 5705. p. 89 *The Ram of Abraham*. Gen 22:13 It was pre-ordained to be the sacrifice of Isaac it was to be on hand in the thicket at that time.

¹³⁷ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 865

answer is yes. We do not know when it was taught or understood that among those who would take part in the general resurrection was Adam HaRishon. In other words, the resurrection would begin at Hebron. This is intimated in the Sabbath piyyut "Patach Eliyahu."

Yeshua as a Tamid offering died at the time of the evening sacrifice. We have stated in the past that Yeshua deliberately held on to life until the time he could recite the evening Shema, thereby initiating the recital of the Shema at death. We have learned in the past that the recital of the evening Shema is imperative and most important to Nazareans. This is because we are in exile waiting for the Master to return. We exist and stand by the merit of our ancestor Yitzchaq and his virtuous life. Through Yeshua, the fragments of the Nefesh Yehudi lost among the nations are being gathered. The Akedah of Yitzchaq sustained us throughout the season of years of light. It is the light of the Master that now guides and strengthens us in this present age of exile as we make tikun for the loss of our brethren.

QUESTIONS FOR STUDENTS

From the "Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil" identify their relationship as translated above.

1. **Identify the context in which this Gemará was crafted;**
2. **Identify the parties or stake-holders of this Gemará debate;**
3. **Controversy of a Mitzvah or Mitzvoth in question;**
4. **Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;**
5. **Riposte of the Master or Hakham;**
6. **Verdict concluded by the Master or Hakham (Halakha).**

Questions for Reflection

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

Blessing After Torah Study

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

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

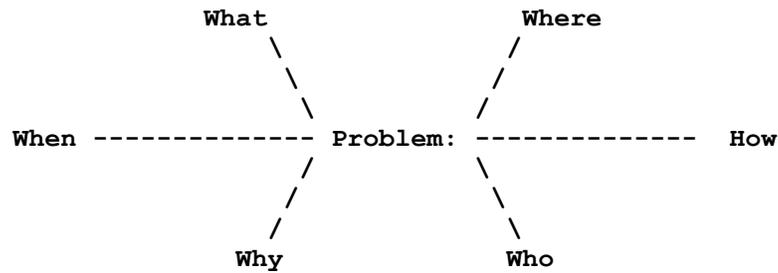
“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

On Learning

I keep six honest serving-men
(They taught me all I know);
Their names are “What?” and “Why?” and “When?”
And “How?” and “Where?” and “Who?”
I send them over land and sea,
I send them east and west;
But after they have worked for me,
I give them all a rest.

I let them rest from nine till five,
For I am busy then,
As well as breakfast, lunch, and tea,
For they are hungry men.
But different folk have different views;
I know a person small
She keeps ten million serving-men,
Who get no rest at all!
She sends em abroad on her own affairs,
From the second she opens her eyes
One million “How’s,” Two million “Where’s,”
And seven million “Why’s”

Rudyard Kipling



Next Shabbat:

Shabbat: “V’khi-Yamukh Achikha” - “And when your brother”

Shabbat	Torah Reading:	Weekday Torah Reading:
אִישׁ, כִּי יַפְלֵא		Saturday Afternoon
“Ish, Khi Yaf’li”	Reader 1 – Vayiqra 27:1-4	Reader 1 – B’Midbar 1:1-5
“When a man makes a difficult”	Reader 2 – Vayiqra 27:5-8	Reader 2 – B’midbar 1:6-10
“Cuando un hombre haga un difcil”	Reader 3 – Vayiqra 27:9-11	Reader 3 – B’midbar 1:11-16
Vayiqra (Lev.) 27:1-34	Reader 4 – Vayiqra 27:12-15	
Ashlamatah: Judges 11:30-40	Reader 5 – Vayiqra 27:16-21	Monday & Thursday Mornings
	Reader 6 – Vayiqra 27:22-27	Reader 1 – B’Midbar 1:1-5
Psalms 89:39-53	Reader 7 – Vayiqra 27:28-34	Reader 2 – B’midbar 1:6-10
	Maftir – Vayiqra 27:31-34	Reader 3 – B’midbar 1:11-16
N.C.: 2 Pet 1:16-18; Lk 16:1-8; Rm 5:1-11	Judges 11:30-40	

שַׁבַּת שְׁלוֹמ

Shabbat Shalom!

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