

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
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<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 15, 5778 – Nov 03/04, 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 Tsuriel 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: "Ish, Khi Yaf'li Neder" - "When a man makes a difficult vow"

Shabbat	Torah Reading:	Weekday Torah Reading:
אִישׁ, כִּי יַפְלָא נְדֵר		Saturday Afternoon
"Ish, Khi Yaf'li Neder"	Reader 1 – Vayiqra 27:1-4	Reader 1 – B'Midbar 1:1-5
"When a man makes a difficult vow"	Reader 2 – Vayiqra 27:5-8	Reader 2 – B'midbar 1:6-10
"Cuando un hombre haga un voto difícil"	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	

Contents of the Torah Seder

- Vowing and Valuation of a Person – Leviticus 27:1-8
 - Redemption of an Animal – Leviticus 27:9-13
 - Redemption of a House – Leviticus 27:14-15
 - Redemption of Land – Leviticus 27:16-25
 - Redemption of a Firstling – Leviticus 27:26-27
 - Law of the Ban – Leviticus 27:28-29
 - Redemption of the Tithe – Leviticus 27:30-33
 - Concluding Subscription – Leviticus 27:34
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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. 317-326

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 27:1-34

Rashi	Targum Pseudo Jonathan
1. And the Lord spoke to Moses, saying,	1. And the LORD spoke with Mosheh, saying:
2. Speak to the children of Israel and say to them: When a man expresses a vow , [pledging the] value of lives to the Lord,	2. Speak with the children of Israel, and say to them: When a man wills to set apart the separation of a vow , in the valuing of the life unto the name of the LORD,
3. the [fixed] value of a male shall be as follows: From twenty years old until sixty years old, the value is fifty silver shekels, according to the holy shekel;	3. then his valuation for a male from twenty years old unto sixty years, fifty shekels, in the shekel of the sanctuary, will be his valuation:
4. And if she is a female, the value is thirty shekels;	4. but if for a female, his valuation will be thirty shekels.
5. And if [the person is] from five years old until twenty years old, the value of a male shall be twenty shekels, while that of a female shall be ten shekels;	5. And if it be a child from five years until twenty years, his estimation for a male will be twenty shekels; and for a female, ten shekels.
6. And if [the person is] from one month old until five years old, the value of a male shall be five silver shekels, while the value of a female shall be three silver shekels;	6. But for a child of a month old until five years, his estimation for a male will be five silver shekels; and for a female, three silver shekels.
7. And if [the person is] sixty years old or over, if it is a	7. Moreover, for a man of sixty years and upwards, his

Rashi	Targum Pseudo Jonathan
male, the value shall be fifteen shekels, while for a female, it shall be ten shekels.	estimation will be fifteen shekels; and for a female, ten shekels.
8. But if he is [too] poor to [pay] the valuation [amount], he shall stand him up before the kohen, and the kohen shall evaluate him according to how much the one who is vowed his value can afford._	8. But if he be too poor for (such) a rate of his estimation, he will stand before the priest; and the priest will make an estimation for him, according to the ability of his hand, so will the priest estimate for him.
9. Now, if an animal of whose type is [fit] to be brought as an offering to the Lord, whatever part of it the person donates to the Lord, shall become holy.	9. And if it be an animal, of such as are offered as an oblation before the LORD, whatever he gives of it before the LORD will be sacred.
10. He shall not exchange it or offer a substitute for it, whether it be a good one for a bad one, or a bad one for a good one. But if he does substitute one animal for another animal, [both] that one and its replacement shall be holy.	10. He will not alter it nor change it, that which is perfect for that which hath blemish, or that in which there is blemish for the perfect: but if by changing he will exchange animal for animal, both that and the one that is changed will be consecrate. JERUSALEM: And he will not change it, good for bad, or bad for good: but if changing he will exchange animal for animal, both that and his changed one will be sacred.
11. And if it is any unclean animal, of whose type shall not be brought as an offering to the Lord, then he shall stand up the animal before the kohen.	11. But if it be an unclean animal, of such as are not offered as an oblation before the LORD, he will make the animal stand before the priest.
12. The kohen shall then evaluate it whether it is good or bad; like the evaluation of the kohen, so shall it be.	12. And the priest will value it, whether good or bad; as the priest will value, so will it be.
13. But if he redeems it, he shall add its fifth to its value.	13. But if he would redeem it, let him add a fifth of its price upon that of its valuation.
14. And if a man consecrates his house [to be] holy to the Lord, the kohen shall evaluate it whether good or bad; as the kohen evaluates it, so shall it remain.	14. When a man would consecrate his house, as a consecrated thing before the LORD; the priest will value it, whether good or bad; according as the priest will estimate, so will it stand. JERUSALEM: A sanctified thing unto the name of the LORD: then the priest will order. As the priest has ordered it will be.
15. But if the one who consecrated it redeems his house, he shall add to it a fifth of its valuation money, and it shall be his.	15. And if he who has consecrated would redeem his house, let him add a fifth of the price of its valuation thereunto, and it will be his. JERUSALEM: And if he who has made sacred: A fifth of the price of its valuation upon it, and it will be his.
16. And if a man consecrates some of the field of his inherited property to the Lord, the valuation shall be according to its sowing: an area which requires a chomer of barley seeds at fifty silver shekels.	16. And if a man would dedicate (a portion) of the field of his inheritance before the LORD, the valuation of it will be according to the measure of its seed: a space on which may be sown a kor (seventy-five and a half pints) of barley (will be considered) worth fifty shekels of silver. JERUSALEM: It will be a sanctified thing unto the LORD, as a field of separation.
17. Now, if he consecrates his field from [when] the Jubilee year [has ended], it shall remain at [its full]	17. If he will dedicate the ground from the year of Jubilee, it will stand according to its valuation.

Rashi	Targum Pseudo Jonathan
valuation.	
18. But if he consecrates his field after the Jubilee, the kohen shall calculate the money for him, according to the remaining years until the [next] Jubilee year, and it shall be deducted from the valuation.	18. But if he will dedicate his field after the year of Jubilee, the priest will compute with him the sum of the money according to the proportion of years that remain unto the next Jubilee year, and will abate it from the valuation.
19. If the one who consecrated it redeems the field, he shall add to it a fifth of the valuation money, and it shall be his.	19. And if he would redeem the field that he had consecrated, let him add one fifth of the money upon its valued price, and it will be confirmed to him.
20. But if he does not redeem the field, and if he has sold the field to someone else it may no longer be redeemed.	20. But if he will not redeem the field, but sell it to another man, it will not be redeemed again:
21. But, when the field leaves in the Jubilee, it shall be holy to the Lord like a field devoted; his inherited property shall belong to the kohen.	21. the field, when it goes out at the Jubilee, will be sacred before the LORD; as a field separated for the priest it will be his inheritance.
22. And if he consecrates to the Lord a field that he had acquired, that is not part of his inherited property,	22. And if he would consecrate before the LORD a field which he has bought, and which is not of the land of his inheritance, JERUSALEM: And if he would consecrate a purchased field unto the Name of the LORD, then the priest will compute with him the value of the separation unto the year of Jubilee, and he will give the separation of the value on that day, a holy thing unto the Name of the LORD. At the year of Jubilee the field will revert to him from whom he had bought it, to him who had the inheritance of the land. And every estimation will be according to the shekels of the sanctuary.
23. the kohen shall calculate for him the amount of the valuation until the Jubilee year, and he shall give the valuation on that day, holy to the Lord.	23. then the priest will compute with him the amount of the price of its valuation until the year of Jubilee; and he will give its value on that day, as a consecrated thing before the LORD.
24. In the Jubilee year, the field shall return to the one from whom he bought it namely, the one whose inherited land it was.	24. In the year of Jubilee the field will return to him from whom he bought it, to him who had the inheritance of the land.
25. Every valuation shall be made according to the holy shekel, whereby one shekel is the equivalent of twenty gerahs.	25. And every valuation will be in shekels of the sanctuary twenty mahin are a shekel.
26. However, a firstborn animal that must be [sacrificed as] a firstborn to the Lord no man may consecrate it; whether it be an ox or sheep, it belongs to the Lord.	26. Moreover, the firstling among cattle which is separated to the Name of the LORD, whether ox or lamb, a man cannot separate (as a votive gift), because it (already belongs) to the Name of the LORD. JERUSALEM: But the firstling among cattle, whether ox or lamb, which is separated before the LORD, belongs (already) to the Name of the LORD. But if it be of an unclean animal, then let him redeem it according to its valuation, and add a fifth of its price unto it. And if it be not redeemed, it will be sold according to its value.
27. Now, if [someone consecrates] an unclean animal,	27. And if it be an unclean animal, then he will redeem

Rashi	Targum Pseudo Jonathan
he may redeem [it] by [paying] the valuation, and he shall add its fifth to it, and if it is not redeemed, it shall be sold for the valuation [price].	it according to its valuation, and add a fifth of the price to it; but if he will not redeem it, then it will be sold at the price of its valuation.
28. However, anything that a man devotes to the Lord from any of his property whether a person, an animal, or part of his inherited field shall not be sold, nor shall it be redeemed, [for] all devoted things are holy of holies to the Lord.	28. Nevertheless, no devoted thing which a man will separate before the LORD of anything that is his, of man, or beast, or of his inheritance, will be sold or redeemed; every (devoted) separation is most sacred before the LORD. JERUSALEM: Only no devoted thing that a man will separate to the Name of the LORD of anything, that he hath of child or cattle; every separation is most sacred to the Name of the LORD.
29. Any devoting of a person who has been devoted, need not be redeemed [for] he is to be put to death.	29. Every separation which will be separated of man will not be redeemed with money, but with burnt offerings, and with sanctified victims, and with supplication for mercy before the LORD, because such are to be put to death. JERUSALEM: Every one of the children of men set apart (or devoted) will not be redeemed; dying, he will be put to death.
30. Any tithe of the Land, whether it be from the seed of the land or the fruit of the tree it is the Lord's. It is holy to the Lord.	30. And all the tithe of the land, of the seed of the ground, or the fruits of the tree, is the LORD's, and is most sacred before the LORD. JERUSALEM: It pertains to the Name of the LORD; it is holy unto the Name of the LORD.
31. And if a man redeems some of his tithe, he shall add its fifth to it.	31. But if a man will redeem any (part) of his tithes, he will add a fifth part of its value thereunto. JERUSALEM: But if a man will redeem any portion of his tithe, let him add upon, it a fifth part of its price;
32. Any tithe of cattle or flock of all that pass under the rod, the tenth shall be holy to the Lord.	32. And every tithe of oxen and sheep, whatever passes under the (tithing) rod, the tenth will be consecrated before the LORD. JERUSALEM: and every tithe of ox and sheep, whatever passes under the rod, a tenth will be holy Unto the Name of the LORD.
33. He shall not inspect [a tithed animal] for a good or a bad one, nor shall he offer a substitute for it. And if he does replace it, then [both] that one and its replacement are holy; it cannot be redeemed.	33. He will not scrutinize between the good and the bad, nor exchange it; but if changing he will exchange it, both it and that for which it is changed will be sacred, and not be redeemed. JERUSALEM: He will not scrutinize between good and bad, nor exchange it; but if he will change it, then will both it and that for which it is changed be sacred, and not be redeemed.
34. These are the commandments that the Lord commanded Moses to [tell] the children of Israel on Mount Sinai.	34. These are the precepts which the LORD prescribed unto Mosheh, and of which not one must be trifled with (or, innovated upon); and He prescribed them to be shown Unto the children of Israel at Mount Sinai. JERUSALEM: These are the Commandments.

Rashi	Targum Pseudo Jonathan
Chazaq Chazaq V'nitchazeq—be strong, be strong, and let us strengthen ourselves!	

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary for: Vayiqra (Leviticus) 27:1-34

2 When a man expresses Expresses verbally.

[pledging the] value of lives to give the valuation of his life, i.e., saying: "I take it upon myself [to donate to the Holy Temple] the value (קְרָעָה) of a vital (תְּשִׁבְעָה) organ, [such as the head or the liver]"-[Torath Kohanim 26:57, Arachin 20a]

3 the [fixed] value... shall be The value stated here is not an expression of monetary value [the usual market value of a person sold as a slave], but, whether he has a high market value or a low one, the value fixed for him in this passage is according to his age. **the value** Heb. קְרָעָה[The last letter of this word, ק, is not the second person pronominal suffix, "your," but rather, a double of the preceding letter כ, and therefore, this word is] the same as קְרָעָה, "value." And I do not know what the double כdenotes here.

5 And if... five years old Not that the one who is vowing is a minor, because a minor's words have no validity. Rather, [our verse is speaking of] an adult who says: "I take upon myself [to donate to the Holy Temple] the value of this five-year-old" [i.e., the subject of our verse is the person who is to be evaluated].

7 And if [the person is] sixty years old [or over] When people reach a venerable age, a woman's value becomes closer to that of a man. This is why a man decreases [in value] in his old age [to] beyond a third of his value [as an

adult, namely, from 50 shekels to 15], while a woman [in her old age] decreases [to] only one third of her value [namely, from 30 shekels to 10]. As people say: "An old man in the house is a breach in the house (*Rashi*) [or] a snare in the house (*Rabbenu Gershom*), while an old woman in the house is a hidden treasure in the house and a good sign for the house."-[*Arachin* 19a]

8 But if he is [too] poor that he cannot afford to pay this [fixed] valuation amount,

he shall stand him up [i.e., the one making the vow should stand up] the one whose value he pledged, before the *kohen*, [who] will then evaluate him in view of how much the one pledging the valuation, can afford.-[see next *Rashi* ; *Torath Kohanim* 27:62]

according to how much [the one who is vowing his value] can afford [The *kohen*] shall estimate the valuation, with reference to how much [the one who is vowing] owns, leaving him his basic life necessities, namely, a bed, a bolster, a pillow, and tools of trade—e.g., if he is a donkey-driver, the *kohen* must [make the valuation such that he] leaves him his donkey.-[*Arachin* 23b]

9 [If... an animal...] whatever part of it the person donates [... shall become holy] If a person says, "The leg of this animal shall be a burnt-offering," his words have validity. [And how is his vow expedited?] The [entire] animal [except for its leg] should be sold to one who needs a burnt-offering, and the money [received from this sale] which excludes the value of that limb [as stated above], becomes non-consecrated, [and then the entire animal can be brought by both parties as a burnt-offering].-[*Arachin* 5a, *Temurah* 11b, *Raavad* on *Torath Kohanim*]

10 whether it be a good one for a bad one i.e., an unblemished animal in place of a blemished one,

or a bad one in place of a good one And how much more so [should he receive lashes if he replaced] a good [unblemished animal] for another good one, or if he replaced a bad [blemished animal] with another bad one [in which cases he did not raise the standard of the consecrated animal].-[*Torath Kohanim* 27:71; *Temurah* 9a]

11 And if it is any unclean animal [But the case of an unclean animal is stated later (verse 27); so what "unclean animal" is meant?] The text is speaking about a blemished animal, which is "unclean" [i.e., unfit] for sacrifice. And Scripture is teaching us that unblemished consecrated animals cannot leave [their holy status and enter] into a mundane status through redemption, unless they become blemished.-[*Men.* 101a, *Temurah* 32b, 33a]

12 like the evaluation of the kohen, so shall it be for anyone else [but the owner], who wishes to purchase it from the possession of the Temple treasury,

13 But if he redeems it [i.e., if the owner himself redeems the animal]. Scripture is more stringent with the owner, [obligating him] to add a fifth [to its value (see *B.M.* 54a, regarding the meaning of fifth)]. Likewise, in the case of one who consecrates his house, and likewise, in the case of one who consecrates his field, and likewise, in the case of the redemption of the Second Tithe—[in all these cases,] the owners must add a fifth [to the value], but no one else [who redeems these items must add a fifth]. [*Torath Kohanim* 27:83]

16 the valuation shall be according to its sowing And not according to its value, whether it is a field of good quality or a field of bad quality, their redemption from consecration is equal, [namely]: The area requiring a *kor* (a *chomer* in Scripture) of barley seeds [must be redeemed] for fifty [silver] shekels. This is Scripture's decree.-[*Torath Kohanim* 27:90] Now, this applies to one who comes to redeem it at the beginning of the Jubilee cycle [namely, in its first year]. However, if he comes to redeem it in the middle [of the Jubilee cycle, i.e., after the first year has elapsed], he must pay according to the calculation of one *sela* (i.e., a shekel) and a *pundyon* (one forty-eighth of a shekel) per year [depending on how many years until the next Jubilee (see *Rashi* on verse 18 below)].-[*Arachin* 25a] [And why so?] Because property is consecrated only according to the years of the Jubilee

cycle—if it is redeemed [within the Jubilee cycle], very good, [i.e., it reverts to its original owners and is no longer Temple property]; but if not, the [Temple] treasurer sells it to someone else at the aforementioned rate, and it remains in the purchaser's possession until the next Jubilee, just like any other fields which are sold. Then, when it leaves the possession of this purchaser [in the Jubilee], it reverts to the *kohanim* of that watch, namely, [namely, the shift officiating] when [Yom Kippur of that] Jubilee occurs, and is apportioned among them.—[Arachin 28b]
[The *kohanim* are divided into 24 family watches, or shifts, each in rotation for two or three one-week periods every year.] This is the law stated regarding one who consecrates a field. I will now explain it according to the order of the verses.

17 Now, if he consecrates his field from [when] the Jubilee year [has ended] If, as soon as the Jubilee year has ended, he immediately consecrates [his property i.e., within that first year of the next *Shemittah* and Jubilee cycle], and then he comes to redeem it immediately [i.e., before that first year has ended].

it shall remain at [its full] valuation i.e., like this aforementioned (in verse 16) valuation, it shall be, [namely,] he must give fifty silver shekels [for the size of field stated].—[see Arachin 24b]

18 But if he consecrates his field after the Jubilee, [the kohen should calculate the money for him....] [And not only in this case, but] likewise, if [the original owner] had consecrated the property immediately after the Jubilee ended, and it remained in the possession of the treasurer, and this one comes to redeem it after [this first year following] the Jubilee —

the kohen shall calculate the money for him, according to the remaining years [until the (next) Jubilee year] according to the rate. How? [Scripture] has stated the fixed value [of redemption for a field whose size is that stated in our verse,] for forty-nine years as fifty [silver] shekels, i.e., one shekel for each of the [49] years and an extra shekel [paid over] all the [49] years. Now, a shekel is equivalent to 48 *pundyons*. Thus, one *sela* [i.e., a shekel] and one *pundyon* for each year, except that one *pundyon* is missing for all of them [i.e., if we figure fifty shekels, we have only 49 shekels and 48 *pundyons*, which is less than a *sela* and a *pundyon* per year, but the redeemer is required to pay one extra *pundyon* per a 49-year period, for] our Rabbis taught (*Bech. 50a*) that, the [extra] *pundyon* is a surcharge for [currency exchange of] small coins [i.e., if someone comes to purchase a silver shekel with *pundyons*, he will be charged 49 of them, the extra *pundyon* being a surcharge for attaining the more significant single shekel coin rather than many small coins. This surcharge, then, is passed on to the one who wishes to redeem the field. Hence, at an annual rate of one shekel and one *pundyon*, the redeemer is actually paying one forty-ninth of a *pundyon* currency exchange surcharge every year]. And therefore, someone who comes to redeem [a field], must pay one *sela* [i.e., a shekel] and one *pundyon* for every year left until the next Jubilee year.

thereby deducting from the [full] valuation [amount] the number of years from the [preceding] Jubilee year until the redemption year.

19 If the [one who consecrated it] redeems the field The person who consecrated it must add a fifth to this set amount.—[see *Rashi* on preceding verse; *Mizrachi*]

20 But if he does not redeem the field [i.e., if] the one who consecrated [the field does not redeem it].

and if... has sold [i.e., if] the treasurer (444 Arachin 25b) has sold

the field to someone else—it may no longer be redeemed to revert to the possession of the one who consecrated it [i.e., the original owner, come Jubilee].—[*Sifhei Chachamim*]

21 But, when the field leaves in the Jubilee the possession of the one who had purchased it from the treasurer, just like all fields that leave the possession of their purchasers, come Jubilee.

holy to the Lord This does not mean that it reverts to the treasurer as sacred property designated for maintenance of the Holy Temple. Rather, it is “like a field devoted” which is given to the *kohanim*, as it is said, “Anything devoted in Israel shall belong to you” (Num. 18:14). This too shall be divided in Jubilee among the *kohanim* of the watch at that time, namely, when Yom Kippur of that Jubilee occurs.-[Arachin 28b]

22 And if [he consecrates...] a field that he had acquired... There is a difference between an acquired field (הַשְׁׂמֵחַ) and a field that is part of inherited property (הַנָּתָן אֶת הַשְׁׂמֵחַ), namely, that the acquired field is not apportioned among the *kohanim* in the Jubilee because [the acquirer] can consecrate the field only until Jubilee, for in the Jubilee, the field is destined to leave his possession and revert to the original owner [from whom he acquired it]. Therefore, if he [the original owner (*Panim Yafoth ; Malbim*)] comes to redeem [his property,] he must redeem it with that same fixed rate of valuation for a field that was part of an inherited property. [Should the one who consecrated it redeem it, according to the Sages, he redeems it according to its market value.] But if he does not redeem it, and the treasurer sells it to someone else, or if he does redeem it [according to *Tos.*, Arachin 26b, the reading in *Rashi* is: If no one redeemed it, and it remained in the possession of the treasurer] in the Jubilee year the field reverts to the one from whom the one who consecrated it bought it, [i.e., the original owner of the field]. Now, lest you say that [the expression] לְאַשְׁר קָנָהוּ מִאָתוֹ (in verse 24 below) [refers to] the one from whom this acquirer most recently acquired the field, namely, the treasurer [and that our verse is thus stating here that come Jubilee, the field “reverts” to the treasurer]. Therefore, it was necessary to state (verse 24), "namely, the one whose inherited land it was," i.e., inherited from his ancestors—referring, therefore, to the original owner who had sold [the field] to the one who consecrated it.-[Arachin 26b]

25 Every valuation shall be made according to the holy shekel i.e., every valuation regarding which shekels are written, will be made according to the holy shekel.

one shekel is the equivalent of twenty gerahs Twenty *ma'ahs*. This was how it was originally. However, in later times, they “added a sixth” [i.e., instead of a *dinar* being worth five *ma'ahs* (or *gerahs*), it became worth six *ma'ahs* (or *gerahs*)]. And indeed, our Rabbis taught: “A *dinar* is comprised of six *ma'ahs* of silver, and [since a shekel is worth four *dinars*,] there are twenty-four *ma'ahs* to one *sela* (i.e., shekel)” [as opposed to twenty *ma'ahs* in the shekel of the Torah].-[Bech. 50a]

26 no man may consecrate it for the purpose of any other sacrifice, because it does not belong to him [but from its birth, a firstborn animal is designated as holy, to be given to the *kohanim*].- [Torath Kohanim 27:107]

27 Now, if [someone consecrates] an unclean animal [lit., “And if it is with an unclean animal....”] This verse does not refer back to firstborn animals [discussed in the preceding verse], for it cannot state of a firstborn unclean animal that “he may redeem [it] by [paying] the valuation” [for the only unclean animal to which the law of the firstborn applies is a donkey (see Exod. 13:12-13)]; and this [verse] cannot refer to a donkey, because the firstborn of a donkey can be redeemed only with a lamb (see Exod. 13:13), which becomes a gift to the *kohen* and is not given to the Sanctuary [as does the valuation money in our verse]. Rather, our verse here is referring back to consecration [of one's possessions to the Temple], for Scripture above (verses 11-13) was speaking about the redemption of a clean animal that had been [consecrated and subsequently] blemished (see *Rashi* there), and here, our verse is speaking about one who consecrates an unclean animal for maintenance of the Temple.-[Men. 101a]

he may redeem [it] by [paying] the valuation According to how much the *kohen* will assess its value.

and if it is not redeemed By the owner,

it shall be sold for the valuation [price] to others.-[Torath Kohanim 27: 108]

28 However, anything that a man devotes... Our Rabbis are in dispute regarding this matter [of devoted property]: Some say that unqualified vows of devoted property [i.e., he says, “This is hereby devoted (מְרֻמָּן),” and

does not specify,] go [automatically] to Sanctuary moneys [designated for maintenance of the Temple. Now, according to this ruling,] what then is the meaning of, "Anything devoted in Israel shall belong to you"? (Num. 18:14). This refers to vows of devoted property specifically designated to the *kohanim*, whereby someone says explicitly: "This is (טְרִינָה) devoted for the *kohen*." But some [Rabbis] say that unqualified vows of devoted property go [automatically] to the *kohanim*.-[*Arachin* 28b]

shall not be sold, nor shall it be redeemed But, it must be given to the *kohen*. [For] according to those who rule that unqualified vows of devoted property go [automatically] to the *kohanim* (see preceding *Rashi*), they explain this verse as referring to unqualified vows of devoted property, while those who rule that unqualified vows of devoted property go [automatically] to [Sanctuary moneys designated for] maintenance of the Temple, explain this verse as referring to vows of devoted property specifically designated to the *kohanim*. For all agree that devoted property specifically designated to *kohanim* does not have any redemption, until it falls into the possession of the *kohen* [and the property then becomes completely non-consecrated and can even be sold by the *kohen* (*Sifhei Chachamim*)]. Devoted property to the One on High [i.e., specifically designated to the maintenance of the Holy Temple, on the other hand], may be redeemed [at its market value even before it reaches the Temple treasury, and its redemption moneys go for maintenance of the Holy Temple, and the property itself then becomes non-consecrated].-[*Sifhei Chachamim* ; *Arachin* 29a]

all devoted things are holy of holies Those who rule that unqualified vows of devoted property go for maintenance of the Holy Temple, bring this verse as proof [to their position]. However, those who rule that unqualified vows of devoted property go to the *kohanim*, explain the phrase here, "all devoted things are holy of holies (טְרִינָה טְרִינָה)," to mean that the act of devoting items to the *kohanim* can take effect upon [animal sacrifices with the degree of] "holy of holies" [indicated by the use of the double expression here, טְרִינָה טְרִינָה] and [moreover, even the single expression itself here, טְרִינָה, indicates that this act can take effect upon sacrifices with a degree] of lesser holiness. Thus, [if someone undertakes to bring a sacrifice, allocates which animal he is to sacrifice and then subsequently devotes that animal to the *kohanim*,] he must give [the relevant money (see below)] to the *kohen* [and then sacrifices the animal for the offering he had undertaken], just as we have learnt in Tractate *Arachin* (28b): If [he made] a vow (תָּנַךְ) [to bring a sacrifice, i.e., he said, "I take upon myself (to bring an animal as such-and-such a sacrifice)" (see *Rashi* on Lev. 22:18)—in this case, if an animal he had then allocated becomes lost or blemished, he must fulfill his vow with a replacement animal, for his vow was to bring a sacrifice and was not limited to that particular animal. Therefore, in the case of a devoted vow (תְּרִינָה),] he must give [to the *kohen*, money worth] the full value [of the animal, for it is still considered fully his when he devoted it to the *kohen*]. And if [he committed himself in the form of] a donation (תְּבִרֵחַ) [saying, "This particular animal is to be brought as such-and-such a sacrifice" (see *Rashi* on Lev. 22:18)—in this case, if the animal he had allocated becomes lost or blemished, he need not replace it, for his undertaking was limited only to that particular animal, and therefore the animal is no longer considered his. Therefore, in the case of a devoted donation (תְּבִרֵחַ),] he need give only [the monetary value of] the "benefit" for the [animal which means: Since in case the animal is lost or dies, he would not be required to bring another one in replacement, then once he has set the animal aside for the purpose of that particular sacrifice, he is considered to have already fulfilled his duty, and so, his actual sacrificing it becomes simply a gift to God, as it were. Enjoying this gesture of presenting a gift to God is the "benefit" he has from that animal and which is also the extent of his monetary ownership. This "benefit" is valued as follows: Someone else, who was not obligated to bring this sacrifice, is asked how much he would pay to have this animal sacrificed in his name as a gift to God. The amount that this person states is the amount that the one devoting must give to the *kohen*, and then he must bring the animal as a sacrifice, as per his undertaking to bring a donation].- [Mishnah *Arachin* 8:6-7 and see *Rashi* on *Talmud Arachin* 28b]

[**Anything that a man devotes... from any of his property -] whether it be a person** For example, if he devotes his non-Jewish male or female servants [for they are considered his property].-[*Arachin* 28a]

29 Any devoting... who has been devoted [This verse refers to] someone who [has been sentenced to death, and, as he] is going out to be executed, another person declares, "I hereby make a personal commitment [to pay] his valuation!" his words have no validity.-[*Arachin* 6b]

[And why not? Because] he is to be put to death i.e., he is on his way to be executed, and therefore, he "cannot be redeemed"—he has no market value [as a slave] or any valuation.

30 Any tithe of the Land Scripture is speaking about the Second Tithe.-[Torath Kohanim 27:112]

the seed of the land [Regarding the Second Tithe, Scripture says, “the tithes of your grain, of your wine and of your oil” (Deut. 14:23 and see *Rashi* there). Thus, here, “the seed of the land” refers to] grain [and]

the fruit of the tree [refers to] wine and oil.

It is the Lord's [The Second Tithe does not belong to God in the sense that one is forbidden to have benefit from it, for indeed it is eaten in Jerusalem by the one who brings it (*Sifhei Chachamim*) Rather,] God has acquired this [Second Tithe], and it is from His very Table, as it were, that He invites you to come up and eat it in Jerusalem, as it is said, "And you shall eat before the Lord, your God, [in the place which He will choose to establish His Name therein;] the tithes of your grain, of your wine and of your oil..." (Deut. 14:23). -[Kid. 53a]

31 [redeem] some of his tithe [... he shall add its fifth] ["of his tithe,"] but not, of someone else's tithe. Thus, one who redeems his friend's tithe, does not add a fifth [to its value].-[Kid. 24a] And what is [the purpose of] its redemption? In order to permit its being eaten anywhere [outside Jerusalem]. And [instead] he must bring the money [of its redemption] up to Jerusalem and eat [food there, bought with that money], as it is stated, "[And if... the place is too distant from you...] Then you will turn it into money [... and... go to the place which... God will choose. And you will turn that money into whatever your soul desires... and you will eat there before... God]" (Deut. 14: 24-26).

32 of all that pass under the rod When one comes to tithe them, he lets them out [of the pen] through the gate, one by one, and he strikes [every] tenth animal with a rod that has been painted with vermillion (red dye), so that it is identifiable as the tithe. So he must do with every year's lambs and calves, [but with no other animals, as Scripture states, “Any tithe of cattle or flock”].- [Bech. 58b]

[the tenth] shall be holy that its blood and sacrificial portions be offered upon the altar, while its meat is eaten by the owner [with nothing given to the *kohanim*], because it is not enumerated with other [items categorized as] “gifts to the *kehunah*,” nor do we find that its meat must be given to *kohanim*.

33 He shall not inspect [a tithed animal]... Since [Scripture] says, “[there will you bring...] the choice of your vows [which you will vow to the Lord]” (Deut. 12:11), one might think that he should select and take out the best [animal for the tithe]. Scripture, therefore, says, “He shall not inspect [a tithed animal] for a good or a bad one”—i.e., whether [the tenth animal] is unblemished or blemished, [since it is the tenth,] holiness has come upon it [exclusively]. This does not mean that a blemished animal can be sacrificed, but that he should eat it according to the law of tithes and that it must not be shorn or used for labor.-[Bech. 14b, 31b]

Ketubim: Tehillim (Psalms) 89:39-53

Rashi	Targum
39. But You abandoned and You rejected; You became wroth with Your anointed.	39. But You have forsaken and rejected, grown angry with Your anointed.
40. You abrogated the covenant of Your servant; You	40. You have changed the covenant with Your servant;

Rashi	Targum
profaned his crown to the ground.	You have profaned his crown to the earth.
41. You breached all his fences; You made his fortifications a ruin.	41. You have forced all his strongholds, You have made his open villages a ruin.
42. All wayfarers have plundered him; he was a disgrace to his neighbors.	42. All who pass on the road have trampled him; he has become a disgrace to his neighbors.
43. You raised the right hand of his adversaries; You caused all his enemies to rejoice.	43. You have raised the right hand of his oppressors; You have gladdened all his enemies.
44. You even turned back the sharp edge of his sword, and You did not raise him up in battle.	44. Also You will turn aside his sword and you have not supported him in battle.
45. You have brought an end to his shining, and his throne You have cast down to earth.	45. You have abolished the priests who sprinkle blood on the altar and cleanse His people, and You have cast to the ground His royal throne.
46. You have shortened the days of his youth; You have enwrapped him with shame forever.	46. You have cut short the days of his young men; You have covered him with shame and disgrace forever.
47. How long, O Lord? Will You hide forever? Will Your anger burn like fire?	47. How long, O LORD, will You remove Your presence forever? How long will Your rage burn like fire?
48. I am mindful what my old age is; for what futility have You created all the sons of man?	48. Remember that I was created from dust; why have You created all the sons of men for vanity?
49. Who is a man who will live and not see death, who will rescue his soul from the grasp of the grave forever?	49. Who is the man who will live and not see the angel of death, who will deliver his soul from his hand, and not go down to his grave forever?
50. Where are Your former acts of kindness, O Lord, which You swore to David in your trust?	50. Where are Your favors which were from the beginning, O LORD, which You swore to David in your faithfulness?
51. Remember, O Lord, the disgrace of Your servants, which I bear in my bosom, [the disgrace] of all great nations.	51. Remember, O LORD, the disgrace of Your servant; I have borne in my bosom all the insults of many peoples.
52. Which Your enemies disgraced, O Lord, which they disgraced the ends of Your anointed.	52. For Your enemies have scorned, O LORD, for they have scorned the delay of the footsteps of Your Messiah, O LORD.
53. Blessed is the Lord forever. Amen and Amen.	53. Blessed be the name of the LORD in this age, amen and amen. Blessed be the name of the LORD in the age to come, amen and amen.

Rashi's Commentary for: Psalms 89:39-53

39 But You abandoned You dealt strictly with his children in counting their iniquity until You abandoned them and You rejected them in the days of Zedekiah.

40 You abrogated You nullified.

41 all his fences which he built in Jerusalem.

his fortifications The Temple Mount and the stronghold of Zion.

44 You even turned back the sharp edge of his sword You turned back and reversed the sharp edge of his sword,

as (Josh. 5:2): "sharp (כָּרִים)knives," and likewise (Isa. 54:17): "Any weapon whetted (וַיָּצַר)against you."

and You did not raise him up in battle And You did not hold him upright so that he should not fall.

45 You have brought an end to his shining Heb. מְטוֹרָה, his shining, as צָהָרִים, noon, is translated טהָרָא, and like (Exod. 24:10): "and like the appearance of the heaven for splendor (לְטָהָרָה)."

You have cast down to the earth Heb. מְגֻרָת. You have humbled and destroyed. Every expression of bending down is, in Targum Jonathan, מגָר.

48 I am mindful what my old age is Heb. חַלֵּךְ. What old age do I have? Are not my days few? It should suffice You to punish me with my premature death.

for what futility Heb. שֹׁוא. For nothing and for vanity have You created all the sons of man?

51 which I bear in my bosom, of all great nations In exile I bear their burden and their load.

52 the ends of Your anointed Heb. עֲקָבוֹת, the ends of the King Messiah. This is the language of the Mishnah (Sotah 49b): At the ends of the Messiah, audacity will increase; i.e., at the end of the exile, prior to the advent of the Messiah.

53 Blessed is the Lord forever For all that He did for us.

Meditation from the Psalms

Psalms 89:39-53

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

I would like to repeat the opening from last week as we conclude this chapter of Psalms.

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 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

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). 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 7 Kings 5:11

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.⁶

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.

I would like to take a more detailed look at the seed of David and the Mashiach because of an enigmatic verse in our psalm:

Tehillim (Psalms) 89:50-52 *Where are Thy former mercies, O Lord, which Thou didst swear unto David in Thy faithfulness? 51 Remember, Lord, the taunt of Thy servants; how I do bear in my bosom [the taunt of] so many peoples; 52 Wherewith Thine enemies have taunted, HaShem, wherewith they have taunted the footsteps of Thine anointed.*

Let's see what the Tanach has to say about the 'former mercies':

Shmuel bet (2 Samuel) 7:8-14 *Now therefore so shalt thou say unto my servant David, Thus saith HaShem of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also HaShem telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son.⁷ If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.*

Thus, David was clearly shown much mercy and did much to sanctify The Name of HaShem. The above pasuk goes

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.

⁶ These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁷ The king held a very special position of honor. He was referred to as God's "son" in this capacity.

on to allude to David's ultimate descendant, Mashiach ben David.⁸ Chazal speak of two Meshichim, Messiahs: Mashiach ben Yosef⁹ and Mashiach ben David. Each of these great men were the heads of their respective tribes and had different roles. These roles reverberated down through time, in the Tanach, through various personalities and institutions. In this study I would like to take a deeper look at these two Meshichim and the hints to them in the Tanach.

First of all, it must be known that in each generation, there is a person who has the potential to be Mashiach Ben Yosef and Mashiach ben David. This creates free choice for every generation to bring Mashiach, and when the Almighty decides to, He actualizes this potential and unleashes the role of Mashiach (on one or both of them) in a particular generation.

Discussions about messianic matters, be it Mashiach ben Yosef, or Mashiach ben David are not matters of Jewish Law (Halakha) and do not fall into the category of belief in the coming of Mashiach which is one of the Thirteen Principles of the Jewish Faith as outlined by RaMBaM (Maimonides). Messianic discussions are never really clearly set out and explained. There is much confusion about how messianic events will actually unfold in detail.

We recognize the modern day Bne Yehuda and Bne Yosef and identify them by their characters and behaviors as opposed to their names and blood-lines. We identify them based on the traits of their respective ancestors because Mashiach (ben Yosef and ben David), according to the Torah, comes from the tribe of Yehuda. There are indications that these two are the same person.

Chazal fixed the order of the blessings in the Amidah prayer (from the ninth blessing onwards), according to the order that the redemption will happen in, they begin with a national revival (the flowering of the land of Israel and the ingathering of exiles), and only after this focus on the spiritual elements (the transition to a Jewish judicial system, (in the blessing 'return our judges' - the Sanhedrin, whose job is punish the wicked and to give a good reward to the righteous), the building of the temple and Mashiach ben David).¹⁰

Jewish tradition speaks of two redeemers, each one called Mashiach. Both are involved in ushering in the Messianic era. They are Mashiach ben David and Mashiach ben Yosef.

Mashiach Ben Yosef is the one who starts the redemption. He is the central figure in the process preceding the final and complete redemption in which a king from David's house is eventually anointed – and this is "Mashiach Ben David". Mashiach Ben Yosef fights the wars of HaShem against the Gentile enemies of Israel, and since it is he who STARTS the redemption, he is also called "Mashiach HaAtchalta", the Mashiach who begins the redemption. He is responsible for the physical, material redemption which precedes the spiritual one. The physical redemption is the ingathering of the exiles, the conquering of the Land of Israel and wars against the Gentiles (and for this reason he is also coined by many midrashim as the "Mashuach Milchamah", the anointed for war). In contrast, Mashiach Ben David is responsible for the spiritual side of the redemption which comes afterwards.

The following points summarize this issue and are agreed to in all the Midrashim that deal with the Mashiach ben Yosef and the Mashiach ben David:

- They are two different people from two different tribal families.

⁸ I will be using *Mashiach* (Messiah) as it is normally used by Jews. When Christians use the word *Mashiach* in an ambiguous way, it always pertains to *Mashiach ben Yosef*. When Jews use the word *Mashiach* in an ambiguous way, it always pertains to *Mashiach ben David*. - See Rambam's Hilchot Melachim.

⁹ Our Sages have written that there are to be two different types of kings over the Bne Israel: The kings descended from Rachel and the kings descended from Yehuda.

¹⁰ Megillah 17b

- They live at the same time.
- Mashiach ben Yosef never takes the throne nor is he entitled to.
- Mashiach ben Yosef is a warrior (Mashiach ben David would also appear to be)¹¹
- Mashiach ben Yosef will be killed in BATTLE¹² and will be the first to be raised from the dead by Mashiach ben David.

The period of time from when Mashiach ben Yosef first comes into prominence until he is resurrected after the Mashiach ben David comes to his throne is very short, the longest period is under two years.

The basic chronology of events is that there is a seven-year period. It starts with continual problems, it starts to improve and then in the sixth year it gets worse again. In the seventh year there are great wars in which the Mashiach ben Yosef is first successful and then he is killed in that later part of the year. Many Jewish people will become depressed and fall away. At the end of the seven years Mashiach ben David comes and finishes the job and there comes the resurrection of the dead.

Yosef and Yehuda

Genesis speaks of two great kings from the house of Yaaqov: Yosef and Yehuda.

Bereshit (Genesis) 41:42-43 And Pharaoh took off his ring from his hand, and put it upon Yosef's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Bereshit (Genesis) 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

These two men hint to the two Meshichim who will appear to lead the world into the redemption. Yosef was the first world ruler and Yehudah was the ruler over the sons of Yaaqov.¹³

These two great men exhibit the attributes that we will later see in Mashiach ben Yosef and Mashiach ben David. Therefore, it behooves us to examine these two men and compare their lives to the roles that Chazal have assigned to the two Meshichim.

In Genesis, Yosef and Yehuda meet for the first time as adults in Pharaoh's court. Yosef is unrecognizable to Yehuda having been raised an Egyptian for so many years. While Yehuda has maintained his cultural identity, Yosef looks ever so different. More than this, rather than following in the "family business," Yosef, is now a politician, a Prime Minister of Egypt, a man of the world, so very much unlike the House of Jacob, who are few, isolated and different. Yosef's name is Egyptian, as are his appearance, wife and children ever so opposite from his brothers. All in all, there is nothing left "Israelitish" of Yosef except one major defining factor. This is his heart.

Yosef did not appear to be Torah observant. He appeared to be cruel, demanding, and unreasonable. He appeared to be an Egyptian, a Gentile. What was in his heart was not visible to his brothers. He was a Torah observant Jew who was completely misinterpreted by his brothers!

¹¹ Fighting the wars of G-d is one of the qualifications an individual must meet before being presumed to be Mashiach. There is no necessity, however, for the war to involve bloodshed or even to be on a physical level (as the fight for spirituality and observance of mitzvot may also properly be described as a "war of G-d.") Hence the expression "a war of peace."

¹² This is subject to how the end-times drama will enfold.

¹³ Bereshit (Genesis) 37:26, 49:8.

And Yehuda, son number four, takes charge; not by means of authority or Divine decree but rather because that was his personality. His personality made him rise up like a rocket and become a leader among his brothers. This is most unusual that the number four son should rise up and take a position of power and authority in the presence of his older brothers. Nonetheless, Reuven son number one, and Levi, son number three are not heard from. Apparently, they acquiesce to the leadership role of their younger brother Yehuda.

There is only one problem here; there already is a leader among the brothers, a mighty and powerful leader at that! This leader is Yosef! Although he is not a leader of his brothers by their choice, he is a leader by right and Divine design. Therefore, we have two leaders, Yosef and Yehuda.

The friction between their two personalities exists and existed even prior to Yosef's identity being revealed. As it was then, so it is today, as we shall soon see.

Ezekiel prophesied¹⁴ that the jealousy and conflict than lasted throughout the history of the kingdoms of Judah and Israel (Yosef) would eventually be resolved in messianic times, with Yosef taking his subordinate place under a Judean king of House David. This prophecy refers to far more than a mere political realignment. It addresses matters that go deep to the heart, to the fundamental psychologies that defined these two men and their perspective Kingdoms. While the Bible is full of information about Yosef himself, and the history of his many descendants, through the Tribes of Ephraim and Menashe, nevertheless, many fail to analyze, or to recognize Yosef personality types and their fundamental differences from Judah personality types.

While Yosef is in Egypt being tempted by and resisting the advances made by Potiphar's wife, Judah is soliciting a prostitute who unbeknown to him is his daughter in law. So, while Yosef disciplines his sexual urges, Judah does not. For having such control, Yosef acquired the title, HaTzadiq (the one who does what's right).

One of the things that is emphasized about Mashiach ben Yosef is something that is said about Yosef himself: "And Yosef recognized his brothers, but they did not recognize him". While the potential Mashiach ben Yosef of every generation brings the people the truth and presents before them the conditions for the redemption, the people deny and disrespect him. But because of his "Ahavat Yisroel", he is willing to suffer. It is the people's refusal to recognize the truth which brings upon them the needless wars and tragedies. For if the Jewish People had only accepted and understood Mashiach ben Yosef's message, he would bring the redemption swiftly, in the way of "Achishena", with glory and without needless suffering.

In Egypt

Yosef finally discloses his identity upon witnessing Yehuda's return to his previous kingship status. The Tribes are reunited and Yosef will continue in his role merely as the dispenser of the grain and all the physical needs of his brethren. It is Yehuda, though, who will take over at the helm in Goshen, as it is specifically he who is sent by Yaakov to establish a Bet Midrash, a house of learning, in the land that Yaakov agrees to inhabit.¹⁵ Why, we might ponder, would Yaakov send Yehuda and not Levi¹⁶ or Yissachar,¹⁷ those whose primary responsibility was the

¹⁴ Ezekiel 37:16-19

¹⁵ See Toros Vi'uvdos Mi'Beis Raboseinu (Weiss), p. 97, quoting Tiferes Yoel (vol. 3, p. 61). See also R' Moshe Feinstein's comments in Drash Moshe, Vi'idos Vi'asifos, drush 2, p. 404.

¹⁶ It is Levi, in fact, who, the Rambam (Hilchot Avodah Zara, 1:3) writes, was "separated by Yaakov and appointed the head while placed in the yeshiva to teach the way of G-d..." See also the Arizal's Likutei Torah, parshat Vayeitzei (p. 90): "Levi sod talmud Torah, neged Yaakov ish tam..." - and see also p. 94 regarding Levi and Yehuda. (See also Afikei Mayim, Purim (inyan 3, pp. 136-137) discussing Likutei HaGra.) Based on the distinction between Yehuda and Levi drawn by the Netziv- see the introduction to his commentary on the She'iltos (Kidmas Ha'emek, 1:4 (5, 6))- however, we could perhaps understand

diligent learning and teaching so essential to Bne Israel's existence?¹⁸

HaShem led Yosef down a very different path from the rest of his family which we should rightly call Israel, and later (in history) Yehuda. Yosef, while assimilated externally, remained faithful to Israel internally. Yet, it is Yosef's external and foreign posture / appearance that brings him into what our Sages taught was direct conflict with Yehuda. As is clear from the Genesis encounter, Yosef is testing his brothers to see if they are willing to stand together as brothers and defend Binyamin, whom he (Yosef) had set up and falsely accused of theft. Yehuda takes up the argument for Binyamin and his words are harsh and confrontational. Yosef recognizes the sincerity in Yehuda's words and shortly discards all pretenses and reunites with his brothers.

Two Become One

Yehezchel (Ezekiel) 37:16 *Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Yosef, the stick of Ephraim, and for all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in thine hand.*

Two Mashiachs "close up together", two pieces of wood become one, this refers to Mashiach ben Yosef and Mashiach ben David;¹⁹ also,

Zohar Vayigash 206a *Yehuda was a king and Yosef was a king, and they approached one another and they united together as one.*

Malbim teaches us that according to rabbinic tradition this prophecy of Yehezkel is actually referring to two Meshichim, not one. He explains that before Mashiach ben David will reign over Israel, there will first be Mashiach ben Yosef, a Mashiach from the house of Yosef. This Mashiach will gather up the ten lost tribes that were scattered throughout the world and reunite them with the Kingdom of Judah.

Mashiach ben Yosef's Mission

It is well-known that Mashiach Ben Yosef is killed. But actually, this does not have to happen. For if the redemption comes the way of "Achishena" (swiftly and with glory), that is, the Jewish People do "teshuva", then Mashiach Ben Yosef triumphs in battle. On the other hand, if the redemption comes "BiEta" (slowly, at its fixed time), then one of the results of such a scenario is that he falls in the midst of a difficult and bitter battle, where great suffering and needless tragedy take place.

Yaakov's choice specifically of Yehuda. (For a brief synopsis of the Netziv's remarks, see Nichocha shel Torah (R' M. S. Shapira), p. 360.) See also the Izbitzer's Mei HaShiloach, vol. 1, likutei haShas (Yuma 26a), p. 248. See also Har Tzvi al HaTorah, parshat Vayechi, p. 25, discussing the same Gemara. In addition, see R' Tzaddok HaKohen's Machshavos Charutz (63a) and Ohr Zarua LaTzaddik (6a) where he discusses Yehuda as representing the Torah and talmidei chachamim. See also the Chida's remarks in his Pesach Einayim on Sanhedrin 5a. The gematria remez (goshna=mashiach) cited in the Sefer Mat'amim (p. 13, and quoted in Otzar Ta'amei HaMinhagim, p. 337) perhaps sheds additional light on the choice specifically of Yehuda. For elaboration, see the B'nei Yissachar, ma'amarei chodshei Kislev-Tevet, ma'amar 2 (#25). Lastly, see also Derech Sicha, pp. 193-194.

¹⁷ See especially the Netziv's comments in Ha'emek Davar on Vayechi (49:14), and V'zot HaBracha (33:18), and see Koveitz Iyun HaParsha, 5765, gilyon 15/16, pp. 51-52. Regarding the unique madreiga of "bi'nas Yissachar," see R' Avraham Azulai's Chesed L'Avraham (Eyn Yaakov, nahar 13). See also B'nei Yissachar, Ma'amarei Chodshei Kislev-Tevet, ma'amar 5, #2, and see R' C. Y. Goldvicht's Asufas Ma'arachos, Chanukah, ma'amar "Yod'ei Binah."

¹⁸ I subsequently saw the question posed, as well, in Koveitz Iyun HaParsha, 5768, gilyon 40, pp. 36-37. See also Ze'ev Yitraf on Bereshit, p. 446. (See also R' A. Bazak's Nekudas Pesicha, pp. 52-53.)

¹⁹ see Malbim on Ezekiel 37:19

Mashiach ben Yoseph's mission involves the ingathering of the "body" of Israel.

Mashiach ben Yosef (Mashiach the descendant of Yosef) of the tribe of Ephraim (son of Yosef), is also referred to as Mashiach ben Ephraim, Mashiach the descendant of Ephraim. He will come first, before the final redeemer, and later will serve as his viceroy. [The harmony and cooperation between Mashiach ben David and Mashiach ben Yosef signifies the total unity of Israel, removing the historical rivalries between the tribes of Judah and Yosef.]²⁰

The essential task of Mashiach ben Yosef is to act as precursor to Mashiach ben David: he will prepare the world for the coming of the final redeemer. Different sources attribute to him different functions, some even charging him with tasks traditionally associated with Mashiach ben David (such as the ingathering of the exiles, the rebuilding of the Bet HaMikdash, and so forth).

The principal and final function ascribed to Mashiach ben Yosef is of political and military nature. He shall wage war against the forces of evil that oppress Israel. More specifically, he will do battle against Edom, the descendants of Esau. Edom is the comprehensive designation of the enemies of Israel, and it will be crushed through the progeny of Yosef. Thus, it was prophesied of old, "The House of Jacob will be a fire and the House of Yosef a flame, and the House of Esau for stubble".²¹ "the progeny of Esau shall be delivered only into the hands of the progeny of Yosef".²²

Mashiach ben Yosef's jobs are many, and they include bringing the entire Jewish people back to Israel (kibbutz Galiot),²³ infusing them with a newfound spirituality, and revealing the secrets of the Torah, among other things. Another important task that he is to accomplish is the complete destruction of Edom, as the pasuk says in Ovadiah: The house of Yaakov will be fire, and the house of Yosef a flame, and the house of Esav will be like straw, and he shall light them and consume them.

The job of Mashiach ben Yosef is gathering in the exiles and building the material aspects of eretz Israel.

This final purpose follows all the other ones, and is the reason why he leads the Jewish people in the war of Gog and Magog. Although many people mistakenly think otherwise, this great war is actually after Mashiach ben Yosef has done most of his job, and actually provide a segue into the period of Mashiach ben David.

If we can imagine the scene for a moment, we have Mashiach ben Yosef who has led the entire Jewish people to a genuine spiritual renaissance, returning the entire nation back to their rightful homeland, to Israel. He represents the promise of a new age for humanity, one of peace, love and harmony. And yet, he is challenged by a force known as Gog and Magog. This force is actually composed of a few different components, but is mainly led by Amalek, the arch-enemy of the Jewish people (which reared its ugly head in World War II in the form of the Nazis of Germany), as well as the Erev Rav - that section of the Jewish people who attempts to remove the Jewish people's relationship with Hashem. They combine forces with many other nations of the world (see Yehezkel 38-39) to try to prevent the triumph of Mashiach ben Yosef and his mission to remove evil from the hearts of mankind. This true axis of evil, however, would rather die than allow mankind to be beholden to the Higher Power that created them.

Just as Mashiach ben Yosef is about to destroy the last vestiges of evil, the leader of the Erev Rav, named Armilus,

²⁰ See Isaiah 11:13 and Rashi there. And Torah Shelema on Genesis 29:16, note49

²¹ Obadiah 1:18

²² See Pirkei Hechalot Rabaty, ch. 39; Sefer Zerubavel; Midrash Agadath Mashiach (most of which is quoted in Lekach Tov, Balak, on Numbers 24:17ff.); and cf. Rashi on Succah 52b, s.v. charashim. See also Ramban, Commentary on Song 8:13.

²³ "Misped b'Yerushalayim" in "Maamarei HaRaya", by Rav Kook

is somehow able to kill him.

Military strength and conquest of the land of Israel, the conspicuous traits of the tribe of Ephraim appear here in Mashiach ben Yosef, whose job is to take vengeance on the other nations and conquer the land from them in return for all that they did to us.

"From the shadow of Yehoshua your servant...for he was the one who divided the land of Israel, and his descendant Mashiach ben Yosef will be the one who will lead the Jewish people to defeat Gog and his helpers at the end of days."

Targum Yonatan²⁴ referred to Mashiach ben Yosef as a character who mainly suffers, but the sources that we have brought²⁵ prove the opposite, that the main portrayal of Mashiach ben Yosef is as the one who avenges the vengeance of what the Jews suffered from the other nations. Despite the fact that there is an opinion that Mashiach ben Yosef will be killed,²⁶ all of the victories of Mashiach ben Yosef which are mentioned in the sources, prove that also according to that opinion, Mashiach ben Yosef will first of all win many battles.

According to our teacher the Vilna Gaon, all of the work of the ingathering of exiles, the building of Yerushalayim and the expansion of the settlement in the land of Israel to return the divine presence, in all of their details and minute details, are the job of the Mashiach of the beginning, the first Mashiach, Mashiach ben Yosef,

This ultimate confrontation between Yosef and Esau is alluded already in the very birth of Yosef when his mother Rachel exclaimed:

Genesis 30:23 G-d has taken away my disgrace.

With prophetic vision she foresaw that an "anointed savior" will descend from Yosef and that he will remove the disgrace of Israel. In this context she called his name "Yosef, saying 'Yosef, may G-d add to me ben acher (lit., another son), i.e., ben acharono shel olam, one who will be at the end of the world's time',²⁷ from which it follows that 'meshuach milchamah, one anointed for battle' will descend from Yosef."²⁸

Succah 52b And HaShem showed me four craftsmen' (Zechariah 2:3). Who are these four craftsmen? R' Chunuh ben Bizna, citing R' Shimon Chasida, replied: Mashiach the son of David, **Mashiach the son of Yosef, Eliyahu, and the Righteous Priest.**

The immediate results of this war²⁹ will be disastrous: Mashiach ben Yosef will be killed. This is described in the prophecy of Zechariah, who says of this tragedy that:

²⁴ Shemot (Exodus) 40,11. Aurbach, p.618-620

²⁵ see also Elya Raba 18

²⁶ Succah 52a

²⁷ The Messianic aspect is derived by analogy with Genesis 4:25 which in Agadath Mashiach (cited in Lekach Tov on Numbers 24:17) is put into Messianic context.

²⁸ Midrash Yelammedenu, cited in Kuntres Acharon of Yalkut Shimoni. (This Kuntres Acharon appears only in very few editions of Yalkut Shimoni, but was republished in Jellinek's Bet Hamidrash, vol. VI. Our passage appears there on p. 81, par. 20; and is also cited in Torah Shelema on Genesis 30:23-24, par. 84 and 89.)

In context of his military function, Mashiach ben Yosef is referred to as meshuach milchamah (cf. Sotah 42a, and Rashi on Deuteronomy 20:2, for this term); see Bereshit Rabba 75:6 and 99:2; Shir Rabba 2:13 (a parallel passage of Succah 52b); and Agadath Bereshit, ch. (63) 64.

²⁹ Targum Yehonatan on Exodus 40:11, and on Zechariah 12:10 (manuscript-version in ed. A. Sperber); Agadath Mashiach; Pirkei Heichalot Rabaty (in version cited by Ramban, Sefer Hage'ulah, sha'ar IV; ed. Chavel, p. 291); and Rashi on Succah 52a; identify the battle of Mashiach ben Yosef with the war of Gog and Magog.

Zechariah 12:10 they shall mourn him as one mourns for an only child.³⁰

His death will be followed by a period of great calamities. These new tribulations shall be the final test for Israel, and shortly thereafter Mashiach ben David shall come, avenge his death, resurrect him, and inaugurate the Messianic era of everlasting peace and bliss.³¹

Quite significantly, R. Saadia Gaon (one of the few to elaborate on the role of Mashiach ben Yosef) notes that this sequence is not definite but contingent! Mashiach ben Yosef will not have to appear before Mashiach ben David, nor will the activities attributed to him or his death have to occur. All depends on the spiritual condition of the Jewish people at the time the redemption is to take place:

The essential function of Mashiach ben Yosef is to prepare Israel for the final redemption, to put them into the proper condition in order to clear the way for Mashiach ben David to come. Of that ultimate redemption it is said, that if Israel repent they shall be redeemed immediately (even before the predetermined date for Mashiach's coming). If they will not repent and thus become dependent on the final date, "the Holy One, blessed be He, will set up a ruler over them, whose decrees shall be as cruel as Haman's, thus causing Israel to repent, and thereby bringing them back to the right path".³² In other words, if Israel shall return to G-d on their own and make themselves worthy of the redemption, there is no need for the trials and tribulations associated with the above account of events related to Mashiach ben Yosef. Mashiach ben David will come directly and redeem us.³³

Moreover, even if there be a need for the earlier appearance of Mashiach ben Yosef, the consequences need not be as severe as described. Our present prayers and meritorious actions can mitigate these. R. Isaac Luria (the Arizal) notes that the descendant of Yosef, by being the precursor of the ultimate Mashiach, is in effect kissey David, the "seat" or "throne" of David, i.e., of Mashiach. Thus, when praying in the daily Amidah, "speedily establish the throne of Your servant David", one should consider that this refers to Mashiach ben Yosef and beseech G-d that he should not die in the Messianic struggle.³⁴ As all prayers, this one, too, will have its effect.

It follows, then, that all the above is not an essential or unavoidable part of the Messianic redemption that we await. Indeed, it - (and the same may be said of the climactic war of Gog and Magog) - may occur (or may have occurred already!) in modified fashion.³⁵ This may explain why Rambam does not mention anything about Mashiach ben Yosef. R. Saadia Gaon³⁶ and R. Hai Gaon,³⁷ as well as a good number of commentators, do refer to

³⁰ Succah 52a, and parallel passages.

³¹ Pirkei Heichalot Rabaty, ch. 39 (cited in Sefer Hage'ulah, sha'ar IV); Sefer Zerubavel; Agadath Mashiach (cited in Lekach Tov, ibid.). See R. Saadia Gaon, Emunot Vede'ot VIII:ch. 5, adding Scriptural "prototexts" or allusions for all details; and the lengthy responsum of R. Hai Gaon on the redemption, published in Otzar Hageonim on Succah 52a, and in Midreshei Ge'ulah, ed. Y. Ibn Shemuel, p. 135ff. Cf. Rashi and Ibn Ezra on Zechariah 12:10; Ibn Ezra and Redak on Zechariah 13:7.

³² Sanhedrin 97b

³³ Emunot Vede'ot VIII:6; see there at length. Cf. Or Hachayim on Numbers 24:17.

³⁴ Peri Eitz Chayim, Sha'ar Ha'amidah: ch. 19; and Siddur Ha-Ari; on this blessing. The Ari's teaching is cited in Or Hachayim on Leviticus 14:9, see there (and also on Numbers 24:17, where he relates this prayer to the next blessing of the Amidah); and see also Even Shelemah, ch. 11, note 6. Cf. Zohar II:120a (and Or HaChama there), and ibid. III:153b. See next note.

³⁵ The battle of Gog and Magog (see above, Appendix I, note 2) is another of the complex issues of the Messianic redemption. In fact, an authoritative tradition from the disciples of the Baal Shem Tov states that the extraordinary length of the present severe galut has already made up for the troubles of that battle and the trauma of the death of Mashiach ben Yosef, so that these will no longer occur; see R. Shemuel of Sochachev, Shem MiShemuel, Vayigash, s.v. Vayigash 5677 (s.v. venireh od, p. 298bf.).

³⁶ Emunot Vede'ot VIII:ch. 5-6. See also the commentary on Shir HaShirim attributed to R. Saadia Gaon, published in Chamesh Megilot im Perushim Atikim (Miginei Teyman), ed. Y. Kapach, on Song 7:12-14 (p. 115; and also in Midreshei Ge'ulah, p. 131f.; as noted already by the editors, this passage is most probably based on Sefer Zerubavel).

³⁷ See his extensive responsum, cited above note 13.

him briefly or at length. In view of the divergent Midrashim and interpretations on this subject it is practically impossible to present a more definitive synopsis that would go far beyond the above. Thus, it is wisest to cite and follow R. Chasdai Crescas who states that "no certain knowledge can be derived from the interpretations of the prophecies about Mashiach ben Yosef, nor from the statements about him by some of the Geonim;" there is no point, therefore, in elaborating on the subject.³⁸

Ovadiah 1:17 But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Yosef a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for HaShem hath spoken. 19 And they of the South shall possess the mount of Esau, and they of the Lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead. 20 And the captivity of this host of the children of Israel, that are among the Canaanites, even unto Zarephath, and the captivity of Jerusalem, that is in Sepharad, shall possess the cities of the South. 21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be HaShem's.

He we see, from verse 18, that the House of Yosef (including its leader) has a military role in the end-times drama. Verse 21 indicates that this is a joint effort. From this we see that the time when the Mashiach ben Yosef comes ends with a period of peace. This would indicate the period we have seen above when there is world peace, a renewal of the Davidic kingdom, etc. Let me summarize the Rabbinic writings with regards to Mashiach ben Yosef:

There will be a period of about seven years of terrible famines and other troubles. The land of Israel will at that time be under Non-Jewish control, and a leader of the tribe of Ephraim, will arise to lead militarily against these nations who control Jerusalem. He will be successful, but after his initial victory he will die in battle. This will cause a great mourning and many will lose faith. At that time (still within the seven years) the Mashiach ben David will be revealed, he shall finish the battle. After which, he will resurrect all the dead, starting with the Mashiach ben Yosef. Both of them will go up to Mount Zion to fulfill the prophecy in:

Ovadiah 1:21 And the saviors (plural - both Messiahs) shall go up onto Mount Tzion and judge Mount Esav, and the kingdom will be for HaShem.

There is the fulfillment of ALL the major prophesies like an end to war and a world at peace with the Jewish people in a restored Jerusalem with the third Temple.

One of the things that is emphasized about Mashiach Ben Yosef is something that is said about Yosef himself: "And Yosef recognized his brothers, but they did not recognize him". While the potential Mashiach Ben Yosef of every generation brings the people the truth and presents before them the conditions for the redemption, the people deny and disrespect him. But because of his "Ahavat Israel", he is willing to suffer. It is the people's refusal to recognize the truth which brings upon them the needless wars and tragedies. For if the Jewish People had only accepted and understood Mashiach Ben Yosef's message, he would bring the redemption swiftly, in the way of "Achishena", with glory and without needless suffering.

But in the scenario of "BiEta", only a handful understand, identify, and go with Mashiach Ben Yosef. And while the people continue to deny him, he continues his mission in any case, provoking the goyim and sanctifying the Name of G-d, and eventually falling, as stated above. It must be pointed out here that the major obstacle for Mashiach Ben Yosef is not the Gentiles, but rather the destroyers from within. They are called the "Erev Rav".³⁹ According to

³⁸ Or Hashem, Ma'amar III, klal 8: end of ch. 1.

³⁹ Mixed multitude

the Gaon from Vilna, the major battle of Mashiach Ben Yosef is against the "Erev Rav", who prevents the Holy People from recognizing the truth which would bring the redemption swiftly.

Mashiach ben David's Mission

Mashiach ben David's mission relates to the ultimate redemption of the soul. Ultimate spiritual liberation from the Angel of Death will only be brought about through Mashiach ben David.

The essential task of Mashiach ben David is to prepare the world for the coming of the final redeemer. Different sources attribute to him different functions, some even charging him with tasks traditionally associated with Mashiach ben David (such as the ingathering of the exiles, the rebuilding of the Bet HaMikdash, and so forth).

The term Mashiach unqualified always refers to Mashiach ben David (Mashiach the descendant of David) of the tribe of Judah. He is the actual (final) redeemer who shall rule in the Messianic age.

Every act of ransom and saving by Mashiach ben Yosef is aided by Mashiach ben David in line with the incident in which Judah saved Yosef. According to what is written: "What profit is it if we sell our brother and cover up his blood?" etc. By saving Yosef, Judah merited being the one from whom the kingdom of David descended.

Meshichim

Mashiach ben Yosef	Mashiach ben David
Tree of the Knowledge Of Good and Evil	Tree of Life
Tikkun Olam	Tikkun Adam
Yosef ben Yaaqov	Yehudah ben Yaaqov
Northern Kingdom (Israel / Ephraim)	Southern kingdom (Judah)
Revealed / or explicit document	Hidden / or sealed document
Material	Spiritual
Body	Soul
Ashkenazim	Sephardim
Tzadik gamur ⁴⁰	Baalei teshuva ⁴¹
Torah Shebiktav	Torah She'Baal Peh
Pshat	Sod
Tishri	Nisan
Ita'aruta de L'tata (arousal from below)	Ita'aruta de L'Eila (arousal from above)
Yetzer HaRa	Yetzer HaTov
West	East
Mission: Restoration and Purification	Mission: Elevation and Transformation
mashpia (giver)	mekabel (receiver)

⁴⁰ Righteous one, who never sinned in the first place.

⁴¹ Those who return to HaShem, acknowledging their mistakes.

* * *

With the end of this chapter of Psalms, we also end the third book of Psalms and conclude the book of Vayikra (Leviticus).

Ashlamatah: Shofetim (Judges) 11:30-40

Rashi	Targum
30. And Jephthah vowed a vow to the Lord, and said, "If You will indeed deliver the children of Ammon into my hand,	30. And Jephthah vowed a vow before the LORD, and said: "If indeed you give the sons of Ammon in my hand,
31. And it will be, whatever comes forth, that shall come forth from the doors of my house towards me, when I return in peace from the children of Ammon, shall be to the Lord, and I will offer him up for a burnt-offering."	31. whoever will come forth outside from the doors of my house to meet me when I return in peace from the sons of Ammon will be before the LORD, and I will offer him up as a holocaust."
32. And Jephthah passed over to the children of Ammon to fight against them; and the Lord delivered them into his hand.	32. And Jephthah passed unto the sons of Ammon to wage battle against them, and the LORD gave them in his hand.
33. And he struck them from Aroer until you come to Minnith, twenty cities, and up to Abel Cheramim, a very great slaughter. And the children of Ammon were subdued before the children of Israel.	33. And he struck them down from Aroer and unto the entrance of Minnith - twenty cities, and unto the plain of vineyards a very great slaughter. And the sons of Ammon were shattered from before the sons of Israel.
34. And Jephthah came to Mizpah, to his house, and behold, his daughter was coming out towards him with timbrels and with dances, and she was an only child, he had from her neither a son nor a daughter.	34. And Jephthah came to Mizpah to his house. And behold his daughter came forth to meet him with timbrels and with dances. And she was his only child; besides her he had no son or daughter.
35. And it was, when he saw her, that he rent his clothes, and said, "Alas, my daughter! You have made me fall and you have become one of those that trouble me; and I have opened my mouth to the Lord and I cannot go back."	35. And when he saw her, he tore his garments and said: "Woe, my daughter, indeed you have saddened me, and you have become my grief, for I opened my mouth in a vow before the LORD, and I cannot take it back."
36. And she said to him, "My father, you have opened your mouth to the Lord, do to me according to that which has issued from your mouth, since the Lord has done for you vengeance from your enemies, from the children of Ammon."	36. And she said to him: "Father, you have opened your mouth in a vow before the LORD. Do to me as it went forth from your mouth, after the LORD has worked for you retribution from your enemies, from the sons of Ammon."
37. And she said to her father, "Let this thing be done for me, refrain from me two months, and I shall go, and wail upon the mountains, and I shall cry over my virginity, I and my companions."	37. And she said to her father: "Let this thing be done to me. Leave me alone for two months, and I will go and withdraw upon the mountains and weep over my virginity, I and my companions."
38. And he said, "go," and he sent her away two months; and she went with her companions, and she cried over her virginity upon the mountains.	38. And he said: "Go." And he sent her away for two months, and she went, she and her companions, and she wept over her virginity upon the mountains.
39. And it was at the end of two months, that she	39. And at the end of two months she returned unto

Rashi	Targum
returned to her father, and he did to her his vow which he had vowed; and she had not known any man, and it was a statute in Israel	her father, and he did to her his vow that he vowed. And she did not know man. And it was made a rule in Israel in order that a man not offer up his son and his daughter for a holocaust as Jephthah the Gileadite did. And he was not inquiring of Phinehas the priest; and if he inquired of Phinehas the priest, he would have redeemed her with blood (from an animal).
40. From year to year the daughters of Israel went to lament the daughter of Jephthah the Gileadite, four days in a year.	40. From time to time the daughters of Israel were going to lament the daughter of Jephthah the Gileadite four days in a year.

Correlations

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

Vayikra (Leviticus) 27:1-34
Tehillim (Psalms) 89:39-53
Shoftim (Judges) 11:30-40
2 Pet 1:16-18, Lk 16:1-8, Rm 5:1-11

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Men / Children - בָּן, Strong's number 01121.

Persons / Soul - נֶפֶשׁ, Strong's number 05315.

The verbal tallies between the Torah and the Ashlamat are:

LORD - יהוה, Strong's number 03068.

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

Men / Children - בָּן, Strong's number 01121.

Israel - יִשְׂרָאֵל, Strong's number 03478.

Man - אֲדֹם, Strong's number 0376.

Vow - נדר, Strong's number 05088.

Vayikra (Leviticus) 27:1 And the LORD <03068> spake unto Moses, saying <0559> (8800),
2 Speak unto the children <01121> of Israel <03478>, and say <0559> (8804) unto them, When a man <0376>
shall make a singular vow <05088>, the persons <05315> shall be for the LORD <03068> by thy estimation.

Tehillim (Psalms) 89:46 How long, LORD <03068>? wilt thou hide thyself for ever? shall thy wrath burn like fire?

Tehillim (Psalms) 89:47 Remember how short my time is: wherefore hast thou made all men <01121> in vain?

Shoftim (Judges) 11:30 And Jephthah vowed a vow <05088> unto the LORD <03068>, and said <0559> (8799), If thou shalt without fail deliver the children <01121> of Ammon into mine hands,

Shoftim (Judges) 11:33 And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children <01121> of Ammon were subdued before the children <01121> of Israel <03478>.

Shoftim (Judges) 11:39 And it came to pass at the end of two months, that she returned unto her father, who did

with her according to his **vow <05088>** which he had vowed: and she knew no **man <0376>**. And it was a custom in Israel,

Hebrew:

	English	Torah Reading Lev. 27:1-34	Psalms 89:39-53	Ashlamatah Judg 11:30-40
אָדָם	man	Lev. 27:28 Lev. 27:29	Ps. 89:47	
אַחֲרָה	ater	Lev. 27:18		Jdg. 11:36
אֹיְבָה	enemies		Ps. 89:42 Ps. 89:51	Jdg. 11:36
אִישׁ	man	Lev. 27:2 Lev. 27:14 Lev. 27:16 Lev. 27:20 Lev. 27:26 Lev. 27:28 Lev. 27:31		Jdg. 11:39
אָמֵרָה	saying	Lev. 27:1 Lev. 27:2		Jdg. 11:30 Jdg. 11:35 Jdg. 11:36 Jdg. 11:37 Jdg. 11:38
אָרֶץ	land, earth, ground, country	Lev. 27:24 Lev. 27:30	Ps. 89:39 Ps. 89:44	
בַּיִתָּה	house	Lev. 27:14 Lev. 27:15		Jdg. 11:31 Jdg. 11:34
בָּןָה	children, son	Lev. 27:2 Lev. 27:3 Lev. 27:5 Lev. 27:6 Lev. 27:7 Lev. 27:34	Ps. 89:47	Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:33 Jdg. 11:34 Jdg. 11:36
הַרָּה	mount, mountain	Lev. 27:34		Jdg. 11:37 Jdg. 11:38
חֶרְשָׁה	month	Lev. 27:6		Jdg. 11:37 Jdg. 11:38 Jdg. 11:39
יָדָה	ability, hand	Lev. 27:8	Ps. 89:48	Jdg. 11:30 Jdg. 11:32
יְהֹוָה	LORD	Lev. 27:1 Lev. 27:2 Lev. 27:9 Lev. 27:11 Lev. 27:14 Lev. 27:16 Lev. 27:21 Lev. 27:22 Lev. 27:23 Lev. 27:26 Lev. 27:28 Lev. 27:30 Lev. 27:32 Lev. 27:34	Ps. 89:46 Ps. 89:51 Ps. 89:52	Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:35 Jdg. 11:36
יוֹם	day	Lev. 27:23	Ps. 89:45	Jdg. 11:40
יְצָאָה	release, comes out, gone out	Lev. 27:21		Jdg. 11:31 Jdg. 11:34 Jdg. 11:36
יִשְׂרָאֵל	Israel	Lev. 27:2 Lev. 27:34		Jdg. 11:33 Jdg. 11:39 Jdg. 11:40
נְבָרָה	vow	Lev. 27:8		Jdg. 11:30 Jdg. 11:39
נְבָרָה	vow	Lev. 27:2		Jdg. 11:30 Jdg. 11:39
נְפָשָׁה	person, his life	Lev. 27:2	Ps. 89:48	

	English	Torah Reading Lev. 27:1-34	Psalms 89:39-53	Ashlamatah Judg 11:30-40
נָתַן	gives	Lev. 27:9 Lev. 27:23		Jdg. 11:30 Jdg. 11:32
עֹבֶר	passes	Lev. 27:32	Ps. 89:41	Jdg. 11:32
עָשָׂרִים	twenty	Lev. 27:3 Lev. 27:5 Lev. 27:25		Jdg. 11:33
פֶּה	for him according, mouth	Lev. 27:8 Lev. 27:16 Lev. 27:18		Jdg. 11:35 Jdg. 11:36
פָּנִים	before, face	Lev. 27:8 Lev. 27:11		Jdg. 11:33
קַיִם	stand, rise	Lev. 27:14 Lev. 27:17 Lev. 27:19	Ps. 89:43	
רָאָה	saw, seen, see		Ps. 89:48	Jdg. 11:35
שָׁׁבֵךְ	return, turn	Lev. 27:24	Ps. 89:43	Jdg. 11:31 Jdg. 11:35 Jdg. 11:39
שָׁׁנֶה	years	Lev. 27:3 Lev. 27:5 Lev. 27:6 Lev. 27:7 Lev. 27:17 Lev. 27:18 Lev. 27:23 Lev. 27:24		Jdg. 11:40

Greek

GREEK	ENGLISH	Torah Reading Lev. 27:1-34	Psalms 89:39-53	Ashlamatah Judg 11:30-40	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 1:16-18	Tosefta of Luke Lk 16:1-8	Remes/Gemara of Acts/Romans and James Rm 5:1-11
ἅγιον	holy, holies	Lev 27:3 Lev 27:9 Lev 27:10 Lev 27:14 Lev 27:21 Lev 27:23 Lev 27:25 Lev 27:28 Lev 27:30 Lev 27:32 Lev 27:33			2Pe 1:18		Rom 5:5
αἰών	eon, age		Psa 89:52			Lk. 16:8	
ἀκουεῖν	hear, heard				2 Pet. 1:18	Lk. 16:2	
ἄνθρωπος	man, men			Jdg 11:39			
ἄνθρωπος	man, men	Lev 27:2 Lev 27:14 Lev 27:16 Lev 27:20 Lev 27:24 Lev 27:28 Lev 27:29 Lev 27:31	Ps. 89:47 Psa 89:48			Lk. 16:1	
ἀποδίδωμι	give back, render	Lev 27:20 Lev 27:23 Lev 27:24 Lev 27:28				Lk. 16:2	

GREEK	ENGLISH	Torah Reading Lev. 27:1-34	Psalms 89:39-53	Ashlamatah Judg 11:30-40	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 1:16-18	Tosefta of Luke Lk 16:1-8	Remes/Gemara of Acts/Romans and James Rm 5:1-11
σπούστειλλω	send, sent						
γῆ	land, earth, ground, country	Lev. 27:24 Lev. 27:30	Ps. 89:39 Ps. 89:44				
γινώσκω	know, known			Jdg 11:39		Lk. 16:4	
διδωμι	give	Lev 27:9					Rom. 5:5
δόξα	glory				2 Pet. 1:17		Rom. 5:2
δυναμαι	able			Jdg 11:35		Lk. 16:2	
εἶδω	know, saw, beheld			Jdg 11:35			Rom. 5:3
εἰρήνη	peace			Jdg 11:31			Rom. 5:1
εξέρχομαι	coming forth, go forth	Lev 27:21		Jdg 11:31 Jdg 11:36			
εἶπω	said			Jdg 11:30 Jdg 11:35 Jdg 11:36 Jdg 11:37 Jdg 11:38		Lk. 16:2 Lk. 16:3 Lk. 16:6 Lk. 16:7	
εἰτερος	other, another	Lev 27:20				Lk. 16:7	
εχθροίς	enemies		Ps. 89:42 Ps. 89:51	Jdg. 11:36			Rom. 5:10
θανάτος	death	Lev 27:29	Psa 89:48				Rom. 5:10
θεοίς	God				2 Pet. 1:17		Rom. 5:1 Rom. 5:2 Rom. 5:5 Rom. 5:8 Rom. 5:10 Rom. 5:11
ἴστημι	stand, stood	Lev 27:8 Lev 27:11 Lev 27:12 Lev 27:14 Lev 27:17					Rom. 5:2
ἴσχυω	is able, cannot	Lev 27:8				Lk. 16:3	
κοίρος	cor, measures	Lev 27:16				Lk. 16:7	
κυρίος	LORD	Lev. 27:1 Lev. 27:2 Lev. 27:9 Lev. 27:11 Lev. 27:14 Lev. 27:16 Lev. 27:21 Lev. 27:22 Lev. 27:23 Lev. 27:26 Lev. 27:28 Lev. 27:30 Lev. 27:32 Lev. 27:34	Ps. 89:46 Ps. 89:51 Ps. 89:52	Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:35 Jdg. 11:36	2 Pet. 1:16	Lk. 16:3 Lk. 16:5 Lk. 16:8	Rom. 5:1 Rom. 5:11
λαμβάνω	took, taking				2 Pet. 1:17		Rom. 5:11
λεγω	saying	Lev 27:1				Lk. 16:1 Lk. 16:5	

GREEK	ENGLISH	Torah Reading Lev. 27:1-34	Psalms 89:39-53	Ashlamatah Judg 11:30-40	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 1:16-18	Tosefta of Luke Lk 16:1-8	Remes/Gemara of Acts/Romans and James Rm 5:1-11
οἶκος	house			Jdg 11:31 Jdg 11:34		Lk. 16:7	
σφραγίς	anger		Psa 89:46			Lk. 16:4	Rom. 5:9
σύρος	mount, mountain	Lev. 27:34		Jdg. 11:37 Jdg. 11:38	2 Pet. 1:18		
πατήρ	father			Jdg 11:37 Jdg 11:39	2 Pet. 1:17		
πεντηκόντα	fifty	Lev 27:3 Lev 27:16				Lk. 16:6	
ποιεῖω	made, make, did, done, do			Jdg 11:36 Jdg 11:37		Lk. 16:3 Lk. 16:4 Lk. 16:8	
τιμή	value, honor	Lev 27:2 Lev 27:3 Lev 27:5 Lev 27:6 Lev 27:7 Lev 27:8 Lev 27:13 Lev 27:15 Lev 27:16 Lev 27:17 Lev 27:19 Lev 27:23 Lev 27:25 Lev 27:27			2 Pet. 1:17		
υἱοίς	children, son	Lev. 27:2 Lev. 27:3 Lev. 27:5 Lev. 27:6 Lev. 27:7 Lev. 27:34	Ps. 89:47	Jdg. 11:30 Jdg. 11:31 Jdg. 11:32 Jdg. 11:33 Jdg. 11:34 Jdg. 11:36	2 Pet. 1:17	Lk. 16:8	Rom. 5:10
χειρ	ability, hand	Lev. 27:8	Ps. 89:48	Jdg. 11:30 Jdg. 11:32			
Χριστός	anointed one, Christ Messiah		Psa 89:51		2 Pet. 1:16		Rom. 5:1 Rom. 5:6 Rom. 5:8 Rom. 5:11

NAZAREAN TALMUD
SIDRA OF VAYIKRA (LEV.) 27:1-34
"ISH, KHI YAF'LI NEDER" "WHEN A MAN MAKES A DIFFICULT VOW"
BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL
TOSEFTA
LUQAS (LK)
MISHNAH ✩:✩

SCHOOL OF HAKHAM TSEFET
PESHAT
1 TSEFET (1 PET)
MISHNAH ✩:✩

And now he also said to the talmidim, “A certain man was a rich householder, who had a house manager. And charges were brought against him because this man (house manager) was squandering the householder’s possessions. And he summoned him and said to him, ‘What is this I hear about you? Give the account of your management, for you can no longer manage.’ And the house manager said in himself, ‘What should I do, because my master is taking away the management from me? I am not strong enough to dig; I am ashamed to beg. I know what I should do, so that when I am removed from the management they will welcome me into their homes!’ And he summoned each one of his own master’s debtors and said to the first, ‘How much do you owe my master?’ And he said, ‘A hundred measures of olive oil.’ So he said to him, ‘Take your promissory note and sit down quickly and write fifty.’ Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your promissory note and write eighty.’ And the master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder than the sons of light with regard to their own generation. But I also say to you, work as hard as your materialistic associates do, who by means of unrighteous treasures (mamon)⁴² build temporal dwellings.⁴³ So that when they, the unrighteous treasures fail, you will be welcomed into your eternal dwellings (Heb. mishkan).⁴⁴

¶ For we did not follow self-taught (self-invented) wisdom and myths when we made known to you the virtuous power of the ten lights and arrival of our Master Yeshua the Messiah having been eye witness of this man’s (royal Ish) majesty. For, he (i.e. Messiah) received (Heb. “Qibel”) from God our Father approbation and honour⁴⁵ carried by such a magnificent “daughter of the voice” (Bat-Kol) which honored him saying, “this is My beloved son in which I delight.”⁴⁶ And, this “daughter of the voice” (Bat-Kol) speaking to him, we heard carried from the heavens when we were with him on the holy mountain. And we possess the secure⁴⁷ prophetic word in the Oral Torah which we do well to give attention as a lamp shines in a dark place until the day dawns and the morning star⁴⁸ may arise in your

⁴² TDNT 4:388 1. The Gk. *mamona* seems to come from an Aramaic noun which most probably derives from the root 'mn ("that in which one trusts") 2. The word does not occur in the OT but is used in Jewish writings in the senses a. "resources," b. "gain" (especially dishonest), and c. "compensation" or "ransom," but also "bribe." In general, it has an ignoble sense, is often called unrighteous, and is a target of ethical censure and admonition. 3. In the NT the word occurs only on the lips of Jesus. It denotes "earthly goods," but always with a stress on their materialistic character.

⁴³ Thematic connection to Psa 84:11

⁴⁴ **Verbal connection to Psa 84:2**

⁴⁵ Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 pg 119-120- "manifestation of light radiance, brightness, splendor," an excellent reputation. Furthermore, the lexical information would suggest someone created (like Adam ha-rishon) in the image of G-d. Philo uses as follows...

Spe 1:45 When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it." (Spe 1:45 PHE)

"The one who is faithful in very little is also faithful in much, and the one who is dishonest in very little is also dishonest in much. If then you have not been faithful with earthly goods, who will entrust to you the true (eternal) riches? And if you have not been faithful with what belongs to another, who will give you your own? No household servant is able to serve two masters, for either he will hate the one and love the other, or he will be devoted to one and will despise the other. You are not able to serve God and material treasures (mammon) simultaneously."

hearts (minds). **Knowing** (from intimate connection) **this first, ALL Prophecy from Scripture is not for one's own private interpretation. Prophecy did not come by the will of man but was Divinely breathed** (by the Ruach HaQodesh), as **Godly men (Prophets) breathed out the Word of G-d.**

SCHOOL OF HAKHAM SHAUL
REMES
2 LUQAS (ACTS)
MISHNAH n:n

Therefore, we (Jews) have been declared Tsaddikim⁴⁹ by our faithful obedience, and we have peace with God through (the Mesorah)⁵⁰ of our Master Yeshua HaMashiach. By our faithful obedience to the Mesorah we have experienced (access) loving-kindness⁵¹ (Chesed – Masoret) in which we stand, and we rejoice in the hope of the glory of God. And not only this, but we also rejoice in our trials, because we know that trials (Gevurah - Shaliach) produces patient (Tiferet – Maggid) endurance, (Netzach – Parnas 1) and patient endurance, proven character, (Hod – Parnas 2) and proven character, hope (Yesod – Parnas 3), and hope does not disappoint, because the love of God has been poured out into our hearts through the Ruach HaKodesh (Malchut – Shekinah, Nefesh Yehudi) that was given to us. For while we were still helpless, yet at the proper time Messiah gave up his life for the ungodly (Gentiles). For rarely will someone give his life for a Tsaddiq (for on behalf of a good person possibly someone might even dare to give his life), but God demonstrates His own love for us, in that while we were still surrounded by sinners, Messiah came for us.⁵² Therefore, how much more, because we have been declared Tsadiqim now through his life as a Tsaddiq among the Tsadiqim, we will be delivered through him from the wrath which is to come upon the ungodly. For when we were their enemies (enemies to the Gentiles, Egypt), we were brought close to death, but we were reconciled as His (God's) firstborn son (i.e. The Jewish people, "the firstborn of God" – Ex. 4:22). How much the more, will we be reconciled through his (Messiah's) exemplary life? And not only this, but also we are rejoicing in God through our Master Yeshua

⁴⁵ ταῦτα ἀκούσας ἐπὶ δευτέρων ἰκεσίων ἤλθε καὶ φησι· "πέπεισμαι μὲν ταῖς σαῖς ὑφηγήσεσιν, ὅτι οὐκ ἂν ἴσχυσα δέξασθαι τὸ τῆς σῆς φαντασίας ἐναργές εἶδος. ἰκετεύω δὲ τὴν γοῦν περὶ σὲ δόξαν θεάσασθαι· δόξαν δὲ σὴν εἴναι νομίζω τὰς περὶ σὲ δορυφορούσας δυνάμεις, ὃν διαφεύγουσα ἡ κατάληψις ἄχρι τοῦ παρόντος οὐ μικρὸν ἐνεργάζεται μοι πόθον τῆς διαγνώσεως". (Spe 1:45 PHI)

It should be noted that δόξα is rooted in the thought of an opinion or what one thinks of something.

⁴⁶ A conflation of the following three texts:

"Let me tell of the decree: the LORD said to me, "You are My son, I have begotten you this day" (Ps. 2:7),
"And He said, "Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." (Gen 22:2),
and "This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He will teach the true way to the Gentiles" (Isa 42:1)

⁴⁷ Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah)

⁴⁸ i.e. Venus, fig. used of the Messiah as the "Light bearing One"

⁴⁹ Being declared a "Tsaddiq" can only be the results of faithful obedience. Forgiveness is not being declared a "Tsaddiq." Pardon and faithfulness are not the same thing.

⁵⁰ Peace ensues when one knows what is expected of him and he is faithful to that requirement.

⁵¹ Loving-kindness (Chesed) is experienced in knowing the righteous requirement of the Torah. This is elucidated through the Torah Scholars and Hakhamim. WE find peace in their words. Being human they know our failings and weaknesses.

⁵² The bimodal theme of Pesach resonates in the ears of the reader. The scene is that Messiah came to deliver the Jewish people by bringing the Gentiles to G-d by faithful obedience to the Mesorah of the Master.

HaMashiach, the agent of reconciliation.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

MYTH AND PESHAT: FOR WE DID NOT FOLLOW SELF-TAUGHT (SELF-INVENTED) WISDOM AND MYTHS

A great deal of our understanding of the Nazarean Codicil depends on proper hermeneutic. Many bible teachers are missing this skill. Hermeneutics constrain the interpretation of the text into contextual boundaries. These constraints teach us the intended lesson of the pericope as it relates to the Torah Seder. Unfortunately, the hermeneutic process requires patience and tenacity. Each pericope is coded to the related Torah Seder. Therefore, the pericopes of the Nazarean Codicil must be decoded through the mechanics of the appropriate hermeneutic. The seven rules of Hillel play a major part in understanding the Nazarean Codicil. This week the rules that will play a dominant role in the Peshat hermeneutics of Hakham Tsefet's Peshat are the following.

2. Gezerah shawah: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

Note: **Gezerah shawah** must be used in conjunction with tradition. It cannot be used as personal interpretation today.

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.

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. Deduced from scripture that is close together (i.e. corral)

We will take a deeper look at myths and legends below. However, here we wish to note that Hakham Tsefet's use of Peshat Hermeneutics shows us that "myth" (**self-taught** (self-invented) **wisdom**) is not only excluded from Peshat materials, but it is also not a Jewish method of transmission. The seventh of Hillel's hermeneutics excludes myth showing that we must find the materials to be commented on within our "corral." As such Hakham Tsefet connects with the Torah Seder immediately.

Vayikra 19:26 neither will you practice divination or soothsaying.

Judaism makes a distinction between miracle and the actions of G-d. Furthermore, Judaism also makes a distinction between the truth of the Torah and the fabricated lies of pseudo-prophets. Hakham Tsefet will take up his war against all the false (pseudo) teachers and prophets in the coming pericopes. In the present pericope, he establishes a foundation that teaches us that everything must be weighed against Torah as the Hakkhamim explicate it. Neither the Torah or the teachings of the Nazarean Hakkhamim find any basis in the "wisely crafted myths" of the philosophers subverting the truth of Torah wisdom.

THE LEGEND AND THE MYTH:

The Tanakh does not have the idea of a "myth" per se. The Tanakh and Rabbinic materials use Aggadic "legends," which are **not myths**. Legends are then that which is **to be read**. These readings are usually recited at religious ceremonies or festivals. Likewise, "legends" provide spiritual uplift and insight. Because something is defined as "legend," does not make the narrative untrue.

THE MYTH:

The myth may have many of the same details and features as the legend. However, the myth is based on events and characters that **never lived or happened**. The characters are often semi-divine, superhuman heroes and the like. The myth does not have the spiritual inspiration and moral content as the legend does.. The myth more often than not has a sense of vindication or aggression on the part of the hero. Legend has a sense of morality and relates to local geography. These characteristics are lacking in the mythical narratives.⁵³

As such, we can see the importance of understanding the difference between myth and legend. Furthermore, we MUST know that the teachings of the Nazarean Hakhamim are based on the truths of the Torah and the wisdom of the Hakhamim as the Mesorah has been transmitted them.

Hakham Tsefet is careful not to abrogate the Torah and its teachings in his writings. Note that he speaks of a "Bat-Kol" (daughter of the Voice).

Bat Kol - And a [daughter of a] voice (bat kol) The concept of a "voice from heaven" exists in Judaism in the Bat Kol (or "Bath Kol"), meaning "daughter of a voice" (i.e., Mark 1:9-11). Its feminine attribution is similar to that of the Shekinah ("Divine Presence") and Ruach HaKodesh ("Spirit of sanctity"). This is a voice of Prophecy lesser in force than Sinai. I.e. Daughter of the Voice (G-d's) at Sinai.

By stating that he heard the Bat Kol, he shows that the Nazarean Codicil is subjected to the Torah and the elucidations of the Hakhamim.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

MYSTICAL HERMENEUTICS: REMES MYSTICISM

Hakham Shaul connects with the Patriarchs Abraham, Yitzchaq and Ya'aqob. He connects with the Torah Seder by mentioning seven virtues where the number seven is the number of altars that Balaam built. Herein there is a subtle allusion to the Seven Paqidim and their characteristics.

1. Chesed	Chesed	Masoret
2. tribulations also: knowing that tribulation works	Gevurah	Shaliach
3. patience; and patience,	Tiferet	Maggid
4. experience; and experience,	Netzach	Parnas 1
5. hope: and hope does not make one ashamed; because the	Hod	Parnas 2
6. love of God is shed abroad in our hearts by the	Yesod	Parnas 3
7. Holy Ghost (Nefesh Yehudi) which is given unto us	Malchut	Shekinah

We must ponder the question of when the Patriarchs became the allegory for the upper triad of the lower seven sefirot. We can determine that the Patriarchs were already venerated in the first century. Herod builds the monumental structure that stands to this day in Hebron. Interestingly in the remodeling project of the Temple, Herod followed the pattern of the Tomb for the Patriarchs. While many scholars grapple with the origins of Kabbalistic thought we need only look to the Torah and realize that Adam HaRishon lived in the supernal realm before he was exiled. If we accept the grandeur of the Oral Torah, we will realize that the mystical teachings were handed down with the literal understanding and practices of the Torah. It would seem plausible to accept that by the first century the Patriarchs represented the first triad of the three upper sefirot. The present pericope of Mordechai seems to intimate this rationale. These three are sometimes referred to as three of the supreme "words" of the "ten

⁵³ Patai, Raphael, ed. Gates to the Old City: A Book of Jewish Legends. New York, N.Y: Avon, 1980. Intro p. xvii

kings." These three "words" *logoi* are supreme in power yet they are the heads of the lower seven sefirot.⁵⁴

The subtle allusion to the Seven Paqidim and their characteristics that are to be worked out in the following...

1. The Congregation
 - a. Corporate individuality
2. The Congregant
 - a. Halakhic faithfulness
 - b. Individually

The subtle allusion to the Paqidim here suggests a type of "Remes Mysticism." Allegory, as that which is NOT Peshat is more a personification and "working out" of spiritual precepts (halakhah) than a Peshat understanding of the mitzvoth. Please note that we are making and intentional distinction between mitzvoth (Peshat) and halakhah (Remes). In other words, "Remes Mysticism" is directly related to halakhic expression rather than simple Peshat mitzvoth. Peshat then, is more directly related to gaining an awareness of faithful obedience to the mitzvoth and thereby "Peshat Mysticism" or "normal mysticism" as we have discussed in the past. A Peshat approach to the mitzvoth is the immediate acting out of that mitzvah without lengthy rationale. "Remes mysticism" differs because it is associated with a philosophical awareness of the purpose behind the mitzvoth and thereby constructing a means of halakhic expression through faithful obedience. Each of the seven men are therefore an allegory for seven virtues in relation to halakhic practice. Peshat refers then to **immediate** and absolute obedience. "Remes mysticism" is having a philosophical awareness of the reasons for faithful obedience and their "**hinted**" purpose (allegorical) meaning. The key to investigating "Remes Mysticism" is understanding "*logos*." *Logos* is the vessel for communicating with others when we think and speak. What is "**hinted**", manifest through speaking and or communicating is everything that we mean. This means that "*logos*" triggers an allegorized name given to an object and a resulting "**hinted**" mental image.

In the present case, Hakham Shaul depicts the acid "test" of faithfulness in terms of seven spiritual expressions. These seven expressions match the seven officers of the Esnoga.

Hakham Shaul allegorically speaks about his "Mystery (Secret) of Messiah."

Ephesians 3:1-4 I Hakham Shaul, am the prisoner⁵⁵ (for the cause) of Yeshua HaMashiach, I know you have heard⁵⁶ of the administration⁵⁷ of God's loving-kindness⁵⁸ which is given me for you: how the secret⁵⁹ ("Remes mystery" of Messiah) was handed down to me by its (systematic) unveiling,⁶⁰ as I have

⁵⁴ Scholem, Gershom Gerhard. *Origins of the Kabbalah*. Translated by Allan Arkush. Philadelphia; Princeton: Princeton University Press, 1991. p. 138

⁵⁵ Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan. p. 82

⁵⁶ The Greek *ἀκούω* – *akouo* most certainly derived from the Hebraic **Shama** – to hear, obey or understand.

⁵⁷ This compound Greek word *οἰκονομία* – *oikonomia* is derived from *oikos* (*oikos*), "a house" and *nomos* (*vōμος*), "law" (Torah). Therefore, it is Hakham Shaul's duty to dispense the Oral Torah to the Gentiles.

⁵⁸ Herein the words of John 3:16 are brought to mind. "For G-d so loved the Gentiles (world) that he sent his only begotten son." Here the interpretation is multifaceted. The "only begotten son of G-d" (Sh'mot Exo. 4:22) can refer to the B'ne Israel or to Messiah.

⁵⁹ The "secret" – "Mystery" refers to the So'od understanding of Messiah. However, this "secret" – "Mystery" is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the "Kingdom/Governance" of G-d would play out in history. *μυστήριον* – *mustērion*, from a derivative of *μύω* *muō* (to shut the mouth). This is a perfect description of So'od. So'od is not "revealed" by words. The "revelation" is in what is not said. **Abot 1:7** Simeon his son says, "All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that this Shimon is the illustrious son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the (almost hidden) Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries*. New York: Schocken Books.

⁶⁰ While the "revelation" being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So'od. The So'od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So'od of Messiah by systematically being taught the Torah from that perspective. This "revelation" also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as

written briefly. Correspondingly, by reading this you can know⁶¹ my insight into the secret ("Remes mystery") of Messiah,⁶²

How is G-d's love administered if not through halakhah? Therefore, we can see that Hakham Shaul mentions or discusses the "mystery of Messiah" in "hinted" allegorical (halakhic) terms. This constitutes a "Remes Mysticism" of sorts. This "mysticism" is "kabbalistic" in the sense that it is both "received" and "hidden" (i.e. "hinted"). Hakham Shaul's Igeret to the Ephesians shows that the "mystery" was (systematically) handed down (Mesorah) to him, yet at the same time remaining hidden. However, this "mysticism" is NOT "So'odic (Zohar) mysticism." Hakham Shaul in a majority of cases uses the idea of "mystery" in a way subordinate to the So'odic "mystery."

Ephesians 1:3-4 Let the God and Father of our master Yeshua HaMashiach be Blessed⁶³, having blessed⁶⁴ us in Messiah with every spiritual⁶⁵ blessing⁶⁶ in the heavens,⁶⁷ even as He (God) has elected⁶⁸ (separated)⁶⁹ us⁷⁰ (the Jewish people) to be in union with him⁷¹ Messiah before the foundation of the world⁷² to be Tsadiqim (Greek: agios) and blameless in His God's presence love.

We can better understand the above-cited Ephesians passage when we learn that mysticism is being "in union"⁷³

he learns, from what is said. Consequently, the talmid learns by "revelation," that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that "revelation" is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the "general mode of communication" rather than "the specific fact" of one revelatory moment in Paul's life is meant. Barth further notes that this "revelation" refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul's "revelation" is the gradual unveiling of Messiah through the Oral Torah.

⁶¹ "Know" have an intimate knowledge of my awareness of the "Secret of Messiah." Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale, we note that the Gentiles must receive, by "handing down" the Torah from their Jewish teachers/Hakhamim.

⁶² Messiah is the personification of the "Mystery/Secret" of G-d.

⁶³ Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General "b'rakhot" (blessings) follow the format of "Blessed are you O Lord God...")

⁶⁴ The "blessing" mentioned here is in past tense.

⁶⁵ πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" gifts. Gifts is added. "Gifts" is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. שׁם a soul, living being, life, self, person, desire, passion, appetite, emotion. Str. H5315, TWOT 659b

⁶⁶ εὐλογία πνευματική - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da'at. ChaBaD. To put this more succinctly these "words" are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these "breathings", we have good spiritual (breathed) words.

⁶⁷ ἐπουράνιος compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of there are the judgments which are "binding on earth" because they have been made in the spiritual world.

⁶⁸ 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. Note: תֵּשְׁאַל Gen. 1:1 can be translated עָלֶיךָ 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.

⁶⁹ 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

⁷⁰ 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.

⁷¹ see 1:11 below

⁷² 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.

⁷³ We must make it perfectly clear that we are NOT suggesting that Yeshua is Deity! Our point is that one must "Cleave to G-d" through His agents as is forwarded by none less than the Rambam. See below.

with the Divine (i.e. Cleaving to G-d/HaShem) or His agent as in the present case referring to Messiah.⁷⁴ Our use of the word “union” represents not so much an uncommon and inconceivable process. By uniting with G-d or His agent, we assimilate Torah virtues by an incarnation of the Logos into ourselves. Incarnation of the Torah comes by associating with or being in union with Torah Scholars and Hakhaim (the Sages). This “union” and incarnation is always the source for critical mystical experiences. The seven Paqidim are to be in union with the Sages and Hakhaim. This union is their path towards perfection/maturity. How can we say that we have interacted with the Torah or its expositors and not been “mystified?” Union therefore, intimates “communion.” Transmission (Mesorah – handing down) and reception (kibal) of Mysticism depends on a vehicle. In the case of Remes commentaries and allegorical transmission, the mystical vehicle is interpretation and incarnation through association.

Hakham Shaul speaks of the following mysteries in his writings.

- | | |
|-----------------------------|--------------|
| 1. Of G-d | 1 Cor. 4:1 |
| 2. Of the Mesorah | Rom. 11:26 |
| 3. Of Messiah | Eph. 3:3 |
| 4. Resurrection | 1 Cor. 15:51 |
| 5. Of G-d’s will in Messiah | Col. 2:2 |
| 6. Lawlessness | 2Th. 2:7 |
| 7. Of the Gentiles | Col. 1:26 |

This is not to say that Hakham Shaul did not have awareness or experience in this level of (So’odic) “mystery.”⁷⁵ In his second Igeret to the Corinthians, he speaks of a fourteen-year experience! It should be evident that this is two septennial Torah reading cycles. During this time, Hakham Shaul would have been taught all four levels of the PaRDeS hermeneutic system including So’odic materials and intimations of the Torah.

The Oral Torah as a Mystery

But a mystery, too, is the whole of the **oral tradition** by which the Israelites show themselves to be God’s children...

Cosmological and theosophical insights are promised to him who “occupies himself with the Torah for its own sake” (Aboth, 6, 2): “The mysteries of the Torah will be revealed to him.” These mysteries are the grounds of the Torah from which God gave the detailed provisions. The Torah is thus an envelope for the mystery of the divine creation which underlies it and all being and to which one must seek to penetrate in mystical interpretation.⁷⁶

If the whole of the Oral Torah is a “mystery,” can we say that there is a Remes/Allegorical mysticism?

Ephesians 5:29-33 For, no man ever hates his own body,⁷⁷ rather (he) sustains and values⁷⁸ it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.⁷⁹

⁷⁴ Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p.9

⁷⁵ Cf. 2 Cor. 12:12-4

⁷⁶ *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:817

⁷⁷ No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate σάρξ – *sark* as “body” makes most sense here.

⁷⁸ Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 766-7

⁷⁹ These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e. “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words.

As it is written, “**For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.**”⁸⁰ This is a profound “μυστήριον”, (mystery)⁸¹ but I speak concerning Messiah and his congregation.

In Hakham Shaul’s Igeret to the Ephesians 5:32, he cites B’resheet (Gen.) 2:24 concerning marriage. “Since an exhortatory conclusion regarding marital life is drawn from the text and its exposition, μυστήριον refers to the text and not to the institution of marriage itself. The μυστήριον is thus the **allegorical meaning** of the Torah saying, its mysteriously concealed or “hinted at” prophecy of the relation of the Messiah to the “ἐκκλησία” (congregation).⁸²

According to the “*Theological dictionary of the New Testament*,”⁸³ “μυστήριον” can have allegorical meaning. The depth of Remes mysticism is also found in the writings of the men like the Rambam,⁸⁴ Ramban and Philo. Allegorical (Remes) Mysticism is also found in the Targums, specifically Targum Pseudo-Yonatan. The comparative nature of Remes/Allegory makes it possible to understand “Remes mysticism.” Philo finds Biblical language to be “mystical” and, as Goldfajn intimates, Biblical Hebrew is regarded as a “very foreign language.” “Mysterious”, “strange”, and “exotic” are some of the adjectives, which are found in descriptions of Hebrew.⁸⁵

We surmise that “μυστήριον” can be hermeneutically categorized in one of the four PaRDeS levels. In other words, each level has its own type of “mystery.” Therefore, when Hakham Shaul speaks of a “mystery” he is not referring to a “mystery” that should be categorized in a “So’odic corral.” When we allow for this type of hermeneutic, we can see the richness and depth of all that Hakham Shaul determined to communicate in the form of Remes/Allegorical Mysticism. In this vein of thought, we can see the depth of each hermeneutic level. When we study Pesher hermeneutics, we learn that the “Simple” meaning of the text is not always so simple. The same idea can be said of Remes hermeneutics. This allows us to look at the Seven Paqidim as character role models to be emulated by the congregation.

⁸⁰ Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will atone for them.

⁸¹ The **Mystery** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph :9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it...*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia.” It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, *Man is not Alone* , Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulei. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but is must be blended with it natural and finite mirror before we can comprehend it.

⁸² Our interpretation and emendation of ... *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:823

⁸³ Ibid

⁸⁴ Cf. *The Guide for the Perplexed*

⁸⁵ Goldfajn, Tal. *Word Order and Time in Biblical Hebrew Narrative*. Oxford Theological Monographs. Oxford : New York: Clarendon Press ; Oxford University Press, 1998. p. 9

Each of the seven men exemplify an aspect that the congregation is to embody. And on an allegorical level we see that the seven men are indicative of Shabbat. They may also represent the seven days of creation. The seven days culminate in the seventh day, Shabbat where we receive (kibal) the Ruach HaKodesh (Spirit of sanctity), and the Neshamah Yetera (the extra soul). These seven men in conjunction with the Bench of three Hakhamim carry us into the realm of the Divine where we receive the Neshama Yetera the Sabbath Bride with a song of reception, L'cha Dodi. It is with this song and its incantation that Sabbath is initiated by men, as the lighting of the candles initiates Sabbath by the women.

Do we Jews wait for a special time when Messiah will arise and catch us away in to the realms of the supernal? YES! But we call it Shabbat not “the rapture” yet we are in fact “raptured”⁸⁶ as we receive (Kibal) the Neshama Yetera, the Sabbath Bride in the Garden, (Gan Eden) the timeless dimension of Shabbat. The reception of Shabbat enraptures the soul and we are carried away into the spiritual confines of indescribable Sabbath joy. With the reception of this joy these men all hurry home to greet their bride (the Sabbath Kallah), reciting Eshet Hayil and entering into the rapturous garden of family and then marital intimacy.

*Boi Kallah!
P'ne Shabbat N'kabb'lah!*

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?
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Blessing After Torah Study

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

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

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

⁸⁶ Here we intimate that the idea of the “rapture” may have been a gross perversion of Kabbalat Shabbat.

Next Shabbat:

Shabbat: “B'Midbar Sinai” - “In (the) wilderness (of) Sinai”

Shabbat	Torah Reading:	Weekday Torah Reading:
בְּמִדְבָּר סִינַי		Saturday Afternoon
“B'Midbar Sinai”	Reader 1 – B'Midbar 1:1-19	Reader 1 – B'Midbar 2:1-5
“In (the) wilderness (of) Sinai”	Reader 2 – B'Midbar 1:20-25	Reader 2 – B'Midbar 2:6-10
“en (el) desierto (de) Sinai”	Reader 3 – B'Midbar 1:26-31	Reader 3 – B'Midbar 2:11-16
B'midbar (Numbers) 1:1-54	Reader 4 – B'Midbar 1:32-37	
Ashlamatah: Hos 2:16-25	Reader 5 – B'Midbar 1: 38-43	Monday & Thursday Mornings
	Reader 6 – B'Midbar 1:44-47	Reader 1 – B'Midbar 2:1-5
Psalms 90:1-17	Reader 7 – B'Midbar 1:48-54	Reader 2 – B'Midbar 2:6-10
	Maftir – B'Midbar 1:52-54	Reader 3 – B'Midbar 2:11-16
N.C.: 2 Pet 1:19-21; Lk 16:9-11; Rm 5:12-16	Hos 2:16-25	

שְׁבָת שְׁלוֹם

Shabbat Shalom!

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

PS. This coming Thursday we Will have the first class on the Book of Logic (Sefer HaHigayon) by Rabbi Chaim Luzzatto.